Critical Histories of Social Work

An Annotated Bibliography

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A note before we start

To social work students: in 2020, when I was trying to make sense of the events surrounding our last reckoning, I created a guide, *Black Contributions to Mutual Aid, Social Welfare, and Social Work History*, to share the sources that had helped me. In that same spirit, I offer you this bibliography as you make sense of this historical moment.

Every few years, a group of people sits down and tries to decide what social work students across the country should learn. CSWE has been doing some version of this since it was founded in 1952. The people writing the 2029 EPAS are doing it at an especially hard time, with state laws, federal orders, and strong opinions coming from every direction, including mine. I have a lot of respect for them. I'm not sure I could do what they are being asked to do.

I should also be upfront about where I'm coming from. I'm a junior faculty member, and I'm still figuring out how academia works, often by getting things wrong first. When I critique a draft or a decision, I usually don't have the full picture. I don't see the legal advice, the hard conversations, or the options that were considered and dropped. When I notice that gap, I try to take it as a sign to slow down, go back to the history and the archive, and learn more before I say something I can't back up. My critics deserve that, and so do the people I'm critiquing.

There's a part of this history that almost never gets written down. Meeting minutes record the vote, not the sleepless nights before it. Behind decisions like these are real stress and sometimes real harm: working relationships that get tested, partnerships and friendships that don't survive a disagreement, and families who carry the long hours and the criticism that follow people home. The same goes for the communities affected by these decisions. Students, faculty, programs, and clients all live with the results, and their side of the story rarely makes it into any archive. I think those histories matter, and I hope someone studies them.

Finally, I know I'm critiquing from a comfortable distance. Writing from a faculty office is very different from holding an organization together and living with the consequences of every word in a standard. I offer this bibliography with that in mind, and with real thanks to the people doing the work I get to question.

Summary

Social work has never been only a helping profession. Its own record shows it has also served as an instrument of the state: sorting the deserving from the undeserving poor, policing mothers, removing Native children, staffing the camps that imprisoned Japanese Americans, carrying eugenic logic into casework, and purging its own radicals when power demanded it. This bibliography gathers 205 books, articles, chapters, and other works that refuse the field's official origin story and put that record on the table.

The works fall into eleven lines of critique: professionalization and the abandonment of mission; social control of the poor; race and the erasure of Black social welfare traditions; the regulation of women, mothers, and fathers; child welfare as family policing; settler colonialism, Americanization, and incarceration; eugenics; radical traditions, political repression, and the carceral turn; social work under authoritarian and restrictive governments; critiques of liberalism from both the left and the right; and the marginalization of religion and religious diversity. Read together, they show a consistent pattern. The profession does its worst harm when it aligns with power and silences internal dissent, and its best work when practitioners and communities organize against that alignment.

This matters now. The Council on Social Work Education is rewriting its accreditation standards under political and legal pressure, and the first public draft removes the explicit requirement that students critique the profession's history through an antiracist lens. What changed, and why this literature is the counterweight, is laid out below.

The past is not history

The past is everything that happened: every intake interview, every removal, every mutual aid meeting in a church basement, every resignation letter from a social worker who would not comply. It is fixed and mostly unrecorded. History is what we make from the fragments that survive. It is an argument built from evidence, shaped by who kept records, whose voices were archived, and who was paid to interpret them.

That distinction matters for social work. The profession's official history was written largely by those who held power within it, from their own case records, conference proceedings, and organizational minutes. The people social workers served, and the Black, Indigenous, immigrant, and radical practitioners the field marginalized, left far fewer traces in those archives. Historian Michel-Rolph Trouillot showed that silences enter history at every stage: when sources are created, when they are archived, when they are retrieved, and when they are turned into narrative (Trouillot, 1995). E. H. Carr made the related point that the historian's questions decide which facts become historical facts at all (Carr, 1961).

Every work in this bibliography is an interpretation, not the past itself. These authors disagree with one another about motive, causation, and blame. Some read settlement workers as reformers constrained by their era; others read them as agents of Americanization and racial order. Some see professionalization as a betrayal; others see it as a survival strategy under hostile conditions. Those disagreements are the method working, not a flaw in it.

The propaganda of history. W. E. B. Du Bois closed *Black Reconstruction* (1935) with a chapter titled "The Propaganda of History," arguing that many historians, knowingly or not, had distorted the record of Reconstruction and diminished what Black Americans contributed to it (Du Bois, 1935). Social work has its own version of this. For much of the twentieth century, standard accounts of the profession said little about its roles in eugenics, segregated settlements, Indigenous child removal, and Japanese American incarceration, the same episodes NASW named as harmful in its 2021 apology (National Association of Social Workers, 2021). Wright et al. (2021) call this the whitewashing of social work history, and Ioakimidis and Trimikliniotis (2020) describe a profession whose histories have avoided its moments of complicity in state violence. The silence protected the profession's self-image at the cost of the people it harmed.

I cannot help but read the propaganda of history in a second direction as well. A profession can hide parts of its past because it deems them harmful to its reputation, its funding, or its legal standing, and when accreditation standards stop asking students to critique that past, the effect is to hide historical research on harms that I find deeply important. Honesty also requires me to turn the same lens on myself. The impulse to keep "harmful" history out of view does not belong to any one political camp, and I have to ask whether there is research I would quietly leave out because I find it harmful. Even Du Bois was charged by one reviewer with being as much a propagandist as the historians he criticized (Virginia Quarterly Review). Every side can call the other's history propaganda. The only safeguard is to keep the evidence open to everyone.

Respect for historical interpretation cannot be selective. If we ask the profession to sit with readings of its past that are uncomfortable, painful, or politically inconvenient to those in power today, we must extend the same seriousness to interpretations that are uncomfortable for us. A history that admits only the critiques we already agree with simply replaces one official story with another. This bibliography therefore includes critiques from the left and from the right, from radicals and from skeptics of the field's current orthodoxy, and asks readers to weigh the evidence each brings rather than the camp it comes from.

Why this history, why now: the EPAS and the right to interrogate our past

A profession that cannot critique itself cannot be accountable to the people it claims to serve. The literature in this bibliography exists because scholars insisted on that right, often against the field's institutions. The current accreditation fight puts that right back in question.

What the 2022 EPAS requires. Competency 1 of the 2022 Educational Policy and Accreditation Standards directs students to use rights-based, antiracist, and anti-oppressive lenses to understand and critique the profession's history, and to recognize how oppression has shaped institutions and social work itself. Competency 2 names social work's role and response to

historical injustice, and Competency 3 is titled "Engage Anti-Racism, Diversity, Equity, and Inclusion (ADEI) in Practice," naming White supremacy and the historical roots of racial injustice. 2022 EPAS competencies

How the pressure arrived. CSWE's own guidance cites a January 21, 2025 federal executive order banning DEI initiatives in government operations, a Department of Education Dear Colleague Letter, and state laws restricting ADEI content. In November 2025 its Board of Accreditation executive committee voted to let programs in states with such laws adapt ADEI competency language while keeping the nine competencies. CSWE ADEI guidance, Jan. 22, 2026 A January 23, 2026 notice stated that no standards were being eliminated and that the flexibility applies only where restrictive laws have been enacted. CSWE additional guidance Separately, the advocacy group Do No Harm wrote to CSWE's president urging removal of all references to anti-racism from the standards; the published report gives no date for the letter and no CSWE response. news report

What the 2029 draft does. The first draft of the 2029 EPAS, open for public comment from October 13 to November 20, 2026, replaces ADEI-specific terms with person-in-environment language, and Competency 3 becomes "Apply Person-in-Environment Perspective in Practice." CSWE states that the underlying values have not changed. In the draft, Competency 1 refers to historical forces shaping people and environments rather than to the profession's own past. Draft Competency 2 does still ask students to understand the profession's role and response in shaping inequalities. On October 20, 2026, CSWE said its writing committee will reassess some of these language substitutions, noting feedback that called for stronger and more explicit language on combating racism. A second draft is expected in 2027. CSWE 2029 EPAS page

What CSWE's environmental scan says. In October 2026, CSWE's Commission on Educational Policy released the environmental scan meant to serve as the rationale for the 2029 EPAS. It draws on national data, published research, and 16 focus groups held from 2024 to 2026 (Commission on Educational Policy, 2026, p. vii). I want to credit what it gets right about history. It lists historical narratives among the things now politically contested, recommends content on the history, mission, and evolving role of the profession, and asks that students understand how child welfare, criminal justice, and other systems have historically operated to disadvantage certain populations (pp. 23, 58, 62). It is also candid about the climate. It describes state laws that mandate viewpoint neutrality, and policies such as classroom recording and complaint processes that create surveillance conditions affecting faculty speech. It reports that faculty self-censor and worry about retaliation even where formal exemptions for accreditation and academic freedom exist, and that many universities are "enforcing censorship beyond what the law mandates" (pp. 23, 33). Environmental scan

Red scares and the chilling effect. Read next to the works in this bibliography, those findings describe something social work has lived through before. During the McCarthy era, the profession's institutions did not defend colleagues targeted by red-baiting and loyalty purges, and Bertha Capen Reynolds was blacklisted (Reisch & Andrews, 1999; Reynolds, 1963). Andrews and Reisch (1997) argue that the period's climate of fear, purges, and political conservatism undid gains the profession had made in the 1930s and 1940s and left social group work unprepared for the activism of the 1960s and 1970s. The damage in those years did not come only from the people who were fired. It came from everyone else learning what not to say. The Supreme Court gave that mechanism a name in 1967, when it struck down New York's requirement that state university faculty disavow Communist Party membership. Justice Brennan warned of the "chilling effect upon the exercise of vital First Amendment rights" and wrote that the First Amendment "does not tolerate laws that cast a pall of orthodoxy over the classroom" (*Keyishian v. Board of Regents*, 1967).

What follows is my interpretation. The scan documents a chilling effect in close to the textbook sense: self-censorship that runs ahead of the law, and institutions that comply with more than the law requires. That is the pattern this history warns about, and I wish the scan had connected its findings to the profession's own past. It says the profession has weathered disruption before and that this history offers cause for measured confidence (p. 41). The works gathered here suggest more caution. The last time social work faced a sustained campaign to police what it taught and believed, it did not simply weather it. It lost much of its organized left, and the losses outlasted the campaign. The scan does not mention the McCarthy era, and its recommended history content is framed around professional identity formation rather than critique (p. 58). Silence is not the same as suppression, and I do not read bad faith into it. The scan's authors are writing inside the same pressures they describe. But a chill rarely announces itself. It shows up as the topic nobody raises.

A chill also does not care which way it blows. In the 1950s it fell on the left. The scan's own focus groups include a participant who asked that DEI be expanded to include viewpoint and political diversity, and a Jewish faculty member who said ADEI has not represented Jewish faculty and students (pp. 2, 36). The heterodox and religious critics in this bibliography describe being silenced as well. The principle in Keyishian protects all of them or it protects none of them. If the 2029 EPAS wants to help programs through this moment, one of the most useful things it could do is ask students to study how the profession behaved the last time it was afraid.

Why this literature is the answer. The following is interpretation, grounded in the works below. Every major harm documented here happened while the profession's institutions were deferring to power: casework theory that blamed mothers for poverty, the Child Welfare League's role in the Indian Adoption Project, social workers administering Japanese American incarceration, and the McCarthy era, when the field abandoned colleagues who were red-baited and lost its organized left. Reisch and Andrews (1999) call that last episode a silent betrayal. Standards that stop requiring students to interrogate this record do not make the record disappear. They make repetition more likely. Teaching these works is a way to keep the profession's memory in the hands of the people it has harmed and the practitioners who resisted.

What every side loses if we cannot interrogate our past

Perhaps the biggest loss, if social work stops researching its own history, is a history that has not been written yet: the ethical dilemmas and hard work of the people making the tough decisions about the EPAS and carrying them out. Commission and committee members, CSWE and accreditation staff, volunteers, deans, program directors, and faculty are being asked right now to weigh professional obligations against state laws, federal orders, institutional risk, and the needs of students and communities. Most of that reasoning will never appear in a standard. A final competency records what was decided. It does not record the options that were weighed, the values that pulled in different directions, or what the choice cost the people who had to make it. If the profession stops valuing historical research, no one will go looking for that record, and the people who did this work will be remembered only by the wording that survived.

That would be a loss for everyone in this bibliography. The critics and activists whose work fills these pages are working on an ethical question: what does the profession owe the people it has harmed, and the people it serves now? The people writing the standards are working on a version of the same question, under constraints most of us never see. Future students will face hard choices of their own, and they deserve to learn how this generation reasoned through its choices, including the ones that turn out to be wrong. Many of the works listed here exist because someone kept records, saved letters, or sat for an oral history. The people doing this work now deserve the same care, whichever side of a given decision they were on.

Restrictions on historical inquiry rarely stay pointed in one direction. The political winds that today narrow antiracist critique of the profession could, under different leadership, narrow critiques from religious and conservative scholars. Both camps in this bibliography depend on the same freedom: the right to tell the profession something unflattering about itself and have it taken seriously. What follows is interpretation, grounded in the works listed below.

What is at risk	For progressive, antiracist, and left critics	For conservative, religious, and heterodox critics
The record itself	Social work's roles in Indigenous child removal, Japanese American incarceration, eugenics, and segregated settlements fall out of required teaching and become optional footnotes.	Evidence of the profession's secularization, and of the erased Black church and religious roots of social welfare, stays outside the official story.
Who is heard in the classroom	Students lose the explicit charge, in 2022 Competency 1, to critique the profession's history through an antiracist lens.	Students and faculty who report religious or viewpoint bias, documented in studies by Hodge (Hodge, 2007) and by Thyer and Myers (2009), lose standing if dissent is treated as disloyalty to the field's consensus.
Trust with communities	Black, Indigenous, and immigrant communities see an apology, such as NASW's in 2021, without the education that would make it mean something.	Religious communities, and working- and middle-class clients whose values Hodge found differ from those of many social workers (Hodge, 2003b), see a profession that does not reflect or respect them.
The capacity to resist misuse	A profession unaware of how it served state violence is easier to recruit into the next round of it.	A profession that cannot tolerate internal disagreement repeats the McCarthy era pattern, when the field abandoned colleagues whose views became politically dangerous.
Intellectual honesty	Critiques of white supremacy and family policing are reframed as ideology rather than evidence.	Critiques of orthodoxy and of the profession's liberal assumptions are dismissed as bad faith rather than engaged.

The common thread is that every critique in this bibliography was once unwelcome. Bertha Capen Reynolds was blacklisted for her left politics; conservative Christian practitioners describe being belittled for their faith. A profession that protects

inquiry only for the critiques its current majority favors has not protected inquiry at all. Defending one side's right to interrogate the past is, in practice, defending everyone's.

Why read these critiques together, and objections to doing so

Some readers will object to placing antiracist and abolitionist scholarship in the same bibliography as heterodox and conservative critiques of the profession. The objections deserve answers.

- **"This creates a false equivalence."** Inclusion is not endorsement, and readers can weigh the quality of the evidence for themselves.
- **"Including conservative critiques lends cover to political attacks on antiracist education."** An argument you have never studied is an argument you cannot answer, and the current fight over accreditation standards will be won by those who know the opposing case best.
- **"The framing of this bibliography is itself ideological."** The introductions are mine and written in my voice, while most annotations are the work's own abstract or the publisher's description, so you can judge the scholarship apart from my framing.
- **"Opinion pieces and editorials should not sit beside historical scholarship."** Contemporary and editorial works are interpretations to be tested like any other.
- **"Exposure to some of these critiques could harm students from marginalized or religious communities."** Meeting an argument in a guided classroom is safer than meeting it unprepared in a field placement, a policy hearing, or a client's living room.
- **"Left and right critiques of liberalism contradict each other, so grouping them confuses readers."** They are listed in separate strands precisely so that the disagreement stays visible rather than blurred.
- **"International material dilutes a US-focused history."** Comparison reveals which American patterns are distinctive and which are what social work does under any state, and the US remains the center of the collection.

Know both sides in depth. John Stuart Mill argued in *On Liberty* that a person who knows only their own side of a question understands even that side poorly, because they have never tested it against the strongest objections (Mill, 1859). For social workers this is not an abstract virtue. We serve clients across every political and religious commitment, we advocate before legislators and boards who will raise every counterargument, and we teach students who will be challenged the moment they leave the classroom. A scholar who can state an opponent's position so well that the opponent would accept the summary has earned the right to disagree with it. Reading this bibliography across its sections, and especially across the ones that make you uncomfortable, is how that depth is built.

Works Cited in the Introduction

Carr, E. H. (1961). ***What is history? The George Macaulay Trevelyan lectures delivered in the University of Cambridge, January–March 1961.*** **Macmillan.**

One of the great history books of the 20th century, now in Penguin Modern Classics 'E.H. Carr, author of the monumental History of Soviet Russia, now proves himself to be not only one of our most distinguished historians but also one of the most valuable contributors to historical theory' Spectator In formulating an answer to the question of 'What is History', Carr argues that the 'facts' of history are simply those which historians have chosen to focus on. All historical facts come to us as a result of interpretive choices by historians influenced by the standards of their age. Now for the first time in Penguin Modern Classics, with an introduction by Richard J. Evans, author of the Third Reich trilogy.

Commission on Educational Policy. (2026, October). ***Environmental scan for the 2029 Educational Policy and Accreditation Standards*** **(tech. rep.). Council on Social Work Education. https://www.cswe.org/sites/default/files/2026-10/2029_environmental_scan_1.pdf**

Summary: CSWE's Commission on Educational Policy examines the political, economic, demographic, technological, and institutional trends reshaping US social work education, drawing on national data, research, and 16 focus groups held from 2024 to 2026. It documents anti-DEI legislation, threats to accreditation, faculty self-censorship and fear of retaliation, workforce and higher education trends, and the rise of artificial intelligence. It closes with five themes intended to guide the 2029 EPAS: social work identity and values, person-in-environment practice, human dignity and respect, systemic and structural analysis, and preparation for technological and global practice.

Du Bois, W. E. B. (1935). ***Black reconstruction: An essay toward a history of the part which black folk played in the attempt to reconstruct democracy in America, 1860–1880.*** **Harcourt, Brace; Company.**

Upon its publication in 1935, W.E.B. Du Bois's Black Reconstruction offered a radical new assessment of the post–Civil War era, a time when African American progress was met with a white supremacist backlash and, ultimately, the unjust social order of Jim Crow. Previously cast as a misguided, even villainous effort to impose an inverted and "unnatural" racial hierarchy on the defeated South, Reconstruction was for Du Bois nothing less than a milestone in the course of human history, "the finest effort to achieve democracy for the working millions which this world had ever seen." Du Bois identified the problem in the work of the dominant historians of his day: "the chief witness in Reconstruction, the emancipated slave himself, has been almost barred from court. His written Reconstruction record has been largely destroyed and nearly always neglected." In setting the record straight, Du Bois produced what co-editor Eric Foner has called an "indispensable book . . . one of the landmarks of U.S. historical scholarship." A sweeping, magisterial work of rigorous analysis written with precision and powerful eloquence, Black Reconstruction restores slavery to the core of American history, emphasizing its crucial importance to the nation as a whole and exposing the underlying economic engines of the Civil War and its aftermath. It makes clear that the formerly enslaved, as they claimed first their freedom and then their citizenship, were pivotal actors in this second American revolution, as soldiers and emancipators, workers and legislators. Presented here in an authoritative, annotated edition, Black Reconstruction is joined for the first time with important writings that trace the evolution of Du Bois's thinking about Reconstruction and its centrality in understanding the embattled course of democracy in America.

Keyishian v. Board of Regents, 385 U.S. 589 (1967). https://www.govinfo.gov/content/pkg/USREPORTS-385/pdf/USREPORTS-385-589.pdf

Summary: In a 5 to 4 decision written by Justice William Brennan, the US Supreme Court struck down New York laws that required faculty at the State University of New York to disavow Communist Party membership and that barred "treasonable or seditious" speech. The Court held that mere membership in an organization could not justify dismissal and that the speech provisions were unconstitutionally vague and overbroad. The opinion names the chilling effect of such rules on teachers and calls academic freedom a special concern of the First Amendment.

Mill, J. S. (1859). ***On liberty.*** **John W. Parker; Son. https://gutenberg.org/files/34901/34901-h/34901-h.htm**

In one of the most influential philosophical works ever writer, John Stuart Mill explores the risks and responsibilities of liberty. Examining the tyranny that can come both from government and from the herd-like opinion of the majority, Mill proposes a freedom to think, unite, and pursue our pleasures as the most important freedoms, as long as we cause no harm to others. GREAT IDEAS. Throughout history, some books have changed the world. They have transformed the way we see ourselves - and each other. They have inspired debate, dissent, war and revolution. They have enlightened, outraged, provoked and comforted. They have enriched lives - and destroyed them. Now Penguin brings you the works of the great thinkers, pioneers, radicals and visionaries whose ideas shook civilization and helped make us who we are.

Trouillot, M.-R. (1995). *Silencing the past: Power and the production of history.* Beacon Press.

Now part of the HBO docuseries Exterminate All the Brutes, written and directed by Raoul Peck The 20th anniversary edition of a pioneering classic that explores the contexts in which history is produced—now with a new foreword by renowned scholar Hazel V. Carby Michel-Rolph Trouillot places the West's failure to acknowledge the most successful slave revolt in history, the Haitian Revolution, alongside denials of the Holocaust and the debate over the Alamo and Christopher Columbus in this moving and thought-provoking meditation on how power operates in the making and recording of history. Silencing the Past analyzes the silences in our historical narratives, what is left out and what is recorded, what is remembered and what is forgotten, and what these silences reveal about inequalities of power. Weaving personal recollections from his lifetime as a student and teacher of history, Trouillot exposes forces less visible—but no less powerful—than gunfire, property, and political crusades. This twentieth-anniversary edition of Trouillot's pioneering work features a new foreword from renowned scholar Hazel V. Carby that speaks to the continuing influence of Silencing the Past on the fields of anthropology, history, and African American, Caribbean, and postcolonial studies—as well as to the book's unique pedagogical value as an introduction to historical analysis.

1. Professionalization, abandonment of mission, and the retreat from reform

Every profession bargains for legitimacy. Social work's price was steep: in chasing Flexner's approval, licensure, and the prestige of psychotherapy, it traded away much of its commitment to poor people and to changing the conditions that made them poor. These works document that bargain, name who benefited from it, and refuse the claim that it was inevitable. *Unfaithful Angels* (Specht & Courtney, 1994) is the best-known indictment; Lubove's (1965) history is the foundation everyone else argues with.

Abramovitz, M. (1998). Social work and social reform: An arena of struggle. *Social Work, 43*(6), 512–526. https://doi.org/10.1093/sw/43.6.512

> The profession of social work has the potential both to meet individual needs and to engage in social change. However, the profession's position between the individual and society often forces practitioners to choose between adjusting people and programs to circumstances or challenging the status quo. The twin pressures of containment and change have made social work an arena of struggle since its origins in the late 19th century. In honor of social work's centennial, this article examines the sources of the profession's prochange mandate and the structural factors that limit social work's ability to pledge itself to this stance permanently and recommends some steps social workers can take to recommit the profession to greater activism. Special attention is given to documenting the long but largely ignored history of social work activism.

Austin, D. M. (1983). The Flexner myth and the history of social work. *Social Service Review, 57*(3), 357–377. https://doi.org/10.1086/644113

> Abraham Flexner's pronouncement in 1915 that social work was not a full profession came at a critical point in the intellectual development of social work and social work education. It led to strenuous efforts by organized social work to fulfill the criteria of a profession set forth by Flexner. The author suggests that these criteria should be put aside and attention directed toward developmental requirements that reflect the distinctive characteristics of social work as a major profession.

Cloward, R. A., & Piven, F. F. (1977). The acquiescence of social work. *Society, 14*(2), 55–63. https://doi.org/10.1007/BF02695151

> Summary: Cloward and Piven criticize social work's acquiescence in the punitive treatment of welfare recipients. They charge that the profession helped administer that treatment rather than defend the people subject to it. The essay appeared in the journal Society.

Ehrenreich, J. H. (1985). *The altruistic imagination: A history of social work and social policy in the United States.* Cornell University Press.

> Social work and social policy in the United States have always had a complex and troubled relationship. In this book, John H. Ehrenreich offers a critical interpretation of their intertwined histories.

Fisher, J. (1980). *The response of social work to the Depression.* G. K. Hall.

> Summary: Fisher examines how American social service and public welfare institutions responded to the Great Depression. The book gives particular attention to social workers' political activity in the 1930s, including the rank-and-file movement that challenged the professional mainstream. It was published by G. K. Hall in 1980.

Haynes, K. S. (1998). The one hundred-year debate: Social reform versus individual treatment. *Social Work, 43*(6), 501–509. https://doi.org/10.1093/sw/43.6.501

> This article discusses the 100-year-old debate about the primary or sole function of the social work profession: to seek social reform or to provide individual treatment. The basic premise of the article is that these need not be mutually exclusive and divisive, but rather that the two should frame and highlight the unique strength of the social work profession. The argument is made that these perspectives are increasingly evident in social work education and social work practice and that voices must be raised if we forget or ignore either of these elements. A "debate" format is used to illustrate these points.

Lowe, G. R., & Reid, P. N. (Eds.). (1999). *The professionalization of poverty: Social work and the poor in the twentieth century.* Aldine de Gruyter.

Summary: This edited volume examines social work's relationship with the poor in the United States across the twentieth century. Its chapters address professionalization and poverty in areas including housing and medical care. The collection asks whether becoming a profession pulled social work away from the people it was founded to serve.

Lubove, R. (1965). ***The professional altruist: The emergence of social work as a career, 1880-1930.*** **Harvard University Press.**

Summary: Lubove traces how social work became an organized career in the United States between 1880 and 1930. The book follows the move from volunteer charity work to a paid occupation built on casework technique and professional standards. It is the foundational history of how the pursuit of professional standing reshaped the field's identity.

Specht, H., & Courtney, M. E. (1994). ***Unfaithful angels: How social work has abandoned its mission.*** **Free Press.**

In this provocative examination of the fall of the profession of social work from its original mission to aid and serve the underprivileged, Harry Specht and Mark Courtney show how America's excessive trust in individualistic solutions to social problems have led to the abandonment of the poor in this country. A large proportion of all certified social workers today have left the social services to enter private practice, thereby turning to the middle class – those who can afford psychotherapy – and away from the poor. As Specht and Courtney persuasively demonstrate, if social work continues to drift in this direction there is good reason to expect that the profession will be entirely engulfed by psychotherapy within the next twenty years, leaving a huge gap in the provision of social services traditionally filled by social workers. The authors examine the waste of public funds this trend occasions, as social workers educated with public money abandon community service in increasing numbers.

Trolander, J. A. (1987). ***Professionalism and social change: From the settlement house movement to neighborhood centers, 1886 to the present.*** **Columbia University Press.**

Summary: Trolander traces American settlement houses from 1886 to the 1980s and their transformation into neighborhood centers. The book follows the settlements' ties to community organization, with professionalism and social change as its organizing themes. It shows how professionalization weakened the settlements' reform role and community roots.

Wagner, D. (1990). ***The quest for a radical profession: Social service careers and political ideology.*** **University Press of America.**

Summary: Wagner studies social service workers who entered the field with radical political commitments. He follows how those commitments fared over the course of their careers. The book shows how professional and organizational pressures wore down workers' political ideology.

Walkowitz, D. J. (1999). ***Working with class: Social workers and the politics of middle-class identity.*** **University of North Carolina Press.**

Polls tell us that most Americans — whether they earn $20,000 or $200,000 a year — think of themselves as middle class. As this phenomenon suggests, "middle class" is a category whose definition is not necessarily self-evident. In this book, historian Daniel Walkowitz approaches the question of what it means to be middle class from an innovative angle. Focusing on the history of social workers — who daily patrol the boundaries of class — he examines the changed and contested meaning of the term over the last one hundred years. Walkowitz uses the study of social workers to explore the interplay of race, ethnicity, and gender with class. He examines the trade union movement within the mostly female field of social work and looks at how a paradigmatic conflict between blacks and Jews in New York City during the 1960s shaped late-twentieth-century social policy concerning work, opportunity, and entitlements. In all, this is a story about the ways race and gender divisions in American society have underlain the confusion about the identity and role of the middle class.

Wenocur, S., & Reisch, M. (1989). ***From charity to enterprise: The development of American social work in a market economy.*** **University of Illinois Press. https://www.press.uillinois.edu/books/?id=p070730**

How did social work evolve as a profession in the United States? Stanley Wenocur and Michael Reisch examine the history of social work and provide a theoretical model of professionalization for analyzing its development. They offer a provocative view of American social work as an enterprise seeking exclusive control over the definition, production, and distribution of an essential commodition. Now in paperback for the first time, From Charity to Enterprise sets the professionalization of social work into a dynamic social context. The explicit political and economic framework of Wenocur and Reisch's model enables the authors to examine how various subgroups within social work lost or gained control of the professional enterprise at various points.

2. Social control and the regulation of the poor

Relief has always come with conditions, and the people who enforced those conditions were often social workers. These works argue that charity, casework, and public welfare have functioned to classify, discipline, and contain poor people, expanding when unrest threatens and contracting to push people back into low-wage work, all under the language of help. Naming that function is the first step to refusing it.

Crocker, R. H. (1992). *Social work and social order: The settlement movement in two industrial cities, 1889-1930*. University of Illinois Press.

Summary: Crocker studies seven settlement houses in Indianapolis and Gary, Indiana, during the Progressive Era, covering their programs, staff, and philosophies. She connects social work history with labor, immigrant, Black, and women's history. She argues that the settlements sought to discipline a diverse industrial workforce and that their work with women stressed domestic restoration over women's rights.

Gettleman, M. E. (1963). Charity and social classes in the United States, 1874-1900, I. *American Journal of Economics and Sociology*, *22*(2), 314–329. https://doi.org/10.1111/j.1536-7150.1963.tb00888.x

Summary: This is the first part of Gettleman's two-part study of charity and social class in the United States from 1874 to 1900. It reads Gilded Age scientific charity in light of the class interests and anxieties of the donors who funded it. The second part appeared in a later issue of the same journal.

Katz, M. B. (1986). *In the shadow of the poorhouse: A social history of welfare in America*. Basic Books. https://www.hbglibrary.com/titles/michael-b-katz/in-the-shadow-of-the-poorhouse-tenth-anniversary-edition/9780465032105/

With welfare reform a burning political issue, this special anniversary edition of the classic history of welfare in America has been revised and updated to include the latest bipartisan debates on how to "end welfare as we know it."In the Shadow of the Poorhouse examines the origins of social welfare, both public and private, from the days of the colonial poorhouse through the current tragedy of the homeless. The book explains why such a highly criticized system persists. Katz explores the relationship between welfare and municipal reform; the role of welfare capitalism, eugenics, and social insurance in the reorganization of the labor market; the critical connection between poverty and politics in the rise of the New Deal welfare state; and how the War on Poverty of the '60s became the war on welfare of the '80s.

Margolin, L. (1997). *Under the cover of kindness: The invention of social work*. University Press of Virginia. https://upress.virginia.edu/title/3048/

In Under the Cover of Kindness, Leslie Margolin looks at how this country's social welfare system developed and with what results. From his detailed examination of social work texts, primarily case histories, he argues persuasively that social work disguises its own assumptions and claims to power as a way of further legitimizing its actions. By attending to these case histories, Margolin shows how social work entails not only the intrusion into the previously private space of the home but also the constant justification of this intervention - to both clients and workers themselves - as representing charitable and disinterested help. This book critically assesses how social workers invent themselves as they simultaneously invent their field of knowledge.

Piven, F. F., & Cloward, R. A. (1971). *Regulating the poor: The functions of public welfare*. Pantheon Books. https://www.penguinrandomhouse.com/books/131610/regulating-the-poor-by-frances-fox-piven-and-richard-a-cloward/9780307814647

Piven and Cloward have updated their classic work on the history and function of welfare to cover the American welfare state's massive erosion during the Reagan, Bush, and Clinton years. The authors present a boldly comprehensive, brilliant new theory to explain the comparative underdevelopment of the U.S. welfare state among advanced industrial nations. Their conceptual framework promises to shape the debate within current and future administrations as they attempt to rethink the welfare system and its role in American society.

Polsky, A. J. (1991). *The rise of the therapeutic state*. Princeton University Press. https://press.princeton.edu/books/ebook/9781400820627/the-rise-of-the-therapeutic-state-0

Assuming that "marginal" citizens cannot govern their own lives, proponents of the therapeutic state urge casework intervention to reshape the attitudes and behaviors of those who live outside the social mainstream. Thus the victims of poverty, delinquency, family violence, and other problems are to be "normalized." But "normalize," to Andrew Polsky, is a term that "jars the ear, as

well it should when we consider what this effort is all about." Here he investigates the broad network of public agencies that adopt the casework approach.

Rothman, D. J. (1980). ***Conscience and convenience: The asylum and its alternatives in progressive America.*** **Little, Brown. https://www.routledge.com/Conscience-and-Convenience-The-Asylum-and-its-Alternatives-in-Progressive-America/Rothman/p/book/9781138521056**

Conscience and Convenience was quickly recognized for its masterly depiction and interpretation of a major period of reform history. This history begins in a social context in which treatment and rehabilitation were emerging as predominant after America's prisons and asylums had been broadly acknowledged to be little more than embarrassing failures. The resulting progressive agenda was evident: to develop new, more humane and effective strategies for the criminal, delinquent, and mentally ill. The results, as Rothman documents, did not turn out as reformers had planned. For adult criminal offenders, such individual treatment could be accomplished only through the provision of broad discretionary authority, whereby choices could be made between probation, parole, indeterminate sentencing, and, as a measure of last resort, incarceration in totally redesigned prisons. For delinquents, the juvenile court served as a surrogate parent and accelerated and intensified individual treatment by providing for a series of community-based individual and family services, with the newly designed, school-like reformatories being used for only the most intractable cases. For the mentally ill, psychiatrists chose between outpatient treatments, short-term intensive care, or as last resort, long-term care in mental hospitals with new cottage and family-like arrangements. Rothman shows the consequences of these reforms as unmitigated disasters. Despite benevolent intentions, the actual outcome of reform efforts was to take the earlier failures of prisons and asylums to new, more ominous heights. In this updated edition, Rothman chronicles and examines incarceration of the criminal, the deviant, and the dependent in U.S. society, with a focus on how and why these methods have persisted and expanded for over a century and a half despite longstanding evidence of their failures and abuses.

Soss, J., Fording, R. C., & Schram, S. F. (2011). ***Disciplining the poor: Neoliberal paternalism and the persistent power of race.*** **University of Chicago Press. https://press.uchicago.edu/ucp/books/book/chicago/D/bo12120768.html**

Disciplining the Poor explains the transformation of poverty governance over the past forty years—why it happened, how it works today, and how it affects people. In the process, it clarifies the central role of race in this transformation and develops a more precise account of how race shapes poverty governance in the post–civil rights era. Connecting welfare reform to other policy developments, the authors analyze diverse forms of data to explicate the racialized origins, operations, and consequences of a new mode of poverty governance that is simultaneously neoliberal—grounded in market principles—and paternalist—focused on telling the poor what is best for them. The study traces the process of rolling out the new regime from the federal level, to the state and county level, down to the differences in ways frontline case workers take disciplinary actions in individual cases. The result is a compelling account of how a neoliberal paternalist regime of poverty governance is disciplining the poor today.

Wagner, D. (2000). ***What's love got to do with it? A critical look at American charity.*** **New Press.**

Summary: Wagner contrasts America's self-image as an exceptionally generous nation with its weak public benefits and high levels of poverty and inequality. He argues that these facts are connected. In his account, private charity helps hide public neglect and softens the harshness of market capitalism.

3. Race, racism, and Black social workers and communities

The profession's founding story is a white story, and that is not an accident of memory. It is a choice that has been defended for a century. These works break it open on two fronts. The first indicts the segregated settlements, the white-controlled professional bodies, and the curricula that taught generations of students that the field began with Jane Addams and Mary Richmond. The second recovers what that story buried: Black clubwomen, Black settlements, the Atlanta School, NABSW, and a tradition of mutual aid and self-help that was practicing social work long before the profession admitted Black practitioners. Restoring that tradition is not a footnote. It is a challenge to who gets to define the field.

Racism, segregation, and white control of the profession

Abrams, L. S., Crewe, S. E., Dettlaff, A. J., & Williams, J. H. (Eds.). (2023). ***Social work, white supremacy, and racial justice: Reckoning with our history, interrogating our present, reimagining our future.*** **Oxford University Press. https://doi.org/10.1093/oso/9780197641422.001.0001**

The profession of social work in the United States has a complex history of upholding White supremacy alongside a goal of achieving racial justice. Moreover, the profession simultaneously practices within racist institutions and systems and works

to dismantle them. While there are many ways that the profession of social work has improved quality of life for minoritized groups, there are numerous missed opportunities where it has failed to uphold its values. In the wake of national movements to stop state-sanctioned violence and anti-Black racism and the knowledge of persistent racial disparities in key social welfare institutions (i.e., child welfare, criminal justice, health, housing, and mental health), these paradoxes remain the forefront of discussion in academia, social media, and social work practice. The aftermath of these national efforts provided an opportunity to appraise our profession's relationship to White supremacy and racial justice in order to reimagine and work to achieve an antiracist future. In this edited volume, the authors critically examine social work's history, values, and mission; offer innovative strategies for education and practice; and make a call to action for social work to eliminate structural racism in education, research, practice, and social service institutions and systems. A collection of forty chapters using diverse voices, theories, and methods challenges social workers to conceptualize and enact an antiracist future through reckoning with past histories of oppression and resistance, acknowledging early champions of social justice, de-centering Whiteness, and forging new practices, policies, and pedagogies that can lead to an antiracist future

Abrams, L. S., & Moio, J. A. (2009). Critical race theory and the cultural competence dilemma in social work education. *Journal of Social Work Education*, *45*(2), 245–261. https://doi.org/10.5175/JSWE.2009.200700109

Cultural competence is a fundamental tenet of social work education. Although cultural competence with diverse populations historically referred to individuals and groups from non-White racial origins, the term has evolved to encompass differences pertaining to sexuality, religion, ability, and others. Critics charge that the cultural competence model is largely ineffective and that its tendency to equalize oppressions under a "multicultural umbrella" unintentionally promotes a color-blind mentality that eclipses the significance of institutionalized racism. In this article we argue that critical race theory (CRT) can be used to address some of these noted problems with the cultural competence model. We define the major tenets of CRT and analyze its benefits and limitations for social work pedagogy around race, racism, and other oppressions.

Bell, J. M. (2014). *The Black Power movement and American social work*. Columbia University Press. https://cup.columbia.edu/book/the-black-power-movement-and-american-social-work/9780231162609/

The Black Power movement has often been portrayed in history and popular culture as the quintessential "bad boy" of modern black movement-making in America. Yet this impression misses the full extent of Black Power's contributions to U.S. society, especially in regard to black professionals in social work. Relying on extensive archival research and oral history interviews, Joyce M. Bell follows two groups of black social workers in the 1960s and 1970s as they mobilized Black Power ideas, strategies, and tactics to change their national professional associations. Comparing black dissenters within the National Federation of Settlements (NFS), who fought for concessions from within their organization, and those within the National Conference on Social Welfare (NCSW), who ultimately adopted a separatist strategy, she shows how the Black Power influence was central to the creation and rise of black professional associations. She also provides a nuanced approach to studying race-based movements and offers a framework for understanding the role of social movements in shaping the non-state organizations of civil society.

Billingsley, A., & Giovannoni, J. M. (1972). *Children of the storm: Black children and American child welfare*. Harcourt Brace Jovanovich.

Summary: Billingsley and Giovannoni examine why the American child welfare system was failing Black children. They argue that the system was built around white children and identify institutional racism in how it excluded and underserved Black families. The book is an early and influential critique of race in child welfare.

Dettlaff, A. J. (2023). *Confronting the racist legacy of the American child welfare system: The case for abolition*. Oxford University Press. https://doi.org/10.1093/oso/9780197675267.001.0001

Confronting the Racist Legacy of the American Child Welfare System presents a call to abolish the American child welfare system due to the harm and destruction it causes Black families. The book traces the origins of the modern child welfare system, which emerged just following the abolition of slavery, to demonstrate that the harm and oppression that result from child welfare intervention are not the result of "unintended consequences" but rather are the clear intents of the system and the foreseeable results of policies put in place over decades. By tracing the history of family separations in the United States since the era of slavery, Confronting the Racist Legacy of the American Child Welfare System demonstrates that the intended outcomes of those separations—the subjugation of Black Americans and the maintenance of White supremacy—are the same intended outcomes of family separations today. What distinguishes contemporary family separations from those that occurred during slavery is that today's separations occur under a façade of benevolence, a myth perpetuated over decades that family separations are necessary to "save" the most vulnerable children. Yet what if we could see past the mirage of benevolence and recognize family separations for what they truly are—state-directed, state-sponsored terror? The book presents evidence of the vast harms that result from family separations to make a case that the child welfare system is beyond reform. Rather, the only solution to ending these harms is complete abolition of this system and a fundamental reimagining of the way society cares for children, families, and communities.

Gary, R. B., & Gary, L. E. (1994). The history of social work education for Black people 1900-1930. *Journal of Sociology and Social Welfare, 21*(1). https://doi.org/10.15453/0191-5096.2109

The nature and extent of the contributions of Black people to social work education during the early twentieth century is the focus of this paper. The scope of this investigation includes: the identification of prominent Black social work educators; analysis of the curricula and the Atlanta School of Social Work and the Bishop Turtle School; and a description of the four basic approaches to social work training for Black people during this development phase of the social work profession.

Gordon, L. (1991). Black and white visions of welfare: Women's welfare activism, 1890-1945. *Journal of American History, 78*(2), 559–590. https://doi.org/10.2307/2079534

Summary: Gordon compares the welfare thinking of Black and white women reform leaders from 1890 to 1945 through a collective biography of national activists. White reformers tended to favor means testing, moral supervision, and women's dependence on male earners, while Black reformers built private institutions, favored universal provision, and supported wage-earning mothers. Gordon finds the Black women's approach more progressive but less influential on policy at the time.

Lasch-Quinn, E. (1993). *Black neighbors: Race and the limits of reform in the American settlement house movement, 1890-1945*. University of North Carolina Press.

Professing a policy of cultural and social integration, the American settlement house movement made early progress in helping immigrants adjust to life in American cities. However, when African Americans migrating from the rural South in the early twentieth century began to replace white immigrants in settlement environs, most houses failed to redirect their efforts toward their new neighbors. Nationally, the movement did not take a concerted stand on the issue of race until after World War II. In Black Neighbors, Elisabeth Lasch-Quinn analyzes this reluctance of the mainstream settlement house movement to extend its programs to African American communities, which, she argues, were assisted instead by a variety of alternative organizations. Lasch-Quinn recasts the traditional definitions, periods, and regional divisions of settlement work and uncovers a vast settlement movement among African Americans. By placing community work conducted by the YWCA, black women's clubs, religious missions, southern industrial schools, and other organizations within the settlement tradition, she highlights their significance as well as the mainstream movement's failure to recognize the enormous potential in alliances with these groups. Her analysis fundamentally revises our understanding of the role that race has played in American social reform.

National Association of Social Workers. (2021, June 17). NASW apologizes for racist practices in American social work [Press release.]. https://www.socialworktoday.com/news/dn_061721.shtml

Summary: In this statement the National Association of Social Workers acknowledges that the profession and the association supported policies and practices that harmed people of color. It cites segregated settlement houses, support for eugenics, involvement in the Tuskegee study, the removal of Native children to boarding schools, and intake work in Japanese American incarceration camps. The association commits to antiracist training, policy advocacy, and coalition work.

Philpott, T. L. (1978). *The slum and the ghetto: Neighborhood deterioration and middle-class reform, Chicago, 1880-1930*. Oxford University Press.

Summary: Philpott studies Chicago from 1880 to 1930, examining middle-class housing reform alongside settlement work and other neighborhood improvement efforts. The book attends to social control, ethnic and environmental factors, and the role of private enterprise in housing reform. It gives particular attention to Black residential conditions and to how reformers helped immigrants while accepting a segregated Black ghetto.

Platt, T., & Chandler, S. (1988). Constant struggle: E. Franklin Frazier and Black social work in the 1920s. *Social Work, 33*(4), 293–297. https://doi.org/10.1093/sw/33.4.293

During the 1920s, E. Franklin Frazier, the eminent black sociologist, was director of the Atlanta School of Social Work With other black social workers, Frazier made important contributions to social work and to the struggle against racism. His legacy is missing in most histories of social welfare and is relevant to the crisis confronting social work in the 1980s.

Ward, G. K. (2012). *The Black child-savers: Racial democracy and juvenile justice*. University of Chicago Press. https://press.uchicago.edu/ucp/books/book/chicago/B/bo3752802.html

During the Progressive Era, a rehabilitative agenda took hold of American juvenile justice, materializing as a citizen-and-state-building project and mirroring the unequal racial politics of American democracy itself. Alongside this liberal "manufactory of citizens," a parallel structure was enacted: a Jim Crow juvenile justice system that endured across the nation for most of the twentieth century. In The Black Child Savers, the first study of the rise and fall of Jim Crow juvenile justice, Geoff Ward examines

the origins and organization of this separate and unequal juvenile justice system. Ward explores how generations of "black child-savers" mobilized to challenge the threat to black youth and community interests and how this struggle grew aligned with a wider civil rights movement, eventually forcing the formal integration of American juvenile justice. Ward's book reveals nearly a century of struggle to build a more democratic model of juvenile justice—an effort that succeeded in part, but ultimately failed to deliver black youth and community to liberal rehabilitative ideals. At once an inspiring story about the shifting boundaries of race, citizenship, and democracy in America and a crucial look at the nature of racial inequality, The Black Child Savers is a stirring account of the stakes and meaning of social justice.

Wright, K. C., Carr, K. A., & Akin, B. A. (2021). The whitewashing of social work history: How dismantling racism in social work education begins with an equitable history of the profession. *Advances in Social Work, 21*(2/3), 274–297. https://doi.org/10.18060/23946

Severe racial inequity has characterized the incorporation of ethnic minorities' contributions to U.S. history and advancements (Sandoval et al., 2016). These disparities are inextricably connected to White Supremacist ideologies and practices, and are perpetuated in higher education through textbooks, pedagogy, and research. Social work, like many disciplines, teaches about its early roots with a whitewashed historical lens. Indeed, review of the social work literature reveals the scarcity of attributions to Black, Indigenous, and other People of Color (BIPOC). Without a more racially diverse perspective on social work's history, social work scholars promote and sustain White Supremacy. The implications of this are crucial since social work education is predominantly populated by privileged White students who adopt this mentality, unaware of Black, Brown, Latino, Asian, Native or Other ethnic "Jane Addams" who have massively promoted the social welfare of communities for decades without historical recognition or the privileged positions of Addams and Richmond. Historical distortions also potentially discourage BIPOC social work students' self-efficacy and future efforts to contribute and excel in the discipline. To properly address this issue, social work history must be refaced with a more equitable and just lens. This review seeks to address the gap in the literature pertaining to the need for a greater integration and infusion of racially diverse social work historical contributions in several ways. Recommendations will be made for future research in this area to dismantle racist perspectives in social work history, and strategies will be offered to help social work educators and researchers address this critical issue.

Black social welfare traditions, mutual aid, and recovered histories

Carlton-LaNey, I. (1994). The career of Birdye Henrietta Haynes, a pioneer settlement house worker. *Social Service Review, 68*(2), 254–273. https://doi.org/10.1086/604050

This article tells the story of Birdye Henrietta Haynes (1886-1922), a little-known black social welfare pioneer. Haynes was the first black to graduate from the Chicago School of Civics and Philanthropy. She was the head worker at two of the most prominent social settlements for blacks in Chicago and later in New York. Racism and segregation placed strict limitations on what Haynes was able to accomplish during her social work career. This article gives special attention to Haynes's interaction, participation, and advocacy as a "race woman" and examines her relationships with some of the most prominent social welfare reformers of the Progressive Era.

Carlton-LaNey, I. (1999). African American social work pioneers' response to need. *Social Work, 44*(4), 311–321. https://doi.org/10.1093/sw/44.4.311

This article discusses the fundamental values and principles that guided African American social work practice at the beginning of the century. The elements and dimensions that were a significant part of this practice repertoire are also discussed. As African Americans claimed their place among social work pioneers, the primacy of their mission improved the collective social functioning of their communities. For these pioneers social work was both "cause and function." Their legacy is a strength-based practice model on which contemporary scholars and practitioners can build.

Carlton-LaNey, I., & Burwell, N. Y. (Eds.). (1996). *African American community practice models: Historical and contemporary responses.* Haworth Press. https://www.routledge.com/African-American-Community-Practice-Models-Historical-and-Contemporary-Responses/Carlton-Laney-Burwell/p/book/9781138966253

African American Community Practice Models shows you what you can "see" and "learn" when people of African American descent are put in the center of community analysis and change. This text celebrates African American experiences and challenges you to understand the black experience from the inside out rather than from the outside in. The contributors provide excellent historical and current case studies of leaders and programs that provide you with models for program and community development in African American communities today. For the contemporary social worker, these historical comparisons reveal what strategies have been needed in African American communities in the past because of political and social climates. The studies of current successful programs instruct those in community-based African American programs, general service networks, and students on how to continue to better serve the black community. The contributing authors use a new lens for understanding social

welfare history and social service development. They encourage social workers to explore new model-building and to pursue new knowledge about African Americans in the social work classroom. In addition to tracing the history of community development, African American Community Practice Models specifically: presents the black community from a position of strength and leadership documents leadership in the black community to ground national advocacy organizations traces women's leadership in community development documents the unrecognized history of African Americans in the development of the Settlement Movement highlights examples of current self-help programs sponsored by African American communities to change negative behavior patterns documents the impact of racism on service delivery and the response to develop community support programs presents a challenge to expand community development for both internal and external advocacy Professors of the core courses in social work–HBSE, research, policy, and practice–and of specialized courses in community practice, macropractice, and African Americans would benefit from teaching from African American Community Practice Models. Students and faculty in these and other study areas concerned with this community will get community tactics and program development ideas from this book that connect with African American people. The importance of community development from within the African American community, historical and current methods of dealing with the ongoing impact of racism and economic disadvantage, the responsibility of professionals and community leaders to build empowerment strategies within African American communities, and the need to advocate for rights and opportunities in larger society for black Americans are key issues addressed throughout the book, which begins to fill the void of positive presentations of black community development.

Carlton-LaNey, I. B. (Ed.). (2001). *African American leadership: An empowerment tradition in social welfare history*. NASW Press. https://naswpress.org/product/african-american-leadership/

For far too long, the huge contribution of African Americans to the social work profession has been relegated to little more than a footnote. The truth is, these forward-thinking individuals enhanced the quality of life within and outside their communities for generations. Their stories have never been told. Until now. Sixteen painstakingly researched chapters, written by social workers, highlight the distinct roles of African American social work pioneers from the 1890s through the 1940s. The book discusses the birth of social welfare activities, both informal and formal, and introduces founding members of organizations such as the National Urban League and the National Association of Colored Women. Written from a social work perspective and framed within a historical context, these profiles and their accompanying lessons help today's practitioner make the connection to current issues. Special Features Accurate information about African American social work pioneers that fills a significant gap in social work literature Elements of client and community empowerment techniques in each profile Critical information about history of race, culture, and underserved communities Examination of diversity and cultural sensitivity issues within today's social work profession

Carten, A. J. (2020). *Find a way or make one: A documentary history of Clark Atlanta University Whitney M. Young Jr. School of Social Work (1920-2020)*. Oxford University Press. https://doi.org/10.1093/oso/9780197518465.001.0001

The book examines the history of a school of social work as it unfolded over a century of US history, when the "separate but equal" doctrine was accepted in both law and custom in the United States. The founding of the School was spearheaded by leading scholars and social activists in Atlanta, Georgia, as an independent institution of higher learning to prepare black social workers for practice in the black community. Using a historical qualitative research method, data for the book were obtained primarily from the Clark Atlanta University Robert W. Woodruff Research Center, which holds the collections of the nation's most well-known historically black colleges and universities founded in the city of Atlanta. The evolution of the School is described within the context of time and place and against the backdrop of changing US social welfare policy, Council on Social Work Education (CSWE) Educational Policy and Accreditation standards, and social work professional trends. The content describes consequential events influencing curriculum renewal from its founding in 1920, when Atlanta was described as the most segregated city in the South; to the mid-1900s, when it was the leading voice on social work practice in the black community; to the post-civil rights decades of desegregation and the CSWE's new requirements on diversity and inclusion that resulted in both costs and benefits for the School. In 2000, the School was renamed to honor former dean Whitney M. Young Jr. Today it is one of three professional schools of Clark Atlanta University and awards BSW, MSW, and PhD social work degrees.

Gilkes, C. T. (1983). Going up for the oppressed: The career mobility of Black women community workers. *Journal of Social Issues, 39*(3), 115–139. https://doi.org/10.1111/j.1540-4560.1983.tb00159.x

This study explores the professional careers of 23 black women who had achieved public recognition and acclaim for their involvement in organizations and programs aimed at social change in an urban black community. The women's career orientations and patterns of occupational mobility were organized around the goals of community work—empowerment of the black community and change in the quality of individual and group life and in the larger social structure. "Going up for the oppressed" or occupational and professional mobility on behalf of the community comprised three activities: (1) focused education involving innovative use of dominant culture educational institutions for black community interests and aggressive self-education in matters concerning the community and its problems; (2) a dialectical career involving increased levels of authority, prestige, and job opportunities along with increased levels of political consciousness, social criticism, and conflict with the dominant

culture; and (3) strategies to maintain commitment and ties to the community, its people, and their interests. Such an unusual career orientation highlights the conflict between dominant culture professionalism and the goals of black communities for social change, and the need for individual professionals to reorganize their criteria for success if they are to remain committed to the goals of community work. The research highlights the difficulties in predicting the behavior of members of the black middle class with reference to the combined effects of race consciousness and class consciousness or "nation-class" consciousness.

Hounmenou, C. (2012). Black settlement houses and oppositional consciousness. *Journal of Black Studies, 43*(6), 646–666. https://doi.org/10.1177/0021934712441203

Due to the failure of the mainstream American settlement house movement to assist Blacks moving to cities in the late 19th and early 20th centuries, a parallel movement was developed by Black female activists and reformers. As a historically oppressed group, African Americans used nonconfrontational strategies to fight for racial uplift and equal rights. This article posits that Black settlement houses provided a propitious environment for culturally based empowerment initiatives that contributed to the development of oppositional consciousness in the Black community. The article examines how Black female leaders' activism was influenced by the extent of social control the settlement houses were subject to. It argues that the culture of resistance developed in Black settlement houses foreshadowed and contributed to subsequent social movements in the African American community.

Peebles-Wilkins, W. (1989). Black women and American social welfare: The life of Fredericka Douglass Sprague Perry. *Affilia, 4*(1), 33–44. https://doi.org/10.1177/088610998900400104

Biographical research and the study of mutual-aid networks provide invaluable data to document the historical contributions of black women to American social welfare. The achievements of these black women role models can be an inspiration to contemporary social workers. The caregiving and community social welfare activities of one such woman, Fredericka Douglass Sprague Perry, are discussed in this article.

Peebles-Wilkins, W., & Francis, E. A. (1990). Two outstanding Black women in social welfare history: Mary Church Terrell and Ida B. Wells-Barnett. *Affilia, 5*(4), 87–100. https://doi.org/10.1177/088610999000500406

Mary Church Terrell and Ida B. Wells-Barnett were outstanding black women reformers of the late nineteenth and early twentieth centuries. This article describes their contributions to the fight for human rights by reframing data from secondary sources and analyzing some of the women's original works.

Reed, T. F. (2008). *Not alms but opportunity: The Urban League and the politics of racial uplift, 1910-1950.* University of North Carolina Press. https://doi.org/10.5149/9780807888544_reed

Illuminating the class issues that shaped the racial uplift movement, this book explores the ideology and policies of the national, New York, and Chicago Urban Leagues during the first half of the twentieth century. It argues that racial uplift in the Urban League reflected many of the class biases pervading contemporaneous social-reform movements, resulting in an emphasis on behavioral, rather than structural, remedies to the disadvantages faced by Afro-Americans. The book traces the Urban League's ideology to the famed Chicago School of Sociology. The Chicago School offered Leaguers powerful scientific tools with which to foil the thrust of eugenics. However, the book argues, concepts such as ethnic cycle and social disorganization and reorganization led the League to embrace behavioral models of uplift that reflected a deep circumspection about poor Afro-Americans and fostered a preoccupation with the needs of middle-class blacks. According to this book, the League's reform endeavors from the migration era through World War II oscillated between projects to "adjust" or even "contain" unacculturated Afro-Americans and projects intended to enhance the status of the Afro-American middle class. The book's analysis complicates the mainstream account of how particular class concerns and ideological influences shaped the League's vision of group advancement as well as the consequences of its endeavors.

Reid-Merritt, P. (2010). *Righteous self determination: The Black social work movement in America.* Inprint Editions. https://www.blackclassicbooks.com/righteous-self-determination-patricia-reid-merritt/978-1-58073-043-3

At the height of the Civil Rights and Black Power Movements, Black social workers, frustrated by the slow pace of social action and change in America, organized a national movement of Black social activists willing to confront racism in America and the day-to-day injustices experienced by members of the Black community.

Ross, E. L. (Ed.). (1978). *Black heritage in social welfare, 1860-1930.* Scarecrow Press.

Summary: Ross compiles and edits a documentary collection of roughly 488 pages on social welfare activity by and for African

Americans from 1860 to 1930. The collection gathers sources on Black charitable institutions and social service work. It restores Black social welfare thought that standard histories of the profession left out.

Shaw, S. J. (1996). *What a woman ought to be and to do: Black professional women workers during the Jim Crow era.* University of Chicago Press. https://press.uchicago.edu/ucp/books/book/chicago/W/bo3637605.html

Stephanie J. Shaw takes us into the inner world of American black professional women during the Jim Crow era. This is a story of struggle and empowerment, of the strength of a group of women who worked against daunting odds to improve the world for themselves and their people. Shaw's remarkable research into the lives of social workers, librarians, nurses, and teachers from the 1870s through the 1950s allows us to hear these women's voices for the first time. The women tell us, in their own words, about their families, their values, their expectations. We learn of the forces and factors that made them exceptional, and of the choices and commitments that made them leaders in their communities. What a Woman Ought to Be and to Do brings to life a world in which African-American families, communities, and schools worked to encourage the self-confidence, individual initiative, and social responsibility of girls. Shaw shows us how, in a society that denied black women full professional status, these girls embraced and in turn defined an ideal of "socially responsible individualism" that balanced private and public sphere responsibilities. A collective portrait of character shaped in the toughest circumstances, this book is more than a study of the socialization of these women as children and the organization of their work as adults. It is also a study of leadership—of how African American communities gave their daughters the power to succeed in and change a hostile world.

4. Gender, motherhood, sexuality, and the regulation of families

The case record was a weapon. With it, caseworkers and maternalist reformers decided which mothers were worthy, which girls were delinquent, and which families deserved aid, and they built professional authority on those judgments. These histories expose how class, race, and gender norms were enforced through the helping relationship, and how poor women organized to fight back. The final group turns to men and fathers, who appear in welfare history mostly as absences to be chased or presences to be expelled, a pattern that still shapes how systems engage fathers today.

Abramovitz, M. (1988). *Regulating the lives of women: Social welfare policy from colonial times to the present.* South End Press. https://www.routledge.com/Regulating-the-Lives-of-Women-Social-Welfare-Policy-from-Colonial-Times-to-the-Present/Abramovitz/p/book/9781032501352

In the fourth edition of Regulating the Lives of Women: Social Welfare Policy from Colonial Times to the Present, Abramovitz traces how the welfare state regulated the lives of women from colonial times to the present. Drawing on important feminist concepts—social reproduction, the gender division of labor, and patriarchy—Abramovitz successfully exposes the gendered and racialized myths and stereotypes built into welfare state programs. The book carefully explains the contextual conditions that contributed to the precursors of the modern welfare state, its rise and expansion after World War II, and the recent neoliberal effort to dismantle the cash assistance programs most likely to lift women out of poverty. This edition marks the most extensive overhaul to date. It revises the conceptual and background chapters, discusses cash assistance programs, and considers emerging ideas such as the role of economic crises in the development of the US welfare state. It also considers the future of the welfare state under the second Trump Presidency. Regulating the Lives of Women is an essential resource for all students of social work, sociology, history, political science, public policy, and gender studies.

Curran, L. (2002). The psychology of poverty: Professional social work and Aid to Dependent Children in postwar America, 1946-1963. *Social Service Review, 76*(3), 365–386. https://doi.org/10.1086/341180

Through a primary source analysis of professional and academic social work writings, this article describes how post–World War II (1946–63) social work researchers, educators, and clinical theorists adopted a psychological discourse to explain welfare use among single mothers. Faced with a postwar backlash against the federal entitlement program for single mothers and their children, Aid to Dependent Children, social work scholars drew on psychological narratives to protect recipients against charges of immorality and restrictive state measures. Armed with this new paradigm, many social workers theorized a distinct psychology of poverty, carved out a professional niche, and called on the federal government to provide individualized, quasi-therapeutic services to its constituency.

Gordon, L. (1988). *Heroes of their own lives: The politics and history of family violence: Boston, 1880-1960.* Viking. https://www.press.uillinois.edu/books/?id=p070792

In this unflinching history of family violence, the historian Linda Gordon traces policies on child abuse and neglect, wife-beating, and incest from 1880 to 1960. Drawing on hundreds of case records from social agencies devoted to dealing with the problem,

Gordon chronicles the changing visibility of family violence as gender, family, and political ideologies shifted. From the "discovery" of family violence in the 1870s–when it was first identified as a social, rather than personal, problem–to the women's and civil rights movements of the twentieth century, Heroes of Their Own Lives illustrates how public perceptions of marriage, poverty, alcoholism, mental illness, and responsibility worked for and against the victims of family violence. Powerful, moving, and tightly argued, Heroes of Their Own Lives shows family violence to be an indicator of larger social problems. Examining its sources as well as its treatment, Gordon offers both an honest understanding of the problem and an unromantic view of the difficulties in stopping it.

Gordon, L. (1994). ***Pitied but not entitled: Single mothers and the history of welfare, 1890-1935.*** **Free Press.**

Summary: Gordon traces how aid to single mothers, the one Social Security Act program that came to carry stigma, took shape between 1890 and 1935. She explains the competing visions of welfare held by the reformers and social workers who designed it. She argues that welfare policy will not succeed unless policymakers accept single motherhood as an enduring feature of modern society.

Gustafson, K. S. (2011). ***Cheating welfare: Public assistance and the criminalization of poverty.*** **New York University Press. https://doi.org/10.18574/nyu/9780814732311.001.0001**

Over the last three decades, welfare policies have been informed by popular beliefs that welfare fraud is rampant. As a result, welfare policies have become more punitive and the boundaries between the welfare system and the criminal justice system have blurred—so much so that in some locales prosecution caseloads for welfare fraud exceed welfare caseloads. In reality, some recipients manipulate the welfare system for their own ends, others are gravely hurt by punitive policies, and still others fall somewhere in between. This book endeavors to clear up these gray areas by providing insights into the history, social construction, and lived experience of welfare. It shows why welfare cheating is all but inevitable—not because poor people are immoral, but because ordinary individuals navigating complex systems of rules are likely to become entangled despite their best efforts. Through an examination of the construction of the crime we know as welfare fraud, the book challenges readers to question their assumptions about welfare policies, welfare recipients, and crime control in the United States.

Jones, K. W. (1999). ***Taming the troublesome child: American families, child guidance, and the limits of psychiatric authority.*** **Harvard University Press. https://doi.org/10.4159/9780674039216**

In her examination of juvenile misconduct, Kathleen Jones reveals the complex history of "child guidance," a specialized psychological service developed early in the twentieth century which prompted our reliance on psychological explanations for juvenile offenses and ultimately lead to a harsh critique of American mothers.

Kornbluh, F. (2007). ***The battle for welfare rights: Politics and poverty in modern America.*** **University of Pennsylvania Press.**

The Battle for Welfare Rights chronicles an American war on poverty fought first and foremost by poor people themselves. It tells the fascinating story of the National Welfare Rights Organization, the largest membership organization of low-income people in U.S. history. Setting that story in the context of its turbulent times, the 1960s and early 1970s, historian Felicia Kornbluh shows how closely tied that story was to changes in mainstream politics, both nationally and locally in New York City. The Battle for Welfare Rights offers new insight into women's activism, poverty policy, civil rights, urban politics, law, consumerism, social work, and the rise of modern conservatism. It tells, for the first time, the complete story of a movement that profoundly affected the meaning of citizenship and the social contract in the United States.

Kunzel, R. G. (1993). ***Fallen women, problem girls: Unmarried mothers and the professionalization of social work, 1890-1945.*** **Yale University Press. https://yalebooks.yale.edu/book/9780300065091/fallen-women-problem-girls/**

During the first half of the twentieth century, out-of-wedlock pregnancy came to be seen as one of the most urgent and compelling problems of the day. The effort to define its meaning fueled a struggle among three groups of women: evangelical reformers who regarded unmarried mothers as fallen sisters to be saved, a new generation of social workers who viewed them as problem girls to be treated, and unmarried mothers themselves. Drawing on previously unexamined case records from maternity homes, Regina Kunzel explores how women negotiated the crisis of single pregnancy and analyzes the different ways they understood and represented unmarried motherhood. Fallen Women, Problem Girls is a social and cultural history of out-of-wedlock pregnancy in the United States from 1890 to 1945. Kunzel analyzes how evangelical women drew on a long tradition of female benevolence to create maternity homes that would redeem and reclaim unmarried mothers. She shows how, by the 1910s, social workers struggling to achieve professional legitimacy tried to dissociate their own work from that earlier tradition, replacing the reform rhetoric of sisterhood with the scientific language of professionalism. By analyzing the important and unexplored transition from the conventions of nineteenth-century reform to the professional imperatives of twentieth-century social welfare, Kunzel offers

a new interpretation of gender and professionalization. Kunzel places shifting constructions of out-of-wedlock pregnancy within a broad history of gender, sexuality, class, and race, and argues that the contests among evangelical women, social workers, and unmarried mothers distilled larger generational and cross-class conflicts among women in the first half of the twentieth century.

Ladd-Taylor, M. (1994). *Mother-work: Women, child welfare, and the state, 1890-1930*. University of Illinois Press. https://www.press.uillinois.edu/books/?id=p064821

Early in the twentieth century, maternal and child welfare evolved from a private family responsibility into a matter of national policy. In Mother-Work, Molly Ladd-Taylor explores both the private and public aspects of child-rearing, using the relationship between them to cast new light on the histories of motherhood, the welfare state, and women's activism in the United States. She argues that mother-work, "women's unpaid work of reproduction and caregiving," motivated women's public activism and "maternalist" ideology. Mothering experiences led women to become active in the development of public health, education, and welfare services. In turn, the advent of these services altered mothering in many ways, including by reducing the infant mortality rate.

Ladd-Taylor, M., & Umansky, L. (Eds.). (1998). *"Bad" mothers: The politics of blame in twentieth-century America*. New York University Press. https://nyupress.org/9780814751206/bad-mothers/

In the past quarter century, "bad" mothers have moved noticeably toward center stage in American culture. While Susan Smith will eventually fade from the tabloids, the monster mother that she represents has a storied and long history. Mothers have been blamed for a host of problems, from autism in children (due to chilly "refrigerator" mothers), to homosexuality (attributed to "smothering" moms), to welfare dependency and crime (caused by black "matriarchs" and single mothers). Some mothers are not good mothers. No one can deny that. There are women who neglect their children, abuse them, and fail to provide them with proper psychological nurturance. While such mothers have always stimulated the American imagination, the definition of what constitutes a bad mother has expanded significantly in recent years. Indeed, with a distinct minority of American families living the two-parent, one-worker lifestyle once considered the norm, we all face the discomfiting question, Do most mothers now qualify as "bad" mothers in one way or another? Drawing together the work of prominent scholars and journalists, "Bad" Mothers considers such diverse topics as the mother-blaming theories of psychological and medical "experts," bad mothers in the popular media, the scapegoating of mothers in politics, and the punitive approach to "bad" mothers by social service and legal authorities. The volume also includes the stories of individual "bad" mothers, from sterilization survivor Willie Mallory to rock star Courtney Love. Ably edited by two leading scholars, "Bad" Mothers marks an important contribution to the literature on motherhood.

Mink, G. (1995). *The wages of motherhood: Inequality in the welfare state, 1917-1942*. Cornell University Press. https://doi.org/10.7591/9781501728860

Entering the vigorous debate about the nature of the American welfare state, The Wages of Motherhood illuminates ways in which a "maternalist" social policy emerged from the crucible of gender and racial politics between the world wars. Gwendolyn Mink here examines the cultural dynamics of maternalist social policy, which have often been overlooked by institutional and class analyses of the welfare state.

Mittelstadt, J. (2005). *From welfare to workfare: The unintended consequences of liberal reform, 1945-1965*. University of North Carolina Press. https://doi.org/10.5149/uncp/9780807855874

In 1996, Democratic president Bill Clinton and the Republican-controlled Congress "ended welfare as we know it" and trumpeted "workfare" as a dramatic break from the past. But, in fact, workfare was not new. Jennifer Mittelstadt locates the roots of the 1996 welfare reform many decades in the past, arguing that women, work, and welfare were intertwined concerns of the liberal welfare state beginning just after World War II. Mittelstadt examines the dramatic reform of Aid to Dependent Children (ADC) from the 1940s through the 1960s, demonstrating that in this often misunderstood period, national policy makers did not overlook issues of poverty, race, and women's role in society. Liberals' public debates and disagreements over welfare, however, caused unintended consequences, she argues, including a shift toward conservatism. Rather than leaving ADC as an income support program for needy mothers, reformers recast it as a social services program aimed at "rehabilitating" women from "dependence" on welfare to "independence," largely by encouraging them to work. Mittelstadt reconstructs the ideology, implementation, and consequences of rehabilitation, probing beneath its surface to reveal gendered and racialized assumptions about the welfare poor and broader societal concerns about poverty, race, family structure, and women's employment.

Muncy, R. (1991). *Creating a female dominion in American reform, 1890-1935*. Oxford University Press. https://doi.org/10.1093/oso/9780195057027.001.0001

In this book, Muncy explains the continuity of white, middle-class, American female reform activity between the Progressive era and the New Deal. She argues that during the Progressive era, female reformers built an interlocking set of organizations that

attempted to control child welfare policy. Within this policymaking body, female progressives professionalized their values, bureaucratized their methods, and institutionalized their reforming networks. To refer to the organizational structure embodying these processes, the book develops the original concept of a female dominion in the otherwise male empire of policymaking. At the head of this dominion stood the Children' s Bureau in the federal Department of Labor. Muncy investigates the development of the dominion and its particular characteristics, such as its monopoly over child welfare and its commitment to public welfare, and shows how it was dependent on a peculiarly female professionalism. By exploring that process, this book illuminates the relationship between professionalization and reform, the origins and meaning of Progressive reform, and the role of gender in creating the American welfare state.

Nadasen, P. (2004). ***Welfare warriors: The welfare rights movement in the United States*** **[Some records give 2005.]. Routledge. https://www.routledge.com/Welfare-Warriors-The-Welfare-Rights-Movement-in-the-United-States/Nadasen/p/book/9780415945790**

In her study of the welfare rights movement, Premilla Nadasen breaks new ground by tracing the history of a distinctive brand of feminism that emerged in the 1960s.

Odem, M. E. (1995). ***Delinquent daughters: Protecting and policing adolescent female sexuality in the United States, 1885-1920.*** **University of North Carolina Press.**

Delinquent Daughters explores the gender, class, and racial tensions that fueled campaigns to control female sexuality in late nineteenth- and early twentieth-century America. Mary Odem looks at these moral reform movements from a national perspective, but she also undertakes a detailed analysis of court records to explore the local enforcement of regulatory legislation in Alameda and Los Angeles Counties in California. From these legal proceedings emerge overlapping and often contradictory views of middle-class female reformers, court and law enforcement officials, working-class teenage girls, and working-class parents. Odem traces two distinct stages of moral reform. The first began in 1885 with the movement to raise the age of consent in statutory rape laws as a means of protecting young women from predatory men. By the turn of the century, however, reformers had come to view sexually active women not as victims but as delinquents, and they called for special police, juvenile courts, and reformatories to control wayward girls. Rejecting a simple hierarchical model of class control, Odem reveals a complex network of struggles and negotiations among reformers, officials, teenage girls and their families. She also addresses the paradoxical consequences of reform by demonstrating that the protective measures advocated by middle-class women often resulted in coercive and discriminatory policies toward working-class girls.

Solinger, R. (1992). ***Wake up little Susie: Single pregnancy and race before Roe v. Wade.*** **Routledge. https://www.routledge.com/Wake-Up-Little-Susie-Single-Pregnancy-and-Race-Before-Roe-v-Wade/Solinger/p/book/9781138147140**

Rickie Solinger's passionate and powerful history serves to remind us of the importance of the feminist efforts that led to Roe v. Wade and the many other measures that have liberated women from the constraints of the past. -From the new foreword by Elaine Tyler May Twenty-five years after the Supreme Court's landmark decision, abortion rights are as fiercely contested as ever and current debates over welfare, workfare, and public assistance to women with children demonstrate the way in which race and class continue to effect women's reproductive freedom. A pioneering work, Wake Up Little Susie reveals how current attitudes toward these issues developed by examining their roots in the postwar era and discerning how differently they affected black and white women. A powerful and shocking book, Susie is a must-read for anyone seeking to understand the complex and disturbing politics surrounding issues of race, class and reproductive rights. This new edition includes a foreword by the esteemed social historian, Elaine Tyler May, and an afterword by the author that places the issues examined in Susie in the context of the current controversies.

Stadum, B. (1992). ***Poor women and their families: Hard working charity cases, 1900-1930.*** **State University of New York Press.**

Summary: Stadum studies poor women and their families who received charity in Minneapolis between 1900 and 1930, using charity case records. She contrasts the women's own survival strategies with caseworkers' judgments of them. The book appears in the SUNY Series in American Labor History.

Tice, K. W. (1998). ***Tales of wayward girls and immoral women: Case records and the professionalization of social work.*** **University of Illinois Press. https://www.press.uillinois.edu/books/?id=p066986**

Writing case records was central to the professionalization of social work, a task that by its very nature "created clients, authorities, problems, and solutions." In Tales of Wayward Girls and Immoral Women, Karen W. Tice argues that when early social workers wrote about their clients they transformed individual biographies into professional representations. Because the social workers were attuned to the intricacies of language, case records became focal points for debates on science, art, representation, objectivity,

realism, and gender in public charity and reform. Tice uses 150 case records of early practitioners from a number of reform organizations and considers myriad books on the specifics of case recording to analyze the competing models of record-keeping, both in the field and outside it. "An original and important study, this is the first major work I know of to carry out a contextual analysis of case records and to discuss the role case records have played in the development of social work." – Leslie Leighninger, author of Social Work, Social Welfare, and American Society

Fathers and men in welfare history

Igra, A. R. (2007). *Wives without husbands: Marriage, desertion, and welfare in New York, 1900-1935*. University of North Carolina Press.

Shedding new light on contemporary campaigns to encourage marriage among welfare recipients and to prosecute "deadbeat dads," Wives without Husbands traces the efforts of Progressive reformers to make "runaway husbands" support their families. Anna R. Igra investigates the interrelated histories of marriage and welfare policy in the early 1900s, revealing how reformers sought to make marriage the solution to women's and children's poverty. Igra taps a rich trove of case files from the National Desertion Bureau, a Jewish husband-location agency, and follows hundreds of deserted women through the welfare and legal systems of early twentieth-century New York City. She integrates a broad range of topics, including Americanization as a gendered process, breadwinning as a measure of manhood, the relationship between consumer culture and social policy formation, the class dimensions of family law, and the Jewish community as a source of welfare policy innovation. Igra analyzes the history of antidesertion reform from its emergence in social policy debates, through the establishment of domestic relations courts, to Depression relief programs. She shows that early twentieth-century reformers, by attempting to make instrumental use of poor people's intimate relations, anticipated welfare policies in our own time that promote marriage as an answer to poverty.

Lefkovitz, A. (2011). Men in the house: Race, welfare, and the regulation of men's sexuality in the United States, 1961-1972. *Journal of the History of Sexuality, 20*(3), 594–614. https://doi.org/10.1353/sex.2011.0057

Summary: Lefkovitz examines how race and welfare policy intersected in regulating men's sexuality in the United States between 1961 and 1972. Drawing on sources such as accounts from Alabama welfare officials, she shows caseworkers and lawmakers targeting the relationships of Black men and women receiving aid. She argues that regulating the sexual activity of working-class Black men became a strategy for reducing women's and children's dependence on welfare.

Willrich, M. (2000). Home slackers: Men, the state, and welfare in modern America. *Journal of American History, 87*(2), 460–489. https://doi.org/10.2307/2568760

Summary: Willrich examines a neglected part of Progressive Era social policy: a court-based system for disciplining wage-earning husbands who failed to support their families. He argues that this machinery for enforcing male breadwinning grew alongside better-known reforms such as mothers' pensions and workers' compensation. The study focuses on courts more than on social work agencies.

5. Child welfare, child saving, and family policing

The child savers promised rescue. What they built, again and again, was a system that took children from poor families and families of color instead of ending the poverty that put those children at risk. From the orphan trains to the juvenile court to mandatory reporting, these works trace an apparatus that investigates more than it supports, and they give the language of family policing and abolition its historical spine.

Historical books

Bernstein, N. (2001). *The lost children of Wilder: The epic struggle to change foster care*. Pantheon Books. https://www.penguinrandomhouse.com/books/12854/the-lost-children-of-wilder-by-nina-bernstein/

In 1973, a young ACLU attorney filed a controversial class-action lawsuit that challenged New York City's operation of its foster-care system. The plaintiff was an abused runaway named Shirley Wilder who had suffered from the system's inequities. Wilder, as the case came to be known, was waged for two and a half decades, becoming a battleground for the conflicts of race, religion, and politics that shape America's child-welfare system. The Lost Children of Wilder gives us the galvanizing history of this landmark case and the personal story at its core. Nina Bernstein takes us behind the scenes of far-reaching legal and legislative battles, but she also traces the life of Shirley Wilder and her son, Lamont, born when Shirley was only fourteen and

relinquished to the very system being challenged in her name. Bernstein's account of Shirley and Lamont's struggles captures the heartbreaking consequences of the child welfare system's best intentions and deepest flaws. In the tradition of There Are No Children Here, this is a major achievement of investigative journalism and a tour de force of social observation, a gripping book that will haunt every reader who cares about the needs of children.

Briggs, L. (2012). *Somebody's children: The politics of transracial and transnational adoption*. Duke University Press. https://www.dukeupress.edu/somebodys-children

In Somebody's Children, Laura Briggs examines the social and cultural forces—poverty, racism, economic inequality, and political violence—that have shaped transracial and transnational adoption in the United States during the second half of the twentieth century and the first decade of the twenty-first. Focusing particularly on the experiences of those who have lost their children to adoption, Briggs analyzes the circumstances under which African American and Native mothers in the United States and indigenous and poor women in Latin America have felt pressed to give up their children for adoption or have lost them involuntarily. The dramatic expansion of transracial and transnational adoption since the 1950s, Briggs argues, was the result of specific and profound political and social changes, including the large-scale removal of Native children from their parents, the condemnation of single African American mothers in the context of the civil rights struggle, and the largely invented "crack babies" scare that inaugurated the dramatic withdrawal of benefits to poor mothers in the United States. In Guatemala, El Salvador, and Argentina, governments disappeared children during the Cold War and then imposed neoliberal economic regimes with U.S. support, making the circulation of children across national borders easy and often profitable. Concluding with an assessment of present-day controversies surrounding gay and lesbian adoptions and the struggles of immigrants fearful of losing their children to foster care, Briggs challenges celebratory or otherwise simplistic accounts of transracial and transnational adoption by revealing some of their unacknowledged causes and costs.

Briggs, L. (2020). *Taking children: A history of American terror*. University of California Press. https://doi.org/10.1525/9780520975071

"You have to take the children away."—Donald Trump Taking Children argues that for four hundred years the United States has taken children for political ends. Black children, Native children, Latinx children, and the children of the poor have all been seized from their kin and caregivers. As Laura Briggs's sweeping narrative shows, the practice played out on the auction block, in the boarding schools designed to pacify the Native American population, in the foster care system used to put down the Black freedom movement, in the US's anti-Communist coups in Central America, and in the moral panic about "crack babies." In chilling detail we see how Central Americans were made into a population that could be stripped of their children and how every US administration beginning with Reagan has put children of immigrants and refugees in detention camps. Yet these tactics of terror have encountered opposition from every generation, and Briggs challenges us to stand and resist in this powerful corrective to American history.

Chávez-García, M. (2012). *States of delinquency: Race and science in the making of California's juvenile justice system*. University of California Press. https://muse.jhu.edu/book/44503/

This unique analysis of the rise of the juvenile justice system from the nineteenth to twentieth centuries uses one of the harshest states—California—as a case study for examining racism in the treatment of incarcerated young people of color. Using rich new untapped archives, States of Delinquency is the first book to explore the experiences of young Mexican Americans, African Americans, and ethnic Euro-Americans in California correctional facilities including Whittier State School for Boys and the Preston School of Industry. Miroslava Chávez-García examines the ideologies and practices used by state institutions as they began to replace families and communities in punishing youth, and explores the application of science and pseudo-scientific research in the disproportionate classification of youths of color as degenerate. She also shows how these boys and girls, and their families, resisted increasingly harsh treatment and various kinds of abuse, including sterilization.

Herman, E. (2008). *Kinship by design: A history of adoption in the modern United States*. University of Chicago Press. https://doi.org/10.7208/chicago/9780226328072.001.0001

What constitutes a family? Tracing the dramatic evolution of Americans' answer to this question over the past century, Kinship by Design provides the fullest account to date of modern adoption's history. Beginning in the early 1900s, when children were still transferred between households by a variety of unregulated private arrangements, Ellen Herman details efforts by the U.S. Children's Bureau and the Child Welfare League of America to establish adoption standards in law and practice. She goes on to trace Americans' shifting ideas about matching children with physically or intellectually similar parents, revealing how research in developmental science and technology shaped adoption as it navigated the nature-nurture debate. Concluding with an insightful analysis of the revolution that ushered in special needs, transracial, and international adoptions, Kinship by Design ultimately situates the practice as both a different way to make a family and a universal story about love, loss, identity, and belonging. In doing so, this volume provides a new vantage point from which to view twentieth-century America, revealing as much about social welfare, statecraft, and science as it does about childhood, family, and private life.

Holt, M. I. (1992). *The orphan trains: Placing out in America*. University of Nebraska Press.

Summary: Holt analyzes placing out, the practice begun by the New York Children's Aid Society in 1853 that sent poor urban children to new homes farther west until about 1930. Using oral histories, institutional records, and newspapers, she explains why the system arose and declined. She places it within changing ideas about childhood, poor relief, reform, and western settlement.

Platt, A. M. (1969). *The child savers: The invention of delinquency*. University of Chicago Press. https://www.bibliovault.org/BV.landing.epl?ISBN=9780226670720

Anthony Platt's study, a chronicle of the child-saving movement and the juvenile court, explodes myth after myth about the benign character of both. The movement is described not as an effort to liberate and dignify youth but as a punitive, romantic, and intrusive effort to control the lives of lower-class urban adolescents and to maintain their dependent status. In so doing Platt analyzes early views of criminal behavior, the origins of the reformatory system, the social values of middle-class reformers, and the handling of youthful offenders before and after the creation of separate juvenile jurisdictions. In this second, enlarged edition of The Child Savers, the author has added a new introduction and postscript in which he critically reflects upon his original analysis, suggests new ways of thinking about the child-saving movement, and summarizes recent developments in the juvenile justice system.

Raz, M. (2020). *Abusive policies: How the American child welfare system lost its way*. University of North Carolina Press. https://doi.org/10.5149/northcarolina/9781469661216.001.0001

In the early 1970s, a new wave of public service announcements urged parents to "help end an American tradition" of child abuse. The message, relayed repeatedly over television and radio, urged abusive parents to seek help. Support groups for parents, including Parents Anonymous, proliferated across the country to deal with the seemingly burgeoning crisis. At the same time, an ever-increasing number of abused children were reported to child welfare agencies, due in part to an expansion of mandatory reporting laws and the creation of reporting hotlines across the nation. Here, Mical Raz examines this history of child abuse policy and charts how it changed since the late 1960s, specifically taking into account the frequency with which agencies removed African American children from their homes and placed them in foster care. Highlighting the rise of Parents Anonymous and connecting their activism to the sexual abuse moral panic that swept the country in the 1980s, Raz argues that these panics and policies—as well as biased viewpoints regarding race, class, and gender—played a powerful role shaping perceptions of child abuse. These perceptions were often directly at odds with the available data and disproportionately targeted poor African American families above others.

Rymph, C. E. (2017). *Raising government children: A history of foster care and the American welfare state*. University of North Carolina Press. https://doi.org/10.5149/northcarolina/9781469635644.001.0001

In the 1930s, buoyed by the potential of the New Deal, child welfare reformers hoped to formalize and modernize their methods, partly through professional casework but more importantly through the loving care of temporary, substitute families. Today, however, the foster care system is widely criticized for failing the children and families it is intended to help. How did a vision of dignified services become virtually synonymous with the breakup of poor families and a disparaged form of "welfare" that stigmatizes the women who provide it, the children who receive it, and their families? Tracing the evolution of the modern American foster care system from its inception in the 1930s through the 1970s, this book argues that deeply gendered, domestic ideals, implicit assumptions about the relative value of poor children, and the complex public/private nature of American welfare provision fueled the cultural resistance to funding maternal and parental care. What emerged was a system of public social provision that was actually subsidized by foster families themselves, most of whom were concentrated toward the socioeconomic lower half, much like the children they served. Analyzing the ideas, debates, and policies surrounding foster care and foster parents' relationship to public welfare, Rymph reveals the framework for the building of the foster care system and draws out its implications for today's child support networks.

Tanenhaus, D. S. (2004). *Juvenile justice in the making*. Oxford University Press. https://doi.org/10.1093/acprof:oso/9780195306507.001.0001

This book explores the fundamental and enduring question of how the law should treat the young. Sifting through almost 3,000 Chicago case files from the early 20th century, this book reveals how children's advocates slowly built up a separate system for juveniles, all the while fighting political and legal battles to legitimate this controversial institution. Harkening back to a more hopeful and nuanced age, this book provides a historical framework for thinking about youth policy.

Critical policy analyses with historical arguments

Fong, K. (2023). ***Investigating families: Motherhood in the shadow of Child Protective Services.*** **Princeton University Press. https://doi.org/10.1515/9780691235738**

> It's the knock on the door that many mothers fear: a visit from Child Protective Services (CPS), the state agency with the power to take their children away. Over the last half-century, these encounters have become an all-too-common way of trying to address family poverty and adversity. One in three children nationwide—and half of Black children—now encounter CPS during childhood. In Investigating Families, Kelley Fong provides an unprecedented look at the inner workings of CPS and the experiences of families pulled into its orbit. Drawing on firsthand observations of CPS investigations and hundreds of interviews with those involved, Fong traces the implications of invoking CPS as a "first responder" to family misfortune and hardship. She shows how relying on CPS—an entity fundamentally oriented around parental wrongdoing and empowered to separate families—organizes the response to adversity around surveilling, assessing, and correcting marginalized mothers. The agency's far-reaching investigative apparatus undermines mothers' sense of security and shapes how they marshal resources for their families, reinforcing existing inequalities. And even before CPS comes knocking, mothers feel vulnerable to a system that jeopardizes their parenthood. Countering the usual narratives of punitive villains and hapless victims, Fong's unique, behind-the-scenes account tells a revealing story of how we try to protect children by threatening mothers—and points the way to a more productive path for families facing adversity.

Lindsey, D. (1994). ***The welfare of children.*** **Oxford University Press. https://doi.org/10.1093/oso/9780195085181.001.0001**

> Today, the wealthiest country in the world, the United States, has more children living in poverty than any other industrialized nation. Furthermore, the United States, which pioneered strategies to prevent child abuse and which now spends more money fighting child abuse than all other industrialized countries, has the highest rate of child abuse. What should we do to change these discouraging facts? Should we blame the parents? Should we blame those working in the child welfare field? Do we have a collective responsibility to safeguard the futures of these children? If so, what form should this collective responsibility take? In this unique contribution to the study of the child welfare system in North America, Duncan Lindsey provides a critical but heartfelt look into the current situation for children. He closely examines the current 'residual' system of child welfare in which the system functions as a last resort to handle only the worst and most dramatic cases. Given the current avalanche of child abuse and neglect reports, the public child welfare system has been transformed into a child protection system limited to investigating child abuse reports and occasionally removing children from their families and placing them in foster care. While the system has seen periods of progress, it is no longer able to cope with the overwhelming destitution of poor and impoverished children. Today, the child welfare system confronts the challenge to act collectively to develop opportunities for the millions of children whose welfare and future are being currently neglected. The system must be restored to its original mandate of broadly ensuring children's economic security and opportunities. Lindsey examines the examines the successes and failures of the current child welfare system, and proposes new approaches to achieve comprehensive reform of the public child welfare system to allow for greater achievements for children. If taken seriously, Lindsey's suggestions for the future could virtually end poverty among children, breaking the cycle of abuse and neglect.

Pelton, L. H. (1989). ***For reasons of poverty: A critical analysis of the public child welfare system in the United States.*** **Praeger.**

> Summary: Pelton argues that the public child welfare system has failed its stated commitment to family preservation and removes children largely because of poverty. He questions the medicalized approach to child abuse, heavy reliance on foster care, and the conflict between investigative and helping roles. He proposes a restructured system centered on material support for families.

Roberts, D. (2002). ***Shattered bonds: The color of child welfare.*** **Basic Civitas Books. https://www.hachette.co.nz/dorothy-roberts/shattered-bonds-the-color-of-child-welfare**

> Shattered Bonds is a stirring account of a worsening American social crisis- the disproportionate representation of black children in the U.S. foster care system and its effects on black communities and the country as a whole. Tying the origins and impact of this disparity to racial injustice, Dorothy Roberts contends that child-welfare policy reflects a political choice to address startling rates of black child poverty by punishing parents instead of tackling poverty's societal roots. Using conversations with mothers battling the Chicago child-welfare system for custody of their children, along with national data, Roberts levels a powerful indictment of racial disparities in foster care and tells a moving story of the women and children who earn our respect in their fight to keep their families intact.

Roberts, D. (2022). ***Torn apart: How the child welfare system destroys Black families, and how abolition can***

***build a safer world.* Basic Books. https://www.hachettebookgroup.com/titles/dorothy-roberts/torn-apart/9781541675445/**

An award-winning scholar and author of Killing the Black Body exposes the foundational racism of the child welfare system "A brilliant and impassioned call for abolition." —Michelle Alexander, author of The New Jim Crow Many believe the child welfare system protects children from abuse. But as Torn Apart uncovers, this system is designed to punish Black families. Drawing on decades of research, legal scholar and sociologist Dorothy Roberts reveals that the child welfare system is better understood as a "family policing system" that collaborates with law enforcement and prisons to oppress Black communities. Child protection investigations ensnare a majority of Black children, putting their families under intense state surveillance and regulation. Black children are disproportionately likely to be torn from their families and placed in foster care, driving many to juvenile detention and imprisonment. The only way to stop the destruction caused by family policing, Torn Apart argues, is to abolish the child welfare system and liberate Black communities. Finalist for the Los Angeles Times Book Prize for Current Interest

6. Settler colonialism, immigrants, Americanization, and Japanese American incarceration

Here the profession is not a bystander to state violence. It registers, classifies, places, and resettles. Social workers staffed the welfare departments of the camps that imprisoned Japanese Americans. The Child Welfare League partnered with the Bureau of Indian Affairs to move Native children into white homes. Settlement houses and charity societies taught that whiteness was the measure of a proper American. Yoosun Park's body of work is the sharpest US scholarship on this complicity, and it refuses the comfort of calling these episodes aberrations.

Indigenous child removal and settler colonialism

Fortier, C., & Hon-Sing Wong, E. (2019). The settler colonialism of social work and the social work of settler colonialism. *Settler Colonial Studies, 9*(4), 437–456. https://doi.org/10.1080/2201473X.2018.1519962

The consolidation of the social work profession in Canada was critical to the settler colonial project. Parallel to the rise of the modern police force, the accounting bureaucracy, and the colonial legal apparatus, the social work profession is a foundational component to the creation, expansion, and adaptation of the settler state. Through a historical review of the origins of social work and its professionalization in Canada, this paper argues that contemporary social work and social service provision remain circumscribed by the logics of conquest, extraction, apprehension, management, and pacification that advance the settler project and seek to secure settler futurity. Given the incommensurabilities between social work practice and Indigenous processes of decolonization this paper explores potential pathways towards unsettling social work practice including disrupting dehistoricization (working towards the repatriation of Indigenous lands, children, and cultural traditions and the upholding of Indigenous sovereignty); working towards deinstitutionalization (challenging the institutionalization of service provision and re-focusing on mutual aid, treaty responsibilities, and settler complicity; and promoting deprofessionalization (the restructuring of the 'helping' practices of social work back under the control of communities themselves.

Jacobs, M. D. (2009). *White mother to a dark race: Settler colonialism, maternalism, and the removal of indigenous children in the American West and Australia, 1880-1940.* University of Nebraska Press.

In the late nineteenth and early twentieth centuries, indigenous communities in the United States and Australia suffered a common experience at the hands of state authorities: the removal of their children to institutions in the name of assimilating American Indians and protecting Aboriginal people. Although officially characterized as benevolent, these government policies often inflicted great trauma on indigenous families and ultimately served the settler nations' larger goals of consolidating control over indigenous peoples and their lands. White Mother to a Dark Race takes the study of indigenous education and acculturation in new directions in its examination of the key roles white women played in these policies of indigenous child-removal. Government officials, missionaries, and reformers justified the removal of indigenous children in particularly gendered ways by focusing on the supposed deficiencies of indigenous mothers, the alleged barbarity of indigenous men, and the lack of a patriarchal nuclear family. Often they deemed white women the most appropriate agents to carry out these child-removal policies. Inspired by the maternalist movement of the era, many white women were eager to serve as surrogate mothers to indigenous children and maneuvered to influence public policy affecting indigenous people. Although some white women developed caring relationships with indigenous children and others became critical of government policies, many became hopelessly ensnared in this insidious colonial policy.

Jacobs, M. D. (2013). Remembering the "forgotten child": The American Indian child welfare crisis of the 1960s and 1970s. *American Indian Quarterly, 37*(1-2), 136–159. https://doi.org/10.5250/amerindiquar.37.1-2.0136

Summary: Jacobs addresses the mass removal of American Indian children by child welfare authorities in the 1960s and 1970s, the crisis that led to the Indian Child Welfare Act. The article appeared in a special issue of American Indian Quarterly on Native adoption in Canada, the United States, New Zealand, and Australia. It situates the American crisis within that comparative settler-colonial context.

Jacobs, M. D. (2014). *A generation removed: The fostering and adoption of Indigenous children in the postwar world.* University of Nebraska Press. https://muse.jhu.edu/book/32939

On June 25, 2013, the U.S. Supreme Court heard the case Adoptive Couple vs. Baby Girl, which pitted adoptive parents Matt and Melanie Capobianco against baby Veronica's biological father, Dusten Brown, a citizen of the Cherokee Nation of Oklahoma. Veronica's biological mother had relinquished her for adoption to the Capobiancos without Brown's consent. Although Brown regained custody of his daughter using the Indian Child Welfare Act (ICWA) of 1978, the Supreme Court ruled in favor of the Capobiancos, rejecting the purpose of the ICWA and ignoring the long history of removing Indigenous children from their families. In A Generation Removed, a powerful blend of history and family stories, award-winning historian Margaret D. Jacobs examines how government authorities in the post–World War II era removed thousands of American Indian children from their families and placed them in non-Indian foster or adoptive families. By the late 1960s an estimated 25 to 35 percent of Indian children had been separated from their families. Jacobs also reveals the global dimensions of the phenomenon: These practices undermined Indigenous families and their communities in Canada and Australia as well. Jacobs recounts both the trauma and resilience of Indigenous families as they struggled to reclaim the care of their children, leading to the ICWA in the United States and to national investigations, landmark apologies, and redress in Australia and Canada.

Thibeault, D., & Spencer, M. S. (2019). The Indian Adoption Project and the profession of social work. *Social Service Review, 93*(4), 804–832. https://doi.org/10.1086/706771

This historical analysis examines the Bureau of Indian Affairs and the Child Welfare League of America's collaborative Indian Adoption Project, its influence on the evolution and practice of social work, and social work's response. It presents a narrative of the Indian Adoption Project's development and implementation and of the passing of the Indian Child Welfare Act. We use methods of document analysis, as well as content analysis and critical discourse analysis, to not only describe this history but also to explain and critically evaluate the role of our source documents and subsequent events in creating, maintaining, and legitimating inequality and oppression among Native Americans. Finally, the article presents implications and suggestions for the profession of social work, including the importance of cultural considerations, social work title protection, and the inclusion of historical and current content affecting Indian Country in all social work programs.

Japanese American incarceration

Park, Y. (2008). Facilitating injustice: Tracing the role of social workers in the World War II internment of Japanese Americans. *Social Service Review, 82*(3), 447–483. https://doi.org/10.1086/592361

Nearly the whole of the Japanese American population of the United States was incarcerated by the federal government during World War II. Although the history of the internment is well documented, social work's involvement remains unexamined. This article traces the role of social workers in that history, showing how they facilitated all aspects of the process. The forgotten history traced here may prompt a reconsideration of how social work has made sense of its professional obligations and its professional ethics. The events may also induce the profession to examine how it now should conceptualize its role in facilitating problematic social policies.

Park, Y. (2013). The role of the YWCA in the World War II internment of Japanese Americans: A cautionary tale for social work. *Social Service Review, 87*(3), 477–524. https://doi.org/10.1086/671987

The Young Women's Christian Organization's work on behalf of approximately 120,000 Japanese Americans incarcerated in federal relocation camps during World War II was progressive in its vision of racial equality and courageous in its proactive, vocal consistency. The YWCA was unique among social work organizations in seeing the internment as an ethical, moral, and political challenge to the profession and to the national democracy. In its conviction of the necessity for assimilation, however, the YWCA functionally supported the racist stances it opposed: the military's rationale for the internment and Americanization schemes of eras past. Using primary archival records, this study outlines the scope of the YWCA's work and analyzes its well-intentioned but problematic role in the history of the internment. The history makes clear that even the deeds of conscientious and skilled individuals are not necessarily free of bias and partiality. This analysis seeks to bring this lesson to the fore.

Park, Y. (2019). *Facilitating injustice: The complicity of social workers in the forced removal and incarceration of Japanese Americans, 1941-1946.* Oxford University Press. https://doi.org/10.1093/oso/9780199765058.001.0001

Social workers were involved in all aspects of the removal, incarceration, and resettlement of the Nikkei, a history that has been forgotten by social work. This study is an effort to address this lacuna. Social work equivocated. While it did not fully endorse mass removal and incarceration, neither did it protest, oppose, or explicitly critique government actions. The past should not be judged by today's standards; the actions and motivations described here occurred in a period rife with fear and propaganda. Undergoing a major shift from its private charity roots into its public sector future, social work bounded with the rest of society into "a patriotic fervor." While policies of a government at war, intractable bureaucratic structures, tangled political alliances, and complex professional obligations all may have mandated compliance, it is, nevertheless, difficult to deny that social work and social workers were also willing participants in the events, informed about and aware of the implications of that compliance. In social work's unwillingness to take a resolute stand against removal and incarceration, the well-intentioned profession, doing its conscious best to do good, enforced the existing social order and did its level best to keep the Nikkei from disrupting it.

Immigrants, Americanization, and Latinx communities

Balderrama, F. E., & Rodríguez, R. (2006). *Decade of betrayal: Mexican repatriation in the 1930s* (Rev. ed.). University of New Mexico Press. https://muse.jhu.edu/book/76960

During the Great Depression, a sense of total despair plagued the United States. Americans sought a convenient scapegoat and found it in the Mexican community. Laws forbidding employment of Mexicans were accompanied by the hue and cry to "get rid of the Mexicans!" The hysteria led pandemic repatriation drives and one million Mexicans and their children were illegally shipped to Mexico. Despite their horrific treatment and traumatic experiences, the American born children never gave up hope of returning to the United States. Upon attaining legal age, they badgered their parents to let them return home. Repatriation survivors who came back worked diligently to get their lives back together. Due to their sense of shame, few of them ever told their children about their tragic ordeal. Decade of Betrayal recounts the injustice and suffering endured by the Mexican community during the 1930s. It focuses on the experiences of individuals forced to undergo the tragic ordeal of betrayal, deprivation, and adjustment. This revised edition also addresses the inclusion of the event in the educational curriculum, the issuance of a formal apology, and the question of fiscal remuneration.

Briggs, L. (2002). *Reproducing empire: Race, sex, science, and U.S. imperialism in Puerto Rico*. University of California Press. https://www.ucpress.edu/books/reproducing-empire/paper

Original and compelling, Laura Briggs's Reproducing Empire shows how, for both Puerto Ricans and North Americans, ideologies of sexuality, reproduction, and gender have shaped relations between the island and the mainland. From science to public policy, the "culture of poverty" to overpopulation, feminism to Puerto Rican nationalism, this book uncovers the persistence of concerns about motherhood, prostitution, and family in shaping the beliefs and practices of virtually every player in the twentieth-century drama of Puerto Rican colonialism. In this way, it sheds light on the legacies haunting contemporary debates over globalization. Puerto Rico is a perfect lens through which to examine colonialism and globalization because for the past century it has been where the United States has expressed and fine-tuned its attitudes toward its own expansionism. Puerto Rico's history holds no simple lessons for present-day debate over globalization but does unearth some of its history. Reproducing Empire suggests that interventionist discourses of rescue, family, and sexuality fueled U.S. imperial projects and organized American colonialism. Through the politics, biology, and medicine of eugenics, prostitution, and birth control, the United States has justified its presence in the territory's politics and society. Briggs makes an innovative contribution to Puerto Rican and U.S. history, effectively arguing that gender has been crucial to the relationship between the United States and Puerto Rico, and more broadly, to U.S. expansion elsewhere.

Carson, M. (1990). *Settlement folk: Social thought and the American settlement movement, 1885-1930*. University of Chicago Press. https://www.bibliovault.org/BV.landing.epl?ISBN=9780226095011

Mina Carson deftly merges social and intellectual history to reconsider the settlement movement—its Anglo-American roots and evolution, its conflicts and accomplishments. Carson focuses her study on the careers and ideas of settlement founders and leaders, among them Jane Addams, Robert Woods, Mary Simkhovitch, Lillian Wald, and Graham Taylor. She demonstrates how these influential, often charismatic leaders appropriated and adapted certain Victorian values—such as the Social Gospel and the religion of character—to their visions of urban reform through action and experimentation. These extraordinary individuals left an enduring legacy of beliefs about professional and voluntary responsibility for welfare services. As Carson shows, however, their genius for image creation and their myriad connections with other intellectual and social leaders extended the influence of the settlement ideology in many directions: fostering new attitudes toward the American city and the equality of the sexes, initiating a new social-scientific approach to social problems, and shaping the self-definition of the American educated middle class.

Fitzgerald, M. (2006). *Habits of compassion: Irish Catholic nuns and the origins of New York's welfare system, 1830-1920*. University of Illinois Press. https://www.press.uillinois.edu/books/?id=p072826

Habits of Compassion is a study of Irish-Catholic Sisters' tremendously successful work in founding charitable organizations in New York City from the famine through the early 20th century. Maureen Fitzgerald argues that it was these nuns' championing of the rights of the poor-especially poor women-that resulted in an explosion of state-supported services and programs. Unlike Protestant reformers who argued that aid should be meager and provisional (based on means-testing) to avert widespread dependence, Irish-Catholic nuns argued instead that the poor should be aided as an act of compassion. Positioning the nuns' activism as resistance to the cultural hegemony of Protestantism, Fitzgerald contends that Catholic nuns offered strong and unequivocal moral leadership in condemning those who punished the poor for their poverty and unmarried women for sexual transgression. Fitzgerald discusses the communities of women to which the nuns belonged, the class-based hierarchies within the convents, the political power wielded by these female leaders in the city at large, and how, in conjunction with an Irish-Catholic political machine, they expanded public charities in the city on an unprecedented scale.

Lissak, R. S. (1989). *Pluralism and progressives: Hull House and the new immigrants, 1890-1919*. University of Chicago Press. https://press.uchicago.edu/ucp/books/book/chicago/P/bo3620267.html

The settlement house movement, launched at the end of the nineteenth century by men and women of the upper middle class, began as an attempt to understand and improve the social conditions of the working class. It gradually came to focus on the "new immigrants"—mainly Italians, Slavs, Greeks, and Jews—who figured so prominently in this changing working class. Hull House, one of the first and best-known settlement houses in the United States, was founded in September 1889 on Chicago's West Side by Jane Addams and Ellen G. Starr. In a major new study of this famous institution and its place in the movement, Rivka Shpak Lissak reassesses the impact of Hull House on the nationwide debate over the place of immigrants in American society.

Park, Y. (2006). Constructing immigrants: A historical discourse analysis of the representations of immigrants in U.S. social work, 1882-1952. *Journal of Social Work, 6*(2), 169–203. https://doi.org/10.1177/1468017306066673

This study analyzes the representations of immigrants found in three US social work periodicals published between 1882 and 1952. Beginning from Foucault's notion of the 'history of the present', an approach to history which examines the past in order to illuminate a present-day problematic, and using textual analysis techniques provided by Jacques Derrida, this work of historical discourse analysis traces the discursive constructions of identity through which immigrants were problematized as particular kinds of subjects in social work discourse. Findings: The immigrant objects of social work attention - subjects subjugated through the discourse of problematization - were discursive inventions. But the differential valuations which constructed individual immigrants or whole 'races' of immigrants as 'desirable' or 'undesirable' were consequential markers invoking vastly unequal material consequences for those so categorized. Social workers, as significant producers of discourses of immigrants, had and do have a much greater range of influence and responsibility than that with which we were and still are wont to credit ourselves. Application: In making visible the discursive practices of the past, this paper seeks to clarify the task of present-day social workers: to uncover the margins and the limits of the discourses that construct our troubled times.

Park, Y., & Kemp, S. P. (2006). "Little alien colonies": Representations of immigrants and their neighborhoods in social work discourse, 1875-1924. *Social Service Review, 80*(4), 705–734. https://doi.org/10.1086/507934

The "vexed problem of immigration," as Jane Addams (1909, 214) termed it, became a central issue for the emerging social work profession. Through a close reading of social work's public documents in the period from 1875 to 1924, this article analyzes the complex discursive mechanisms by which early social workers made immigrants and their environments legible as objects of intervention and advocacy. In particular, it examines the parallel social and moral calculi employed in social work's analysis of immigrants and their "little alien colonies" (e.g., Greenleigh 1941, 208). Despite good intentions, social workers often viewed immigrants as dependent, abject, and exotic subjects; at a deeper register than their expressed interest in "the needs and possibilities of the immigrant" (Abbott 1917, 282), social work representations underscored and supported the problematization of immigrants in the public discourse. Contemporary social work faces many of the same dilemmas in fashioning a response to immigration.

Park, Y., & Reisch, M. (2022). To "elevate, humanize, Christianize, Americanize": Social work, white supremacy, and the Americanization movement, 1880-1930. *Social Service Review, 96*(4), 779–835. https://doi.org/10.1086/722095

Through close reading of primary sources, we analyzed social work's role in the Americanization movement, a massive nation-building, nation-defining endeavor that flourished around the turn of the twentieth century. Although social work was a significant force in the rationalization and implementation of Americanization, its embrace of the project remains largely unknown within the field. We locate social work's participation in the movement's sedimentation of whiteness as the national identity and examine the ways in which this construction was applied to discrete populations: Indigenous Americans; African Americans; and immigrants from Europe, Asia, and Mexico. Both settlements and charity organization societies were intimately engaged in the construction of the proper citizen: the self-sufficient, self-managing laborer/consumer, docile to the underlying

logic of the industrializing nation. The ethnoracial hierarchy of the United States solidified through these endeavors continues to shape the nation and the profession's approach to immigrants and racialized others today.

7. Eugenics and coercive reproductive control

Eugenics did not live only in laboratories and legislatures. It ran through casework, child welfare, and the institutions social workers filled. The profession helped decide which girls were degenerate, which mothers were unfit, and whose release from an institution would cost them their fertility. These works name that machinery and the poor, disabled, Native, Latina, and Black women it targeted.

Kennedy, A. C. (2008). Eugenics, "degenerate girls," and social workers during the Progressive Era. *Affilia, 23*(1), 22–37. https://doi.org/10.1177/0886109907310473

The U.S. eugenics movement, which sought to encourage the "wellborn" to have children and actively discourage and even prohibit the "unfit" from having children, became increasingly popular and influential during the Progressive Era, shaping public discourse, emerging social work practice approaches, and state and federal public policy. This article details the eugenics movement; examines why young women, particularly those who were poor, non-Anglo-Saxon, and living in urban areas, were targeted as the key to preventing the unfit from propagating; and explores the relationship between eugenics and early social workers, focusing particular attention on their work with young women.

Kline, W. (2001). *Building a better race: Gender, sexuality, and eugenics from the turn of the century to the baby boom.* University of California Press. https://ucpress.edu/books/building-a-better-race/paper

Wendy Kline's lucid cultural history of eugenics in America emphasizes the movement's central, continuing interaction with popular notions of gender and morality. Kline shows how eugenics could seem a viable solution to problems of moral disorder and sexuality, especially female sexuality, during the first half of the twentieth century. Its appeal to social conscience and shared desires to strengthen the family and civilization sparked widespread public as well as scientific interest. Kline traces this growing public interest by looking at a variety of sources, including the astonishing "morality masque" that climaxed the 1915 Panama Pacific International Exposition; the nationwide correspondence of the influential Human Betterment Foundation in Pasadena, California; the medical and patient records of a "model" state institution that sterilized thousands of allegedly feebleminded women in California between 1900 and 1960; the surprising political and popular support for sterilization that survived initial interest in, and then disassociation from, Nazi eugenics policies; and a widely publicized court case in 1936 involving the sterilization of a wealthy young woman deemed unworthy by her mother of having children. Kline's engaging account reflects the shift from "negative eugenics" (preventing procreation of the "unfit") to "positive eugenics," which encouraged procreation of the "fit," and it reveals that the "golden age" of eugenics actually occurred long after most historians claim the movement had vanished. The middle-class "passion for parenthood" in the '50s had its roots, she finds, in the positive eugenics campaign of the '30s and '40s. Many issues that originated in the eugenics movement remain controversial today, such as the use of IQ testing, the medical ethics of sterilization, the moral and legal implications of cloning and genetic screening, and even the debate on family values of the 1990s. Building a Better Race not only places eugenics at the center of modern reevaluations of female sexuality and morality but also acknowledges eugenics as an essential aspect of major social and cultural movements in the twentieth century.

Ladd-Taylor, M. (2017). *Fixing the poor: Eugenic sterilization and child welfare in the twentieth century.* Johns Hopkins University Press. https://muse.jhu.edu/book/57194

How state welfare politics—not just concerns with "race improvement"—led to eugenic sterilization practices. Between 1907 and 1937, thirty-two states legalized the sterilization of more than 63,000 Americans. In Fixing the Poor, Molly Ladd-Taylor tells the story of these state-run eugenic sterilization programs. She focuses on one such program in Minnesota, where surgical sterilization was legally voluntary and administered within a progressive child welfare system. Tracing Minnesota's eugenics program from its conceptual origins in the 1880s to its official end in the 1970s, Ladd-Taylor argues that state sterilization policies reflected a wider variety of worldviews and political agendas than previously understood. She describes how, after 1920, people endorsed sterilization and its alternative, institutionalization, as the best way to aid dependent children without helping the "undeserving" poor. She also sheds new light on how the policy gained acceptance and why coerced sterilizations persisted long after eugenics lost its prestige. In Ladd-Taylor's provocative study, eugenic sterilization appears less like a deliberate effort to improve the gene pool than a complicated but sadly familiar tale of troubled families, fiscal and administrative politics, and deep-felt cultural attitudes about disability, dependency, sexuality, and gender. Drawing on institutional and medical records, court cases, newspapers, and professional journals, Ladd-Taylor reconstructs the tragic stories of the welfare-dependent, sexually delinquent, and disabled people who were labeled "feebleminded" and targeted for sterilization. She chronicles the routine operation of Minnesota's three-step policy of eugenic commitment, institutionalization, and sterilization in the 1920s and 1930s

and shows how surgery became the "price of freedom" from a state institution. Combining innovative political analysis with a compelling social history of those caught up in Minnesota's welfare system, Fixing the Poor is a powerful reinterpretation of eugenic sterilization.

Lawrence, J. (2000). The Indian Health Service and the sterilization of Native American women. *American Indian Quarterly, 24*(3), 400–419. https://doi.org/10.1353/aiq.2000.0008

Summary: Lawrence investigates claims that the Indian Health Service sterilized a large share of Native American women of childbearing age during the 1970s, often without adequate information, valid consent, or required waiting periods. The article covers the agency's relationship with tribes, federal sterilization regulations, and physicians' stated reasons. It also considers the consequences for affected women and their families.

Schoen, J. (2005). *Choice and coercion: Birth control, sterilization, and abortion in public health and welfare.* University of North Carolina Press.

In August 2003, North Carolina became the first U.S. state to offer restitution to victims of state-ordered sterilizations carried out by its eugenics program between 1929 and 1975. The decision was prompted largely by a series of articles in the Winston-Salem Journal. These stories were inspired in part by the research of Johanna Schoen, who was granted unique access to summaries of 7,500 case histories and the papers of the North Carolina Eugenics Board. In this book, Schoen situates the state's reproductive politics in a national and global context. Widening her focus to include birth control, sterilization, and abortion policies across the nation, she demonstrates how each method for limiting unwanted pregnancies had the potential both to expand and to limit women's reproductive choices. Such programs overwhelmingly targeted poor and nonwhite populations, yet they also extended a measure of reproductive control to poor women that was previously out of reach. On an international level, the United States has influenced reproductive health policies by, for example, tying foreign aid to the recipients' compliance with U.S. notions about family planning. The availability of U.S.-funded family planning aid has proved to be a double-edged sword, offering unprecedented opportunities to poor women while subjecting foreign patients to medical experimentation that would be considered unacceptable at home. Drawing on the voices of health and science professionals, civic benefactors, and American women themselves, Schoen's study allows deeper understandings of the modern welfare state and the lives of women.

Stern, A. M. (2005). *Eugenic nation: Faults and frontiers of better breeding in modern America.* University of California Press. https://www.ucpress.edu/books/eugenic-nation/paper

With an emphasis on the American West, Eugenic Nation explores the long and unsettled history of eugenics in the United States. This expanded second edition includes shocking details demonstrating that eugenics continues to inform institutional and reproductive injustice. Alexandra Minna Stern draws on recently uncovered historical records to reveal patterns of racial bias in California's sterilization program and documents compelling individual experiences. With the addition of radically new and relevant research, this edition connects the eugenic past to the genomic present with attention to the ethical and social implications of emerging genetic technologies.

Yingling, M. E. (2016). "The Mother State and her weaker children": Social work and the institutionalization of the "feebleminded." *Affilia, 31*(4), 504–519. https://doi.org/10.1177/0886109915604896

In the United States, the institutionalization of people labeled feebleminded gained significant momentum during the Progressive Era. In this article, I use a biographical approach to examine social work's role in the expansion of institutions for this population. I employ feminist standpoint theory to detail how the profession used its dominant standpoint—maternalism—as a political strategy to justify the segregation of people labeled feebleminded. Implications for future scholarship and for social work are presented.

8. Radical traditions, political repression, and the carceral turn

There has always been another social work: the Rank and File union that organized relief workers in the Depression, the group workers who refused to separate practice from politics, Bertha Capen Reynolds blacklisted for her convictions. When McCarthyism came, the profession's institutions did not defend them. These works recover that tradition and document its suppression. They then follow the profession into its alliance with police and prosecutors, and out the other side toward an abolitionist practice that takes the power back to communities.

Radical traditions and anticommunist repression

Andrews, J., & Reisch, M. (1997). The legacy of McCarthyism on social group work: An historical analysis. *Journal of Sociology & Social Welfare, 24*(3). https://doi.org/10.15453/0191-5096.2445

> This paper explores the impact of McCarthyism on the ideology, education, practice, and public image of group work. The authors argue that the witchhunts that occured during the period and its climate of widespread fear purges and political conservatism diminished the gains the social work profession had made in the 1930s and 1940s through its participation in progressive activities and left the profession, particularly social group work ill-prepared for the issues and activism of the 1960s and 1970s.

Reisch, M., & Andrews, J. (1999). Uncovering a silent betrayal: Using oral history to explore the impact of McCarthyism on the profession of social work in the United States. *The Oral History Review, 26*(2), 87–106. https://doi.org/10.1093/ohr/26.2.87

> Summary: Reisch and Andrews use oral history to investigate how McCarthyism affected the social work profession in the United States. They treat the episode as a largely unacknowledged betrayal, in which the profession failed to defend colleagues targeted by red-baiting and loyalty purges. Their interviews recover the experiences of social workers who lived through the period.

Reisch, M., & Andrews, J. (2001). *The road not taken: A history of radical social work in the United States.* Brunner-Routledge. https://www.routledge.com/The-Road-Not-Taken-A-History-of-Radical-Social-Work-in-the-United-States/Reisch-Andrews/p/book/9780415933995

> The Road Not Taken takes a new perspective on the course of social welfare policy in the twentieth century. This examination looks at the evolution of social work in the United States as a dynamic process not just driven by mainstream organizations and politics, but strongly influenced by the ideas and experiences of radical individuals and marginalized groups as well.

Reynolds, B. C. (1963). *An uncharted journey: Fifty years of growth in social work.* Citadel Press.

> Summary: This is the autobiography of Bertha Capen Reynolds, a left-wing social worker, covering five decades of the profession's development. It recounts her career, her commitment to labor and social action, and her blacklisting. It is a primary source on the profession's retreat from its radical tradition.

Policing and the carceral turn

Appier, J. (1998). *Policing women: The sexual politics of law enforcement and the LAPD.* Temple University Press. https://tupress.temple.edu/books/policing-women

> Many of us take the presence of policewomen on patrol and in investigative roles for granted. Realistic dramas and comedies in the movies and on television show women officers performing the same duties as men on the force. This visibility tells us nothing about the hostility and controversy that have beset police women since they were first hired by police departments in the 1910's. Author Janis Appier traces the origins of women in police work, explaining how pioneer policewomen's struggles to gain secure footholds in big city police departments ironically helped to make modern policework one of the most male dominated occupations in the United States. With a new vision of non-coercive police work and crime prevention, progressive reformers exerted political and social pressure to create positions for female officers dedicated to guiding and protecting juveniles and women. Women reformers pointed to changing sexual mores among working-class female youth to emphasize the need for a new approach to policing. The policewomen who undertook the work of counseling sexually active teenage girls and their families saw themselves as helping young people achieve moral equilibrium during a period in which standards of conduct were in flux. In the Los Angeles Police Department, the first to hire women, this social work was primarily the responsibility of the City Mother's Bureau; in other major cities, policewomen's roles were similarly constructed as maternalistic. Scrutinizing case records, public statements, and departmental policies governing policewomen, Appier shows how female officers handled the complex gender politics of their work with the public and within their departments. Appier reveals that many of these pioneering policewomen succeeded in expanding the scope of policework and carving out a rewarding professional niche, despite continued attempts to oust them or limit their sphere of action. But this advancement was short-lived; within a generation a masculinized model of crime fighting took hold, and policewomen's authority eroded.

Jacobs, L. A., Kim, M. E., Whitfield, D. L., Gartner, R. E., Panichelli, M., Kattari, S. K., Downey, M. M., McQueen, S. S., & Mountz, S. E. (2021). Defund the police: Moving towards an anti-carceral social work. *Journal of Progressive Human Services, 32*(1), 37–62. https://doi.org/10.1080/10428232.2020.1852865

This article addresses social work's place in the movement to "defund the police." We argue that social work's collaboration with police and use of policing constitutes carceral social work. In defining carceral social work, we specify the ways in which coercive and punitive practices are used to manage Black, Indigenous, other people of color, and poor communities across four social work arenas – gender-based violence, child welfare, schools, and health and mental health. To inform anti-carceral social work, we provide examples of interventions in these arenas that dismantle police collaborations and point to life-affirming, community-centered, and mutual aid alternatives.

Kim, M. E. (2013). Challenging the pursuit of criminalisation in an era of mass incarceration: The limitations of social work responses to domestic violence in the USA. *British Journal of Social Work, 43*(7), 1276–1293. https://doi.org/10.1093/bjsw/bcs060

This article critically reflects upon the social work field engaging the issue of domestic violence and its relationship to the criminal legal system in the USA. The historical trajectory of the contemporary battered women's movement beginning in the 1970s parallels the rise of criminalisation and mass incarceration particularly impacting marginalised racial communities. In the USA, the passage of the Violence against Women Act (VAWA) in 1994 as a part of the Crime Bill symbolises the convergence of historical forces contributing to the growing collaboration between the feminist movement, social work engagement with gender-based violence and the carceral state. Since the late 1990s, new social movement forces including advocates and activists from anti-violence programmes in the USA have contested this unquestioned reliance upon criminal legal remedies and the professionalisation that has depoliticised the social movement. This critique has developed an intersectional analysis that challenges gender-based violence as well as state violence and advanced an alternative set of frameworks and practices. This article employs contributions of critical criminology, critical race theory and empirical examples from the field of domestic violence and new social movements to analyse the limitations of social work policy, practice and research and to suggest future productive directions.

Kim, M. E. (2020). The carceral creep: Gender-based violence, race, and the expansion of the punitive state, 1973-1983. *Social Problems, 67*(2), 251–269. https://doi.org/10.1093/socpro/spz013

The development of the feminist anti-domestic violence movement in the United States illustrates the trajectory from a social movement field devoid of carceral involvement to one fully occupied by the agents of crime control. Countering a narrative that often begins with the Violence against Women Act of 1994, this study demonstrates how the roots of carceral feminism extend back to the movement's first decade from 1973 to 1983. This study analyzes data from 60 social movement leaders. The pluralist coalition resulting from a successful lawsuit against the Oakland Police Department, the creation of the victim witness program in San Francisco, and the development of the Community Coordinated Response in Duluth, Minnesota, represent mechanisms of engagement with law enforcement tied to innovative organizational forms. The process called the "carceral creep" describes how early social movement successes against an initially unresponsive criminal justice system evolved into collaborative relationships that altered the autonomy and constitution of initial social movement organizations. The creation of new organizational forms and their replication contributed to today's carceral feminism. These developments were accompanied by persisting gender, race, and class tropes used to justify pro-criminalization strategies and obfuscate impacts on marginalized communities.

Richie, B. E., & Martensen, K. M. (2020). Resisting carcerality, embracing abolition: Implications for feminist social work practice. *Affilia, 35*(1), 12–16. https://doi.org/10.1177/0886109919897576

Summary: Richie and Martensen describe the buildup of what they call a Prison Nation and the expansion of the carceral state in the United States. They argue that these shifts fall hardest on the communities social work has long served. They call on feminist social work to resist carceral approaches and embrace abolition.

Roberts, A. R. (1976). Police social workers: A history. *Social Work, 21*(4), 294–299. https://doi.org/10.1093/sw/21.4.294

Police social work had a promising start in the early decades of this century but then faded, largely as a result of adverse publicity and sexist misconceptions. This article represents an important first step toward uncovering the history of the police social work movement—a necessary step if social work intervention is to find its way back into police departments.

9. Social work under tyranny, authoritarianism, and restrictive governments

Authoritarian regimes do not abolish social work; they put it to work. Franco's welfare offices helped take babies from political prisoners. Salazar's Portugal founded the profession as a guardian of moral order. Greek social work was built under governments that jailed dissidents, with British and American backing. Soviet states banned the very word, then rebuilt care under surveillance. Today social workers in Turkey are prosecuted for human rights work, Hong Kong practitioners weigh

their code of ethics against a security law, and Hungarian and Polish services operate inside illiberal democracies. These works ask the hardest question a profession can face: when the state turns authoritarian, which side will social workers be on? History shows both answers, and it shows that resistance is always possible.

Comparative and theoretical

Fischer, J., & Dunn, K. (Eds.). (2019). *Stifled progress: International perspectives on social work and social policy in the era of right-wing populism*. Verlag Barbara Budrich. https://doi.org/10.2307/j.ctvfrxr60

> Social work as a democratically constituted profession committed to human rights is currently facing cross-border encroachments and attacks by right-wing populist movements and governments. With the Bundestag elections in September 2017, the question of the extent to which right-wing populist forces succeed in influencing the discourse with xenophobic and nationalist arguments arises in Germany, too. The authors examine how social work can respond effectively to nationalism, exclusion, de-solidarization and a basic skepticism about science and position itself against this background. The book explores different conditions in Germany, France, Poland, Russia and the US.

Healy, L. M. (2008). Exploring the history of social work as a human rights profession. *International Social Work, 51*(6), 735–748. https://doi.org/10.1177/0020872808095247

> The IFSW has declared that social work is a human rights profession. This historical review explores social work contributions to human rights. The compatibility of principles, accomplishments of individual leaders and professional organizations' actions are examined, with particular focus on the period of adoption of the Universal Declaration of Human Rights. French La FITS a déclaré que le travail social est une profession des droits de l'homme. Cette revue historique explore les contributions du travail social aux droits de l'homme. La compatibilité des principes, les réalisations des leaders en tant qu'individus, et l'organisation professionnelle des actions sont examinées en portant une attention particulière à la période d'adoption de la Déclaration Universelle des Droits de l'Homme. Spanish La IFSW ha declarado que el trabajo social es una profesión de derechos humanos. Esta visión histórica explora las contribuciones del trabajo social a los derechos humanos. La compatibilidad de principios, los logros de líderes individuales y las acciones de la organización profesional son examinados con un énfasis particular en el período de adopción de la Declaración Universal de los Derechos Humanos.

Ioakimidis, V., & Trimikliniotis, N. (2020). Making sense of social work's troubled past: Professional identity, collective memory and the quest for historical justice. *British Journal of Social Work, 50*(6), 1890–1908. https://doi.org/10.1093/bjsw/bcaa040

> Social work historiography has neglected to engage meaningfully with the most troubling aspects of the profession's past: the histories of complicity, or at least acquiescence, in acts of state violence and institutionalised oppression. Through the exploration of historical case studies, this article provides a tentative typology of social work's 'horrible histories' focusing on the project of engineering the ideal-type family, in colonial and oppressive socio-political contexts. The authors argue that practices of oppression and complicity can neither be reduced to the 'few bad apples' approach nor judged through the individualising prism of moralism, prevalent in Kantian Ethics. Instead, they propose an ethics of transformative reconciliation which is based on the principles of apology, respect for victims and collective action for—professional and social—change.

Lavalette, M., & Ioakimidis, V. (Eds.). (2011). *Social work in extremis: Lessons for social work internationally*. Policy Press. https://doi.org/10.51952/9781847427199

> What is the relationship between social work and the state? Who controls which services needs are addressed and how? This important book looks at social work responses in different countries to extreme social, economic and political situations in order to answer these questions. Examples include: war situations, military regimes, earthquakes and Tsunamis. The results show the innovative nature of grass-roots provision and social work intervention and will be of interest to all social work academics, students and professionals.

Lusk, M., Boryczko, M., & Stoesz, D. (2024). Authoritarian nationalism and social work. *International Social Work, 67*(5), 1135–1148. https://doi.org/10.1177/00208728231221359

> Despite predictions that liberal democracy was ascendent as a paradigm for governance in the contemporary era, the world has witnessed an alarming rise in authoritarian nationalism. A seeming preference for open and transparent models of plural democratic government has been challenged by the global advance of despotic and repressive regimes that are organized around racial, religious, and nationalist themes. Social work, grounded in the practice and pursuit of human rights, stands in stark contrast to authoritarian nationalism and is called to act through public diplomacy and soft power to counter emergent neo-fascism.

Noble, C., & Ottmann, G. (2020). *The challenge of right-wing nationalist populism for social work*. Routledge. https://doi.org/10.4324/9780429056536

Right-wing nationalist populism poses direct attacks on social tolerance, human rights discourse, political debates, the survival of the welfare state and its universal services, impacting on the roles of social work. This book demonstrates how right-wing nationalist populism can and must be countered. Using case studies from around the world, this book shows how a revitalised radical social work where community organisation, building alliances, trade union commitment and social action can be used as political forces to speak up against discrimination and hate in accordance with human rights, social justice, and social work values. The rise of national populism signals that now is the time for social work to forge and reforge such networks and create links with civil society and challenge right-wing populist policies wherever they manifest themselves. It will be of interest to all social work students, practitioners and academics, particularly those working on critical and radical social work, green social work, anti-oppressive practice and community development.

Reichert, E. (2003). *Social work and human rights: A foundation for policy and practice*. Columbia University Press. https://cup.columbia.edu/book/social-work-and-human-rights/9780231123099

As social work students and practitioners encounter the term "human rights" with greater frequency, there is a pressing need for them to understand its meaning, especially in contradistinction to the related concept of "social justice." This book is an overview of human rights ideas and laws for social workers that stresses the importance of human rights in all types of social work policy and practice. The volume first traces the history and development of human rights from the passage of the United Nations Universal Declaration of Human Rights in 1948 and subsequent international documents. In particular, Social Work and Human Rights addresses issues relating to vulnerable groups, including women, children, disabled persons, the HIV- or AIDS-infected population, gays and lesbians, victims of racism, and older persons. The book concludes with indispensable case studies that illustrate the application of human rights theory in real-life settings. These case studies demonstrate how to identify relevant human rights issues and then connect these issues to ethical responsibilities in order to form an appropriate intervention scenario with the client.

Fascist and right-wing dictatorships in Europe

Bini, E., Vezzosi, E., Togni, C., Malatesta, D., Dellavalle, M., Ramos-Feijóo, C., & Waaldijk, B. (2019). Gender and social work: New historical studies and interpretations. *Contemporanea*, (2), 269–304. https://doi.org/10.1409/93532

Introduzione storiografica a forum di discussione sul rapporto tra genere e servizio sociale a livello internazionale.

Gabriel Silva, P., & Martins, A. (2023). Trade union mobilisation, resistance and political action of social workers in Portugal. In V. Ioakimidis & A. Wyllie (Eds.), *Social work's histories of complicity and resistance* (pp. 134–147). Policy Press. https://doi.org/10.51952/9781447364306.ch009

In Portugal, the institutionalisation of social work took place in the 1930s under the veil of the Estado Novo (New State), a right-wing conservative dictatorship. Social workers were expected to act within the ideological and political tracks of the authoritarian regime. They were thus instrumental to the dictatorship's authority and, as such, served the regime's moral order while acting as agents of social conformity and control. However, from the 1960s onwards, signs of rupture began to be noticed, corresponding to an increasing involvement of social work professionals, students and educators in political movements, often engaging in oppositional, resistance and subversive activities against the regime. The profession, framed in the context of a fascist-prone corporativist state, was deemed to serve its purposes and was collectively represented, from the 1950s, by a single professional trade union. The leadership of the union was, as in many other corporativist organisations, occupied by high-profile senior social workers trusted by the regime. This continued until 1970, when younger social workers pulled the union away from the Estado Novo's political power. This chapter focuses on this process of renovation, steered from inside the profession in direct connection with the social and political mobilisations against the dictatorship that were happening outside the ranks of social work. The changes observed in the Portuguese social workers' trade union at this time show a process of renovation taking place in the profession during a period when collective action and civil liberties were severely limited and violently repressed.

Ioakimidis, V. (2011a). Expanding imperialism, exporting expertise: International social work and the Greek project, 1946-74. *International Social Work*, *54*(4), 505–519. https://doi.org/10.1177/0020872810385832

Although dominant interpretations of international social work history argue that the profession has always been unconditionally committed to social justice, the Greek case demonstrates otherwise. The development of the Greek project was in close collaboration with authoritarian regimes and served as a tool for Anglo-American interests in the region.

Ioakimidis, V. (2011b). Welfare under warfare: The Greek struggle for emancipatory social welfare (1940-44). In M. Lavalette & V. Ioakimidis (Eds.), *Social work in extremis* (pp. 115–132). Policy Press. https://doi.org/10.51952/9781847427199.ch008

Critical social policy and social work studies regularly offer critiques on mainstream welfare systems, institutions and attitudes. However, these approaches often leave little space for discussion about what alternative social work and welfare might look like. In the history of social work internationally, there have been examples of collective and grassroots alternatives — forms of popular social work. In most cases, however, these have been written out of history and excluded from dominant definitions of social work. This chapter examines social welfare and social work within the political and historical context of the Greek resistance and civil war. It focuses on a specific period of modern Greek history when an organic and democratic welfare network developed as part of a broader movement for liberation and social change. It explores the legacy, influence, and vision of this welfare movement, which flourished in Greece during the politically and socially turbulent 1940s. It argues that this experience can inform modern social work practices and demonstrate that alternative social welfare models are not only desirable but possible.

Ioakimidis, V., Santos, C. C., & Martínez Herrero, M. I. (2014). Reconceptualizing social work in times of crisis: An examination of the cases of Greece, Spain and Portugal. *International Social Work*, *57*(4), 285–300. https://doi.org/10.1177/0020872814524967

What started as a peripheral banking crisis in 2008 within five years triggered the deepest recession Europe has seen in decades, escalating to manifold socio-political crises. Under these circumstances, many social workers find themselves in a situation of extreme pressure and insecurity. Traditional theories and orthodox practices are now challenged by frontline social workers. This article explores such a 'reconceptualization' process, evaluating recent developments and changes in Spanish, Portuguese and Greek social work. We argue that the current crisis has generated a profound (re)politicization of social workers which leads to the redefinition of the core values and principles of social work.

Kuhlmann, C. (2022). El trabajo social alemán en tiempos de regímenes totalitarios: Una comparación entre el "Tercer Reich" y la República Democrática Alemana (RDA). *Propuestas Críticas en Trabajo Social*, *2*(3), 94–107. https://doi.org/10.5354/2735-6620.2022.65164

A modo de introducción, el artículo describe las líneas históricas del desarrollo del trabajo social en Alemania. A continuación, se centra en dos fases históricas en las que gobernó una dictadura. Se traza la desprofesionalización y el servilismo político del Trabajo Social en el periodo del "Tercer Reich" nacionalsocialista (1933-1945) y el desarrollo en la parte oriental, la República Democrática Alemana, RDA (1949-1990). Los nacionalsocialistas fueron un movimiento de extrema derecha que llegó al poder en Alemania de la mano de Adolf Hitler, destruyendo la democracia que sólo existía desde 1918 e instaurando un régimen fascista. Tras la afirmación y el desarrollo del poder, se instauró una dinámica radical que iba de la discriminación a la exclusión y finalmente al exterminio de las personas supuestamente inferiores. La disciplina y la profesión del trabajo social participaron en la aplicación de la política eugenésica y en la imposición de los nuevos ideales asociados a la desigualdad de valor de los seres humanos de muchas formas. En vista de la singularidad del Holocausto y de los demás crímenes de los nazis, no se puede realmente hacer una comparación con uno de los sucesivos gobiernos de Alemania. El periodo nazi fue incomparable en sus violaciones de los derechos humanos con las de la RDA. Pero parte de la ideología de esta época no sólo se llevó a cabo en la zona occidental de Alemania, sino también y de forma diferente en la zona oriental ocupada por Rusia. La RDA sufrió la continuidad ideológica especialmente en el tratamiento de los llamados clientes "asociales" del trabajo social. Por último, se intenta comprender la base común de los regímenes con la teoría de la modernización de Zygmunt Bauman.

Martínez Herrero, I. (2024). Luces y sombras del trabajo social en la dictadura franquista (España, 1939-1975): Una historia aún por contar. *Propuestas Críticas en Trabajo Social*, *4*(7), 45–66. https://doi.org/10.5354/2735-6620.2024.72297

Las diferencias entre la dictadura franquista (España, 1939-1975) y aquellas que, como la de Chile (1973-1990), asolaron América latina en las últimas décadas del siglo XX, son claras y numerosas. Hace 50 años, durante el golpe de Estado en Chile, la prolongada dictadura española ya estaba inmersa en un proceso de desintegración que culminó con la muerte natural del dictador en 1975 y el inicio de la transición democrática. Sin embargo, ambas dictaduras consolidaron su poder mediante una brutal represión política y han ganado notoriedad internacional en las últimas décadas al desvelarse la práctica de robo de bebés a familias opositoras. No obstante, en la literatura sobre la historia del trabajo social en España encontramos un gran silencio en torno a estas temáticas y una narrativa centrada de manera casi exclusiva en las "luces" de la trayectoria de la profesión (hitos, logros y aspiraciones). Si bien este enfoque se entiende atendiendo al contexto histórico en el que tuvo que desarrollarse entre muchas dificultades el trabajo social en el país, y desde "el espíritu de la transición", este artículo defenderá que se vuelve fundamental, al día de hoy, volver la vista atrás e investigar también "las sombras" y recovecos de la historia de esta profesión. Explorar estas sombras develará episodios de los que no estaremos orgullosos/as, pero también historias de valiente resistencia. Más importante todavía, ayudará al trabajo social en España a conocerse mejor (incluido su peligroso potencial) y a ocupar su lugar en los procesos de

recuperación de la memoria histórica y reconciliación, tanto de puertas adentro como al servicio de la sociedad, de acuerdo con su compromiso ético con los derechos humanos y la justicia social.

Martínez Herrero, M. I. (2023). Social assistance in Franco's fascist Spain (1939-75): A history of social control, family segregation and stolen babies. In V. Ioakimidis & A. Wyllie (Eds.), *Social work's histories of complicity and resistance* (pp. 109–120). Policy Press. https://doi.org/10.51952/9781447364306.ch007

The founding of the first Spanish school of social work in 1932, in Barcelona, is a well-known and celebrated milestone in the development of the social work profession in Spain. The school was financially supported by Raül Roviralta and was linked to a Belgian Catholic school of social work. The activity of this first school of social work was short lived, as it came to a halt with the outbreak of the Spanish Civil War in 1936. But very little is known or discussed about some dark ramifications of the school´s work and the pro-fascist political trajectory followed by its patron, Roviralta, during and after the war. This is just one small reflection of a significant area of political blindness affecting most historical accounts of the evolution of social work in Spain: a lack of explicit acknowledgement of its history of complicity and collaboration with the social control, oppression and indoctrination methods of the far-right dictatorship which was established at the end of the civil war in 1939 and lasted until 1975. Extreme implications of this complicity include instances of involvement in human rights abuses such as forced removal and stealing of babies from political prisoners and other families deemed unworthy or incapable to raise their children, according to the Spanish religious and cultural values which the dictatorship vowed to protect and enforce. Little is known, either, about histories of social workers´ individual and collective resistance to such abuses.

Martins, A. (2003). Women in the history of social work in Portugal. In S. Hering & B. Waaldijk (Eds.), *History of social work in Europe (1900-1960)* (pp. 177–185). VS Verlag für Sozialwissenschaften. https://doi.org/10.1007/978-3-322-80895-0_19

The aim of this paper is to give an outline of the way in which women participated in building up social welfare between the beginning of the century and the end of the Second World War. The focus will be on the institutionalization of professional social work in Portugal by referring to the organizations of the women's movement (the feminists 2 , the Catholic women and the first female politicians). I will show how social work became a field for new professions for women in the 1930s and 1940s and how the Organization of Catholic Women (Mulheres Católicas) contributed to the professionalization of social work. In this context the question must be asked in what way new possibilities were being opened up for Portuguese women. These keywords were added by machine and not by the authors. This process is experimental and the keywords may be updated as the learning algorithm improves.

Communist states

Hering, S. (Ed.). (2009). *Social care under state socialism (1945-1989): Ambitions, ambiguities, and mismanagement.* Verlag Barbara Budrich. https://doi.org/10.2307/j.ctvbkk1vp

Summary: This edited collection questions two common ideas: that socialist states simply abolished social work, and that care across the Eastern Bloc was uniform and directed from Moscow. Contributors covering countries including the USSR, Poland, Hungary, Czechoslovakia, the GDR, Romania, Bulgaria, and Yugoslavia show that care remained a policy concern after the term social work was banned. They document varied and contradictory services operating under heavy restriction.

Iarskaia-Smirnova, E., & Romanov, P. (2002). "A salary is not important here": The professionalization of social work in contemporary Russia. *Social Policy & Administration*, *36*(2), 123–141. https://doi.org/10.1111/1467-9515.00275

Helping professions address the growing number of social problems which have emerged, along with contextual changes in Russian society, culture and state social policy. Social work only emerged in Russia in 1991 and it still lacks recognition by public opinion and by other caring professions. This paper addresses the current development of the social work profession in Russia, considers its context and reviews the main issues affecting processes within social work practice and education. Many social work agencies are in search of new forms of organization and are trying to develop new philosophies of service, in order to build positive relations with communities. However, given the 70 years of the Soviet era when social protection was highly centralized and bureaucratized, the organizational cultures of the new social services sometimes reproduce old patterns of bureaucracy, especially where employees lack professional education. The reflective practitioner type of professionalism is here argued to be more appropriate for social workers in today's Russia. The paper includes an analysis of interviews with social workers and administrators in a large Russian city and considers the results of an ethnographic study of social services in the same city.

Iarskaia-Smirnova, E., & Romanov, P. (2009a). Multiplicity and discontinuity in the Soviet welfare history

(1940-1980). In S. Hering (Ed.), *Social care under state socialism* (pp. 213–226). Verlag Barbara Budrich. https://doi.org/10.2307/j.ctvbkk1vp.19

Summary: Iarskaia-Smirnova and Romanov follow Soviet welfare from 1940 to 1980. They describe a social policy marked by growing state intervention in private life, official control combined with family support, and a rising number of welfare recipients. They stress the multiplicity and discontinuity of care at a time when social work did not officially exist as a profession.

Iarskaia-Smirnova, E., & Romanov, P. (2009b). Rhetoric and practice of modernisation: Soviet social policy (1917-1930). In G. Hauss & D. Schulte (Eds.), *Amid social contradictions: Towards a history of social work in Europe* (pp. 149–164). Verlag Barbara Budrich. https://doi.org/10.2307/j.ctvddzkn9.12

Summary: Iarskaia-Smirnova and Romanov examine Soviet social policy in its first decade, from 1917 to 1930. They note that Soviet social services were delivered not by a single occupation of social workers but by institutions across education, health care, social provision, and internal affairs, along with Communist Party organizations. The chapter compares the state's modernizing rhetoric with the practice of welfare provision.

Kan, K., & Ku, H. B. (2023). Social organizations in rural China: From autonomy to governance. *The China Quarterly, 256*, 871–885. https://doi.org/10.1017/S0305741023000668

This article examines the government purchase of social services in China as a window by which to investigate the evolving relations between the party-state and social organizations. Going beyond the conventional focus on state–non-governmental organization (NGO) dynamics in urban areas, we explore the expanded role of social organizations in rural service provision under state-led campaigns of rural modernization. Engaging with institutional theory and the consultative authoritarianism thesis, we argue that NGOs initially operated in an emerging organizational field where they exercised considerable autonomy in setting agendas and designing services. As the party-state's incentives to utilize and co-opt the social work profession grow, however, we observe a trend towards incorporation, wherein social workers now play a bigger role alongside the strengthening of state control over the sector. Through tracing the inception and eventual termination of a decade-long social service project in Guangdong, this article shows how state incorporation might undermine the future role of NGOs in rural development.

Lin, S. (2022). Social work indigenization in Mainland China: Towards a state-led decolonizing framework. *Journal of Social Work, 22*(1), 188–210. https://doi.org/10.1177/1468017320981707

The tension between indigenizing versus internationalizing social work knowledge, resulting from local-specific sensitivity, has been a contemporary dispute in the Global South where there are diverse geo-historical backgrounds. This is the case in China, where the mainstream international narrative surrounding social work development has been configured by the normative values and knowledge of a Euromodern origin. Such misrepresentation rarely reflects indigenous voices from the local social work academy. Informed by Foucault's thesis of power/knowledge, this article first compares the model of state social work in China and the world. Then, as a decolonizing project, a narrative review of 26 Chinese language articles was conducted. Distinctive service and policy practices in the Chinese traditional helping system were identified to illustrate how western social work was ethnocentrically repositioned in the "post-socialist" China. These initiatives include micro-level "Civil Affairs" services, meso-level "mass work" practice, and macro-level "Minsheng" State and crossregional Pairing Aid Programs, which are rooted in the cultural (Confucianism), economical (socialist market economy), and political (Marxism) ecosystem in China. Through an indigenized epistemological stance, a state-led anti-colonial framework is presented to unveil the making of social work indigenization and social welfare development that de-centers Eurocentric hegemony. To reorient social work knowledge apart from persistent neo-colonialism in the form of academic imperialism, social work development should be tailored into a locally responsive and geopolitically appropriate models in the non-western world.

Zaviršek, D. (2008). Engendering social work education under state socialism in Yugoslavia. *British Journal of Social Work, 38*(4), 734–750. https://doi.org/10.1093/bjsw/bcn022

Prior to the 1990s, social work in Eastern Europe lagged far behind its Western counterparts. Perceived as an activity for petite-bourgeois women in the early twentieth century, it was deemed an unsuitable activity by the communist regimes which came to power following the Second World War. The belief that socialism would be able to eradicate the need for social work interventions and would ensure the well being of every 'human being' was also prevalent at the time. It should, therefore, come as no surprise that, in Hungary, some university-level social work courses were terminated in 1948 and the Ministry of Welfare and the Social Policy Institute ceased their activities in the following year (Juhasz, 2003). In 1952, the departments of social work at universities in Czechoslovakia and Poland were also terminated (Seibel, 2001). In Romania, the Principesa Ileana Superior School for Social Assistance, which had opened in 1929, was first transformed into the Institute for Social Assistance in 1948 and then into the Institute for Social provision in 1951, before finally being shut down in 1952 (Rachieru, 2005).

Contemporary illiberal and authoritarian states

Borodkina, O. (2019). Social policy and social work under pressure in Russia. In J. Fischer & K. Dunn (Eds.), *Stifled progress* (pp. 99–114). Verlag Barbara Budrich. https://doi.org/10.2307/j.ctvfrxr60.10

Summary: Borodkina examines political pressures on social policy and on social work in contemporary Russia. She argues that Russian authorities partly use international issues to deflect attention from internal social problems, and that politicians across the spectrum share populist slogans about social justice. The chapter appears in a comparative volume on social work in the era of right-wing populism.

Espenido, G. I. (2024). Making social work education relevant under a popular authoritarian regime. In *The Oxford handbook of power, politics, and social work* (pp. 235–254). Oxford University Press. https://doi.org/10.1093/oxfordhb/9780197650899.013.13

A most disappointing phenomenon under the regime of President Duterte was the glaring absence of the social work profession's response in exposing and condemning the abuse of power committed by the whole government bureaucracy. Worse, at the early part of the war on drugs, the lead government agency, the Department of Social Welfare and Development (DSWD), was instructed not to extend services to the families of the victims of the extrajudicial killings. In annual board review classes, B.S. in Social Work graduates profess admiration for Duterte's authoritarian brand of leadership. They even justify their support though it runs counter to their social work ethical foundations and values. Duterte's regime perverted the justice system; thoroughly mangled and distorted the human rights discourse and practice; and, had no respect for human dignity whereby drug addicts and pushers were not regarded as human beings. The social work curriculum should gradually include and integrate fundamental human rights principles as major content. The more than one hundred schools offering social work education should promote and operationalize the pedagogy of human rights in all social work courses. These efforts can be sustained by also building corps of social work educators who can be advocates and trainers in developing a pedagogy of human rights education in social work, both in the classroom and in field instruction. All these will contribute to the realization of social work as a human rights profession in the country.

Fazzi, L. (2013). Social work, exclusionary populism and xenophobia in Italy. *International Social Work*, *58*(4), 595–605. https://doi.org/10.1177/0020872813503855

The relationship between the emergence of political populism and social work has not been well investigated. This article reports the results of research conducted by means of in-depth interviews and questionnaires on a sample of 90 social workers employed by municipalities governed by populist parties in Italy, where the phenomenon of xenophobic politics has recently grown to particularly worrying proportions. The article describes the effects of populist programmes on social work and highlights the different reactions of social workers in response to the new scenario.

Güzel, B., & Selçuk, O. (2025). Activist social work in Turkey: Challenges and strategies of social worker participation in political decision-making processes. *European Journal of Social Work*, *29*(5), 959–972. https://doi.org/10.1080/13691457.2025.2579963

This study examines the important role of activist social work in encouraging social workers to participate meaningfully in policy-/decision-making processes within Turkey's political context. It investigates how social workers use their knowledge and values to promote social justice and human rights in political settings. A qualitative case study methodology was adopted for this research. During the data collection process, in-depth interviews were conducted with 14 social workers with at least five years of experience. The research aims to highlight the specific challenges faced by social workers in Turkey's complex political context. These challenges include limitations on freedom of expression, restrictions on civil society activities, and professional risks associated with political activism. The research examines how social workers respond to these dilemmas, using creative strategies to amplify the voices of marginalised communities, promote critical awareness, and support social change within the existing conditions. The research findings expand our understanding of how activist social work empowers social workers to advance social justice in Turkey by examining how they engage in various political activities.

Kashani, S., & Ghavami, N. (2023). The transformation of a revolution: Neoliberalisation of the welfare state and the need for revolutionary social work in Iran. In M. Kamali (Ed.), *Revolutionary social work: Promoting systemic changes* (pp. 146–163). Routledge. https://doi.org/10.4324/9781003194842-8

The slogans of the revolutionary movement of 1979 in Iran and the subsequent constitution of the new Islamic Republic indicated the popular demand for social justice and the growing welfare policies. However, the real history of the rule of revolutionary Islamists during the past four decades shows the step-by-step retreat from welfare policies and increasing privatisation of social services. The growing population in need of social protection, along with the decline of governmental social services, has made the need for social work services more urgent than ever. As part of the neoliberal policies, the political system presents

non-governmental organisations (NGOs) as a replacement for the government in providing social welfare. Based on the views of Iranian social workers interviewed in this chapter, social work activities carried out by governmental organisations or NGOs are mainly market-oriented, limited to case-work tradition and ineffective. Therefore, the neoliberal government and its related NGOs have failed in promoting universal social welfare and social justice. These deficiencies indicate the necessity for a revolutionary social work, challenging established neoliberal discourses and practices, promoting social mobilisation, awareness-raising, attracting public support and endorsing solidarity between social workers and other civil society organisations.

Kaźmierczak, T. (2019). Social work and social services in Polish illiberal democracy. In J. Fischer & K. Dunn (Eds.), *Stifled progress* (pp. 89–98). Verlag Barbara Budrich. https://doi.org/10.2307/j.ctvfrxr60.9

Summary: Kaźmierczak examines Polish social services and social work under the Law and Justice government. He argues that within two years the government changed Poland into a country that no longer meets basic standards of liberal democracy, while pursuing active welfare initiatives such as the Family 500+ program. The chapter considers what this illiberal turn means for social work.

Mihály, B. (2024). Challenges for radical social work in Hungary. *Critical and Radical Social Work, 12*(4), 602–610. https://doi.org/10.1332/20498608y2024d000000052

Social work is a very young profession in Hungary. Radical social work exists despite the fact that in the eyes of the current authoritarian 'hybrid' regime, the 'Global definition of social work' is also radical. Its ideas are primarily popular among young people and those who criticise the conceptual framework of aid, as defined by the governing party. In practice, non-governmental organisations, with their own approach, provide services.

Muchacha, M. (2016). Politically motivated violence (PMV) in Zimbabwe and the role of social work. *Journal of Human Rights and Social Work, 1*(4), 156–164. https://doi.org/10.1007/s41134-016-0023-y

In this paper I discuss politically motivated violence (PMV) and the role of social work in addressing this social and political challenge. PMV is a gross human rights violation that receives limited attention in social work literature not only in Zimbabwe, the focus of this study, but worldwide. Since independence, Zimbabwe has experienced many cases of PMV, most of which can be considered to be state orchestrated. Here, I analyze and discuss in depth three major cases of PMV in Zimbabwe, namely, the 1980–1988 Gukurahundi, Operation Restore Order (forceful evictions and destruction of houses) and the pre- and post-2008 election PMV, respectively. The social work profession is conspicuously absent from the fight against PMV and other systematic human rights violations in Zimbabwe. I propose that this apathy is due to the fact that social work in Zimbabwe is predominantly an extension of the state, with social workers therefore having limited options to challenge state-orchestrated human rights violations. Furthermore, the dominant method of social work practiced in Zimbabwe, i.e. social case work, is not the ideal social work method to address structural injustices. I propose that social work does have the potential to play a major role in addressing PMV, such as facilitating the national healing dialogue and the process, advocacy and mainstreaming of human rights in everyday social work practice. I also suggest that educational programs on social work in Zimbabwe should incorporate human rights education.

Muchacha, M., & Moyo, L. (2017). The rise of social movements against social and political injustices in Zimbabwe: An opportunity for the reconfiguration of the social work profession in Zimbabwe. *Critical and Radical Social Work, 5*(2), 231–239. https://doi.org/10.1332/204986017X14950235193830

This commentary discusses the recent rise of social movements against structural oppressions in Zimbabwe and opportunities for social work towards social justice and change. These movements, such as #This Flag and #Tajamuka/Sesijikile, have become a source of hope for many Zimbabweans who are yearning for social and political change. The article proffers lessons and insights that social work in Zimbabwe can draw from these developments, such as political mobilisation through social media.

Ngai, T. C. (2024). Understanding social justice in a changing sociopolitical context: The perspective of social workers in Hong Kong. *Qualitative Social Work, 23*(3), 482–498. https://doi.org/10.1177/14733250231164417

Amid recent political conflicts and the implementation of the national security law, Hong Kong society has undergone tremendous changes. Among other effects, the new law has spawned controversial social discourses, including about social workers' responsibility to uphold human rights and promote social justice per the Hong Kong Social Workers Registration Board's Code of Practice. This article, based on an analysis of interviews with six social workers in Hong Kong, examines how social workers understand social justice according to those discourses. The findings and this article's discussion of them offer insights into social workers' roles in an increasingly turbulent sociopolitical context.

Romanov, P., & Iarskaia-Smirnova, E. (2015). "Foreign agents" in the field of social policy research: The demise

of civil liberties and academic freedom in contemporary Russia. *Journal of European Social Policy, 25*(4), 359–365. https://doi.org/10.1177/0958928715594539

Independent scholarship in the Russian social sciences has received significant support from the West in the 1990s, but since 2000, it has faced increasing difficulties. In this overview, the authors describe the development of the non-profit sector and its relationship with academia from the founding of the Soviet state to today, paying particular attention to the social sciences and social policy analysis. The survival of many independent research facilities established over the last decades is threatened by a government deeply suspicious of Western influence. This will limit the possibilities to include Russia in comparative research and make collaboration between Russian and international social scientists much more difficult.

Yildiz, B. (2024). "Behind bars, beyond borders": Solidarity in the face of the criminalisation of a social work human rights defender. *Critical and Radical Social Work, 12*(1), 127–134. https://doi.org/10.1332/20498608Y2023D000000016

This commentary piece is written by Bilal Yildiz, a social worker in Turkey and a human rights defender. It tells the story of his arrest on trumped-up charges and the continuing threat to his freedom as a result of his social work activities. Bilal graduated from Istanbul University, Department of Social Work, and continues his master's programme in human rights law at Istanbul Bilgi University. He has been working as a social worker at the Human Rights Foundation of Turkey since 2016. In addition to his professional work, he has been active in many professional and human rights organisations. He is currently a board member of the Association of Social Workers, a member of the Human Rights Association, a member of the Kurdish Studies Association and a founding member of the Migration Monitoring Association.

Latin American military dictatorships

Muñoz-Arce, G., & Campana-Alabarce, M. (2023). Social work in times of political violence: Dictatorships and acts of resistance from the Southern Cone. In V. Ioakimidis & A. Wyllie (Eds.), *Social work's histories of complicity and resistance* (pp. 121–133). Policy Press. https://doi.org/10.51952/9781447364306.ch008

The profession of social work developed in Latin America through crises and upheaval after the beginning of 20th century. A wave of dictatorships affecting Latin American countries in the 1970s and 1980s severely impacted on social work education and practice, having consequences in professional and political terms that are still being observed. This chapter aims to contextualise and revisit the period of dictatorships in the Southern Cone, the geographic and cultural region composed of Chile, Argentina and Uruguay – the southernmost area of South America. These three countries experienced dictatorships during overlapping periods, starting in the mid-1970s, and dictators had close reciprocal links, as the Plan Condor and the exile of so many people have demonstrated over the decades. Despite the fact that these countries have diverse experiences in terms of the politics of memory and reparation, a public agenda for recognition of the recent past and its atrocities has already been established. It is precisely that agenda which has also permitted the observation of practices of resistance, abandoning the idea of victims of dictatorship and recognising the capacity of many people, some of them social workers, to contest, subvert and resist the hegemonic order imposed under political violence.

Netto, J. P. (1990). *Ditadura e serviço social: Uma análise do serviço social no Brasil pós-64*. Cortez. https://www.cortezeditora.com.br/servico-social/ditadura-e-servico-social--uma-analise-do-servico-social-no-brasil-pos64-1508/p

O que ocorreu no Serviço Social brasileiro nos anos 1960 a 1980? Que processos determinaram a extraordinária renovação experimentada por ele? Como e por que os assistentes sociais desenvolveram, neste período, concepções e propostas tão diferentes? Quais as relações entre esta renovação e a ditadura militar? Como a teorização do Serviço Social se relaciona com a cultura e a sociedade brasileiras? Este livro pretende responder a estas indagações de forma rigorosa e original. José Paulo Netto oferece um texto severo, combativo, em uma obra polêmica.

Raichelis, R., & Bravo, M. I. (2021). The social work Reconceptualisation Movement in Latin America and the renewal in Brazil: The protagonist role of the Latin American Social Work Centre. *Critical and Radical Social Work, 9*(1), 31–45. https://doi.org/10.1332/204986020X16031175256697

This article is part of the research 'The Social Work Reconceptualization Movement in Latin America: Historical Determinants, International Interlocutions and Memory'. It portrays the 1960s' socio-political framework in Latin America, as well as the cultural, ideo-political and socio-economic processes that have deeply affected global societies. In this context, it situates the contribution of the Latin American Social Work Centre to the Reconceptualisation Movement of social work in Latin America, when breaking with traditional social work, and the so-called 'turnaround' of Brazilian social work, responsible for profound transformations in academic and professional development and education, professional activity, and organisation, through the political articulation of several professional entities.

Rotabi, K. S. (2014). Child adoption and war: "Living disappeared" children and the social worker's post-conflict role in El Salvador and Argentina. *International Social Work, 57*(2), 169–180. https://doi.org/10.1177/0020872812454314

> The illegal removal of children from biological family life during conflict has a longstanding history. Briefly overviewed are the Vietnam Babylift and a more recent child abduction attempt in Chad. Then, turning to the history of child abduction and adoption history in Latin America, the conflicts of El Salvador and Argentina are presented and 'living disappeared' children – those who disappear into adoption networks during war – are discussed. The post-conflict social realities in both nations are explored. The role of the social worker and specific practices are identified and discussed in context of generalist social work practice.

Rubilar-Donoso, G. (2018). Trabajo social y derechos humanos: Perspectivas, posibilidades y desafíos a partir de la experiencia chilena. *Trabajo Social Global, 8,* 120–144. https://doi.org/10.30827/tsg-gsw.v8i0.6494

> Este artículo analiza y discute la forma en que se ha construido la relación entre el Trabajo Social y los derechos humanos en Chile. Para lograr lo anterior se recurre a los elementos del enfoque biográfico-narrativo y a los testimonios de profesionales que se desempeñaron en este ámbito durante la dictadura cívico-militar. A través de esta aproximación se re-significa el concepto de trabajo en derechos humanos, incluyendo una mirada intergeneracional que considera nuevas perspectivas en torno a los enfoques de derechos y su relación con las políticas sociales. A partir de los hallazgos se discuten las posibilidades de integrar en el ejercicio y en la reflexión profesional una aproximación de este tipo en torno a los derechos humanos, que incluya los aportes de las distintas generaciones en contexto de postdictadura en Chile. El trabajo concluye ilustrando algunos desafíos para el abordaje de nuevas problemáticas que suponen un reposicionamiento de este enfoque y una ampliación de sus alcances, lo que implica incluir a colectivos y a fenómenos sociales hasta este momento no considerados.

Apartheid and occupation

Faraj, Z. Y. (2022). Community social work in Palestine: From resilience to national resistance. *Critical and Radical Social Work, 10*(3), 377–397. https://doi.org/10.1332/204986021X16611651375583

> In the absence of a national Palestinian state and in response to the oppressive daily practices of the British Mandate government, the Israeli settlers' colonial occupation and the Arab governments that ruled the West Bank and Gaza between 1950 and 1967, the Palestinian community has had to create and develop a set of indigenous resilience strategies. Muslih (1993) and Faraj (2017) refer to all these strategies as 'A'mal Ejtima'y', or 'popular social work', characterised by collectivism, public participation and non-hierarchical design, which has played a role in mobilising masses and facilitating youth engagement in the decolonisation process. Despite more than a century of existence of this form of social work in Palestine, it has received marginal or no attention from formal social work education and research. Recent years have witnessed some indications of the 'resurrection' of community social work in its very popular version.

Kokaliari, E., Berzoff, J., Byers, D. S., Fareed, A., Berzoff-Cohen, J., & Hreish, K. (2016). Teaching clinical social work under occupation: Listening to the voices of Palestinian social work students. *Journal of Teaching in Social Work, 36*(2), 140–159. https://doi.org/10.1080/08841233.2016.1142490

> The authors were invited to teach clinical social work in the Palestinian West Bank. In order to teach, we designed a study exploring how 65 Palestinian social work students described the psychological and social effects of working under occupation. Students described social stressors of poverty, unemployment, lack of infrastructure, violence, imprisonment, separation of families, and severe constraints on travel. They identified depression, suicide, anxiety, and war-related trauma as emerging from these conditions. Many experienced the same psychosocial problems as their clients in coping with harassment and delays at checkpoints. Implications for teaching social work theory and practice are discussed.

Schmid, J., & Sacco, T. (2014). A story of resistance: "Concerned Social Workers". *Southern African Journal of Social Work and Social Development, 26*(3), 291–308. https://doi.org/10.25159/2415-5829/2255

> The story of Concerned Social Workers (CSW), a progressive South African anti-apartheid social work organisation active in the 1980s and early 1990s, provides important lessons in social work activism in situations of inequality and injustice. This article describes the context in which CSW emerged, the raison dâ€™Ãªtre of the organisation, and activities in which the group engaged. Reflected through a qualitative study, members remember their CSW activism as shaping both their personal and professional identities. They suggest that CSW made an important contribution to the South African social work landscape. A record of this social work engagement provides younger social workers with inspiration to become social agents in a time where injustice continues to prevail and prompts older social workers to become energised and confront any complacency.

Shalhoub-Kevorkian, N., & Otman, A. (2025). "More rifles than laptops": Palestinian students' experiences of social work education in times of genocide [Advance online publication.]. *Critical and Radical Social Work*. https://doi.org/10.1332/20498608Y2025D000000111

> Social work education and practice are deeply entangled with structures of oppression that maintain racism and settler colonialism. This article invokes a critical feminist, context-informed methodology focusing on Palestinian Jerusalemite social work students' experiences at one of Israel's institutions of higher education amid the genocide against Gazans. The findings point to the racialization of social work education, operating in a specific historical moment within a negatory settler-colonial higher education system, nurtured by the university's politics of "zero tolerance" and the militarization of higher education. The article reveals the multiple aggressions embedded in the complicity of social work education and educators. It concludes by calling on social work educators to bear their ethical responsibilities, refrain from being complicit with systems of oppression, refuse the militarization of education, and develop decolonial thinking, praxis, and interventions.

Smith, L. (2014). Historiography of South African social work: Challenging dominant discourses. *Social Work/Maatskaplike Werk, 50*(3). https://doi.org/10.15270/50-3-402

> The task of examining the origins and development of social work is fraught with competing narratives. In South Africa individualist, liberal, colonial, masculine and "white" discourses prevail. The dialectical-historical perspective, rather than chronological "progress", shows how socio-political and economic dynamics are formative of societal conditions and of social work, which in turn has a role in shaping these dynamics. The fiction of purely historical records of progress and freedom of choice is challenged, and hegemonic and counter-hegemonic discourses uncovered. Social workers are urged to be engaged with the full complexity of events emerging from the class and race-based antagonisms of South African society

van de Ruit, C. (2017). Social work professionalism during and after apartheid in South Africa. *Sociology of Development, 3*(3), 273–294. https://doi.org/10.1525/sod.2017.3.3.273

> Professionalism is an ideal defined as the norms or values that orient the work of an occupation. In practice, research derived from country settings in the Global North shows how the ideal of professionalism competes with market and bureaucratic priorities. Less is known about how professionalism is nurtured or subjugated to market and bureaucratic institutions in postcolonial contexts in the Global South. This paper takes up the study of factors that promote or constrain professionalism in one postcolonial setting by contrasting South African social worker professionalism during and after apartheid. In the wake of calls for international research that is historically-grounded and sensitive to local context, data drawn from archival research and ethnographic fieldwork finds that social workers are prevented from asserting their professional values as a unified profession due to enduring race divisions in the profession. Another legacy of apartheid is the profession's dependency on the state for funding social worker salaries, which constrains social workers ability to assert professional values independent of the state's agenda. Finally, the organizational context employing social workers creates uneven opportunities for social workers to assert their professional values through policy advocacy.

10. Critiques of liberalism

If we are to have an inclusive social work history, we have to include all critiques, not only the ones that confirm what most of us already believe. Respecting different interpretations of the past means engaging seriously with scholars who read the profession's history and present through a lens we may not share. This section gathers two very different critiques of liberalism. The first comes from heterodox, conservative, and viewpoint-diversity scholars who argue that the profession's progressive consensus has hardened into an orthodoxy that sidelines dissent, religious practitioners, and the values of many clients. The second comes from the left, arguing that liberal reformism, cultural competence, and the language of social justice have contained the profession's radical potential. These camps disagree sharply with each other. Both belong in the record.

Heterodox, conservative, and viewpoint-diversity critiques

Drake, B., & Alam, N. (2026). Free speech and critical thinking: Necessary for liberalism, a threat to postmodern/critical theory. *Journal of Teaching in Social Work, 46*(2), 202–219. https://doi.org/10.1080/08841233.2026.2634621

> This article examines the fundamental incompatibility between liberal/enlightenment and postmodern/critical theory (PCT) paradigms in social work education, particularly regarding free speech and critical thinking. The liberal tradition requires free

speech and critical thinking as essential tools for reasoned debate, empirical investigation, and knowledge advancement. In contrast, PCT frameworks, as self-described political movements with unfalsifiable tenets (e.g., the permanence of racism), often are not welcoming of open inquiry and external critical examination. Rather than simply critiquing current approaches, we offer concrete strategies for fostering intellectual pluralism that maintains social work's longstanding commitment to social justice while restoring critical thinking to its rightful place in professional education. The implications for social work education are profound: educators must choose between promoting genuine intellectual diversity and critical thinking or advancing political ideology. We argue that social work's ethical obligation to improve client outcomes demands pedagogical approaches grounded in rational consistency and evidentiary support. We suggest specific classroom techniques, assessment innovations, and institutional frameworks that can bridge this divide while preparing students with the analytical tools necessary to navigate complex practice realities.

Gilbert, N. (1983). *Capitalism and the welfare state: Dilemmas of social benevolence*. Yale University Press.

Summary: Gilbert examines the tensions between market capitalism and welfare state provision in the United States. The book addresses social policy, social services, and public assistance under what its subtitle calls the dilemmas of social benevolence. It was published by Yale University Press in 1983.

Hodge, D. R. (2003b). Value differences between social workers and members of the working and middle classes. *Social Work, 48*(1), 107–119. https://doi.org/10.1093/sw/48.1.107

Although significant differences in values between social workers and clients are widely understood to affect the efficacy of service provision, no studies have sought to examine how the values affirmed by social workers may differ from those held by members of the working and middle classes. Therefore, this study examines the degree of value similarity between social workers and consumers. Based on "new-class" theory, two hypotheses are proposed. First, graduate social workers affirm value positions to the left of working- and middle-class clients. Second, bachelor's-level social workers affirm value positions in between those of graduate workers and clients. Both hypotheses were supported. The implications for the divergence in value frameworks for advocacy, practice, and education are discussed.

Hodge, D. R. (2025). Enhancing human well-being through social work research: Is postmodern/critical theory undermining the profession's science pedagogy? *Journal of Teaching in Social Work, 45*(2), 336–347. https://doi.org/10.1080/08841233.2025.2469536

Science plays an important, if not central role, in the profession's mission of enhancing human well-being. The benefits that flow from science do not emerge in a vacuum, but rather are contingent upon the existence of a specific value-based milieu. Included among these values are an academic discourse that: 1) supports the free expression of ideas, 2) cultivates the inclusion of diverse perspectives, 3) privileges the use of logic and reason, and 4) and acknowledges the importance of data or empirical evidence. Certain streams of thought within Postmodern/Critical Theory challenge all four concepts which, in turn, threaten to undermine the profession's science pedagogy. The paper concludes by offering some pedagogical suggestions for retaining science as a method to enhance well-being in social work.

Hodge, D. R., Parrish, D. E., & Drake, B. (2025). Threats to academic freedom: Why faculty free speech is indispensable to scholarly discourse. *Journal of Social Work Education, 61*(4), 527–541. https://doi.org/10.1080/10437797.2025.2453427

Academic freedom, and the closely related concept of free speech, is challenged by actors across the political continuum. After reviewing the growing threats to academic freedom and the attendant effects on faculty, we describe eight reasons why social workers should support the free speech rights of faculty. Specifically, we contend that academic freedom: (a) enhances educational quality, (b) supports the social work profession's ethics and standards, (c) stimulates research innovation, (d) counters disinformation, (e) engenders public confidence in science, (f) models civil discourse for an increasingly polarized culture, (g) strengthens liberal democracy, and (h) facilitates the creation of more socially just societies. We conclude by acknowledging that affirming and defending academic freedom is often difficult but is a necessary choice, as it plays an indispensable role in scholarly discourse, enhancing the well-being of our clients and the society in which they are embedded.

Lerner, J. E. (2019). "Social workers can't be Republicans": Engaging conservative students in the classroom. *Journal of Social Work Education, 56*(1), 56–67. https://doi.org/10.1080/10437797.2019.1642274

Over the past 50 years, the United States has experienced the disappearance of moderate politics replaced by a more divisive political ideology. As the country has become more polarized, universities, schools of social work, and professors have increasingly leaned left. In this era of extreme political polarization, social work educators have a responsibility to create a classroom environment in which conservative students can enhance the diversity of thought in schools of social work so that all students can be more skillful social workers while helping these students understand social work values derived from the National

Association of Social Workers' Code of Ethics. Using Johari's window as a theoretical framework, recommendations are provided on how to productively engage conservative students.

Pelton, L. H. (2001). Social justice and social work. *Journal of Social Work Education, 37*(3), 433–439. https://doi.org/10.1080/10437797.2001.10779065

Summary: Pelton's short essay examines how social work understands and uses the concept of social justice. It appeared alongside a response by other authors in the same issue of the Journal of Social Work Education. The exchange reflects a long-running debate about the meaning of social justice in social work education.

Perron, B. E., & Qi, Z. (2025). Theoretical and methodological shifts in social work research: An AI-driven analysis of postmodern and critical theory at the SSWR annual conference. *Research on Social Work Practice, 36*(7), 1152–1163. https://doi.org/10.1177/10497315251352838

Purpose: This study empirically documents temporal patterns in social work research's engagement with postmodern and critical theory (P/CT) frameworks. Methods: Large language models (LLMs) were used to analyze 19,134 conference abstracts presented at the Society for Social Work and Research (2012–2025) for P/CT alignment and methodology. Multimodel evaluation demonstrated excellent reliability across six frontier LLMs (kappa = .73). Results: Temporal analysis revealed substantial increases in P/CT engagement, with "Aligned" presentations growing 7.7-fold and "Partially Aligned" tripling between 2012 and 2025. This growth was distinctly concentrated in qualitative research, reaching 9.28% aligned and 47.81% partially aligned by 2025. The share of quantitative research declined (66.03%–48.36%), while qualitative research expanded (18.43%–31.20%). These trends accelerated after 2019. Discussion: Findings validate increased P/CT presence as methodological concentration, not uniform adoption. This provides empirical data for disciplinary discourse and demonstrates artificial intelligence's utility for large-scale content analysis.

Rosenwald, M. (2006). Exploring the political diversity of social workers. *Social Work Research, 30*(2), 121–126. https://doi.org/10.1093/swr/30.2.121

Summary: Rosenwald reports an empirical study of the range of political ideology among social workers. The article is part of his larger body of work on political diversity in the profession, later expanded in Political Ideology and Social Work (Columbia University Press, 2023). It contributes to debates about whether the profession accommodates a range of political views.

Thyer, B. A. (2010). Social justice: A conservative perspective. *Journal of Comparative Social Welfare, 26*(2-3), 261–274. https://doi.org/10.1080/17486831003687634

Although political conservatives outnumber moderates and liberals in the American populace, the conservative political ideology is largely absent from academic, practice and policy discourse within the social work and social welfare communities. This article describes a conservative perspective on the topic of social justice and illustrates how this view actually promotes a more socially just practice than a liberal orientation to practice and policy. Specific attention is given to the conservative perspective on the provision of social welfare programs, the use of the income tax as a means to redistribute wealth, on affirmative action, on the death penalty, and on abortion rights.

Thyer, B. A. (2017). The Council on Social Work Education and the National Association of Social Workers: A concerned critique. In *A dream deferred: How social work education lost its way and what can be done* (pp. 175–195). Routledge. https://doi.org/10.4324/9781315083612-9

This chapter addresses the social injustices continuing to be experienced by social work students and academics on the basis of their religious beliefs which may be at variance with the preferences of selected faculty and administrators. The Council on Social Work Education commits itself to an affirmative action policy that permeates the entire organization and reflects the diversity of its membership. The Affirmative Action Policy shall apply to all areas and activities of the Council on Social Work Education as reflected in the composition of staff, elected and appointed voluntary positions and vendors. The existence of the entirely separate membership group called the National Association of Black Social Workers, with its own journal and conference, is further testament of the failure of NASW to advocate effectively on behalf of African American social workers. For many years NASW held an annual national conference, attended by thousands of members and non-members.

Thyer, B. A. (2025a). Mandated ideologies are harmful to social work practice and research. *Journal of Teaching in Social Work, 45*(2), 298–316. https://doi.org/10.1080/08841233.2025.2469561

Social work education, practice and research is rightly composed of a wide variety of behavioral and social science theories, practice perspectives and models, and various ethical principles and values. Positions that lend themselves to empirical analysis will, over time and with appropriate research, sort themselves out into views that are credibly supported by those that have

been reasonably refuted, and those which remain under-investigated. Occasionally, history tells legitimate research us, certain views become adopted with ideological certainty and are maintained to be settled science. When this occurs, critical analysis of established ideologies and theory is hindered and the field become stagnant, or rigidly adheres to official dogma in the face of increasing evidence that the favored ideology in incorrect. Examples of this can be found in diverse fields such as medicine and science. Sometimes, critics of mandated ideologies can be ostracized or otherwise punished. Recently, a number of theories and positions within social work have been elevated to the point of seemingly becoming mandated ideologies, positions to be challenged at one's professional peril. Examples are given of some of these mandated ideologies, and it is urged that the professional refrain from continuing the practice of favoring certain views and theories over others. Critical analysis and extension of accepted knowledge is a hallmark of a viable science and practice, and we violate this principle at our peril.

Thyer, B. A. (2025b). Promoting diversity, inclusion and equity by not mandating theories and ideologies in social work. *Journal of Teaching in Social Work, 45*(3), 490–496. https://doi.org/10.1080/08841233.2025.2512073

The valued principles of diversity, inclusion and equity (DIE) are best promoted within social work by treating various theories, perspectives and ideologies equally, and not mandating some over others. By doing so, DIE principles are promoted. Through mandating selected positions about important topics in social work education, practice and research, diversity of thought, inclusion of ideas, and equity among various perspectives is suppressed. Dr. Bey claimed that my paper was a critique of anti-equity discourse in social work. Any reasonable reader would find I was far from arguing against anti-equity discourse. My views are the opposite, furthering the goal of ensuring a more diverse, inclusive and equitable treatment of the various ideologies which bear on social work. Mandating the use of specific theories explaining racism and oppression minimizes the exposure of students and professionals to competing ideas regarding these important areas, some of which may have greater levels of empirical support and applications to effective practice.

Thyer, B. A. (2026). Does saying "I am human" make me a racist? *Journal of Teaching in Social Work, 46*(4), 435–442. https://doi.org/10.1080/08841233.2026.2705192

At a recent annual convention of a major social work organization, I attended a presentation with a number of speakers. Near the end of the session, one editor (Professor X) said "I do not pay much attention to White supremacist journal metrics." I politely asked "Could you give us an example of a White supremacist journal metric?" She replied "Journal Impact Factors … Bruce, what is your race?" Rather shocked at this inappropriate question, I replied "I am a human being." She then repeated herself, "No really, Bruce, what is your race?" I replied "I define myself as human, and I find this question a microaggression and feel threatened." The meeting ended then with no further discussion. Later I received an e-mail from a Professor Z who said what I did was aggressive and racist, and she sent me a copy of the organization's anti-harassment policy. In this editorial, I describe what happened in greater detail, and my reasons for saying I was a human being. Among these is the idea that racial categories are not scientifically supported, that categorizing people by their so-called race is actually harmful, and why asking me my race in a public forum is a form of microaggression, as inappropriate as asking someone their gender, religion, or sexuality. I provide many examples of how historically significant persons from around the world identified as human, and that to assert that such statements reflect aggressive racism minimizes the very real problems of racism and oppression.

Thyer, B. A., Alam, N., Rueda, H. A., & Hoffman, S. (2026). Heterodox social work. In *Encyclopedia of Social Work*. Oxford University Press. https://doi.org/10.1093/9780197851364.003.1738

Heterodox social work has emerged as a perspective that advocates for viewpoint diversity, constructive disagreement, and open inquiry in social work education and practice. Building upon the Heterodox Academy's broader mission in higher education, heterodox social work challenges ideological conformity and promotes intellectual pluralism as essential components of ethical practice. This approach emphasizes the importance of engaging with diverse perspectives, including those that may challenge dominant paradigms within the profession. Through fostering environments where disagreement is viewed as an opportunity for learning rather than a threat, heterodox social work aims to strengthen the profession's capacity to serve diverse populations effectively while maintaining fidelity to core social work values of human dignity, self-determination, and social justice.

Twis, M. K., Hodge, D. R., Farber, N., Horner, P., Rueda, H. A., Lens, V., Drake, B., & Alam, N. (2026). Epistemic pluralism, open inquiry, and constructive disagreement: Strengthening the 2029 EPAS. *Research on Social Work Practice, 36*(8), 1367–1373. https://doi.org/10.1177/10497315261441544

Summary: This editorial argues that the 2022 EPAS narrowed acceptable thought by making anti-racism, diversity, equity, and inclusion the central framework of social work education. The authors propose that the 2029 standards rest on epistemic pluralism, open inquiry, and constructive disagreement while still allowing programs to teach that framework. They suggest revisions to mission, curriculum, research methods, governance, field placement, and student assessment.

van Zyl, M. A. (2025). A philosophical liberal critique of the postmodern definition of social justice in social work

education competency standards. *Journal of Teaching in Social Work, 45*(2), 348–361. https://doi.org/10.1080/08841233.2025.2469547

The purpose of this philosophical liberal critique of the 2022 Educational Policy andAccreditation Standards (EPAS) is to highlight the danger of using a single lens perspective in social work education in addressing discrimination, racism, inequality and other forms of injustices. A brief review of the concept of social justice illustrates how these standards, influenced by critical theories, a postmodern and nonscientific framework, changed how social justice is defined. The critique focuses on implications of moving away from universal human rights in defining social justice; the limiting impact of a single lens approach for rigorous investigation and knowledge development; how nonscientific approaches fail to correct confirmation bias; the authoritarian nature of critical theories, and some inherent problems of critical theory social justice ideology. Last, a recommendation is made that accreditation standards for social work should stay clear of from authoritarian frameworks that are prescriptive and intolerant of a diversity of ideas, even if a perspective is the "flavor of the day."

Left and critical critiques of liberal reformism

Bhuyan, R., Bejan, R., & Jeyapal, D. (2017). Social workers' perspectives on social justice in social work education: When mainstreaming social justice masks structural inequalities. *Social Work Education, 36*(4), 373–390. https://doi.org/10.1080/02615479.2017.1298741

This paper presents findings from an exploratory study with Master of Social Work (MSW) graduates in Canada to explore the extent to which their classroom and practicum learning addressed social justice and anti-oppressive practice. Thirty-five MSW graduates took part in a semi-structured online survey regarding the quality of social justice knowledge and practice skills in their field instruction and coursework. The survey also examined how graduates employ social justice in their current social work practice. The majority of the study sample reported favorable educational outcomes and embraced social justice goals in their current practice. Discourse analysis of written comments, however, identified a disconnect between social justice theory, field education, and the overall climate of the social work program. Despite an explicit endorsement of social justice values by the program and the profession, graduates reported limited opportunities to learn anti-oppressive practice or apply social justice theories in their field education. We argue that the 'hidden curriculum' in social work education reflects market pressures that privilege task-oriented goals while 'mainstreaming' social justice rhetoric. Skills to confront oppression with transformative change are viewed as abstract goals and thus less useful than clinical practice.

Galper, J. H. (1975). *The politics of social services*. Prentice-Hall.

Summary: Galper offers a radical critique of the politics of the social services within the welfare state. In a related 1976 article he argues that all social policy analysis carries an ideological view and outlines a radical alternative for the social work curriculum. The book was published by Prentice-Hall in 1975.

Jeffery, D. (2005). "What good is anti-racist social work if you can't master it?": Exploring a paradox in anti-racist social work education. *Race Ethnicity and Education, 8*(4), 409–425. https://doi.org/10.1080/13613320500324011

Anti-racist pedagogies, pedagogies built around the idea of self-reflexivity and the examination of white privilege, confront enormous obstacles in a profession such as social work that defines its mandate as the practical and benevolent treatment of society's marginalized and 'unfortunate' individuals and groups. Pedagogy about race and racism within soical work education is structured to fit within the accepted parameters of how practice is defined. Yet the day-to-day practices on which the profession rests, and which sustain the profession, reproduce whiteness. Thus 'doing' race following this same formula functions to reproduce whiteness and race as one more skill at which to be competent. As long as social work practice is synonymous with diversity management and the development of competencies, we remain unable to reconcile being a 'good' social worker with anti-racist practice.

Park, Y. (2005). Culture as deficit: A critical discourse analysis of the concept of culture in contemporary social work discourse. *Journal of Sociology & Social Welfare, 32*(3). https://doi.org/10.15453/0191-5096.3090

This paper is a critical discourse analysis of the usage of the concept of "culture" in social work discourse. The paper argues that "culture" is inscribed as a marker for difference which has largely replaced the categories of race and ethnicity as the preferred trope of minority status. "Culture" is conceived as an objectifiable body of knowledge constituting the legitimate foundationfor the building of interventions. But such interventions cannot be considered other than an instrument which reinforces the subjugating paradigm from which it is fashioned. The concept of culture, constructed from within an orthodoxic, hegemonic discursive paradigm, is deployed as a marker of deficit.

Pon, G. (2009). Cultural competency as new racism: An ontology of forgetting. *Journal of Progressive Human Services, 20*(1), 59–71. https://doi.org/10.1080/10428230902871173

> This article argues that cultural competency promotes an obsolete view of culture and is a form of new racism. Cultural competency resembles new racism both by otherizing non-whites and by deploying modernist and absolutist views of culture while not using racialist language. Drawing on child welfare, cultural competence is shown to repeat what Lowe (1993) calls an ontology of forgetting Canada's history of colonialism and racism. A recommendation is made for jettisoning cultural competency and emphasizing instead a self-reflexive grappling with racism and colonialism.

Reisch, M. (2013). Social work education and the neo-liberal challenge: The US response to increasing global inequality. *Social Work Education, 32*(6), 715–733. https://doi.org/10.1080/02615479.2013.809200

> During the past several decades, a 'perfect storm', resulting from the political–economic changes accompanying globalization, dramatic demographic and cultural transformations in US society and rapid technological advances, has created unprecedented challenges for the social work profession and social work education. These challenges include the widening gap in income and wealth both within the US and between the Global North and South; growing racial and class disparities in health and mental health care, education, employment and housing; a shift within policymaking circles towards fiscal austerity and policies that emphasize market-oriented and individually-focused solutions; and the changing nature of universities, student populations and the educational process itself. Although the formal documents of major social work organizations continue to emphasize social justice themes, the actual practice of social work and the preparation of students for practice, teaching and research have diverged considerably from this rhetorical mission. This is reflected in a variety of ways including, but not limited to, the uncritical adoption of 'evidence-based practice' as a cornerstone of social work education and research; the growing stratification of social work faculty; the increased reliance on untested online methods of education; and the emphasis on quantitative 'outcomes' as indicators of educational success. At the same time, social work education in the US has been unable to respond effectively to the implications of demographic and cultural diversity, despite the demands of its accrediting body, the Council on Social Work Education. This article will provide an overview of the changing environment of social work and social work education during the past several decades. This will be followed by a discussion of the impact of these changes on social work education and a critique of the response—to date—of social work educators. Finally, it will suggest some potential educational responses to these challenges.

11. Religion and the lack of religious diversity

Social work was born in churches, synagogues, and convents, in the Black church's mutual aid societies and the Social Gospel's settlement houses. Then it professionalized, moved into the secular university, and largely wrote its religious ancestors out of the story. These works make two related charges. The first is historical: secularization was a choice that erased faith-based traditions, including the Black helping tradition rooted in African spirituality. The second is contemporary: a profession that claims to honor diversity has been accused of treating religious practitioners and students, especially theologically conservative ones, as acceptable targets. Readers will weigh these claims differently. An inclusive history has to hear them.

Erased roots: secularization and faith-based traditions

Bowpitt, G. (1998). Evangelical Christianity, secular humanism, and the genesis of British social work. *British Journal of Social Work, 28*(5), 675–693. https://doi.org/10.1093/oxfordjournals.bjsw.a011385

> This paper is a reappraisal of the Christian origins of social work and, as such, is a contribution to writing the profession's history. It examines the competing ideological roots of the concept of 'social work' which emerged in late nineteenth-century Britain, and the extent to which they are derived from the Christian charitable tradition or its secular transformation. Two features of early social work are examined in particular depth: its moral purpose in relation to the Evangelical belief in charity as an instrument of spiritual revival; and its rational methods in relation to secular beliefs about the possibility of personal and social change. Much of the paper focuses on the ideological and institutional relationship between the emerging activity of social work and Evangelical revivalism which formed the context for most late nineteenth-century philanthropy. The crisis of faith experienced by Victorian intellectuals is a significant motif throughout this period. This is not an attempt to rewrite the history of social work, but to re-examine neglected features in its origins: Evangelical Christianity and its secular humanist transformation. In doing so, it is hoped to throw light on the recent revival of interest in the importance of religion to social work.

Cnaan, R. A., Wineburg, R. J., & Boddie, S. C. (1999). *The newer deal: Social work and religion in partnership.* Columbia University Press. https://cup.columbia.edu/book/the-newer-deal/9780231116251

As the federal system of entitlements and social services long provided by New Deal–era programs is dismantled and shifted to the states, the religious community finds itself relied upon more than ever to assist with social services for the needy. The Newer Deal calls upon religious-based organizations and the social work–social service community to put aside their differences and forge a "limited partnership" to provide the social and welfare services that millions depend on. The proposed partnership focuses on joint care for those in need—with attention to services for people of color, gays and lesbians, women, and programs for community empowerment and economic development—while maintaining the values and other interests each partner traditionally holds. The authors discuss different types of religious-based social services and draw on case examples and research findings to show how the religious community's role in providing social services is stronger than ever. They examine the relationship between the religious and the social work–social service communities, as well as the issues that have divided the two, and explain the ways in which concern for the poor is integral to the major faith groups.

Graham, J. R., Coholic, D., & Coates, J. (2019). Spirituality as a guiding construct in the development of Canadian social work [Original publication year not confirmed; the indexed record is dated 2019.]. *Critical Social Work, 7*(1). https://doi.org/10.22329/csw.v7i1.5774

This manuscript is the first to consider the emergence of spirituality as a topic in Canadian social work scholarship and practice. A broad overview is provided of three time periods, beginning with the origins of the profession and ending with present-day considerations. These three periods are ones in which spirituality had/has strong influence in shaping practice, research and pedagogical discourses. First, we emphasize the overwhelming significance of spirituality to the early history of social work, prior to its emergence as a secular, professional discipline taught in university contexts. Second, we examine how spirituality continued to have a place within the writings of several major social work scholars in Canada, up to 1970 at which point spirituality seems to fade from scholarly social work literature. Third, spirituality re-emerged as a Canadian topic for research in the 1990s - at the beginning of the third millennium the spirituality and social work literature has emphasized three major themes: social justice work and community organizing; social work pedagogy; and social work practice. Finally, we briefly consider barriers to, and prospects for, the continued emergence of spiritually infused social work research and practice in Canada.

Leiby, J. (1985). Moral foundations of social welfare and social work: A historical view. *Social Work, 30*(4), 323–330. https://doi.org/10.1093/sw/30.4.323

Sponsors of social welfare agencies in the United States have historically justified their work on three general grounds: the religious doctrine of charity, especially in its secular form of personal and social responsibility; the constitutional doctrine of police power, or the power of the sovereign to protect or enhance the health, safety, and morals of the community; and the legal doctrine of individual rights. A historical survey of these doctrines and their relationships suggests that social workers should emphasize the first two rather than the third.

Martin, E. P., & Martin, J. M. (2002). *Spirituality and the Black helping tradition in social work.* NASW Press. https://naswpress.org/product/spirituality-and-the-black-helping-tradition-in-social-work/

In the black helping tradition, spirituality is the sense of the sacred and divine. It is a critical value deeply rooted in the African worldview and used by African Americans as a tool for survival. Provocative and well-written, Spirituality and the Black Helping Tradition in Social Work is the first book to draw a relationship between social work, spirituality, and the helping tradition among African Americans. Offering a wealth of historical detail and narrative, Elmer and Joanne Martin explore spirituality as a foundation for understanding people of African descent and as a skill to evoke self-help. This groundbreaking book raises compelling questions about the limitations and strengths of mainstream social work in issues of black spirituality and its role in strengthening the black community today. Special Features Examines the interaction between African and African American spirituality, African American social workers, and race work. Chronicles the stories of early black caregivers and social workers who recognized the significance of spirituality and incorporated it into their work. Investigates the extent to which social workers today are equipped to use spirituality to empower black individuals, families, and communities.

Marty, M. E. (1980). Social service: Godly and godless. *Social Service Review, 54*(4), 463–481. https://doi.org/10.1086/643867

Secular social service is a recently arisen profession; until late in the nineteenth-century world most social welfare was connected with a religious impulse or auspice. Some religious social services responded cooperatively to the challenge presented by this new profession. Between social work and the more resistant religions, however, there was an almost Darwinian struggle. Now professional social work and religious service agencies tend to work apart from each other out of lack of interest or, in some cases, even out of hostility. The separation between the functions of these two branches of social work is, however, artificial. "Secularization" would perhaps better be described as a migration of religiosity away from organized institutions to individuals

themselves. A review of key figures in modern social work history reveals the religious base of social work. These traditions are still a part of social work and deserve to be kept alive.

Religious bias and the lack of religious diversity

Canda, E. R. (1988). Spirituality, religious diversity, and social work practice. *Social Casework, 69*(4), 238–247. https://doi.org/10.1177/104438948806900406

Christian, existentialist, Jewish, shamanist, and Zen Buddhist perspectives on social work practice are compared in a review of practice literature and analysis of interviews with various scholar/practitioners. Future needs and development of spiritually sensitive practice are discussed.

Canda, E. R., Furman, L. D., & Canda, H.-J. (2019). *Spiritual diversity in social work practice: The heart of helping* (3rd ed.). Oxford University Press. https://learninglink.oup.com/access/canda3e

Social workers and helping professionals serve many people who draw upon religion and spirituality to find meaning, thrive, and overcome oppression and obstacles in their lives. The third edition of Spiritual Diversity in Social Work Practice provides a comprehensive framework of values, knowledge, and skills for spiritually sensitive and culturally appropriate practice with diverse religious and non-religious clients. This classic text contains forty different case examples and stories that vividly illustrate the professional values and ethical principles that guide spiritually sensitive practice. Learning activities at the end of each chapter encourage readers' personal and professional development through self-reflection, dialogue, creative expression, outreach to the community, and skill application. The book also draws connections between spiritual and cultural diversity, gender, and LGBTQI issues. It introduces beliefs, values, and social welfare applications of Buddhism, Christianity, Confucianism, Hinduism, Indigenous spiritual perspectives, Islam, Judaism, Existentialism, and Transpersonal and Deep Ecological Theories. Skills for spiritual assessment and spiritually sensitive practices include mindfulness, meditation, ritual and ceremony, forgiveness, spiritually sensitive administration, and engagement with community-based spiritual support systems. For social workers and other professional helpers committed to supporting the spiritual care of individuals, families, and communities, this definitive guide offers state-of-the-art interdisciplinary and international insights as well as practical tools that students and practitioners alike can put to immediate use.

Furman, L. D., Benson, P. W., Canda, E. R., & Grimwood, C. (2005). A comparative international analysis of religion and spirituality in social work: A survey of UK and US social workers. *Social Work Education, 24*(8), 813–839. https://doi.org/10.1080/02615470500342132

As service populations have changed, the social work profession in the UK and the US has attempted to respond to the needs of diverse cultures, which often include issues of religion and spirituality. This can be problematic, however, due to the extrication of religious and spiritual concerns from the public social services that resulted from the process of secularization. Members of the British Association of Social Workers (BASW) and the National Association of Social Workers (NASW) in the US were sampled to explore the attitudes and perceptions of social workers regarding the placement of religion and spirituality in practice and education. In general, US social workers in this sample were more accepting of religion and spirituality than their UK counterparts, even among those respondents who expressed non-religious world views (e.g. atheism). A majority of the respondents in the UK (76%) and the US (73%) indicated that their training programs lacked content on religion and spirituality. In the UK, 57% of the respondents believed that social workers should increase their knowledge on spirituality, compared with 90% of the US respondents. The lower level of acceptance of religion and spirituality among UK social workers may be related to higher levels of secularism in UK society.

Hodge, D. R. (2002). Does social work oppress Evangelical Christians? A "new class" analysis of society and social work. *Social Work, 47*(4), 401–414. https://doi.org/10.1093/sw/47.4.401

This article argues that social work, informed by "new class" ideology, oppresses Evangelical Christians. The article discusses the rise of the "new class," along with its attendant ideology, which sanctions and legitimizes discrimination against Evangelicals and other people of faith. The role of social work, a "new class" profession, in the oppression of Evangelicals is profiled, and its inability to extend tolerance to this population is traced to its "new class" ideology, which inhibits it from functioning in accordance with its professed values and ethics. Consequently, the article suggests that social work is losing touch with numerous ethnic and religious minority groups, and unless the profession deconstructs the ideology that informs it, it will be unable to provide services to or facilitate dialogue among the increasingly diverse populations of North America.

Hodge, D. R. (2003a). The challenge of spiritual diversity: Can social work facilitate an inclusive environment? *Families in Society, 84*(3), 348–358. https://doi.org/10.1606/1044-3894.117

Social workers' growing interest in spirituality implicitly raises the issue of spiritual diversity. Demographic data indicate that the profession is not reflective of the larger society, with theistic populations such as Evangelical Christians being significantly underrepresented. As social workers wrestle with how to integrate spirituality and religion into social work, the lack of theistic voices may hinder their ability to understand the unique worldviews of Evangelicals and other theists. Indeed, the nontheistic majority may inadvertently shape the profession's emerging spirituality paradigm in such a manner that actually impairs social workers' ability to work with spiritual minorities. The author concludes by examining how the underrepresentation affects clients and suggests a number of steps to facilitate a more diverse profession that fosters respect for spiritual minorities.

Hodge, D. R. (2006). Moving toward a more inclusive educational environment? A multi-sample exploration of religious discrimination as seen through the eyes of students from various faith traditions. *Journal of Social Work Education, 42*(2), 249–267. https://doi.org/10.5175/JSWE.2006.200400455

This multi-sample study of master of social work students from various faith traditions (N=391) explores the extent to which religious discrimination is perceived to exist as a problem in social work education programs. No difference in perceptions emerged between religiously affiliated and non-affiliated respondents. Evangelical Christians generally reported higher levels of discrimination than theologically liberal and mainline Christians. The confirmation of the second hypothesis suggests that professional attention may be needed to ensure compliance with the profession's ethical and educational standards, while the failure of the first hypothesis suggests that progress toward a more inclusive educational environment may be occurring.

Hodge, D. R. (2007). Religious discrimination and ethical compliance: Exploring perceptions among a professionally affiliated sample of graduate students. *Journal of Religion & Spirituality in Social Work: Social Thought, 26*(2), 91–113. https://doi.org/10.1300/J377v26n02_05

In keeping with the profession's long history of addressing discrimination, this study explores perceptions of religious discrimination and ethical compliance among a national sample of professionally affiliated graduate students (N = 111). Relevant theory and research is reviewed, which provides a context for the study's exploration of (1) the degree to which respondents personally experience discrimination in their social work programs due to their religious beliefs (2) the extent to which respondents perceive religious discrimination is a problem in their educational programs and (3) respondents' perceptions of the profession's level of compliance with the six ethical standards that explicitly or implicitly address religion. The findings are presented and the implications are discussed as they intersect the social work profession and education in particular. doi:10.1300/J377v26n02_05

Hodge, D. R. (2009). Secular privilege: Deconstructing the invisible rose-tinted sunglasses. *Journal of Religion & Spirituality in Social Work: Social Thought, 28*(1-2), 8–34. https://doi.org/10.1080/15426430802643281

To facilitate movement toward a more equitable society, this paper explores the construct of secular privilege. In keeping with a critical perspective, power differentials are examined and illustrated in the nation's most influential medium for constructing public discourse—broadcast programming. Given the pervasiveness and invisibility of secular privilege, representative privileges are delineated. A subsample of these are deconstructed to provide insight into the benefits secular people typically enjoy and strategies are offered to help decenter the dominant narrative. Resistance will likely be encountered from those who are granted power by the current social structure, but productive change is possible since many secular people are committed to creating a more democratically representative society.

Hodge, D. R. (2018). Increasing spiritual diversity in social work discourse: A scientific avenue toward more effective mental health service provision. *Social Work Education, 38*(6), 753–765. https://doi.org/10.1080/02615479.2018.1557630

The costs associated with mental disorders are substantial, yet treatment efficacy is still in its infancy. Drawing from key concepts in the philosophy of science literature, this paper argues that increasing spiritual diversity in social work discourse represents one important avenue to increase the effectiveness of mental health service provision. Toward that end, the role that cognitive diversity plays in scientific advancement is discussed. Demographic data is related suggesting most social workers hold secular values and, consequently, secular perspectives enjoy a privileged status in professional discourse. The effects of the lack of spiritual diversity are delineated on disciplinary discourse, interventions, and service provision. Islam is used as an example to illustrate how effectiveness can potentially be augmented by incorporating the voice of Muslims and other people of faith into disciplinary discourse.

Ressler, L. E., & Hodge, D. R. (2003). Silenced voices: Social work and the oppression of conservative narratives. *Social Thought, 22*(1), 125–142. https://doi.org/10.1080/15426432.2003.9960330

Using a semi-structured telephone interview format, this qualitative study explored the narrative of conservative Christians (N = 12) in social work. Faith was found to be very important to the respondents and was perceived by them to influence their social work. The respondents were found to endorse all of the values of the profession as delineated in the NASW Code of

Ethics, which they viewed as compatible with their own values. However, respondents overwhelmingly felt oppressed in the profession which, they held, abdicated the ethical mandates for religious diversity. The results, they believed, included not being understood, discrimination, unwarranted negative criticism, and failure of NASW to work to eliminate domination and oppression on their behalf. Finally, they were hesitant to promote the general welfare of society for fear of reprisals by other social workers. The dissonance between the profession's ethical mandates and its actual practice appears to engender a significant degree of psychological stress among members of this group.

Ressler, L. E., & Hodge, D. R. (2006). Religious discrimination in social work: Preliminary evidence. *Journal of Religion & Spirituality in Social Work: Social Thought, 24*(4), 55–74. https://doi.org/10.1300/J377v24n04_05

Using quantitative and qualitative methods, this study explored perceptions of compliance with the ethical standards related to religion (N = 222). As posited, perceptions of ethical compliance were lower among social workers who affirmed a conservative or orthodox theological orientation compared to those who affirmed a liberal or progressive theology. Standards of particular concern were those related to (a) social work education about religious diversity and the oppression religious people encounter and (b) efforts to prevent and eliminate religious discrimination. In concert with these findings, qualitative analysis indicated two areas of major concern: institutional settings, such as academia, and colleagues. Respondents reported being demeaned, denigrated, ridiculed, and scorned by social work colleagues due to their religious beliefs, particularly in educational settings. Interestingly, 44% of both orthodox and progressive respondents knew of clients who had experienced discrimination due to their religious beliefs at the hands of social work colleagues.

Sheridan, M. J., & Amato-von Hemert, K. (1999). The role of religion and spirituality in social work education and practice: A survey of student views and experiences. *Journal of Social Work Education, 35*(1), 125–141. https://doi.org/10.1080/10437797.1999.10778952

This study investigated 208 students from two schools of social work on their views and experiences with religion and spirituality in education and practice. Results revealed a generally favorable stance toward the role of religion and spirituality in social work practice and relatively high endorsement and utilization of spiritually oriented interventions with clients. These findings are striking given that the majority of respondents reported little exposure to content on religion and spirituality in their educational program, thus raising concern about potential harm to clients. Results from the study are compared with previous research on social work practitioners and faculty, and implications for social work education are presented.

Thyer, B. A., & Myers, L. L. (2009). Religious discrimination in social work academic programs: Whither social justice? *Journal of Religion & Spirituality in Social Work: Social Thought, 28*(1-2), 144–160. https://doi.org/10.1080/15426430802644172

Recent reports in the media have suggested that social work students are being discriminated against within BSW and MSW programs due to their religious beliefs. We review the substance of these public allegations and provide some further examples of religious discrimination occurring within the classroom, in faculty evaluations of students, and in being unfairly dismissed from social work programs. These individual stories, combined with contemporary empirical research on the topic, lend credence to the charge that religious discrimination within academic social work remains an ongoing problem. This reflects a failure on the part of the profession to promote social justice. Religious bigotry deserves the same attention by social workers as do instances of discrimination on the basis of race, gender, and sexual orientation. Some specific steps to remedy religious discrimination within social work academic programs are presented.

Version 1 • October 29, 2026