

AN EXPLORATORY STUDY OF CURRICULUM CONTENT ON RACISM  
AND ANTI-SEMITISM IN THE INTRODUCTORY SOCIAL WORK  
TEXTBOOK AND REQUIRED READINGS USED BY BRITISH COLUMBIA  
SCHOOLS OF SOCIAL WORK.

by  
Gidi Nahshon  
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We accept this thesis as conforming  
to the required standard

  
Dr. E. Pittaway, Supervisor (School of Social Work)

  
Dr. M. Callahan, Department Member (School of Social Work)

  
Dr. D. Rutman, Department Member (School of Social Work)

  
J. Rothstein, Outside Member (Victoria Community)

  
Dr. P. Thomas, External Examiner

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University of Victoria

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Supervisor: Dr. E. Pittaway

## **ABSTRACT**

This study explored the content of the introductory social work textbooks and required readings used by five B.C. schools of social work in the academic year 1994. The focus was on the presentation of issues on racism and anti-Semitism in the required textual material.

Content analysis was selected as the methodology best suited to the project. With this methodological framework, the content of 144 items was explored, of which 14 were textbooks and 130 were articles. Relevant content on racial and ethnic minorities was examined using eight distinct categories.

The study found a shortage of information about racism and a noticeable absence of content on anti-Semitism. The content of introductory reading material does not address the existing racial and ethnic diversity of Canadian society. The findings of this study imply that in order to develop effective anti-racist education, the five B.C. schools of social work will need to find a way of including more pertinent material on racial and ethnic minorities in the introductory readings.

Examiners:

[Redacted]

Supervisor: Dr. E. Pittaway

[Redacted]

Department Member: Dr. M. Callahan

[Redacted]

Department Member: Dr. D. Ruttman

[Redacted]

Outside Member: Jerry Rothstein

[Redacted]

External Examiner: Dr. P. Thomas

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## Dedication

“It is not your obligation to complete the task (of creating a better world) but neither are you free to desist from it.” (Rabbi Tarfon--Pirkei Avot)

To my mother, father and sister.

# CHAPTER I: INTRODUCTION

## Problem Statement

In the last two decades there has been a significant shift in the demographic composition of Canadian society. In addition, recent incidents speak to disturbing trends of racial and ethnic intolerance in certain segments of our society (Bolaria & Li, 1988; Gold & Bogo, 1992; Fleras & Elliott, 1992; Frideres, 1992; Naidoo & Edwards, 1991; Seebaran, Jacob, & Christensen, 1991). These developments have challenged the social work profession and its approach to racial and ethnic minorities<sup>1</sup> in practice and education. By the 1980s recommendations for social work with racial and ethnic minorities were established by various scholars: “race,” ethnicity, and multiculturalism were critical concepts to be reckoned with (Devore & Schlesinger, 1991; Dominelli 1988; Jacobs & Bowles, 1988; McMahon & Allen-Meares, 1992; Simpson & Yinger, 1985).<sup>2</sup>

In the early 1980s, the Council of Social Work Education (in the United States) mandated the development and inclusion of social work programs that would teach baccalaureate and masters level students about the differences between various cultural, racial, and ethnic groups (Devore & Schlesinger, 1991; Gold, 1993; Jacobs & Bowles, 1988; Soifer, 1991). In Canada, in accordance with the Canadian Association of Schools of Social Work’s (CASSW) accreditation standards for social work education, schools of social work across the country were instructed to develop more comprehensive multicultural and multiracial curriculum.<sup>3</sup> At the June 1987 General Assembly of CASSW, the stage was set for anti-racist social work education. In that meeting, most of

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<sup>1</sup> The concept of racial minorities or groups is used here as defined in most of the literature, that is, as a socially or biologically constructed category. To emphasize the difficulties with the term race, it is placed in quotation marks

<sup>2</sup> This study assumed that by the year 1994 these concepts have been introduced into the social work curriculum or as McMahon and Allen-Meares (1992) point out: a decade should be “...enough time to establish the trends of the literature's recommendation for social work...[education and]...practice with minorities” (p. 533).

<sup>3</sup> Under this term “it is recognized that students of schools of social work in Canada can be expected to work with people who differ from themselves in racial and ethnic background (be they First Nations, minorities of long-standing, or recent immigrants and refugees); and prepare students for this reality in all aspects of the social work program” (CASSW, 1991, appendix A: Glossary of terms ).

the delegates “...were overwhelmingly in favor of the adoption of policies and accreditation standards that reflect social work education’s commitment to prepare students to work effectively with diverse ethnic, cultural, and racial problems” (CASSW, 1991, p. 3). Subsequently, the Task Force on Multiculturalism and Multiracial Issues in Social Work Education was appointed in 1988.<sup>4</sup> Three years later, the CASSW endorsed the following policy statements based on the final report on Multicultural and Multiracial Issues in Social Work Education:

1.4 Schools shall infuse social work values and ethics into the curriculum, including the field practice component. More specifically, schools are expected to promote a professional commitment to optimize dignity and potential of all people. To this end, schools are expected to provide education enabling professional action to remove obstacles to social functioning and to eliminate *all forms of inequality, including those based on ethnicity, culture and race* (Appendix E report).

2.4 The curriculum shall ensure that the student will *understand and appreciate the meaning of diversity in Canadian society* and will be provided opportunities to:

2.4.1 acquire knowledge of the origin and manifestation of *all forms of past and current inequalities and oppression* (Appendix E in the report).

In spite of the increased awareness of and concern with racism in Canadian society, social work students could not learn much about anti-Semitism if they depended on social work periodicals as a source of information. Soifer’s (1991) content analysis<sup>5</sup> showed that, in the 25 years between 1965 and 1990, no articles on the topic of anti-Semitism<sup>6</sup> were published in mainstream social work journals. Soifer concluded his research by stating that, to ensure the full exploration of diversity and to encourage “ethnic-sensitive practice, social work students, educators, and practitioners need information about Jews

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<sup>4</sup> One of the results of the Task Force indicated that most required curriculum for social work lacked multicultural and multiracial emphasis and thus did not reflect the “...ethnic, cultural, and racial pluralism...” of Canadian society (CASSW, 1991, p. 103).

<sup>5</sup> Later, the National Association of Social Workers computerized search, “verified these results”. (Soifer, 1991, p. 157).

<sup>6</sup> The researcher of this thesis is aware of and deeply concerned about other forms of oppression and discrimination based on for example, gender, age, and religion. More comprehensive content analysis that would focus on all forms of oppression and discrimination is beyond the intent of this thesis. The researcher hopes, however, that the direction and results of this study will contribute to such an important project.

as a [ethnic] and religious group and the problem of anti-Semitism” (p. 165). Gold (1993), lecturer in the school of social work at McMaster University, reviewed the treatment of racism and anti-Semitism in social work education in Canada. In her unpublished paper Gold claims, on the basis of informal interviews with colleagues across the country, that content on Jews and the issues of anti-Semitism are glaringly absent from the anti-racist agenda in schools of social work in Canada.

Does racism include anti-Semitism,<sup>7</sup> even though the latter is not specifically defined in the CASSW Report? Do racism and anti-Semitism have distinct historical antecedents; and how important is it to pay attention to these differences? Do we uncritically categorize all expressions of prejudice and discrimination, including anti-Semitism, as forms of racism? More specifically, is there a conceptual collapsing of the distinction between racism and anti-Semitism in the social work literature?

Furthermore, the concepts of “race” and/or racism have been sources of misunderstanding and have been misused (Bennett, 1995; Multiculturalism B.C., 1995). Ideas about and definitions of concepts such as “race” writes Feagin (1984) “...have been dangerous for human beings, playing an active role in the triggering, or the convenient rationalizing, of social processes costing millions of lives. The concept may not be mightier than the sword.....but it is indeed mighty” (p. 17). Is the term “race” a social defined category or biological division of humans? Are physical characteristics such color of skin linked in a direct way to psychological or intellectual characteristics? Can we define on the basis of these characteristics social hierarchy? Taking the complexity and possible misunderstanding in consideration, the process of explaining and defining terms such “race” and racism needs to be carefully thought through because historically these concepts have not been merely intellectual categories but also a basis for “...shaping racial and ethnic relations” (p.17).

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<sup>7</sup>It is noteworthy that the United Nations Human Rights Commission formally recognized anti-Semitism as a form of racism (Globe and Mail, March 9, 1994).

The present study undertook a content analysis of introductory textbooks and required readings used by five schools of social work in British Columbia (B.C.). Because an analysis of content on racism and anti-Semitism in introductory textbooks and required readings in the social work curriculum has not been undertaken in B.C., this study is an important step in evaluating the anti-racist agenda of schools of social work in this province. Specifically, this study provides social work educators with information about the treatment of racism and anti-Semitism in the introductory textbooks and required readings of these five schools. Educators may use the results of this study in deciding if other experiences and materials should be integrated with the required curriculum to meet the standards mandated by the CASSW Report.

### **Purpose of the Study**

The first objective of this study was to identify the curriculum<sup>8</sup> materials of introductory social work courses in five B.C. schools of social work and describe, by the use of methods of content analysis, those required readings of the curriculum which include information on racism and anti-Semitism. The second objective was to discover what patterns, if any, emerged following the content analysis of introductory reading materials.

The study's major research questions were:

**1)What content on racism is included in the introductory social work textbooks and required readings used by five B.C. schools of social work in the academic year 1994?**

**2)What content on anti-Semitism is included in the introductory social work textbooks and required readings?**

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<sup>8</sup> In public education "curriculum" is commonly understood to be a document which specifies intended learning outcomes for a student population. In this study however, the term referred to the required introductory readings and not to either optional introductory material nor to materials at other levels of the B.S.W. program.

## **Assumptions and Methodological Constraints**

### **Assumptions:**

Prior to writing the thesis, I held a number of assumptions related to the function of an introductory social work course and its required reading material:

1. What makes introductory courses and their readings worthy of examination is that they serve as an overview of the entire social work profession.
2. Given the significant changes in the demographic composition of Canadian society and the indications of racial and ethnic intolerance, multicultural content should be a salient aspect of the social work introductory reading material. The latter should contain information on racial and ethnic groups and discussion on racism and anti-Semitism.
3. The concept of anti-Semitism is subsumed under the general concept of racism.
4. A content analysis of the introductory material can provide a basis for making inferences about what textbook and journal authors suggest as an appropriate social worker intervention in various cases of racism and anti-Semitism.
5. Schools of social work are accountable for the implementation of CASSW policy statements that require them to provide students with multicultural and multiracial education—a training that reflects the reality of their future work with a racially and ethnically diverse society.

These assumptions were made with the understanding that there is only so much material that can be included in introductory courses. A basic consideration regarding the inclusion of content on racial and ethnic issues is at what level should it be introduced into the curriculum. I agree with Reich & Ephross (1983) who claim, that introductory

texts “...tend to be a distillation of much of the profession as a whole” (p. 394). Hence, the introductory course material should set the stage for anti-racist social work.

### **Methodological Constraints**

The main focus of this study was to explore the content on racism and anti-Semitism in the required reading material for introductory social work courses. Other course items, such as the content of lecture material, suggested readings, and various presentations (films, guest speakers etc.), were not analyzed. Accordingly, any generalization of the results of this study is limited to the context of required reading materials. The scarcity of research on social work textbooks and articles in regard to the content on racism and anti-Semitism have limited this project to an exploratory study. There was also no attempt to conduct comparative analysis of the results of the five B.C. schools of social work. The methodological constraints of content analysis regarding quantitative and qualitative analysis were also considered.

I limited my study to anti-Semitism as a form of racism against Jews not with the intention to exclude other racial and ethnic groups, but rather as a leading case study to illustrate the process of prejudice and discrimination against a minority group.

I took into account my personal history and its effect on this project. Being of the second generation of Holocaust survivors, and a child of parents who lost all other members of their family in the Nazi Holocaust, I was aware of my strong opposition and sensitivity to racism and anti-Semitism and struggled with this issue throughout the whole project. I became aware of the influence of my own internalized oppression, i.e., my reluctance in addressing the issues of anti-Semitism. I felt the conflict of my dual roles as “objective” researcher and member of the minority group for which I sought information. Through the process of writing this thesis however, I became even more convinced of the

importance of making issues of anti-Semitism an integral part of the social work curriculum. As I worked through the content of the required readings, I could not find myself or my people's experience represented.

## CHAPTER II: LITERATURE REVIEW

To explore the content on racism and anti-Semitism included in the introductory social work readings, this study has drawn from related literature on the history of racial inequities and writings relevant to multicultural and multiracial social work education.

### Definition of Terms in this Study

A review of literature on this research subject revealed a variety of definitions of “race,” racism, or multiculturalism and an avid debate over the use of these terms (Li, 1995; Multiculturalism B.C., 1995; Fleras & Elliot, 1992). There seems to be difficulty in finding straightforward definitions, though general agreement over the importance of accurately defined terminology exists. To illustrate the essence of the discussion, there are a number of prevailing ideas about the use of these terms. There are those who argue that using the correct language will not eliminate racism whereas others contend that we should stop using the term “race” and speak of racism instead. Still others assert that the concept of race is not an appropriate scientific tool, and that with Darwin's theory of evolution through natural selection, the accepted concept of fixed races began to be questioned (Multiculturalism, B.C., 1995, pp. 5-26). Multiculturalism seems to mean different things for different people. There are those who view multiculturalism as a philosophy and a set of policies and programs; others claim that the problem of definition can be attributed to the nature of multiculturalism as a rich and complex set of ideas, programs and policies (Fleras & Elliot, 1992, pp. 21-22).

The above discussion points to the complexity of finding the best definition of these terms. To facilitate an understanding of these concepts in this study, generally agreed upon definitions of racism, multiculturalism and anti-Semitism were included:

1. to provide a conceptual framework in which discussion of these terms can take place;
2. to reduce some of the possible misconceptions surrounding these terms.

The definitions used in this study represent “best examples” of these concepts, which is not to say that other definitions may not exist or may not be valid. Finally, as already noted in a footnote in Chapter I, the term “race” is placed in quotation marks to emphasize the difficulty with precise definition.

## **Racism and Anti-Semitism**

### **Racism as a Modern Phenomenon**

Racism, as it is understood today, can be defined as a belief or an ideology that certain racial or ethnic groups are inherently superior or inferior to others. This belief bases value judgments on racial differentiation and implies that some races or ethnic groups would be entitled to dominate or eliminate those presumed to be inferior. It has no scientific foundation and is contrary to the moral and ethical principles of humanity (UNESCO Declaration on Race and Racial Prejudice, 1978).

Lorde (1984), argues that racism, as it is defined above, produced hierarchically organized categories such as good and evil, dominant and subordinate, and, perhaps most common of all, superior and inferior. Such dichotomous reasoning, claim Fleras & Elliott (1992) led, among other things, to the concept of social superiority and discrimination of non-Western populations.

Tidwell (1987), points to three levels of racial discrimination that can be observed in contemporary western societies: individual, organizational, and structural. On the individual level, racial discrimination is manifested in attitudes and behaviors. Individual racist attitudes and behaviors are not supported by the larger institutional structures. On the organizational level, racial discrimination takes place in the form of policies and regulations that assert the supremacy of one racial group while adversely affecting other racial minorities. As well, Dominelli (1988), in her discussion about the main “elements” of racism, points to cultural racism that is “...centered around those values, beliefs, and ideas endorsing the superiority of white culture....and provides the cement of popular

racism which reinforces both institutional and individual racism” (p. 9). On the structural level, racial discrimination is evident when institutional practices impose limitations on other institutions or, as Dominelli asserts, the institutional level of racism “...consists of customary routines which ration resources and power by excluding racially inferior groups” (p. 9; see also Bolaria & Li 1988).

### **Racism: Historical Context**

In the late 1800s, the intellectual climate of the Western world was conducive to the idea that humankind had achieved various stages of evolution, culminating in the white-European civilization. These stages of evolution were explained in terms of innate genetic capabilities of various peoples of the world (Simpson & Yinger, 1985). This rather dubious translation of Darwin's theory of evolution claimed that societies are and should be organized as a struggle for survival of the fittest, and that “support of societal misfits threaten the natural order of a productive and healthy society” (Longers & Seltzer 1994, p.64; Seltzer, 1980). By the early 1900s, this theory became known as “Social Darwinism” and was accepted by the majority of Western schools of thought (Simpson & Yinger, 1985; Wistrich, 1992). Shaping social, cultural, and economic developments, Social Darwinism had impact on the formation of concepts such as justice and poverty. According to Social Darwinism, the cause of the latter resides with individuals who were poor because they were “...born to be poor” (Dubois & Milley, 1992, p. 160). Thus socio-economic domination of one racial group by another was “...legitimized by the claim that the subordinate race is genetically or culturally inferior to the dominate race” (p. 149). The doctrine of Social Darwinism was also used by the Eugenic movement and its program of creating a better breed of people. As such, this movement was seen as a ‘useful strategy’ in creating members of society with traits that were desirable (McLaren, 1990). The political victory of the Nazis in Germany in the 1930s and their racial theory of the *Herrenvolk* (master race) provided the impetus for the outbreak of racism in

Europe that took on a hitherto unknown genocidal virulence (Bauman, 1989; Katz, 1980; Wistrich, 1992).

Although substantial efforts were made in the post-1945 period to eliminate the crude racism embedded in Social Darwinism, it has recently, according to Hargreaves and Leaman (1995), “acquired a new lease of life” (p.xiii). In western Europe, for example, racism has surfaced in various forms in many countries, especially those which have experienced a considerable influx of immigrants and refugees. Also, with the break-up of the Soviet Union and its satellites, eastern Europe has experienced an upsurge in the long and deep-rooted hatred between various ethnic groups.

### **Theoretical Perspectives on Racism**

Racism is a complex social phenomenon and its cause cannot be explained in terms of a single causal factor. The interplay between psycho-social and socio-economic factors are important to a comprehensive understanding of racial prejudice and discrimination (Barrett, 1987; 1991; Dominelli, 1988; Dubois & Milley, 1992; McKague, 1991). A number of theories on the cause of racism have been put forward.

Several psychological theories connect racism with certain personalities or with particular responses to social situations. For example, the “frustration-aggression” theory holds that one’s failures and internal conflicts may lead to frustration and aggression. The latter behaviour often targets scapegoats that are unrelated to the source of frustration (Allport, 1979; Dollard, 1939). The “authoritarian traits” theory explains racial and ethnic prejudice in terms of personality characteristics: respect for power, submission towards superiors, and contempt for weakness (Adorno, Frenkel-Brunswick, Levinson & Sandorf, 1950; Erikson, 1963; Fromm 1973).

Other theories linked their explanation of racial prejudice to economic factors. Marxist writers based their definition of racism on the class and economic position

occupied by a particular racial or ethnic group in a social hierarchy (Cox, 1970; Polanyi, 1974). In other words, relations of production and of power between groups are essential factors to be considered in the analysis of racism as a social phenomenon. Similarly, Bolaria & Li, (1988) pointed out that the understanding of racism as a “social category is inevitably...[an analysis]... of the social process whereby the unequal relationships between the dominant and subordinate groups are defined and maintained on racial grounds” (p. 17).

Feminist writers continues to address concerns of racial oppression of all people, though they speak mainly to issues affecting women. Feminist literature points to the patriarchal system as a root of racism and to what scholars such as Dominelli (1988) claim to be the order of social relations that sanctions white political, economical, and social supremacy.

### **Racism in Canada**

Until the 1930s, racial inequalities in Canada were structured according to the theory of Social Darwinism: the presumed inherent superiority of Europeans and the inferiority of other minority groups as an ideological base for State policies of racial discrimination (Abella & Troper, 1982; Bolaria & Li, 1988). Surveys on immigration during this period have shown decreasing support among Canadians for higher immigration levels, as well as a substantial increase in preferences for quotas on certain countries of origin (Creese, 1992; Weinfeld, 1988; Tomic & Trumper, 1992). Until 1962 Canadian Immigration preferred western European immigrants, and geographic quotas that discriminated against non-Europeans were still in effect. It was only with the liberalization of Canadian immigration in the mid-1970s that people largely of non-European, non-white origins entered the country (Naidoo & Edwards, 1991).

In the early 1980s, “new” evidence regarding the history of oppression and discrimination of ethnic groups such as Blacks, Chinese, First Nations, Japanese, and South Asians, revealed what Christensen (1995) calls Canada’s history of racism that “...has always been, and continues to be...[one]... that denies non-Europeans certain rights and privileges, formally and informally, based solely on race...” (p. 32). These groups, though historically different in their experiences as oppressed people, have all become targets of racist prejudice and discrimination (Bolaria & Li, 1988; Hughes & Kallen, 1974; Larocque, 1989; McKague, 1991; Wharf, 1990; Wolfson, 1992).

Historically, the commitment of the Government of Canada to combat racism materialized in the following developments:

- In 1982 multiculturalism was enshrined in the Constitution Act as part of the Canadian Charter of Rights and Freedoms;
- In 1987, the Ministry Of Multiculturalism was established;
- In 1988, the Canadian Multiculturalism Act was passed to build on sections 15 and 27 of the Canadian Charter of Rights and Freedoms;
- In 1990, the Government introduced Bill C-63 to facilitate the elimination of racism and all forms of racial discrimination in Canadian society (Canada’s Third Biennial Report, 1990; Naidoo & Edwards, 1991).

Yet, within certain segments of Canadian society, there are indications of racial and ethnic intolerance (Boyko, 1995; Seeberan, Jacob & Christensen, 1991). There has been an attempt to return to the classroom the “scientific” notion of the intellectual inferiority of various racial groups in Canadian society.<sup>9</sup> Moreover, the three-month standoff in Oka during the summer of 1990, the constitutional crisis and ethnic tension that surrounded the last referendum for the independence of French Quebec, and the numerous instances of racial and ethnic bigotry in various parts of the country, raise questions about the extent to which Canada’s social landscape has been freed from racism

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<sup>9</sup> In 1989, at the American Association for the Advancement of Science, J. Phillippe Rushton, a professor at the University of Western Ontario, one of Ontario’s highly respected post-secondary institutions, asserted that a racial hierarchy exists with “Orientals” at the top, “Caucasoids” in the middle, “Africans” at the bottom, “Rushton claimed to be using over 50 different measures, including brain size, IQ, sexual and personal restraint, and social organization” (Ziegler, Weizmann, Wiener, & Wiesenthal 1989, p77; Fairchild, 1991; Leslie, 1990; Zuckerman, 1990).

in all its forms—individual, organizational and institutional—and challenge the myth held by many Canadian citizens that they live in a tolerant and accepting society, free of racial and ethnic prejudice and discrimination (Bolaria & Li, 1988; Boyko, 1995; Christensen; 1995; McKague, 1991; Satzewitch, 1992; Wong & Netting, 1992).

### Anti-Semitism as a Modern Phenomenon

Feagin (1984), in his description of the history of anti-Semitism, points out that no white group

has suffered under a broader range of stereotypes for a longer period of time than have the Jews. For centuries, Jews have been the targets for intensely held prejudices. This complex of hostile attitudes and discriminatory behaviours has its own name---anti-Semitism (p. 142).

Anti-Semitism has been defined as “...hostility toward or discrimination against Jews as a religious, ethnic, or racial group” (Merriam Webster’s Collegiate Dictionary, 1993, p. 52). The term “anti-Semitism” was first formulated in 1879 by Wilhelm Marr, founder of the Anti-Semite League, to “describe the ‘non confessional’ hatred of Jews and Judaism” (Wistrich, 1992, p. xv; Fischel, 1995; Prager & Telushkin, 1983). With the outburst of nationalism in 19th century Europe, anti-Semitism has come, and remains for the last century, to “...be accepted in general usage as denoting *all* forms of hostility towards Jews and Judaism throughout history” (Wistrich, 1992, p. xvi).

The commonly held explanation of anti-Semitism of that time was based on racial doctrine, a ‘new theory’ by which Jews, as a racial group, were blamed for “... all the crimes and perversities committed in the name of monotheistic religion” (Wistrich, 1992 p. 65). This genetically-based explanation of social ills, however, included old stereotypes about the Jews:

- the accusation of *ritual murder* (first made in 1144 in England and as a result entire Jewish communities were put on trial. In almost every instance Jews were tortured and put to death);

- the *host desecration* libel (first made in 1243 in Germany where an entire Jewish community was burned alive); and
- the conspiracy theory depicted in the infamous *Protocols of the Elders of Zion* in the early 1900s (the notorious tractate published and widely disseminated in czarist Russia in which the Jews were accused of plotting a conspiracy to dominate the world).

The doctrine of Social Darwinism also became the ideological basis for the anti-Semitic writings of racist theorists. In France, Comte de Gobineau, diplomat and historian, gave a pseudobiological foundation to modern racist theories of the century and wrote popular ideas about the need to “cleanse European civilization from the spiritual and physical pollution of the Jews” (Wistrich, 1992, p. 57). In England, Houston Stuart Chamberlain’s *The Foundations of the Nineteen Century*, published in 1899, included his racist theory depicting the historical struggle of the German (Nordic ) race with the Jewish spirit which poisons the Aryan soul (Prager & Telushkin, 1983). In the 19th century, Anti-Semitism, as a modern phenomenon with a new racist rationale, became a significant political force in Germany.

In 1933, anti-Semitism reached a terrifying degree with the triumph of Adolf Hitler and the Nazi party in Germany. In 1941, the annihilation of European Jewry became official Nazi policy. By 1945, an estimated six million Jews and three million other “undesirables” (e.g., gypsies, gays, lesbians, communists) were exterminated in the SHOAH (Holocaust) (Arendt, 1978; Bauman, 1989; Hilberg, 1985; Litvinoff, 1988; Nauman, 1966; Roiphe, 1988).

After World War II, the expectation that the unprecedented horrors of Nazi Germany and the scale of the Holocaust would lead to “...a climate of opinion that would not countenance anti-Semitism [have] been sadly disappointed” (Curtis 1986, p. 1). Anti-Semitism did not die with the birth of the 18th century Enlightenment nor has it been buried under the wreckage of Nazi Germany. The defeat of Nazism, writes Fischel (1995),

did not discredit the belief in the Jewish conspiracy, nor did the myth of Aryan supremacy disappear. Rather, these ideas went underground and generally were associated with the "lunatic right." So long as the Holocaust claimed the moral conscience of the world, Nazi racial ideas had little chance of gaining an audience; at least this was the case until the last few years (216).

Anti-Semitism is alive in different forms in various countries, including Canada (Barrett, 1991; Gold, 1993; Kinsella, 1995; Soifer 1991; Wistrich, 1992).

In Western Europe there has been an eruption of political parties embracing the neo-Nazi ideology (Barrett, 1987; Davies, 1992 ). Atrocities such as the bombing of synagogues, the desecration of Jewish cemeteries, the attacks on or the assassination of Jews, have occurred in a number of countries (Kinsella, 1995; Schmidt, 1993). Since the 1980s, there has been resurgence of anti-Semitism in the United States with the increase of Ku Klux Klan activities, the "...400 anti-Semitic episodes such as the defacing of synagogues," and in the attempt of the right-wing groups to recycle age-old Jewish stereotypes, including that the Jews have a "supernatural ability to make a lot of money" (p. 144).

In his recent work on the history of anti-Semitism, Wistrich (1992) suggested that any empirically valid discussion of anti-Semitism or hatred of Jews must "...first of all come to terms with the problem of its historical continuity and development" (p. xvii). Consequently, it would only be reasonable to suggest that the 'unparalleled persistence'<sup>10</sup> of anti-Semitism throughout history and its recent renewal in the forms of nationalism and xenophobia in post-communist Europe and other parts of the world, including Canada, must not be taken lightly.

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<sup>10</sup>The 1996 survey conducted by the Austrian ministry of education discovered some "outrageous misconceptions" about the Nazi regime and the Holocaust. Despite the fact that thousands of Jews were murdered in their country, when young people at the ages of 14 to 19 were asked about the implementation of Nazi policies against the Jewish population, 25% claimed that the murder of six million Jews had to be seen relative to the creation of jobs in the Nazi period..." (Global and Mail, 1996, p. A 20).

### Anti-Semitism in Canada

Presently, the “old” anti-Semitism is viewed as politically or intellectually unacceptable. Yet, in Canada, recycling of Jewish stereotypes such as the Jews as ‘*deicide people*’ (Christ-killers), the wealthy Jews in control of Canadian finances and industry, and the “resurgence” of the *Protocols of the Elders of Zion*, are unfortunately circulated and believed by a significant percentage of Canadians (Barrett, 1987; 1991; Brym & Lenton, 1991; Davies, 1992; Fletcher 1989; Gold 1993; Levitt & Shafir, 1993; Soifer, 1991; Wistrich 1992).

One insidious form of anti-Semitism is the denial of the Nazi Holocaust. This historical “revisionism” has become a pseudo-scholarly industry and is typified in Canada by the neo-Nazi publisher, Ernst Zundel and the Alberta school teacher, Jim Keegstra (Davies, 1992). Weiman & Win (1986) concluded their study of the effects of the “Zundel Trial” on public opinion regarding Jews, with the alarming data about the amount of knowledge young people have about the period of the Nazi Holocaust. More specifically, the results of their study showed that:

young people were strikingly ignorant of the Holocaust and were twice as inclined as people in their middle years to blame Jews for their own victimization. [The authors have suggested] that the attitudes of the young call for Holocaust curricula in the schools and a careful look at how Jews and Judaism are portrayed in assigned readings. (pp. 184-165)

There has been an increase in the activities of white supremacist or neo-Nazi groups, primarily in Ontario and B.C. Their ideology is based on elements of anti-democracy, racism and anti-Semitism. They have formed themselves into organizations such as the Canadian Liberty Net, Church of the Creator, Ku Klux Klan, Aryan Nations, Heritage Front, The B.C. Association for the Preservation of Canadian Values, and violent Vancouver-based groups such as the skinheads, the Aryan Resistant movement, and the Freedom Coalition (Barret, 1987; Kinsella 1995). Thus for example, “along with

the cross-burning and neo-Nazi rallies that have routinely taken place in every region of Canada since 1990...” (Kinsella 1995, p. 1), Canadian Knights of the Ku Klux Klan suggested that, as part of the treatment for the current social ills of the Canadian society, “...\$35,000 be given to each colored family as inducement to return to Pakistan, Africa, and elsewhere in the Third World” (Barrett 1991, p. 91). Similarly, in Ontario the white supremacist newsletter, *Nationalist Report*, was charged with promoting hatred against non-whites who, according to this publication, should be segregated from Aryans and repatriated. In B.C., especially in the Vancouver area, the ultra-violent Aryan Resistance Movement (ARM) with its white-supremacist telephone ‘hate line’ has been quite successful in recruiting young people. The ARM’s Nazi ideology is published and circulated in one of the most venomous newsletters in Canada, *The Spokesman*. The latter’s logo is “...emblazoned on its cover: a sword-bearing eagle superimposed on large swastika....and ...inside...crudely taped bulletin ranting about ‘non-white vermin’, the ‘Jewish-media’ and a well-known Canadian doctor who performs abortions” (Kinsella 1995, p. 61).

### Theoretical Perspectives on Anti-Semitism

Since World War II, a number of attempts have been made by various scholars to understand and explain the reasons behind anti-Semitic beliefs and anti-Jewish feelings. What is anti-Semitism<sup>11</sup>? How are we to understand it? Who are the perpetrators of anti-Semitism? Should we conceive of them as psychologically unbalanced individuals who use religious beliefs or the times of social and economic discontent as a “catharsis” for their disorder (Lindeman, 1988)?

The Scapegoat theory is perhaps the most widely held interpretation of anti-Semitism. Because, historically, anti-Semitism tends to wax and wane depending on the

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<sup>11</sup>It should be noted that throughout the long history of prejudice and discrimination against the Jewish population, anti-Semitism has been shaped by the nature of various political systems. Instrumental anti-Semitism, for example, refers to the post-Lenin period and shows the “adaptive” nature of the hatred against Jews used at that time by the dictatorship of Stalin.

social and economic climate of the day (Glickman, 1991; Wistrich, 1992), it posits that Jews are merely convenient targets for social problems, and anti-Semitism serves as a diversion from them (Prager & Telushkin, 1983). Based on this economic explanation, anti-Semitism, or Jew-hatred, is seen as a reaction to Jews as usurious moneylenders. This medieval stereotype of the Jew as "...the standard-bearer of the money-economy and in, a later period, the personification of modern capitalism would play a fateful role in the history of European anti-Semitism" (Wistrich, 1992, p. 27). Most psychological explanations of anti-Semitism are based on describing it as psychopathology. Accordingly, Jew-hatred is viewed as an abnormality and an anti-Semite as a psychologically disturbed individual (Adorno, et al.; 1950; Allport, 1979).

In summary, racism and anti-Semitism are products of complex social, economic and psychological forces. All levels of racism (individual, cultural and institutional) have been found in Canadian society. The historical persistence of anti-Semitism and its chameleon-like nature continues to dumbfound and insult all those who have been affected by it. As social workers, our awareness and understanding of all forms of racial oppression, including anti-Semitism, are critical factors in working in multicultural and multiracial society. The implementation of CASSW policies regarding multicultural and multiracial education can be seen as the first step in the development of anti-racist agenda in the schools of social work in B.C.

## **Social Work with Racial and Ethnic Minorities**

### **The Changing Landscape**

The significant changes that took place in Canada's demographic composition in the last decades have left no doubt as to the country's "changing face." We cannot "...pretend any longer to be an Anglo-Saxon, Protestant, English-speaking country which includes Indigenous peoples, French speaking, Roman Catholic enclaves, and scattered

groups of Eastern and Southern Europeans” (Seebaran & McNiven, 1979, p. 125).

Recent statistics show that in 1988

those who identified themselves as “British only” constitute 33.6% of the population. Those who said they were “French only” constituted 24.4%. “French and British” constituted 4.4%, leaving “all others” at 37.5%. By 1991 there had been a major shift. The “British only” category had declined to 28%. A new “Canadian” category constituted 3%. “British and French” remained at 4% and “French only” declined to 23%. The “all others” category had jumped from 37.5% in 1986 to 42% in 1991. (Christensen, 1993, pp. 45-46; see also Berry & Laponce, 1994).

These demographic changes have, among other things, provided an impetus for the increase of literature on topics such as racism, multiculturalism, and ethnicity (Berry, Kalin & Tylor, 1977; Burnet, 1988; Bolaria & Li, 1988; Dominelli, 1988; Devore & Schlesinger, 1991; Jacobs & Bowles, 1988). Thus, reference to concepts such as racial minorities and cultural, or ethnic groups, could be more frequently found in the literature of the helping profession, including the mainstream social work journals. In fact, Berry and Laponce (1994) claimed in the introduction to their 522 page volume on multiculturalism in Canada that:

ethnicity is likely to be to the twenty-first century what class was to the twentieth—a major source of social tensions and political conflicts; hence it will be a major focus of attention for an academia that will be asked to provide facts, explanations and theories (p.3).

### **Multiculturalism: The Historical Context**

The term “multiculturalism” has various interpretations due to different social-political factors. The complexity in defining the term is discussed in the beginning of this chapter. In this project multiculturalism refers to as “an official doctrine and corresponding set of policies and practices in which ethnoracial differences are formally promoted and incorporated as an integral component of the social, political, and symbolic order” (Fleras & Elliott, 1992, p. 22).

As a concept, multiculturalism emerged in the late 1960s from the *Report of the Commission on Bilingualism and Biculturalism* (Wenfield, 1989). It is important to point out that initially Biculturalism "...failed to recognize the fact that not only two, but many, were the nations from which early Canadians came, indicating the indignity experienced by those who were left out" (Christensen, 1990, p. 108). In 1971, multicultural policy was enunciated and the Liberal government, committed by the policy, encouraged "...each ethnic group to maintain its cultural heritage while interacting with all other groups in a culturally diverse society" (Seebaran & McNiven, 1979 p. 125). In adopting the policy, the Canadian government also endorsed the notion that multiculturalism would foster an atmosphere of tolerance and respect for the differences among ethnic and racial groups. In other words, it was felt that multiculturalism would promote social and political harmony. Likewise, the Canadian Multicultural Act, passed by the Government of Canada in 1988, continued to emphasize and promote cultural pluralism as indicated in the following section:

(1) It is hereby declared to the policy of the Government of Canada to: promote the full and equitable participation of individuals and communities of all origins in the continuing evolution and shaping of all aspects of Canadian society and assist them in the elimination of any barrier to such participation;

Research in Canada and elsewhere suggests, however, that adoption and implementation of the multicultural policy has not been without difficulties. A number of writers pointed out that working within the context of a multicultural paradigm, the social work profession as a whole has found it increasingly more challenging to address the needs and priorities of various ethnic and racial groups within the larger society (Adachi, 1990; Boucher, 1990; Chau, 1991; CASSW, 1991; Dominelli 1988; Yelaja, 1985). Ramcharan (1984), argues that one can claim, after analysis of "...multiculturalism in Canada, that the racial and ethnic minorities are to a large extent subjugated socially and economically by the dominant groups" (p. 4). Christensen's (1995) analysis of the

historical development of Canada's multicultural policy led her to conclude that it was "...adopted at a time in our history when most Canadians seemed to be in a state of national denial about the existence of racism as an integral aspect of life in this country" (p. 32). Dominelli (1988), in her important work on anti-racist social work, writes that multiculturalism as a framework for cultural and racial equalities "...has been found wide of the mark" (p. 2). Likewise, Bolaria & Li (1988), view the Canadian policy of multiculturalism as "...a failure as far as its ability to combat racism and discriminatory practices is concerned"(p. 39).

Canada is a multicultural society in terms of its demographic composition and its governmental policies regarding racial and ethnic minorities. Changes to existing multicultural policies sought to assist with the challenges posed by diverse ethnic traditions and by an influx of racially and ethnically diverse immigration. As an official policy, multiculturalism has become a dominant social force in Canada. It continues to be the "best approach" for those who view it as a mechanism for social stability and cohesion, but denounced by those who claim it to be impractical and unattainable in maintaining diversity and social equality (Fleras & Elliott, 1992).

### **Social Work Education and Issues of Racism**

To understand the current state of social work education and its treatment of multicultural and multiracial issues, a brief review of the historical development of the profession as a whole is in order. The roots of social work in Canada can be traced to the delivery of the Poor Laws in the 1800s—the British system of laws providing for the relief or support of the poor at public expense—and to the provision of philanthropic services offered by charitable organizations (Turner, & Turner, 1986; Yelaja, 1985; Baines, Evans & Neysmith 1991). Out of this period two basic principles, *less eligibility* and *perception of need*, become the crucial factors that shaped the development of social welfare services in Canada (Turner & Turner, 1986). Founded on these principles, social

work has often been viewed as benevolent acts of the rich toward the poor, or as Christensen (1990) points out, social work was seen as “...something the wealthier classes did to, or for,...the less fortunate” (p. 111).

The first formalized social work education was offered in the early 1900s. Its main focus was on what Zastrow (1985) defined as “environmental reform approaches” to socio-economic problems. The understanding of the latter was based on two distinct concepts:

1. The doctrine of capitalism and rugged individualism fostered the view that people are in need because of their personal failure. This was accompanied by the idea of *laissez-faire*.
2. Humanitarian ideas that viewed certain people to be in need due to the conditions beyond their control (Turner & Turner, 1986).

Although in the early 1940s some changes in the thinking about the poor and unemployed could be seen, it was not until the late 1970s, that the traditional *laissez-faire* philosophy, including the infamous categories of the British Poor Laws—the deserving and undeserving poor—was rejected.

In regard to racial ethnic minorities, the social work profession has been too slow to “...respond to the plight of oppressed ethnic groups such as Blacks, Asians and aboriginal people and the policy makers were as prone to racist ideologies and discriminatory actions as other segments of society” (Christensen, 1990, p. 109). Until the 1960s immigrants in need of social welfare services were still “exposed to religion of dominant cultures, with the attendant system of values” (Christensen, 1993, p. 49). It has been only in recent years that First Nations peoples have begun to undo the destructive impacts of the history of forced assimilation and religious zealotry.

During the last two decades, the racial and ethnic composition of Canadian society has become increasingly diverse due to the more lenient immigration policies that allowed an “influx of both refugees and immigrants from ‘non-conventional’ sources outside of

Europe (Fleras & Elliott, 1992, p. 52). However, the attempts to develop social work education with multicultural or multiracial emphasis (i.e., class material that reflects the ethnic diversity of Canadian population) have not kept up with these changes. (CASSW, 1991; Doyle & Visano; 1987; Herberg, 1978; Green 1982; Keyes 1991). In her analysis of social work curriculum and social work literature, Dominelli (1988) claims that "...[t]he social work literature, though espousing a liberal democratic commitment to equality for all, has been remiss in its handling of racism as an issue" (p. 42). She also argues that there is a lack of specificity in social work theories in regard to racism and their "...failure has been reflected in the forms of practice they espouse" (p. 2). In their daily interaction with racial and ethnic minorities, social work practitioners have often been accused of defending the "system" rather than intervening on behalf of their clients. As a result, like other agencies with a mandate to serve minority populations, "...social work is open to charges of racism" (McMahon & Allen-Mears, 1992, p. 533; for more on this subject see Billingsley & Giovannoni, 1972; Gruber, 1980; Herrick; 1978; Hogan & Siu, 1988; Longres, 1972). Other writers have expressed their concern about the quality of social work education and claim that substantial numbers of students leave social work schools "...inadequately prepared to work in multicultural settings, and go on to participate in agencies and universities that are equally ill-prepared for dealing with multiculturalism" (Deer 1994, p. 67; see also Kagle & Cowger 1984; Montiel & Wong 1983; Ronnau 1994; Seebaran & McNiven 1979). Similarly, the results of the Task Force on Multicultural and Multiracial Issues in Social Work Education (1991) indicate that social workers are not provided with educational opportunities to confront their own biases when relating to various groups:

[The]...mainstream social workers lack the awareness, sensitivity, and understanding of those people who do not fit their own established cultural categories—for instance, people who do not speak either English or French. The minority experience is routinely denigrated in many contexts in which institutions and services have not adapted, or become responsive to, different cultures (p. 72).

Still others have argued that there seems to be an accepted notion among social workers and educators that Canada, with a society of immigrants and refugees, and with multiculturalism as an official policy, has been without serious problems related to race and ethnicity (Berry, Kalin & Tylor 1977; Bolaria & Li 1986; Canadian Association of Schools of Social Work, 1991). Finally, some writers suggested that unless the social work profession as a whole comes to terms with its historical antecedents, the introduction of content on racial and ethnic minorities into the “curriculum of schools of social work may perpetuate racism” (Herrick, 1978, 527).

### **Social Work Education and Issues of Anti-Semitism**

Social work education appears to suffer from an absence of content on anti-Semitism. Soifer (1991) conducted a literature search looking into the *Abstracts for Social Workers* and *Social Work Research and Abstracts* over the last 25 years, and reported that no articles on the topic of anti-Semitism were published in social work periodicals between 1965 and 1990. Along similar lines, Gold (1993) in *Putting anti-Semitism on the anti-racism agenda in schools of social work in Canada*<sup>12</sup> called for the inclusion of Jews and issues of anti-Semitism in social work curriculum. Gold looked at past and present policy statements of the CASSW in regard to the issues of anti-racist education in the schools of social work in Canada. She claimed that the exclusion of Jews from the anti-racism agenda in Canadian schools of social work represents a denial of the historical and current oppression of Jews and as such can be seen as a form of anti-Semitism (p.25).

The lack of sufficient content on anti-Semitism is not unique to the social work profession (Gold, 1993; Klepfisz, 1982; Soifer, 1991). Beck (1988) for example, looked at the content of women’s studies programs and found that issues of anti-Semitism are either ignored or nonexistent and that “Jewish invisibility is a symptom of anti-Semitism

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<sup>12</sup>This paper was presented at 1993 the meeting of the Canadian Association of School of Social Work (CASSW).

as surely as lesbian invisibility is a symptom of homophobia” (p.96; Plaskow, 1989; Pogrebin, 1991). She also writes that the exclusion of anti-Semitism is by itself anti-Semitic and such denial made the victim “...to doubt the evidence of her experience... and to feel shame: shame for being victim, shame for complaining when there are “large” issues at stake; shame for speaking out; shame for keeping silent” ( Beck, 1982, p. xxiii).

It appears that, if all references to the word “anti-Semitism” are omitted or are subsumed under the generic term “racism,” the historical perpetuation of anti-Semitism, its perpetrators, and its victims can in effect be rendered “invisible.”

### **Theoretical Paradigm: Cultural and Structural Perspectives**

In the last two decades, two main theoretical perspectives shaped and influenced social work’s response to the “sociocultural reality” of diverse racial and ethnic groups: *cultural deficit perspective* and *structural deficit perspective* (Chau, 1991).

The *cultural deficit perspective* is based on a (presumed) monocultural design of systems and institutions. With its emphasis on assimilation, the perspective views any “...variations of cultural patterns (usually of ethnic and minority groups) from mainstream norms as deficient or deviant and dictates that such deficiency must be corrected” (Chau, 1991, p. 25). Shaped by this perspective, social work has focused its practice on how to “help” ethnic minorities adapt into the mainstream culture.

The *structural deficit perspective* in the late 1980s and 1990s shifts away from the individual as the source of the problem to focus on the historical and institutional forces that maintain inequalities between various social groups (for more on structural perspective see Carniol 1984; Dominelli, 1988; Fisher, 1994; LeComte, 1990; Moreau, 1990; Wharf, 1990). When applied to practice with racial and ethnic groups, the social work intervention is more “...attuned to affirmative action, social reform, advocacy,

mirroring the perceived needs of minorities much more than the societal concern for social control” (Chau, 1991, p. 25).

While the *cultural deficit perspective* “helps integrate” people with diverse ethnic backgrounds into the mainstream culture, it neither promotes nor supports structural changes in the ethnically stratified society. In contrast, the *structural deficit perspective* has helped to take into account existing social inequalities and injustices, but it “...provides little regard for cultural differences that have an impact on minorities’ situations, needs and services” (Montiel & Wong, 1983, p. 113).

The question as to whether it is the *cultural deficit* or the *structural deficit perspective* that “explains” the oppression and discrimination experienced by racial and ethnic minorities has not yet been answered (De Hoyos, De Hoyos & Anderson, 1986; Lister, 1987). Meanwhile, social work professionals and educators continue to search for more adequate responses as they come in contact with those whose lives have been affected by the “inadequacies” of the multicultural paradigm.

In summary, the racial and ethnic composition of Canadian society has changed significantly. In the 1980s, to reflect these changes, the CASSW approved revisions to educational and practice policies in regard to the issues of racial and ethnic minorities. Social work programs continue to search for theoretical and practical approaches by which they can carry out their commitment to multicultural diversity and thus address the concerns of racial and ethnic minorities. This study explores these developments as they have evolved. With the use of content analysis, it attempts to examine the content on racism and anti-Semitism as presented in the introductory social work textbooks and required readings used by five B.C. schools of social work in the academic year 1994.

## CHAPTER III: METHODS

### Content Analysis: Literature Review

The definition of content analysis varies depending on the methodological framework used in any given study. For example, Holsti (1969), describes content analysis as a technique for making inferences by systematically and objectively identifying specified characteristics of “messages,” messages being anything from written documents to narrative and film (in Allen-Meares pp. 50-51; see also Berelson, 1952; and Kreppendorff, 1980). Reinharz (1992), a sociologist with a feminist perspective, defines content analysis as the study of “cultural artifacts,” a category limited only by the researcher’s imagination (p.147). Four types of materials are conducive to content analysis according to Reinharz: written documents, narrative texts, visual texts, and behavioral residues. In her work, *Feminist Methods in Social Research*, Reinharz cites other researchers who have used these categories, for example, Hansen (1987); Keller (1980); Kuhn (1982); Adams and Laurikietis (1980); and Bell (1982).

As with other research techniques, content analysis has its advantages and disadvantages. The lower cost of using available data, the accessibility of documents, and the “non-reactivity” of data were the advantages in using content analysis in the present study. Unlike in experiments or surveys in which human subjects are aware of the researcher and of the fact that they are being studied, in a research method such as content analysis the researcher is “...not a source of reactivity with available data” (Monette, Sullivan, & Dejong, 1990, p. 222). When exploring emotional-laden topics such as racism and anti-Semitism “reactivity” can be a difficult problem to reckon with. Since people may not reveal their true thoughts or they may deny their “...feelings of prejudice toward minorities or women when asked by a survey researcher about such feelings, even though they may feel some prejudice and it influences their behaviour” (p. 224), content analysis may be the preferred research method.

A reading of the literature on content analysis reveals an ongoing debate regarding the applicability of content analysis in social work research, especially around the issue of qualitative as opposed to quantitative methods of analysis (Allen-Meares, 1984). Criticism of quantitative analysis may arise if all that is done is to count the number of times a word or theme occurs in a text. What meaning do the numbers have? Even if a study could be replicated, assuming critics are convinced that qualitative analysis really is “objective,” what significance is there in the content of a textbook? In other words, the outcomes of content analysis, quantitative or qualitative, are trivial at best, and unscientific at worst, say its critics.

With the above methodological considerations (the quantity-quality issue) in mind, this study made use of both types—qualitative and quantitative analysis—to supplement each other. The restricting nature of submitting the reading material to single system of enumeration was addressed by the use of qualitative analysis. Definitions of racism, for example, were reviewed and patterns of content (*emerging patterns*) were recorded. Not all definitions were included in the discussion in the following chapters. Most of them, however, were transcribed and can be found in the appendix A.

With regard to sampling, one of the difficulties in making such decisions lies in the choice of relevant material. Often the volume of books and articles, and other documents is overwhelming even for the researcher “...endowed with time and resources” (Weber, 1985). The other methodological consideration in sampling is that of generalizability. To generalize the findings of the content analysis, the sample must be representative, “...which is often difficult to achieve with documents” (Monette et al. 1990, p. 224). This assertion is usually associated with qualitative research methods. In qualitative research the point of sample selection is not to achieve generalizability but rather to obtain enough participants (number of documents) to illuminate the experience the researcher is seeking to understand (Polkinghorne, 1989). Sandelowski (1988)

explains that, in qualitative research, any subject belonging to a “...specific group is considered representative of that group and is, therefore, appropriate subject matter for qualitative inquiry” (p.32).

In order to address some of the above considerations and to obtain a workable sample size, the class material was restricted to required texts and articles, while other items of the course were excluded from the study. In the light of this decision, any generalization of the outcomes of this study was limited to the selected sample.

In spite of methodological challenges noted above a content analysis should be seen as an important step in a series of research procedures. Supplementary analysis based on, for example, interviews of students who attend introductory classes and /or analysis of other class material besides that of required readings may bring more information and thus increase the validity of the results of this study.

### **The Use of Content Analysis in Textbooks**

The investigation of the textbook treatment of minorities has a long history in public education in Canada. History and social studies books used at the primary and secondary level have been evaluated and criticized for their biased interpretations of historical events and minorities since the 1940s (Report of the Manitoba Department of Education, 1964; Royal Commission on Bilingualism and Biculturalism, 1968; Report of the Ontario Department of Education, 1968; Report of the Ontario Institute for Studies in Education, 1971).

Up to 1971, textbook researchers reached general agreement on the kinds of inadequacies that lead to unfair treatment of ethnic groups. On the side of commission, the researchers identified “the unscholarly reproduction of stereotypes and the casual use of emotive or pejorative terms to describe members of a specific group” and on the side of omission are “the failure to note the positive contributions and qualities, the

contemporary condition, and the persecution of, or discrimination against, minorities” (McDiarmid & Pratt, 1971, p. 25)

### **The Use of Content Analysis in this Study**

This section describes the process whereby the present study was conceived and developed and outlines the procedures used in obtaining the sample and recording data. The scarcity of research dealing specifically with curriculum trends in B.C. schools of social work, following the CASSW report on Multicultural and Multiracial Issues in Social Work Education, made this an exploratory investigation.

The use of content analysis in several other textbook studies on minority groups, racism, and anti-Semitism served as a guide in this study. The works of Holsti (1971) and of Loretta Golden (1964) of Stanford University were an invaluable contribution in formulating the conceptual format of the procedures used in this study. The research of Lloyd Marcus (1961), in cooperation with the Anti-Defamation League of B'nai B'rith, provided a model for constructing the evaluative criteria used for the study. The content analysis of social studies textbooks carried out by McDiarmid & Pratt (1971) for the Ontario Institute for Studies in Education, provided important historical material on Canadian research on the textbook treatment of minorities. Their study, “Teaching Prejudice,” and that of Monette et al. (1990), also provided the most detailed account of the “how” in conducting a content analysis of biased material. Their work demonstrates that assertions can be evaluated by use of a consistent and predetermined set of values. Finally, the work of Carniol (1984), professor in the school of social work at Ryerson Polytechnical Institute in Toronto, provided the conceptual framework for the qualitative evaluation of the selected material on ethnic groups, racism, and anti-Semitism.

As already noted, the term curriculum in this study did not refer to the entire B.S.W. program. Accordingly, videos, guest speakers, or other extra-textual material that might have been used by individual instructors to enhance the assigned reading materials

were not analyzed. The present study began as a systematic analysis of introductory social work course materials' treatment of racism and anti-Semitism. The researcher was initially interested in finding out what the curriculum included—a matter of counting and recording data, the key points in quantitative content analysis. The procedure used, however, was a combination of quantitative and qualitative content analysis. Some of the conclusions of this study are based on the relative absence of information on racism or anti-Semitism as well as the absence of discussion about minority groups in certain assigned textbooks and readings in introductory social work courses.

### **The Sample**

One of the constraints in conducting a content analysis is the extent of materials to be analyzed. Most often it is necessary to take a sample from a collection of various documents and materials (Monette et al. 1990). In the present study, the collection of documents that comprised the population of interest consisted of all the class materials offered to students in the prerequisite courses at all degree granting B.C. schools of social work in the academic year, 1994. This material was offered in the course outlines and manuals of the respective prerequisite courses and included the use of film, guest speakers, videotapes, general lecture material, required and/or supplementary readings. The sample for the present study was selected from this population and consisted only of introductory textbooks and required readings.

The following guidelines were adapted from Reish & Ephross (1983) for the selection of the textbooks to be analyzed and it was assumed that these sampling steps would provide an adequate list of materials for the purpose of this study.

1. The text is an introductory social work textbook used in prerequisite courses for admission into the B.S.W. program.
2. The text is required reading material for students in prerequisite courses.
3. The focus of the textbook is on the social work profession, and on the field of social welfare as a whole.

The list of required articles was also compiled from the course outlines and manuals of the respective prerequisite courses. Of the 144 items included in the sample, 14 textbooks and 130 articles were analyzed.

There were a number of reasons for choosing required textbooks and articles as objects of research in the present study. Most important, this material serves as an overview of the entire social work field. Introductory textbooks, in particular, show one way schools of social work communicate their viewpoints and how they prepare future professionals for working in a racially and ethnically diverse society.

One of the main reasons for choosing five schools of social work in B.C. is that they are located in the province in which the researcher of this project lives and works. Incidents of racism and anti-Semitism, even if the documented cases are few relative to other provinces, have become a fact in this province. Information of this nature, as an integral part of social work curricula, could provide a stronger foundation for social work with racial and ethnic minorities. The other rationale for including all the schools into the sample was that, except for the UBC and UNBC social work departments, the schools' curriculum is a result of a collaborative effort. That is, the social work programs offered in Okanagan, and Cariboo, university colleges are all academically linked to their main campus, the school of social work in Victoria, (Canadian Association of Schools of Social Work, 1991).

The following includes the location of the five schools of social work and their respective required courses and reading material:

1. School A: University of Victoria:  
courses: 200A & 200B (75 required reading items)
2. School B: The University of British Columbia (UBC)  
courses: 300 & 305 (39 required reading items)

3. School C: Okanagan University College  
courses: 200A & 200B (15 required reading items)
4. School D: University of Northern British Columbia (UNBC)  
courses: 200 (3 required reading items)
5. School E: University of the Cariboo  
courses 200A & 200B (12 required reading items).

The school of social work at UBC was included despite the fact that its BSW program did not require potential social work students to enroll in prerequisite social work courses prior to their admission into the school. Two courses at the 300 level (300 and 305) were included since they are considered to be equivalent to the required 200A and 200B courses offered by the University of Victoria's school of social work. It should be noted that the present study began before the Fraser Valley College was offered a BSW program.

### Coding and Data Analysis

The researcher obtained course outlines for the introductory social work courses offered by participating universities and colleges. Each course outline consisted of required and recommended readings but only the content of the former material was analyzed. Certain chapters of some texts were assigned as reading material, while other textbooks were assigned in their entirety. Of the 144 required items<sup>13</sup> included in the sample, 130 were articles and 14 were textbooks. Coded summaries of all the required reading material can be found in Appendix A. The code that appears beside a reference, for example, **6A**, indicates that it is the sixth item on the required reading list of school A.

Using Holsti's (1971) three point model, the content analysis in the present study consisted of the following steps. The first step was the formulation of criteria for creating and categorizing data that addressed the research question: *What content on racism and anti-Semitism is included in the introductory social work textbooks and*

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<sup>13</sup>An item refers to required reading material such as a textbook or an article etc.

*required readings used by five B.C. schools of social work in the academic year 1994?*

The criterion initially selected to answer the research question was termed “inclusion.” The key word “inclusion” refers here to including information about past and present racism and anti-Semitism involving an ethnic group. Briefly stated, is information on racism and anti-Semitism included in a selected text or article, or is it not included?

The category formation involved two-phases: In the first phase three categories of inclusion were formed to describe the content under consideration:

1. **ETHNIC GROUPS INCLUDED (EGI)** included in a required text.
2. **DEFINITION OF RACISM (DR)** included in a required text.
3. **DEFINITION OF ANTI-SEMITISM (DA-S)** included in a required text.

Determining the unit of analysis for this study was not as straightforward as it appeared to be in the literature.<sup>14</sup> The unit of analysis was the material required to be read by the student, for example, an entire textbook, or four chapters out of a particular textbook, or one article, as the case may be. As such, the unit of analysis varied in length. There was no way to know in advance of reading all the assigned materials just how much content there was to be analyzed. Sometimes the article titles provided clues about the content, but important information may have been missed by eliminating an article on the basis of its title seeming irrelevant to the three categories. Content analysis of textbooks was more predictable. The table of contents and index of each textbook was searched for data conforming to the criterion categories. Each time a reference was made to one of the categories of inclusion—ethnic group (First Nations people, Asians etc.), definition of racism, and/or definition of anti-Semitism—this information was recorded using the predetermined codes (EGI, DR, DA-S).

Each item was read—an *item* being a particular textbook or article. A brief summary of references to one of the three categories of inclusion in the study was

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<sup>14</sup>The literature on content analysis discusses three major units of analysis: the single word; the theme; and the sentence or paragraph ( see for example, Allen-Mears, 1984; Monette et al. 1990).

recorded and a running tally was kept of the number of references made. *References* were considered to be any information contained in an item pertaining to the categories of inclusion and other relevant details under examination. The information could be in the form of a word, sentence, paragraph, or an entire section of relevant material. If multiple references were made within an item to the same information (ethnic group, definition of racism, anti-Semitism etc.), the multiple references were counted as one reference only. Thus, an item containing multiple references was counted as containing only one reference to a specific category of inclusion. In determining whether a definition of racism or anti-Semitism was included in a text or an article, the researcher regarded the subject “included” if, and only if, a direct definition was provided.

As the study progressed and as the low-frequency or non-occurrence of information on racism and anti-Semitism became more and more apparent, a decision was made to broaden the categories of analysis. An additional five categories were included to collect data<sup>15</sup> with criterion broad enough to incorporate material ranging from theories, discriminatory behaviors, cultural and institutional practices, to sources, and type of information. These five categories were as follows:

4. **RECOMMENDED ANTI-RACIST SOCIAL WORK INTERVENTION<sup>16</sup> (RA-RSWINTERVENTION).**
5. **TOPIC** under which the selected information is presented (e.g., historical account, social work and family issues, etc.).
6. **SOURCE (C)** (Country of publication) of a selected text (Canadian, American, others).
7. **SOURCE (T)** (Type of publication) providing the information of a selected text (e.g., Journal of Psychology, Sociology textbook, Social work textbook and/or journal, others).
8. **YEAR OF PUBLICATION (YEARP)** of a selected text.

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<sup>15</sup> This information may help in determining the nature of the curriculum's content on racism and anti-Semitism, and in deciding what other experiences and materials may be added to the curriculum to meet the standards of the CASSW Report.

<sup>16</sup> In the present study the term “intervention” refers to the social worker's involvement (such as advocacy) on behalf of his/her client in case of racism or anti-Semitism, and to the individual support a social worker provides to his/her client in case of racial or anti-Semitic oppression or discrimination. The latter intervention is mainly focused on therapeutic/clinical social work.

Content from textbooks and articles, suggesting a way for social work practitioners to intervene in various cases of racism and or anti-Semitism, was classified in Category Four: "Recommended Anti-Racist Social Work Intervention." While some readings were easier to interpret because the writers clearly stated their proposed interventions, others required careful reading to draw out the authors' point of view. The following procedures were used to classify textbooks and articles in this category. The reading materials that suggested recommendations for anti-racist social work intervention were explored by using a framework that contained three types of interventions: *individual*, *cultural*, and *institutional* (Bromley & Longino 1972 cited in McMahon & Meares, 1992).

Those readings coded *individual intervention* recommended "...awareness of, and change in, racist, stereotypical, and ethnocentric attitudes in social workers..." (McMahon & Allen-Meares 1992, p. 534). An example of a text that presented such an approach asked social workers to "...adapt skills and techniques in response to the client's ethnic reality" (Devore, 1983, p. 526, cited in McMahon & Allen-Meares). Another aspect of *individual intervention* may include professional counseling in which the major focus of change is the client. It should be noted that this study limits its analysis to content that speaks of possible changes in "...racist, stereotypical, and ethnocentric attitudes.. in social workers." Texts coded *cultural intervention* encouraged social workers to learn about and become sensitive to various ethnic customs and values. Texts coded *institutional intervention* recommended that social workers look at existing racial inequalities in terms of structural analysis. An example of a text that presented such an approach urged social workers "...to initiate changes in institutions and social environments so that discrimination practices are curtailed and equality of opportunity enhanced" (Chau, 1989, p. 229). As the material was read, a running tally was kept of suggested interventions and data were summarized on each brief. The summary of data

concerning recommendations for anti-racist social work interventions in selected texts and articles of each school can be found in Chapter IV.

The rationale for the four remaining categories—TOPIC, SOURCE (C) (country of publication), SOURCE (T) (type of publication) and YEARP (year of Publication)—was to develop criteria that could assist in describing the relative absence of material on racism and anti-Semitism.

In Appendix A, a ‘brief’ of each of the required textbooks and assigned articles is presented. The brief consists of two parts. The first part is strictly a summary of the content of a text or an article. The second part consists of the set of eight categories and provides an ‘overview’ of the step-by-step process used in data collection.

## CHAPTER IV: RESULTS

The main objective of this study was to explore the extent to which material on racism and anti-Semitism was included in introductory social work textbooks and required articles used by five B.C. schools of social work. This chapter includes the distribution of results across schools and brief summaries of these findings. The quantitative data are presented in tables and the qualitative information is illustrated in the cited examples.

### Ethnic Groups (EGI)

Table I presents the Total Number of References to Ethnic Groups as it was recorded from the required curricula material of the five B. C. social work schools. As is shown, there were 84 references to various ethnic groups in the entire sample of 144 items.

The category Ethnic Groups Included (EGI) assisted in recording the number of references made to ethnic groups by the required reading material. The first column on the left side of the table shows a listing of ethnic groups derived from the selected sample of textbooks and articles.<sup>17</sup>

There are two important points to bear in mind about the cited literature in this chapter. First, in order to avoid unnecessary repetition, a number of citations (as for example, Carniol's) are presented only once. Secondly, and more importantly, most of the excerpts cited in this chapter were selected because they were representative of the content on issues of racial and ethnic minorities included in the required readings.

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<sup>17</sup>In the last decades, as attitudes changed, the language used to label diverse ethnic groups has been modified. Thus, for example, in earlier writings—1970s and early 1980s—the terms such as Natives, Indians, and Aboriginal dominated the presentation of the subject on First Nations people. In most recent writings, however, this latter term seems to supersede the former descriptions of this ethnic group. Similarly, in the most current social work literature the noun “she” has been added to the traditional gender neutral “he.” In earlier social work literature the former term was often totally absent, even in writings that discussed feminist issues.

**TABLE I** TOTAL NUMBER OF REFERENCES TO ETHNIC GROUPS IN REQUIRED TEXTBOOKS AND ARTICLES: ALL FIVE SOCIAL WORK SCHOOLS

S. W. SCHOOLS	Victoria A two courses 75 items*	UBC B two courses 39 items	Okanagan C two courses 15 items	Northern D one course 3 items	Cariboo E two courses 14 items	Schools : A B C D E 144 Items
<b>ETHNIC GROUP</b>						
Afro-Americans**	4	5	1	2	2	14
American Cubans		2				2
Asian Americans	1		1	1		3
Asian Immigrants	1	1		1	2	5
British					1	1
Chinese	1	1				2
First Nations***	18	8	3	2	6	37
French People					1	1
Hispanics	1	1	1	1	1	5
Japanese	1					1
Jews	1	3	1	1	1	7
Kurgans		1				1
Latino	1					1
Mexicans		2				2
Scottish	1					1
Welsh	1					1
<b>TOTAL REFERENCES</b>	<b>31</b>	<b>24</b>	<b>7</b>	<b>8</b>	<b>14</b>	<b>84</b>

\*Number of required readings per school-breakdown of total of 144 items.

\*\*The category Afro-Americans includes references to: Afro-Canadians, Blacks and Negroes

\*\*\*The category of First Nations includes references to: Indians, Eskimo, Metis, Natives, Spallumcheen Indians, Yukon Indians, American Indians, and Native Americans

Out of the total of 144 reading materials, the actual number of items to be analyzed was 131 because 13 readings were used by more than one school. The text by B. Carniol, (1990), Case Critical: Challenging Social Work in Canada, for example, was included in the list of required readings of all five schools. Likewise, two schools out of five used the text by L. C. Johnson (1989), Social Work Practice: A Generalist Approach or that by S. A. Yelaja, (1985), An Introduction to Social Work in Canada.

### **School A**

School A had a list of 75 required textbooks and articles. Out of the total number of 31 references to various ethnic minorities, 18 were made to First Nations. For

example, the item 1A (Carniol 1990, Case Critical: Challenging Social Work in Canada), includes the following ethnic groups: First Nations people, Asian immigrants, Afro-Canadians, and Jews. The text's presentation of issues on racism is focused on gender inequalities, the historical oppression of First Nations people, and the condition of Asian immigrants. In Chapter V, in the section "Racism: The Case of Native People," Carniol discusses the history of racial discrimination and oppression in Canada in the following way:

Canadian history has abundant examples of the devaluation of different cultural groups: the missionary attitude towards the "red savages," the exploitation of Chinese railway workers, the treatment of Japanese Canadians during the Second World War, and the denial of immigration to Jews seeking refuge from Nazi regimes, to name a few. These prejudices have at times been reflected within the social services, so that social work has been slow to respond, for example, to visible minority communities (p. 77).

The required reading list provided by school A included a substantial number of items that describe the historical as well as the current situation of First Nations groups in the province of British Columbia. For example, in item 54A. (Joseph 1991, Assimilation Tools, Then and Now), the author reviews Bill C-31, which was intended to amend the Indian Act and was approved by the House of Commons in June 1985. In reality, claims the author, this piece of legislation has proven to be a more sophisticated tool for continuing of the age-old crusade of government to assimilate Indian people into Euro-Canadian society. In retrospect, argues Joseph, government's implementation of the Bill has resulted in disruption of the structures of aboriginal societies through social and economic factors.

With regard to Jews as an ethnic group, in item, 35A, (Barret 1991, White supremacists and neo-fascists: laboratories for the analysis of racism in wider society), three approaches to the analysis of racism—a deviant-individual cause, social force, and institutional-structural perspective—are presented within the historical and ideological

context of white supremacist organizations in Canada. Racism, the author argues, is the simplifier: it allows one to avoid the complexities of multiple cultures and to impose simple solutions on complex issues. For example, Jews are considered responsible for virtually all of the social ills that afflict contemporary society. By contrast, white supremacists see themselves as the saviours of the white race and Western Christian civilization.

### **School B**

School B offered a list of 39 required reading items. An analysis of the latter revealed that eight references out of the total number of 23 references to ethnic groups were made to First Nations peoples.

Item 1B. (Guest 1980, The Emergence of Social Security in Canada) included in its content First Nation groups such as Indians, Eskimos and Metis people. This text presents the historical development of Canadian social security, and traces the security system from the pre-Confederation period to the present day. The analysis of the historical roots of Canadian social security, claims Guest, helps us to outline the course of the years ahead with more realism. In discussing the historical inequalities of the Canadian family, the author points to specific distressing parts of Canadian poverty and “...its alleged relationship to racial...discrimination ....faced by Indian, Eskimos and Metis people coping with, and adapting to the problems of major society, both because of present attitudes within the white community and because of strong cultural differences” (p. 168).

Item 27B, (Johnson 1994, Social Work Practice: A Generalist Approach) included in its content Hispanics as an ethnic group. This book addresses the need for integration of social science content into social work practice. As a frame of reference, the text provides some concepts which can be applied in practice. In two chapters on human

diversity, the text discusses racism and briefly points out that some groups have experienced prejudice and discrimination; some have experienced institutional racism and poverty "...and...all these negative experiences affect human functioning" (p. 8). Also important are the groups' experiences in relation to the dominant culture, which involves social and economic factors and acculturation experiences.

Bishop (1994) in the item 25B, (Becoming an Ally: Breaking the Cycle of Oppression) refers to the following ethnic groups: Blacks, First Nations peoples, Kurgan, and Jews. Bishop explains oppression as part of a single, complex, interrelated, self-perpetuating system. Thus, oppressions are interdependent; they all come from the same world view and none can be solved in isolation. Bishop further suggests that any acts of oppression should be examined within the particular historical context of the group in question. In one of her examples of the impact of oppression on groups, Bishop discusses Jews and the Deaf. The historical account of oppression of the Jews is presented in the following way:

The identity of Jewish people has taken shape through a history of being chased from one country to another, and through the imprint that this left on them, collectively and individually, as not being welcome anywhere (p. 69).

In explaining the struggle and the oppression of the Deaf, the author focuses on the accessibility of information and discussion and "...the legacy of poor literacy and education which results from the lack of communication, mistreatment of deaf children, and their misdiagnosis as mentally challenged" (p. 69). Bishop concludes her discussion by maintaining that both "...the Jews and Deaf people...will be hurt by different things" (p. 70).

The discussion in items 31B, (Devore & Schlesinger 1991, Ethnic-Sensitive Social Practice), is focused on four basic principles for ethnic-sensitive practice:

- assumptions about human functioning;

- the concept of ethnic reality;
- the layers of understanding; and
- the view of social work as a problem-solving endeavour.

The following ethnic groups are included in the discussion: African-Americans, Chinese, Mexican-Americans, and Jews.

### School C

The content analysis of the 15 required readings shows that in school C three references out the total of seven were made to First Nations peoples. Item 3C (Yelaja, 1985, An Introduction to Social Work in Canada) refers to Native people as an ethnic group. Social work practice, its theories, methods, values, and ethics are the main themes of this text. Various aspects of social work practice in Canada are identified and analyzed. In its discussion on multicultural social work practice, the text speaks about racism in Canadian society.

Although the myth of racial superiority has been scientifically laid to rest, remnants of it still remain in our culture. It is easy to demonstrate these attitudinal remains by analyzing textbooks, fiction, magazines, television advertising and other media: non-whites are often either absent or else are portrayed negatively (p.246).

Item 15C (Armitage 1990, Social Welfare in Canada: Ideas, Realities and Future Paths) refers to Native populations. The text points to the dissatisfaction with and the rejection of the social welfare system by the First Nations people and voices their demand for recognition "... as a separate national peoples within the larger Canadian society" (p. 256). The author also explores the future of the welfare state and addresses the possibilities and needs for greater integration of personal, family, and community services across Canada.

### School D

The reading list of school D consisted of three items. The overall number of references to ethnic groups was eight, of which two were made to First Nations groups. For example, item 2D (DuBois & Krogsrud-Milley 1992, Social Work an Empowering Profession) refers to Native Indians (but also to Asian-Americans, Afro-Americans, and Hispanics). The text provides an overview of the various elements comprising social work. It considers cultural, racial and ethnic diversity, various religious orientations, and the diversity of sexual orientation of consumers of social services. It focuses on principles of social justice and the realities of social injustice, including the effects of elitism, sexism, heterosexism, and racism. In the chapter on ethnic and racial diversity, the authors discuss the plight of Native Americans since the first contact with European settlers, and show that the attempts to assimilate Native Americans into the dominant society resulted in their rampant poverty and health problems. The authors also claim that intervention by the social work profession on the behalf of Native Americans has “...met with little success because of a lack of understanding and sensitivity to the Indian culture, overriding stereotypes, and the application of standard rather than culturally sensitive intervention techniques” (Lewis & Ho, 1989, p. 182).

As is shown in Table I, school (D) offered only one introductory course. The list of suggested readings offered to students by the school consists of material of which a substantial amount is included on the required list of the other B.C. social work schools. Although adequate information on this subject should be reviewed, the choice between “required” (core) and “recommended” (elective) class material could serve as a point of reference in evaluating the effect of the course reading material on students’ learning, and a basis for possible change in planning a course outline.

### School E

There were 12 items on the required reading list of school E and an analysis of this material generated six references to First Nations people. For example, in item 4E (Wharf, 1990, Social Work and Social Change in Canada), discussion on ethnic diversity is presented in the context of three major Canadian social movements: the women's movement, the First Nations movement, and the Labor movement. It also examines the roles that social workers have sought to fulfill in bringing justice and equality to their clients. The text looks at the unequal distribution of power in Canadian society, and ways in which the poor and the powerless can be empowered. Historically, First Nations peoples have been "poor and powerless" and the struggle for their equal status in Canadian society still continues. Is it possible, asked Howse & Stalwick (1990), to create a society in which Native people have an equal status without forced assimilation or integration? The answer to this question is not a simple one but we can start with securing that which has already been achieved.

That is, strong efforts should be taken by non-racists to confront the white backlash to Native advancement so that social changes will not be eroded. Issues such as racism need to be named so that forms of anti-racist social work practice and policies may be developed by the professional community. (p. 83)

The history of provincial legislation in B.C. and its effects on the lives of First Nations people, is described in item 7E (Jensen & Brooks, 1991, In Celebration of our survival: the First Nations of British Columbia). In this article, Chief Joe calls the suppression of Indian rights in Canada the "Conspiracy of Legislation." This conspiracy, he argues, is about the ways in which legislation was designed to eliminate Indians' rights and thus to deny their access to both legal and political institutions, thus putting into question the very survival of the West Coast Indian societies.

In summary, the findings show a total of 16 ethnic groups included in the required reading material. In addition, out of the 84 references to these groups, 37 were made to

First Nations, 14 to Afro-Americans, seven to Jews and five to Hispanics. It is interesting to note that most of the cited references to ethnic groups are mostly concerned with the past, with the exception of up-to-date information about First Nations.

### Definition of Racism (DR)

The results in Table II indicate that out of 144 readings 17 of them have included a *definition of racism*.

TABLE II INCLUSION OF DEFINITION OF RACISM: ALL FIVE SCHOOLS n=144

S.W. SCHOOLS	A: VICTORIA	B: UBC	C: OKANAGAN	D: UNBC	E: CARIBOO	TOTAL
DEFINITIONS OF RACISM INCLUDED	4	2	2	2	7	17

### School A

Item 1A (Carniol, 1990 Case critical: challenging social work in Canada) included the following definition of racism: Racism is a "...form of discrimination. It is prejudice, plus the back up of institutional *power*, and used to the advantage of one ethnic group and to the disadvantage of other ethnic groups. Racism subordinates people because of their color or ethnicity" (p. 19).<sup>18</sup> Dominelli (1991) in item 9A (Race, gender and social work), defines racism as a belief in "...the inherent superiority of one race over others and thereby the right to dominance" (p. 183). In item 35A (Barret 1991, White supremacists and neo-fascists: laboratories for the analysis of racism in wider society), the author describes the organization of the Canadian white supremacist and neo-Fascist groups. Racism, he claims, may be caused by deviant individuals, by social forces, or by the institutional structural perspective. Racism against First Nations people is defined, in item 60A (Levitt & Wharf 1985, The challenge of child welfare), as a process in which

<sup>18</sup>Carniol's (1990) Case Critical: Challenging Social Work in Canada appears as a required reading in all five schools; to prevent unnecessary repetition it is cited only once. It should be noted, however, that the relevant content of an item that appears more than once (as in the case of Carniol' text) is counted and tabled for each school separately.

non-Native people have been socialized to respond to Native people in stereotypical ways.

### School B

Two items provided definitions of racism. Bishop (1994), in item 25B, (Becoming an ally: breaking the cycle of oppression) defines racism

in terms of discrimination based on color. The term can be used to include oppression based on language or religion but [she has] used other terms for these— language-based oppression, religious oppression and anti-Semitism. Racism is a social/political/ economic system. The form practiced by individuals is racial prejudice (p. 135).

The second item (26B) that included in its content a definition of racism was that of Carniol 1990, (Case critical: challenging social work in Canada).

### School C

One of two items that included a definition of racism was 1C (Carniol 1990, Case critical: challenging social work in Canada). The other, item 3C (Yelaja 1985, An introduction to social work in Canada) defines racism as a belief based on differences by which a given group of people is seen as superior or inferior. Furthermore,

institutional racism is defined as those laws and relationships, built into major social institutions, which act to promote the existing inequality and social exclusion of minority groups (p. 276).

Individual, cultural, and institutional racism are discussed in reference to the historical “...exclusion of Native people from any aspects of Canadian economic and social life...” (p. 277). The text also asserts that although the myth of racial superiority has been scientifically laid to rest, remnants of it still remain in Canadian culture, as in the case of racial discrimination against non-white immigrants (p. 246).

### School D

Two items provided definitions of racism. In item 2D (DuBois & Krogsrud-Milley 1992, Social work an empowering profession) racism is defined as an ideology that perpetuates the social and economic domination of one racial group by another. Racism is often legitimized by the claim that the subordinate race is genetically or culturally inferior to the dominant race.

The other item was that of 1D (Carniol, 1990 Case critical: challenging social work in Canada).

### School E

In item 5E (Netting, Kettner. & McMurtry 1993, Social work macro practice), racism is defined as stereotyping and generalizing about people based on the physiological characteristics of their racial group. Mathias, Chief Joe, & Yabsley (1991), in item 7E, (In celebration of our survival: the First Nations of British Columbia) interpreted the B.C. legislation as a form of racial suppression of Indian rights in Canada. Similarly, in item 8E (Robertson 1991, Mirror, Mirror.... reservations are for Indians) racism is discussed in the context of the relationship between First Nations and non-Natives in the province of Alberta. Historically, racial oppression and discrimination, hunger, disease, and violence have been the daily reality of this people. McIntosh (1989), in item 9E (White privilege: Unpacking the invisible knapsack) through exploration of people's unwillingness to acknowledge that they are over-privileged, views racism as invisible systems conferring racial dominance of one's group from birth. Racism, claims Jiwani (1994) in item 10E (It's more than meets the eye) is an ideology—it is a way of looking at the world and the people who make up this world. It involves the segregation of groups in the world on the basis of their physical appearances. The two remaining items were those of 1E (Carniol, 1990. Case critical: challenging social work in Canada) and 2E (Yelaja, 1985. An introduction to social work in Canada).

In summary, the results across schools show 17 definitions of racism and suggest the following patterns of content: racism was depicted as an ideology that perpetuates domination of one race or ethnic group over another; most of the textual material described racial oppression in terms of structural inequalities; the concept of race was explained mainly in terms of biological differences (e.g., color of skin); and there was assumed existing social hierarchy based on racial differences.

### Definition of Anti-Semitism (DA-S)

The results of content analysis shown in Table III indicate that out of 144 items, two schools, school A (one item) and school B (one item) included a *definition of anti-Semitism*. The two definitions of anti-Semitism are as follows:

- Item 35B (Barrett, 1991, White Supremacist and Neo-Fascists: Laboratories for the Analysis of Racism in Wider Society) defined anti-Semitism as a belief according to which Jews are viewed as the primary source of all ills that afflict contemporary society.
- Item 25B (Bishop, 1994, Becoming an Ally: Breaking the Cycle of Oppression) describes anti-Semitism as an “...oppression...” (p. 135) and subsumed it under the general concept of racism.

**TABLE III** INCLUSION OF DEFINITION OF ANTI-SEMITISM: ALL FIVE SCHOOLS n=144

S.W. SCHOOLS	A: VICTORIA	B: UBC	C: OKANAGAN	D: UNBC	E: CARIBOO	TOTAL
DEFINITIONS OF ANTI-SEMITISM INCLUDED	1	1				2

To summarize, there is a low-frequency of definitions of anti-Semitism and almost a non-occurrence of information on Jews as an ethnic minority. The noticeable absence of content on anti-Semitism may be due to the attempt to categorize all forms of racial and ethnic oppression and discrimination under the general concept of racism.

## Recommended Interventions to Anti-Racist Social Work (RA-RSWINTERVENTION)

Anyone familiar with the social work profession appreciates the urgency and necessity involved in responding to issues such as adequate welfare payments, child protection, sexual abuse, and family violence. The extent to which social work should be accountable for the outcomes of these often complex interactions has been debated since the very formation of the profession itself. The conclusions from such discussions have varied depending on a definition of a given situation and levels of social work intervention (see for example, McClung 1953; Zastrow 1981; Garvin & Seabury 1984; Baines et al., 1991; Carniol 1990; Moreau 1990; Wharf 1990; Sheafor, Horejsi & Horejsi 1991).

The content analysis of the 144 required readings found that 56 items included some form of *social work intervention* with racial and ethnic groups. Twenty-one items discussed *individual intervention* focusing on increased social workers' knowledge and skills in regard to ethnic minorities. Ten items recommended *cultural intervention* and focused mainly on cultural sensitivity of social workers and their knowledge about the culture of the racial and ethnic groups with which they are working.

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**TABLE IV RECOMMENDED INTERVENTIONS TO ANTI-RACIST SOCIAL WORK:**  
ALL FIVE SCHOOLS      n=144

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S. W. SCHOOLS	A: VICTORIA	B: UBC	C: OKANAGAN	D: UNBC	E: CARIBOO	TOTAL
<b>RECOMMENDED ANTI-RACIST SOCIAL WORK INTERVENTION</b>						
Individual intervention	7	7	3	1	3	21
Cultural intervention	3	3	3	0	1	10
Institutional intervention	12	3	3	2	5	25

Twenty five items recommended *institutional intervention*. Some discussed changes in “...barriers of oppression within a given community structure” whereas others suggested specific systemic changes, for example, in the realm of gender inequalities.

### School A

In school A, out of the list of 75 required reading items, 21 of them recommended some form of *social work intervention*. Specifically, seven items proposed *individual intervention*, three items *cultural intervention* and 12 items *institutional intervention*. For example, item 1A (Carniol, 1990 Case Critical: Challenging Social Work in Canada) included the following interventions for social work with racial and ethnic minorities:

- As an *individual intervention*, the text suggests that social workers must be sensitive to ideas, feelings, and behavior of clients.
- In its reference to *institutional intervention*, the text explains it as institutional redistribution of power achieved by cohesive social action.

In item 9A (Davis, 1991, The Sociology of Social Work) Dominelli claims that race and gender represent two of the most critical social divisions that social workers currently face. Her approach to the problem is that of an anti-racist feminist perspective. This perspective has advantages over others because it places “race” and gender on the social work agenda simultaneously. It does not prioritize forms of oppression, according one dominance over the others.

Moreau (1990), in item 18A, suggests that empowerment of oppressed clients requires social workers to act as advocates. On the *individual* level, claims Moreau, a social worker intervenes by helping the “...client confront and reclaim repressed, disowned feelings of fear, hurt, and anger...” (p. 60). Typically, Moreau’s reference to *institutional intervention* suggests social work from a structural perspective and as such it must be linked to the struggles for social change outside agency walls” (p. 57). The structural worker, [claims Moreau], will be “interested in supporting the struggle of

women and gay people against sexism, of older people and children against ageism and of native peoples and others of color against racism” (p. 57).

### School B

In school B, out of 39 items, seven discuss *individual intervention*, three *cultural intervention*, and three *institutional intervention*. For example, item 31B. (Devore & Schlesinger, 1991, Ethnic-Sensitive Social Practice) in its discussion *individual intervention*, urges social workers to go through a process of thinking through and feeling the impact of one’s own ethnicity on one’s own perception of self and others. In reference to *cultural intervention*, the text suggests that social workers working with ethnic minorities require considerable understanding of the impact of cultural variants on human behaviours.

In item 27B (Johnson, 1994, Social Work Practice: A Generalist Approach), the recommended *individual intervention* centers on helping individuals to cope with environmental factors “impinging on their social functioning.” By urging *cultural intervention*, the author asked social workers to develop considerable knowledge of the culture of ethnic and racial groups with which they are working.

### School C

Out the 15 items offered by school C, three of them recommended *individual interventions*, three *cultural interventions*, and three *institutional interventions*. For example, in item 3C, (Yelaja, 1985, An Introduction to Social Work in Canada) the author suggests *individual intervention* and urges social workers to examine their own feelings and attitudes about racial differences. In its discussion on *cultural intervention*, the text points to the many processes affected by multicultural orientation. Two basic processes, however, that “...must be inculcated in a social worker’s daily process are the constant awareness of himself/herself as a bearer of cultural values and the recognition of

mutual ethnicity. Both processes can help reduce the distance between social worker and the client” (p. 248). In its reference to *institutional intervention*, the text suggests that social work with racial and ethnic minorities must include recognition of the structural causes of poverty, unemployment, and racial oppression and discrimination. Item 11C (Canadian Association of Social Workers 1994, Social work code of ethics) presents standards of ethical behavior for social workers in professional relationships with those served, with colleagues, with employers, with other individuals and professionals, and with the community and society as a whole. The Code is based on fundamental values of the social work profession in that it includes the worth, dignity, and uniqueness of all persons as well as their rights and opportunities. The Code has this to say in regard to anti-racist social work practice:

The social worker will take reasonable actions to prevent and eliminate discrimination against any person...on the basis of race, ethnicity. Social workers are dedicated to the achievement of social justice for all...and pledge to serve without discrimination on any grounds of race, ethnicity... (Code 10.1).

### School D

The number of items on the required reading list of school D was three: one of these suggested *individual intervention*, and two *institutional*. Item 2D. (DuBois & Krogsrud-Milley, 1992, Social Work an Empowering Profession) presents knowledge about diverse minority groups as an important factor in social work education and describes racism as a current component of life in modern North American societies. Social work’s *individual intervention* always starts from recognizing the client’s individual differences and uniqueness. To work more effectively with racial and ethnic minorities, social workers need to have an understanding of diversity and its implications for interventions (Anderson, 1990). In regard to *institutional intervention* the text Item 2D. (DuBois & Krogsrud-Milley 1992, Social Work an Empowering Profession) suggests that social workers must have knowledge of the policy-making process at the

local, regional, state, and national levels to effect policy changes that promote social and economic justice.

### School E

In school E, out the of list of 14 items, three of them recommend *individual intervention*, one of them *cultural*, and five of them *institutional*. For example, in item 4E (Wharf 1990, Social Work and Social Change in Canada) the *institutional intervention* recommends that social workers should be aware of the broad structural forces that shape human lives and of factors such as gender, race, and social class as being determinants of “...opportunities for jobs, education, health, and material resources” (p. 57). The social work profession makes an “...explicit commitment to promote the cause of the disadvantaged—there can be no doubt whose side social work is on: it is committed to the cause of social justice and an even distribution of power and benefits in society” (p. 172).

The focus of item 5E (Netting, Kettner, & McMurtry 1993, Social Work Macro Practice), is on recognizing differences between the target population and the other groups within the community. In regard to *individual intervention*, the text’s recommendation focuses on social workers’ awareness of potential differences in the target population based on race, ethnicity, culture, gender, and age. In its reference to *institutional intervention*, it asks that social workers be able to identify structural barriers based on oppression and discrimination within a given community setting.

In summary, the total (across schools) of recommended *individual interventions* was 21, of *cultural interventions* 10, and of *institutional interventions* 25. The content of the cited literature suggests that the practice of anti-racist social work involves understanding of one’s own ethnicity and knowledge about structural inequalities.

## Topics

After a few trial readings, it was found that most of the material on racial and ethnic groups was presented under the following topics: *social work theories* (e.g., structural approach to social work, feminist theory; human development theory), *social work practice* (e.g., social work with individuals families, and groups), and *social work (others)* (e.g., historical account of First Nations, historical development of specific legislation, discussion on “understanding of community and social problems” and issues of racism). It should be noted that although most of the information on racial or ethnic groups fell under these three topics, there were some overlaps: that is, a number of texts were found under some combination of these subjects. For example, although 1C (Carniol, 1990, Case critical: challenging social work in Canada) and 3C (Yelaja, 1985, An Introduction to Social Work in Canada) discusses a number of theories related to social work, these texts, in large, speak to the practical side of the profession and therefore are counted as the topic *social work practice*.

TABLE V TOPICS: ALL FIVE SCHOOLS

n=144

S. W. SCHOOLS	A: VICTORIA	B: UBC	C: OKANAGAN	D: UNBC	E: CARIBOO	TOTAL
<b>SUBJECT</b>						
Social work theory	35 (5)	9 (0)	2 (0)	0 (0)	2 (1)	48 (6)
Social work practice	15 (4)	9 (3)	10 (3)	2 (2)	3 (3)	39 (15)
Social work (other)	25 (14)	21 (1)	3 (1)	1 (0)	7 (4)	57 (20)

Note: The table should be read as follows: In school A, there were 35 readings with content on *social work theory*; and (5) items that included some form of reference to an ethnic group.

As the (across schools) distribution in Table V shows, under the topic *Social work theory*, six items out of 48 included discussion on ethnic minorities. For example, in 9A. (Dominelli, 1991, “Race”, gender and social work) with the use of anti-racist feminist perspective, the author analyzes the oppression of Blacks. In 35A. (Barret, 1991, in Racism in Canada) three approaches to the analysis of racism—a deviant-individual

cause, social force, and institutional-structural perspective—are presented within the historical and ideological context of white supremacist organizations in Canada. Adorno's theory of authoritarian personality provides an argument by which some people lack tolerance for complexity and ambiguity. In this context, the text discusses the racial oppression of Blacks and Jews. In 10E. (Jiwani, 1994, It's more than meets the eye) a brief description of racial theories is presented and as an example, the racial oppression of South-Asians is presented. In 4E. (Wharf 1990, Social work and social change in Canada) the unequal distribution of power in Canadian society is discussed with the principles of structural theories. The text also focuses on three major Canadian social movements, including the First Nation movement.

Under the topic *Social work practice*, out of the total of 39 items, 15 presented content on ethnic groups. For example, in 27B (Johnson, 1994, Social work practice: a generalist approach) the social work profession is discussed with reference to concepts used by social sciences; the text suggests that these concept can be used in social work practice. The text also provides information on human diversity and racism.

Finally, under the topic *Social work (other)* 20 items out of 57 referred to ethnic groups. For example, in 45A (Day, 1985, The Charter and family law) the rights of women over issues such as custody, divorce, and maintenance are discussed. The article also looks at the Charter and how it may be used to improve family law.

To summarize, most of the content on ethnic groups was found under the topics *social work (other)* and *social work practice*. The content of the cited literature, under the topic *social work theory*, presents structural and feminist theories as the theoretical frameworks within which issues of racial and ethnic minorities were discussed. In fact

other issues such as gender inequalities, social divisions, and poverty are explained by these two perspectives.

### Source Country (C)

It was assumed that factors such as country of publication, type of publication, and year of publication would help to categorize the content of a given text. It was expected that most of the required material on social work with racial and ethnic groups, would include information based on *Canadian* and *American* social realities. An additional category *other* was developed to gather further information.

TABLE VI COUNTRY OF PUBLICATION: ALL FIVE SCHOOLS n=144

S. W. SCHOOLS	A: VICTORIA	B: UBC	C: OKANAGAN	D: NORTHERN	E: CARIBOO	TOTAL
SOURCE (COUNTRY)						
Canadian	49	29	11	2	10	101
American	23	9	4	1	2	39
Other (Great Britain)	3	1				4

In Table VI, the distribution across schools indicates that out of the total of 144 required readings, 101 were *Canadian* publications, 39 *American* and the four items categorized as *Other* were published in Great Britain. These findings point to the preferred country of publication of the respective schools in their selection of the introductory reading material.

### Source Type (T)

Table VII shows results of analysis that looked at the *type of publication* of the required material. Out of the total number of readings, there were 34 *Social work journals*. This included for example items such as 26A (Stephensens, 1980, One women among many: A structural approach to social work. Canadian Journal of Social Work Education); 30B (Cournoyer 1988, Personal and professional distress among social

caseworkers. Social Casework: The Journal of Contemporary Social Work); and 12C (Murdach 1982, A political perspective in problem solving. Social Work).

TABLE VII TYPE OF PUBLICATION: ALL FIVE SCHOOLS n=144

S. W. SCHOOLS	A: VICTORIA	B: UBC	C: OKANAGAN	D: UNBC	E: CARIBOO	TOTAL
<b>SOURCE (TYPE)</b>						
Social work journal	16	7	3		8	34
Textbook	17	22	11	2	4	56
Other	42	10	1	1		54

Furthermore, under the category *Textbook*<sup>19</sup>, there was a total of 56 readings. For example, 4E (Wharf 1990, Social work and social change in Canada); 2C (Johnson 1994, Social work practice: generalist approach); and 3D (Hess 1992, The Canadian fact book on income security programs). Finally, under the category *Other*, 54 types of publications were reviewed, including sources such as 33A (Banting 1987, The welfare state and inequalities in the 1980's. Canadian Review of Anthropology and Sociology); and 6E (A feminist guide to Canadian Constitution. Ottawa: Canadian Advisory Council on status on Women).

### Year of Publication (YEARP)

The data presented in Table VIII shows the distribution of the reading material according to the *year of publication*.

TABLE VIII YEAR OF PUBLICATION: ALL FIVE SCHOOLS n=144

S. W. SCHOOLS	A: VICTORIA	B: UBC	C: OKANAGAN	D: UNBC	E: CARIBOO	TOTAL
<b>YEAR OF PUBLICATION</b>						
PREVIOUS TO 1970	3	2				5
1970 - 1979	11	1	1			13
1980 - 1989	51	21	8		3	83
1990 - 1994	10	15	6	3	9	43

<sup>19</sup>As noted earlier, the content analysis may include an entire textbook, a single chapter and/or section of a single chapter.

As is shown, the number of items (across schools) published between 1980-1989 was 83: 51 (school A), 21 (school B) and 8 and 3 (schools C and E respectively). Out of a total of 83 items, eight were published in 1989, 10 in 1988, and 20 in 1987, suggesting that most of the required reading material was published in 1987 and earlier. In regard to the most recent publications, in total 43 items were issued between 1990 and 1994: 10 items (school A); 15 items (school B); six items (school C); three items (school D); and nine items (school E).

### **Summary**

This study used a two-phase approach to data-gathering. The first phase of the project involved collecting information by using three distinct categories that were formed to describe the content under consideration: Ethnic Group (EGI), Definition of Racism (DR), and Definition of Anti-Semitism (DA-S). In the second phase five new categories were needed to address the apparent lack of information about the subject under investigation: Recommended Anti-Racist Social Work Intervention (RA-RSWINTERVENTION), Topic, Source (Country), Source (Type), and Year of Publication (YEARP).

Most of the findings provided important information about the content of the introductory reading material. However the results derived from Topic, Source (Country) and Source (Type) categories were not included in any substance in the discussion in the following chapter. It would be an interesting project for future research to investigate the relation between Source (Type) (and indeed the other three categories) and the number of references within each. However, such an analysis is not within the scope of this thesis; the methodology used for this thesis does not lend itself towards the type of analysis required to draw meaningful information from such a correlation.

## CHAPTER V: DISCUSSION

### The Content of Introductory Reading Material

#### Ethnic Groups (EGI)

The racial and ethnic diversity of Canadian society is expanding. In 1994 Canada had received 221,700 immigrants and 28,300 refugees (Lee, 1994). In British Columbia, “one of the most multicultural provinces in Canada”<sup>20</sup>, (Seebaran & George, 1990, p. 157) there are over 80 different ethnic groups. The estimated number of people of Eastern European origins in the province for example, is close to half a million; the number of people of East and South East Asian origins is about 300,000 (BC. STATS 1991). The number of immigrant landings in Vancouver and Victoria during 1993 and 1994 was close to 94,000, and included newcomers from Africa (2,485), Asia (64,292), India (7,561) and South America (602) (BC. STATS, 1996, Table 1). It should be noted that these statistics are by no means unique to the 1993-1994 period but rather they reflect the population changes that have been occurring in B.C. in the last decades.

In the light of these demographics, it would be only reasonable to suggest that such growth in population and diversity ought to have a profound effect on the nature of social services, as social workers<sup>21</sup> and agency staff are “...faced with the challenge of culturally sensitive provision” (Seebaran & George, 1990, p. 157). Under the current economic constraints in B.C., a significant number of refugees and immigrants are in need of welfare programs (and social workers with relevant skills and knowledge) that can assist them with a transitional period (Yelaja, 1985). Moreover, the numerous incidents of racial discrimination in this province require social workers to assist those who are affected by

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<sup>20</sup>“Twenty-two percent of British Columbians are now foreign born, as compared with a national average of 15 percent” (Closer to Home, 1991, p. 35)

<sup>21</sup>The effect of racial and ethnic diversity on professionals is not limited to social work practitioners. The Closer To Home Report (1991) points out that racial and ethnic diversity can overwhelm professionals. “[U]niversity curricula contains very little practical information on the effect of culture and ethnicity on the delivery of equitable health care. Health care workers have very few opportunities to learn how to deliver health care to ethnic minorities more effectively” (p. C-37).

it the most: racial and ethnic minorities. In fact, one of the major adjustments for immigrants is dealing with racial prejudice and discrimination. Research shows that visible minorities experience recurrent discrimination in the work place, rejection in housing, and rejection in education (Lee, 1994).

The findings across the five B.C. schools of social work show 84 references to racial and ethnic groups. Overall, the content of the 144 readings included 16 racial and ethnic groups (for more information see Table I). As the analysis of the required readings progressed, it became apparent that most of content on racial and ethnic groups was focused on First Nations. Out of the total references, 37 were made to the issues of First Nations. Other groups received less attention or were ignored altogether. It should be noted that the larger proportion of content on First Nation people found in the School of Social Work in Victoria is consistent with the school's curriculum commitment to First Nations analysis (see the Sample section for the discussion regarding the nature of the relationship between social work school in Victoria and the other schools in the province).

The treatment of racial and ethnic minorities in the required readings gives rise to the following questions:

- Given the contemporary developments in the demographical composition of Canadian society in general, and of B.C. population in particular, how can a choice of class material confined to certain ethnic boundaries “...ensure that students will understand and appreciate the meaning of diversity in Canadian society”?
- To what extent such class material depicts the practice of social work with the racial and ethnic minorities?

It should be noted that these concerns do not in any way intend to negate or diminish the importance and necessity of social work education to speak to the issues of First Nations people and thus provide the social worker with knowledge and

understanding of the history of dehumanization, detribalization, and marginalization of the Native Canadians.

### **Definition of Racism (DR)**

As already noted in the literature review, an agreement is yet to be reached regarding what constitutes an adequate definition of racism “though general agreement over the importance of accurately defined terminology exists”. In regard to the latter, there are those who claim that inappropriate usage of concepts such as “race” may actually “...contribute to racism or negate work in promoting cross-cultural understanding” (Multiculturalism B.C., 1994, p. 2).

In this study, the material on racial and ethnic groups included 17 definitions of racism. What appeared as a common theme to all these definitions was that racism equals domination of “one race over another” and as such it is “built into social and economic structure.”

To define racism in terms of racial hierarchy can be an important step in explaining social and economic injustices. However, when it is applied to the current North American context, such explanations bring in more questions than understanding. What does the concept of “race” mean? Is “race” a socially or a biologically defined category? Does the concept of “race” necessarily indicate racism? Does “race” have to actually exist for racism to be a reality? Furthermore, in a multicultural society such as ours, who belongs to the dominant racial group? Does everyone with white skin fall into the dominant racial category? (see for more Nosov, 1991). Are visible minorities<sup>22</sup> the ones who hold the position of social and economic dominance in this country? Is skin color the only “measuring stick” used in the defining of one’s social standing within Canadian society?

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<sup>22</sup> This term includes immigrants or refugees, foreign-born or native born who are not white, with physical characteristics that distinguishing them from Canada’s mainstream (Fleras & Elliot, 1992, p. 319).

According to the UNESCO Declaration (1978) any theory that claims racial superiority of one “race” over another has no scientific, moral, or ethical foundation. There are no distinct boundaries existing between groups and no racially pure humans, therefore biological differentiation of races is wrong (Hughes & Kallen, 1974; Wolfson, 1992). In fact the notion that human species can be divided and organized into a racial hierarchy has been “scientifically laid to rest.”

Indeed, no definite grouping of distinct, discontinuous biological groups can be found in the modern human species. The biological racial definition is arbitrary and does not imply hierarchy. The individual characteristics of one alleged race will not necessarily be distinguishable from those of another. Nor does any one race have exclusive possession of any particular genetically based characteristics which set them apart as a race from others. Therefore, this classification category in terms of the concept of race is not an appropriate scientific or conceptual tool (Berdichewsky, 1994, p. 9)

It appears that any in-depth discussion about racism would require, among other things, a grappling with the question: does “race” actually exist and if it does, what does it comprise of and how should it be defined.

The CASSW policies in the regard to anti-racist social work call for development of social work programs by which students would acquire knowledge of *all forms of past and current inequalities and oppression*. The challenge of social work schools is to create anti-racist education that will empower social workers as they work with those affected by racial *inequalities*. In order to achieve a sufficient understanding of racism a workable definition of it is required. The way racism is understood and defined is the way it is going to be challenged by the social work profession.

### **Definition of Anti-Semitism (DA-S)**

Social work programs prepare students for practice in a society which is not free from anti-Semitism. There have been a few attempts to assess the extent to which content on Jews and anti-Semitism is included in social work literature. The results of these

studies indicate that content about anti-Semitism is either glaringly absent from the literature or is “not conceptually or theoretically integrated in any of the obvious ways it might be with teaching about racism” (Gold, 1993, p. 6; Soifer, 1991).

The absence of information on anti-Semitism contributes not only to the lack of knowledge about the discrimination of the Jews. Klepfisz (1982) writes:

The truth is that the issue of anti-Semitism has been ignored, has been treated as either non-existent or important. And, therefore, I am not surprised that pride is low among Jewish lesbian/feminists. For that kind of evasion, that kind of stubborn refusal to focus can only breed low self-esteem, can only increase defensiveness about drawing attention to oneself, can only encourage apologies for distracting others from “more important” issues, can only instill gnawing doubt about whether anti-Semitism exists at all (47).

Is anti-Semitism racism ? Is it important to make a distinction between these two concepts? Does speaking about anti-Semitism make one less anti-racist? How or should social work programs teach students about the past and present discrimination of the Jews? The search for a satisfactory response is not an easy task. There are, however, a number of themes that pervade the discussion about this subject and are worthy of consideration:

- 1) Racism and anti-Semitism have **distinct** historical antecedents. Although racism has existed for hundreds of years, it is still a relatively new phenomenon. Anti-Semitism in various forms exists for a 2,000 year (for more on this subject see Chapter II). Furthermore, anti-Semitism come from two distinct sources: religious and racial. Hence the term “racism” will not suffice to define the oppression and discrimination against Jews.
- 2) There is an assumption that Jews, as white and as part of the dominant culture/class, are not sufficiently discriminated against and thus cannot, as Gold

(1993) pointed out, be “...included in discussions of oppression in schools of social work” (p. 9; see also Plaskow, 1989).<sup>23</sup>

- 3) There is also the potential threat of anti-Semitism in anti-racist education that is not, as Klepfisz (1982) writes, in the form of the overt, “...undeniably inexcusable painted swastika on a Jewish gravestone or on a synagogue wall. Instead, it is elusive and difficult to pinpoint, for it is anti-Semitism either of omission or one which trivializes the Jewish experience and Jewish oppression” (p. 46).
- 4) One of the possible explanations for the absence of content on anti-Semitism is that most of the information about Jews and anti-Semitism in social work literature is subsumed under the general heading of racism. The difficulty with this conceptual “mixed-baggage” is that it omits any significant information about the past and present discrimination against Jews. In fact, various feminist scholars present similar argument when they speak to the particular experience of black, white, or Asian women; as women and as a social group, they may share a collective experience of oppression in a patriarchal society, yet, to understand and challenge this injustice one must see each of these groups of women in their specific context of time and history (Beck, 1988; Gold, 1993; Hudson, 1985). The failure to address these differences creates a “...color-blind approach...[and] ...treats all clients the same without regard to their specific needs” (McMahon & Allen-Mears, 1992, p. 537; Dominelli, 1988).

The results of this study show that content on anti-Semitism is almost non-existent in the introductory textbooks and required readings offered by the five schools of social work in B.C.: out of the total number of readings, only two of them included a definition

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<sup>23</sup>Many of the survivors of the Holocaust, most of them in their late seventies, rely increasingly on various community and health services, and thus come into contact more frequently with social work personnel (Ilina, 1992; Rosenbloom, 1983; 1985).

of anti-Semitism. Furthermore, the information that is included about Jews is either cursory or is used as a reference in general discussions about racial and ethnic minorities. In fact, there is an apparent absence of any significant discussion about Jews as an ethnic minority.

As a social worker and a Jew, this researcher finds it hard to justify the information gap that has left one of the most vicious forms of racism virtually invisible in professional literature committed to racial and ethnic-minority concerns. He concurs with Gold (1993) and Soifer (1991) that the exclusion of content on Jews from the anti-racist agenda of schools of social work in Canada hinders the efforts to address anti-Semitism in our society. Failure to recognize this form of discrimination and oppression calls into question the profession's commitment to addressing other forms of racism. Fifty-six years ago, less than the life-span of an ordinary human, the blend of institutional anti-Semitism and individual indifference created the context in which the annihilation of an entire ethnic community thriving in Europe was possible. In Canada today, anti-Semitism is alive in various forms. Holocaust denial is one of the most recent examples of anti-Semitism. This is an insult not only to those who perished in the Nazi's inferno and not only to those who survived it. It is an attack on the rational understanding of history. Educators have an obligation to respond.

The CASSW Report in regard to multicultural diversity in Canadian society calls for development of social work knowledge that comprise the *origin and manifestation of all forms...of inequalities and oppression*. Does that include anti-Semitism and historical accounts of the oppression of Jews? Given the long history of anti-Semitism, its horrific manifestation in the form of the Holocaust and its continuity to this very present day, the answer should be yes. While the content of introductory reading material cannot address the whole complexity of the subject, the material should not serve as a tool for measuring injustices nor making all injustices equal. Anti-Semitism is a form of oppression of Jews

and is alive in Canada in general, and in B.C. in particular. One of the functions of an introductory social work course is that of being a comprehensive review of social work, its areas of interest, and levels of commitments. An introductory social work class is the place in which a discussion about anti-Semitism should begin.

### **Recommended Anti-Racist Social Work Interventions**

#### **(RA-RSWINTERVENTION)**

The introductory reading material is intended to assist students in understanding the social contexts within which social work is practiced. As such, it should familiarize students with social work responses to various social problems and should inform students about social work with racial and ethnic minorities and the ways in which social workers acknowledge and address racial oppression and discrimination.

To facilitate students' understanding of the social work profession and the larger context of the society in which it operates, social work schools in B.C. have developed a curriculum based on several theoretical frameworks, for example., a generic (one approach for all people) and structural-class analysis (see more on this subject in the theoretical paradigm section). With the help of these theories students are expected to develop an understanding of themselves as social workers and to critically analyze various socioeconomic problems such as poverty, family violence, child abuse, discrimination against women, racism, and gay and lesbian rights, to mention just a few.

The findings of this study suggest, however, that though the required reading material familiarizes students with social work practices and with the various levels of structural problems, its content provides limited information about the very population with which the practitioners will work and most likely intervene on behalf of: racial and ethnic minorities. Would it not be reasonable to assume that the problems of racial and

ethnic minorities in Canadian society cut across and are integral to structural problems such as poverty, family violence, child abuse, discrimination against women and the like? Would it not be more instructive to explain the issues of racism within a context that depicts the racial and ethnic diversity of our society?

Social work education, in preparing students for practice in the “outside world,” must pay attention to what Carniol (1984) calls a “trade-off” between schools and the state social agencies (see also Fisher, 1994; Moreau, 1990). As a result of this “trade-off,” the professional dealings with the “outside world” are like business transactions, in which “social work may lose some autonomy, but gain status as a profession” (Carniol 1984, p. 196). Bearing this in mind, it becomes possible to understand anti-racist social work as a political act and, as such, contingent upon complex relations between the profession and the established social structures. If this assumption is valid then it would be reasonable to claim that the “desired outcome” of these intricate dealings depends, to a large extent, on the way in which the social work profession as a whole responds to the political issues of the day. In fact, schools of social work, like other societal institutions, have been organized and structured to meet the needs of the dominant cultural groups in accordance with their values, norms, and lifestyles (Social Work Education at Crossroads, 1991, p. 1; see also Carniol, 1990; DeMaria, 1982).

With these constraints of social work education in mind, and with the appreciation of some attempts to the contrary, it can be argued that the extent of the content on racism and racial and ethnic minorities included in the introductory material<sup>24</sup> is attuned with the current political stand or the level of attention paid to multicultural and multiracial issues in the prevalent structures of “social agencies” (see more on this subject in DeMaria, 1982; Fisher, 1994; CASSW, 1991). Any attempts to infuse social work education with

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<sup>24</sup> In fact, Ephross & Reisch (1982) claim that the ideological content about race and racism, the role of government in social welfare, and theories of human and social behaviour characterized past generations of social work texts. Some of this content was invisible at the time and has been made apparent by hindsight.

more comprehensive material on (politically sensitive) issues such as racism, may be seen as a “daring” challenge to the established norms and values. One of the possible results of such a challenge would be that, regardless of the demographical reality of Canadian society and the policy review of this subject by the CASSW, the inclusion of content on racial and ethnic minorities into social work programs would remain as an anomaly unless it is defined as an integral part of the required core curriculum.

The changing demographics of Canadian society challenges social work practitioners to develop new intervention strategies as they provide services to an increasingly more diversified racial and ethnic population. In this regard, the task of social work schools is to develop a program by which future practitioners would acquire relevant knowledge and skills. One way to achieve this is to re-examine the relevance of class reading material that shows a limited application to social work in the contemporary multicultural and multiracial society. Furthermore, the results of this study show that consideration has been given by the schools to ensure that the introductory reading materials are regional (Canadian). However, it would be important to bring some of the reading material up-to-date as most of it was published in the 1980s<sup>25</sup>. Finally, it would seem reasonable to incorporate into the curriculum alternative theoretical models that are not exclusively focused “...upon the dynamic of social class as the prime motivating force in shaping social work policy and practice” (Hudson, 1985; p. 638; see also DeMaria, 1982; Gold, 1993; Jones, 1983; Montiel and Wong, 1983).

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<sup>25</sup> I believe that it would be important to introduce students to more current literature on racial and ethnic minorities in Canada: e.g., the book by Fleras and Elliot (1991) on current issues of multiculturalism in Canada is valuable source of information; the CASSW Report (1991) on the Task Force on Multicultural and Multiracial Issues in Social Work Education addresses many complex curriculum questions; Gold's (1993) paper and Soifer's (1991) study are important sources of information about social work and issues of anti-Semitism (more literature can be found in the Reference section).

## CHAPTER VI: SUMMARY AND CONCLUSION

To explore the changes in social work education as a response to recent developments in the racial and ethnic composition of Canadian society, and to CASSW policy proposals for curriculum changes in this regard, this thesis analyzed the content on racism and anti-Semitism as it was presented in the required reading materials and textbooks of introductory class in five B.C. schools of social work in the academic year 1994. The results of this study point to a limited application of the required material to social work in the contemporary multicultural and multiracial reality. In the overall sample of 144 readings, there was a scarcity of information about racial and ethnic minorities. A substantial number of the references to ethnic groups were focused on issues of First Nations people. The material on other groups lacked the necessary information needed to familiarize students with the racial and ethnic pluralism of Canadian society in general and of the B.C. population in particular. The inclusion of 17 definitions of racism shows an effort in providing future social workers with an understanding of certain forms of oppression and discrimination. The difficulty with such descriptions arise when one tries to explain the concept of "race" in terms of the multicultural diversity of Canadian society. The apparent void of any discussion in this regard makes the material on racism even more problematic. The low-frequency of definition on anti-Semitism coincided with the absence of any significant content on Jews as an ethnic minority. In terms of recommended social work interventions, most of the reading material describes anti-racist social work in terms of structural problems but as the findings of this study indicated, within a context that does not reflect the contemporary diversity of Canadian society. The apparent lack of the latter is significant as most of the required material was Canadian and published in the 1980s.

## Implications for Social Work Education

To meet the needs of the population it serves, the social work profession must respond to the changes taking place in the demographic composition of Canadian society. Social work schools must also meet these challenges by developing a required curriculum with multicultural and multiracial emphasis. To assure compatibility between social work services and social work education, there is need for a consensus, on both national and provincial levels, as to what constitutes **core** content for multicultural and multiracial social work education and what are the most effective ways to integrate this material into the social work curriculum. Curriculum decisions should be made with the understanding that introductory class material serves as an overview of the entire social work field or "...a distillation of the profession as a whole." In the context of developing anti-racist social work curriculum, the results of this study may serve as a base line for a discussion among the five B. C. schools of social work in their search for adequate **core** material.

Although the CASSW Report does not explicitly address its importance, anti-Semitism needs to be included in the introductory material "...as equal as other forms of racism in its moral repugnance, its social and political dangers and its professional significance" (Gold, 1993, pp. 21-22). In fact "all forms of past and current...oppression," including historical accounts of atrocities such as genocide of minorities, needs to be infused into the curriculum in an organized manner rather than fragmented into scattered, passing references. The results of this thesis can serve as a leading case study which illustrates the process of prejudice and discrimination against a minority group.

To continue to develop anti-racist education and enhance the status and effectiveness of social work practice in an ever-changing multicultural society, more research is needed, the attention of which should be focused on the development of an introductory curriculum based on theoretical frameworks which would enable social

workers to assess and respond to the problems of a racially and ethnically diverse society such as ours.

Although there was not an attempt in this study to conduct a comparative analysis of the results of the five B.C. schools of social work, it should be considered as an important subject for future research. The findings of the latter and the results of this thesis can be used in the discussion between social work schools in regard to the content of required readings.

In conclusion, the CASSW policy statements on Multicultural and Multiracial Issues instruct social work schools about the ways to respond to the incidents of racism and to the contemporary developments in the demographics of Canadian society. In a continuing search for the most effective ways to implement these policies, inclusion of content on racism and anti-Semitism, as integral parts of the introductory curriculum, can provide the five B.C. schools of social work with a starting point for anti-racist social education.

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## APPENDIX: BRIEFS OF TEXTBOOKS AND ARTICLES

SCHOOL A  
SCHOOL OF SOCIAL WORK:  
UNIVERSITY OF VICTORIA  
SOCIAL WORK 200A (January-December 1994)

TEXTBOOKS

**1A. Carniol, B. (1990). Case Critical: Challenging Social Work in Canada. 2nd edition. Between the Lines.**

**SUMMARY OF THE TEXTBOOK:**

This book looks at early attitudes towards "helping," and the emerging role of the welfare state; who social workers are and how they are educated; the work they do, in theory and in practice; how this work is organized and affects clients; and, some alternatives to the present ways of practicing social work. The other important theme in this book is that the social work principles, management, and practice are distorted and subverted by structural conditions that have their roots nourished by the dynamics of gender, racism, and economic class.

**TABLE OF CONTENTS:** All chapters were assigned to read.

**INDEX:** Instead the Index the Notes of the text were examined for additional information.

**CONTENT:**

1. EGI: First Nations, Asian emigrants, Afro-Canadians, Jews
2. DR: Racism is a form of discrimination. It is prejudice, plus the back-up of institution *power*, used to the advantage of one ethnic group and to the disadvantage of other ethnic groups. Racism subordinates people because of their color or ethnicity (p. 19).
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
The author discusses the history of racial discrimination and oppression in Canada. The text presentation of issues of racism is focused mainly on the historical oppression of First Nations peoples, gender inequalities and presents a brief account of the condition of Asian immigrants. He refers to the treatment of Japanese Canadians during the Second War, and denial of immigration to Jews seeking refuge from Nazi regimes as examples of "...the devaluation of different cultural groups" (p. 77).
5. RA-RSWINTERVENTION:  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL\*<sup>26</sup> The text calls for institutional redistribution of power by "cohesive social action."
6. SUBJECT: Social Work Theory and Practice

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<sup>26</sup>The symbol "\*" indicates presentation of an anti-racist social work approach.

7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1990

**2A. Johnson, Louise C. (1994). Social Work practice: A Generalist Approach (5th ed.) Boston: Massachusetts: Allyn and Bacon.**

**SUMMARY OF THE TEXTBOOK:**

This book provides the content needed for integration of social science into a social work practice frame of reference. Examples of concepts and how they are used in practice situations can assist students in applying this knowledge in everyday life. The book contains two small chapters on human diversity which briefly discuss the issue of racism.

**TABLE OF CONTENTS:**

All chapters were assigned to read.

**INDEX:**

Race

Human diversity

Ethnicity

Minority groups

**CONTENT:**

1. EGI: Hispanic

2. DR: Not discussed

3. DA-S: Not discussed

4. EMERGING PATTERNS:

Some groups have experienced prejudice and discrimination; some have experienced institutional racism and poverty. All of these negative experiences affect human functioning (p. 8). Also important are the groups' experiences in relation to the dominant culture, which involve social and economic factors as well as acculturation and its effects (p. 4).

5. RA-RSWINTERVENTION:

INDIVIDUAL\* Social workers focus on helping individuals to cope with environmental factors "impinging on social functioning."

CULTURAL\* Social workers need to have considerable knowledge of the culture of ethnic and racial groups with which they are working.

INSTITUTIONAL

6. SUBJECT: Social Work Practice

7. S (C): American

8. S (T): Social Work Text

9. YEAR (P): 1989

**REQUIRED READINGS**

**3A. Anderson, J. D. (1989). Generic and generalist practice and the BSW curriculum. Journal on Social Work Education, (Winter).**

**SUMMARY OF THE ARTICLE:**

Through the use of two conceptual frameworks—generic and generalist—entry level social work is conceived as direct service generalist practice. The generic framework is defined as one with the common base of social work in terms of purpose, function, focus, objectives, values, and aspects, as well as a foundation of knowledge and skills. The generalist framework represents a variety of methods used in relation to assessed needs, goals, and targets in practice situations. The author suggests that these frameworks are useful in planning the BSW curriculum.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: BSW Curriculum: Generic and Generalist Practice
7. S (C): American
8. S (T): Journal of Education for Social Work
9. YEAR (P): 1989

- 4A. Cameron, J.G. & Kerans, P. (1985). Social and political action. In Shankar Yelaja, (ed.), An introduction to social work practice in Canada. Ontario: Prentice-Hall Inc.**

**SUMMARY OF THE ARTICLE:**

In their chapter, the authors discuss the difference between social and political action. Social action is defined as a power-awakening process, aimed at altering the existing relations of power. The authors provide examples of actions in which social workers help people organize to vindicate their rights and better their conditions. The focus is on a narrow band of activity: political action defined as action taken to influence those who make political decisions affecting social services or social welfare.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social and Political Action
7. S (C): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1985

**5A. Canadian Association of Social Workers (1984). Social work code of ethics. Ottawa: Canadian Association of Social Worker (CASW).**

**SUMMARY OF THE ARTICLE:**

The social work Code of ethics is intended to serve as a guide for the everyday conduct of members of the social work profession. It is also intended as a basis for the adjudication of issues in ethics when the conduct of social workers is alleged to deviate from the standards expressed or implied in this Code. It represents standards of ethical behavior for social workers in professional relationships with those served, with colleagues, with employers, with other individuals and professionals, and with the community and society as whole. This Code is based on fundamental values of the social work profession: the worth, dignity, and uniqueness of all persons, and their rights and opportunities.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Code Sections: 10.1, 10.2, 10.3, 10.4  
INDIVIDUAL\*  
CULTURAL\*  
INSTITUTIONAL\*
6. SUBJECT: Social Work Code of Ethics
7. S (C): Canadian
8. S (T): CASSW
9. YEAR (P): 1984

**6A. Carniol, B. (1985). Intervention with communities. In Shankar Yelaja, (ed.), An introduction to social work practice in Canada. Ontario: Prentice-Hall Inc.**

**SUMMARY OF THE ARTICLE:**

In this chapter the author presents his views about the indirect intervention of social workers with communities. He gives students two frameworks for interventions with communities and describes the skills needed for this type of work.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
Carniol defines social workers' involvement in community problem-solving as a choice between being part of the problem or part of the solution (p. 107).
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Work with Communities
7. S (C): Canadian

8. S (T): Social Work Text
9. YEAR (P): 1985

**7A. Collins, B.G. (1986). Defining feminist social work. Social Work May /June, 214-219.**

**SUMMARY OF THE ARTICLE:**

In this article, Collins presents an overview of feminist philosophy and examines what she suggests are the values and perspectives feminism and social work share. She argues for greater integration of feminist theory into social work practice at all levels and gives examples of the implications feminist perspectives may have for social work.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
Feminism is defined as a critique of patriarchy and sexual politics and their relation to other forms of class oppression, for example capitalism, imperialism, racism, heterosexism. Feminism also provides a set of beliefs, values, and ideas about the desired direction for change. Overall, the article presents a *homogenous* and *monolithic* approach to the feminist philosophical and intellectual vision with no regard to the differences in women's experiences (class, ethnicity, religion).
5. RA-RSWINTERVENTION:  
INDIVIDUAL\*  
CULTURAL  
INSTITUTIONAL\*
6. SUBJECT: Feminist Social Work
7. S (C): American
8. S (T): Social Work Journal
9. YEAR (P): 1986

**8A. Davenport J. & Davenport, J. (1982). Utilizing the social network in rural communities. Social Case Work 63 (2).**

**SUMMARY OF THE ARTICLE:**

This article provides an overview of the concept of the social work network and discusses its applicability in rural areas. The authors also make recommendations for social work and social education.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL

## INSTITUTIONAL

6. SUBJECT: Social Work Network in Rural Communities
7. S (C): American
8. S (T): Social Casework: The Journal of Contemporary Social Work
9. YEAR (P): 1982

- 9A. **Dominelli, L. (1991). "Race", gender and social work. In M. Davis (ed.), The Sociology of Social Work. Routledge.**

**SUMMARY OF THE ARTICLE:**

Race and gender represent two of the most critical social divisions that social workers currently face. The handling of these issues is fraught with controversy, making the resolution of the questions they pose difficult. According to Dominelli, the anti-racist feminist perspective has advantages over other perspectives because it places 'race' and gender on the social work agenda simultaneously. It does not prioritize forms of oppression, according one dominance over the others.

**CONTENT:**

1. EGI: Blacks
2. DR: Racism is the belief in the inherent superiority of one race over others and thereby the right to dominance (p. 183).
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION:  
INDIVIDUAL\*  
CULTURAL  
INSTITUTIONAL\*
6. SUBJECT: Sociology in Social Work
7. S (C): American
8. S (T): Social Work Text
9. YEAR (P): 1991

- 10A. **Dulaney & Kelly. (1982). Improving services to gay and lesbian clients. Social Work, 179-183.**

**SUMMARY OF THE ARTICLE:**

The authors examine the reason for the apparent gap in social work education and propose specific ways for improving services to clients who are gay or lesbian. Ten percent of the clients of mental health agencies are gay and or lesbian, yet social workers receive little theoretical or clinical training in helping with this population.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
Homophobia is defined as an emotional reaction of deep-rooted fear and accompanying hatred of homosexual lifestyles and individuals.
5. RA-RSWINTERVENTION:  
INDIVIDUAL\*

CULTURAL  
INSTITUTIONAL\*

6. SUBJECT: Social Work with Gay and Lesbian Clients
7. S (C): American
8. S (T): Social Work Journal
9. YEAR (P): 1982

- 11A. **Farqueharson, A. (1981). Self-Help groups: A health resource. In Health and Canadian society: sociological perspectives. Canada: Fitzhenry and Whiteside.**

**SUMMARY OF THE ARTICLE:**

This paper reports the results of a Toronto study which sought to learn more about self-help groups that primarily focused on helping the members to cope with personal concerns. At the initial phase of the research, an attempt was made to establish a number of self-help groups in Toronto. This process took about six months and at the end of this period 35 groups had been identified. The findings of this study suggests that self-help groups represent an important way for people to cope with certain kinds of personal concerns. It is evident that those concerned with health and social development must become much better informed about the range and dynamics of peer-helping groups.

**CONTENT:**

1. EGI: Not discussed
  2. DR: Not discussed
  3. DA-S: Not discussed
  4. EMERGING PATTERNS:
  5. RA-RSWINTERVENTION: Not discussed
- INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Self-Help Groups in Social Work
  7. S (C): Canadian
  8. S (T): Health and Canadian Society: Sociological Perspective.
  9. YEAR (P): 1981

- 12A. **Gutierrez, L.M. (1991). Working with women of color: An empowerment perspective. Social Work, March, 149-153.**

**SUMMARY OF THE ARTICLE:**

Women of color—Blacks, Latinos, Asian Americans, and Native American—constitute a large proportion of most social work caseloads. Yet the unique needs of women of color have rarely been presented in social work literature. Research has established that their struggle with the double burden of racism and sexism exacts a toll on their mental health and restricts their opportunities. Social workers must deal with both the psychological effects of powerlessness and the concrete problems in their lives. The concept and techniques of empowerment can form an effective basis for working with women of color. The author identified a specific set of principles of empowering practice for women of color. Empowerment theory is based on a conflict model that assumes that a society consists of separate groups possessing different

levels of power and control over resources. Social problems stem not from individual deficits, but rather from the failure of society to meet the needs of all of its members. The process of empowerment occurs on the individual, interpersonal, and institutional levels.

**CONTENT:**

1. EGI: Women of color: Blacks, Latinos, Asian Americans, and Native Americans
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION:  
INDIVIDUAL\*  
CULTURAL  
INSTITUTIONAL\*
6. SUBJECT: Social Work with Women of Color
7. S (C): American
8. S (T): Social Work Journal
9. YEAR (P): 1991

**13A. Hartman, A. (1970). To think about the unthinkable. Social Casework, October, 11-18.**

**SUMMARY OF THE ARTICLE:**

The task of this paper is to evaluate systems theory and its usefulness to casework practice. It is important to differentiate the system as a conceptual model from the various bodies of systems theory that make extensive empirical claims about the nature of reality. If systems theory is useful, it can be adopted as a conceptual tool without subscribing to all or any of the empirical claims made by various systems theorists currently struggling to understand and predict the behaviour of different open systems. The systems model offers social workers a conceptual framework that shifts attention from individual characteristics to interaction and relatedness.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Systems Theory as a Conceptual Tool for Social Work Practice
7. S (C): American
8. S (T): Journal of Social Casework
9. YEAR (P): 1970

**14A. Irey, K. V. (1989). The social worker generalist in a rural context: An ecological perspective. Journal of Social Work Education, 181-187.**

**SUMMARY OF THE ARTICLE:**

This article suggests a generalist approach for rural areas. The generalist is conceptualized not as a "jack-of-all-trades," but rather as a specialist who has expertise in working with transactions between the person and the environment. Specifically, the thesis of this article is that social work in small towns and rural areas requires a generalist social worker, and that the generalist worker requires a distinct knowledge foundation that will allow him or her to cut across multiple levels of systems and work with individuals and their communities. An ecological perspective is suggested as the knowledge foundation for the rural practitioner.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
This article addresses the issue of power difference in its analysis of a social context. Possible conflict over this issue is called "mismatches between person's needs and the capacities and the environmental demands and support."
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Work in a Rural Context
7. S (C): American
8. S (T): Journal of Education for Social Work.
9. YEAR (P): 1989

**15A. Keith-Lucas, A. (1972). Helping current value-systems. In giving and taking help. Chapel Hill: University of North Caroline Press.**

**SUMMARY OF THE CHAPTER:**

The author discusses three types of values systems: capitalism/puritan; humanist/positivist/utopian; and Judeo /Christian. He discusses these systems in relation to social work as a helping profession e.g., "lack of gender sensitivity".

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Work and Helping
7. S (C): American

8. S (T): Social Work Text
9. YEAR (P): 1972

**16A. Lauffer, A. (1978). Natural and "extra-professional" systems. In Social planning at the community level. New Jersey: Prentice-Hall.**

**SUMMARY OF THE CHAPTER:**

The implication of planning for and with elements of extra-professional systems include: (a) reducing the planner's isolation; (b) increasing the accuracy of assessments of need and available resources; (c) sharpening the efficiency of professional service systems and simultaneously reducing the drain on the lay service network; (d) increase comprehensiveness through early intervention broader consumer and citizen participation.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Planning at the Community Level
7. S (C): American
8. S (T): Social Work Text
9. YEAR (P): 1978

**17A. McIntosh, P. (1989). White privilege: Unpacking the invisible knapsack. Peace and Freedom. July/August, 10-12.**

**SUMMARY OF THE ARTICLE:**

Through exploration of people's unwillingness to acknowledge that they are over privileged, the author describes white privilege as an invisible weightless knapsack of special provisions, maps, passports, code books, visas, clothes, tools, and blank cheques. She also reflects on the ways she as a white female has been over privileged as compared to women of various racial minorities. As a result, her conclusions about herself and the way she was taught to see racism have changed. She acknowledges that she saw racism as an individual act of meanness by members of a group, never as invisible systems conferring unsought racial dominance of her group from birth. She claims, at the end of her discussion, that there is obliviousness about white advantage, like obliviousness about male advantage, and that it is kept strongly inculcated in the United States so as to maintain the myth of meritocracy—the myth that democratic choice is equally available to all. She urges her audience to recognize the choices of "...using unearned advantage to weaken hidden systems of advantage or using any of our arbitrarily-awarded powers to try to reconstruct power systems on a broader base."

**CONTENT:**

1. EGI: Not discussed

2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Gender and Socialization Process
7. S (C): American
8. S (T): This essay is an excerpt from a working paper for women's studies.
9. YEAR (P): 1989

**18A. Moreau, M. (1990). Empowerment through advocacy and consciousness-raising: Implications of structural approach to social work. Journal of Sociology and Social Welfare. 17 (2), 53-67.**

**SUMMARY OF THE ARTICLE:**

In this article, the author suggests that empowerment of oppressed clients requires social workers to act as advocates. To assist oppressed clients, the dynamics which contribute to self-oppression or oppression of others must be changed. A five-stage process by which oppressed individuals contribute to the social system that devalues them, is explored. The practice implications of a structural approach to social work committed to client empowerment in each of these stages are described.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION:  
INDIVIDUAL\* The structural worker helps the "...client confront and reclaim repressed, disowned feelings of fear, hurt, and anger..." (p. 60).  
CULTURAL  
INSTITUTIONAL\* Social "...work within agencies from structural perspective must be linked to related struggles for social change outside agency walls" (p. 57) "...the structural worker will be interested in supporting the struggle of women and gay people against sexism, of older people and children against ageism and of native peoples and others of color against racism" (p.57).
6. SUBJECT: Empowerment and Social Work: the Structural Approach
7. S (C): Canadian
8. S (T): Journal of Sociology and Social Welfare
9. YEAR (P): 1990

- 19A. Moreau, M.J. (1979). A structural approach to social work practice. Canadian Journal of Social Work Education. 5 (1), 78-93.**

**SUMMARY OF THE ARTICLE:**

The author has presented a structural approach to social work practice whereby a fuller conceptualization of social problems and reformulation of objectives is assured. The traditional approach to social work practice has been based on a medical and disease model that tended to place people in a passive or dependent position and to explain peoples' problems away without taking into account their social context. Structural intervention, by contrast, is an attempt to get away from dichotomizing person and situation; it directs attention to the transactions between people and specific social, political, and economic situations. The central concern of structural social work is power, both personal and political. The key question is the relationship between a client's dominant ideology and his/her material conditions in the class structure.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION:  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL\*
6. SUBJECT: Structural Approach to Social Work
7. S (C): Canadian
8. S (T): Journal of Social Work Education
9. YEAR (P): 1979

- 20A. Morrissette, V., McKenzie, B., & Morrissette, L. (Winter 1993). Towards an aboriginal model of social work practice. Canadian Social Work Review. 10 (1), 91-108.**

**SUMMARY OF THE ARTICLE:**

In this article, a tentative framework for the development of an Aboriginal model of social work practice can be constructed around three key principles: 1) recognition of a distinct Aboriginal consciousness about the impact of colonialism; 2) cultural knowledge and traditions as an active component of retaining Aboriginal identity; and 3) collective consciousness and empowerment as a method of practice.

**CONTENT:**

1. EGI: First Nations people
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION:  
INDIVIDUAL  
CULTURAL\*  
INSTITUTIONAL\*

6. SUBJECT: Aboriginal Model Social Work practice
7. S (C): Canadian
8. S (T): Canadian Social Work Review
9. YEAR (P): 1993

**21A. Murdach, A.D (1982). A political perspective in problem solving. Social Work. 7 (5), September, 417-421.**

**SUMMARY OF THE ARTICLE:**

In this article, Murdach presents problem solving as a major helping method in social work, provided this approach emphasizes the social context of problems. According to the author, strategies and skills commonly used in political processes would help social workers balance the multiplicity of interests involved in clients' problems. Murdach explains the political process in terms of the environment in which the problem-solving situation takes place. She does not use terms such as power, discrimination, or gender/ethnic difference.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Political Perspective in Social Work practice
7. S (C): American
8. S (T): Social Work Journal
9. YEAR (P): 1982

**22A. O'Neill, J. (1984). Thoughts on generalist practice. Newsletter of the Inland School of Social Work and Human Services. 7 (2), Winter Quarter, 165 166.**

**SUMMARY OF THE ARTICLE:**

This one-page article consists of thoughts on generalist social work practice. Historical accounts of the social work profession are considered to be an important aspect in the development of new concepts of advanced generalist practice. Generalist practice must embrace all of the purposes of social work. It must seek to improve the lot of the individual as it seeks to obtain social justice. It must help individuals to adjust to an imperfect world as it seeks to empower them to take control over their own lives and their environment. The generalist social worker should actively engage in activities which will humanize social service delivery at the same time he/she performs a task as an employee of the social service agency.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed

4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Generalist Social Work Practice
7. S (C): American
8. S (T): Social Work Newsletter
9. YEAR (P): 19849

**23A. Pincus, A. & Minahan, A. (1971). Toward a model for teaching a basic first year course in methods of social work practice. In Lilian Ripple (ed.), Innovations in teaching social work practice. New York: Council on Social Work Education.**

**SUMMARY OF THE ARTICLE:**

In this article, the conceptual model for teaching a basic first year course in methods of social work practice is discussed. Such a methods course can set the basis for the development of a variety of kinds of practitioners: the methods generalist, the problem specialist, the social activist, etc. The three components of this model are as follows:

- a) The types of systems in relation to which the social worker carries out his/her role: change agent systems, client systems, and target systems. These systems may be of varying size.
- b) The phase of the planned change or problem-solving process over time that the worker goes through in performing his/her role.
- c) The analytical and interaction skills employed by the workers: data collection, data analysis, and intervention.

In the next section, the article explores four types of systems: change-agent system, client system, target system, and action system. The implications of these systems of social work practice is explained. The rest of the article is devoted to the intervention skills of a social worker and to methods of data collection.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Work Practice
7. S (C): American
8. S (T): Journal of Social Work Education
9. YEAR (P): 1971

- 24A. Reisman, F. (1982). The self-help ethos. Social Policy. 13 (1), Summer, 193-194.**

**SUMMARY OF THE ARTICLE:**

The article discusses the rapid expansion of the self-help movement in the last few years. One of the important dimensions of self-help groups is their unique spirit or ethos. The self-help ethos relates to the fact that the help provided is not a commodity—that is, something that is bought or sold. Another important dimension of the self-help ethos is its informal nature. There is also an implicit populist dimension to self-help. The other dimension of the self-help movement is a concern with sharing, localism, anti-expertism, bottom-up action, network-building, relatively loose organization, and direct action.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Policy
7. S (C): American
8. S (T): Journal of Social Policy
9. YEAR (P): 1982

- 25A. Schwartz, W. (1969). Private troubles and public issues: One social work job or two? Social Welfare Forum. New York: Columbia University Press, 22-43.**

**SUMMARY OF THE ARTICLE:**

The historical dualism between private troubles and public issues is discussed. The implication of this polarization on social work education and practice is presented. Suggestions for integration of these two concepts are proposed.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Work Education and Practice
7. S (C): American
8. S (T): Social Welfare Journal
9. YEAR (P): 1969

- 26A. Stephens, M.K. (1980). One women among many: A structural approach to social work. Canadian Journal of Social Work Education. 6 (2 & 3), 45-58.**

**SUMMARY OF THE ARTICLE:**

Women as social workers are engaged in a professionally specialized aspect of the female protective and nurturing role. They are widening their scope of operations from the family to the community at large and the demands from the society are numerous. As social workers, women are involved in a more complex subordination of roles of other professionals.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: A Structural Approach to Social Work with Women
7. S (C): Canadian
8. S (T): Canadian Journal of Social Work Education
9. YEAR (P): 1980

- 27A. Turner, J.C. & Turner, F. J. (1986). The historical base (ch. 5). In Canadian Social Welfare, 2nd ed. Toronto: Collier Macmillan.**

**SUMMARY OF THE CHAPTER:**

This article discusses the historical account of social welfare in Canada. Specifically, the influence of two principles on the development of the social welfare systems is summarized: less eligibility and perception of need. In this context, the basic concepts of capitalism and their influence on political, economic and social life, particularly in Britain, is analyzed. As an opposition to the development of capitalism, the authors discuss the socialist plan with its focus on the greater influence of the state in providing social welfare programs.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Welfare in Canada
7. S (C): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1986

- 28A. Vickery, A. (1974). A systems approach to social work intervention: its uses for work with individuals and families. British Journal of Social Work. 4 (4). 19-33.**

**SUMMARY OF THE ARTICLE:**

This article examines the contribution that general system theory can make to social work with individuals and families. Using the perspective of a systems approach, it identifies interaction between people and organizations as being the appropriate focus for social work. It includes the examination of problems of choice in relation to social work goals, targets of intervention and client systems, and it emphasizes the need for the social worker with individuals and families as clients to be knowledgeable about, and related to, community structures and resources. Within a defined social work system, it examines crucial points for intervention in the transactions between client and environment systems. Finally, it considers the implication of a systems approach for the role of social work.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Systems Approach in Work with Individuals and Families.
7. S (C): Great Britain
8. S (T): Social Work Journal
9. YEAR (P): 1974

- 29A. Waltman G. H. (1986). Main street revisited: Social Work practice in rural areas. Social Case Work (October).**

**SUMMARY OF THE ARTICLE:**

The author of this article presents unique aspects of rural social work practice with emphasis on the relationship between rural values and social work methods and skills. Suggestions for meeting the professional development needs of rural social workers are discussed.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Work Practice in Rural Communities
7. S (C): American

8. S (T): Social Casework: Journal of Contemporary Social Work
9. YEAR (P): 1986

**30A. Yelaja, S.A. (1985). An introduction to social work practice In S. A. Yelaja (ed.) An introduction to social work in Canada. Ontario: Prentice Hall Inc.**

**SUMMARY OF THE CHAPTER:**

Social work as a profession is described in terms of its philosophical developments. The historical antecedents of Canadian social work are discussed, including the names of the those individuals who contributed to the emergence of this profession. The chapter ends with a discussion of the developments of schools of social work and current issues of professional practice.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed
  - INDIVIDUAL
  - CULTURAL
  - INSTITUTIONAL
6. SUBJECT: Introduction to Social Work profession
7. S (C): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1985

SCHOOL A  
SCHOOL OF SOCIAL WORK:  
UNIVERSITY OF VICTORIA  
SOCIAL WORK 200B (January-December 1994)

TEXTBOOKS

**31A. Armitage, A. (1988). Social Welfare in Canada, (2nd ed). Toronto: McClelland and Stewart.**

**SUMMARY OF THE TEXTBOOK:**

This text takes into account economic, technological, political, and professional developments of the past 15 years. In its analysis, neo-conservatism is examined; the contribution to the continuing dialog on welfare made by the Royal Commission on the Economic Union is discussed; Development Prospect for Canada, and the implications of the Charter of Rights and Freedoms and the Meech Lake Accord for social services in Canada are presented. The author also addresses the possibilities and needs for greater integration of personal, family, and community services across Canada and explores the future of the welfare state.

**TABLE OF CONTENTS:** All chapters were assigned and read, including Appendix 2.

**INDEX:**

Immigration

Natives

**CONTENT:**

1. EGI: Natives
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed
  - INDIVIDUAL
  - CULTURAL
  - INSTITUTIONAL
6. SUBJECT: Social Welfare in Canada
7. S (C): Canadian
8. S (T): Social Work Textbook
9. YEAR (P): 1988

REQUIRED READINGS

**Social Work 200B (1989). Course Manual: Introduction to Social Welfare in Canada. University of Victoria. <sup>27</sup>**

**32A. Baines, B.(1988). Women in Law (ch. 6). In Changing patterns: Women in Canada. Toronto: McClelland and Stewart.**

**SUMMARY OF THE ARTICLE:**

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<sup>27</sup> This course manual consists of reading materials listed below.

The gender-biased judicial system in Canada is discussed with reference to Aristotelian theory of gender equality. The Canadian judiciary is a mainly male profession and its practice is still based on Aristotle's theory. This article introduces a number of women who, during their lives, had worked on changing their tendency. The Canadian Bill of Rights, with regard to gender equality, is discussed. The judicial concept of "the person case" is examined within its historical context. In conclusion, the author calls for more appointments of women as judges in order to achieve a gender-equal society.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
The chapter lacks cultural sensitivity in its discussion on gender equality. It takes a monolithic and homogenous stand with regard to gender inequality: "...throughout this century, Canadian women have asserted..." (p. 157).
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Canadian Women and the Judicial System
7. S (C): Canadian
8. S (T): Feminist Literature
9. YEAR (P): 1988

**33A. Banting, K. (1987). The welfare state and inequalities in the 1980's. Canadian Review of Anthropology and Sociology, 24 (3).**

**SUMMARY OF THE ARTICLE:**

This paper examine the redistributive role of the Canadian state in the contemporary period. It also looks at the conditions that shaped the structure of social policy that had evolved by the early 1970s. It surveys the major pressures for change in redistributive instruments during the last ten years. It shows that the welfare state, instead of steadily narrowing down the gap between poor and rich, has legitimized an unequal society. Specifically, the focus is on income inequality and on the role of the income security system. The paper also describes the changes in social policy of family benefits and the unemployment program that show the changing pattern of redistribution caused by dramatic cuts.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Canadian Society and the Inequalities of the 1980s

7. S (C): Canadian
8. S (T): Canadian Review of Sociology and Anthropology
9. YEAR (P): 1987

**34A. Barnsley, J. (1985). Understanding the state of feminist theory and practice. In Resources for Feminist Research 17.3.**

**SUMMARY OF THE ARTICLE:**

This article examines the relationship between feminist work, the state and its institutions. In particular, it looks at the works of the *Women's Research Center* in Vancouver, including social actions that resulted in, among other things, rising public consciousness about wife assault. The goal is to challenge the state to change policies regarding women's interest in a less superficial fashion.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
The author presents the works of women-feminists as a monolithic movement with homogeneous membership.
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Feminist Theory and Practice
7. S (C): Canadian
8. S (T): Journal of Resources for Feminist Research
9. YEAR (P): 1985

**35A. Barret, S. R. (1991). White supremacist and neo-Fascists: laboratories for the analysis of racism in wider society. In Ormond Mackague (ed.), Racism in Canada. Saskatoon: Fifth House Publisher.**

**SUMMARY OF THE CHAPTER:**

Three approaches to analysis of racism—a deviant-individual cause, social force, and institutional-structural perspective—are presented within the historical and ideological context of white supremacist organizations in Canada. Adorno's theory of authoritarian personality is an extension of argument that some people lack tolerance for complexity and ambiguity. Prominent within this category are racists. Racism is a simplifier: it allows one to avoid the complexities of multiple culture—to impose a simple solution on complex issues. For example, Jews are considered responsible for virtually all of the social ills that afflict contemporary society. By contrast, white supremacists see themselves as the saviors of the white race and Western Christian civilization.

**CONTENT:**

1. EGI: Jews, Blacks
2. DR: Racism is defined as a deviant-individual cause, social forces, and an institutional-structural perspective.

3. DA-S: Anti-Semitism is defined as a belief according to which Jews are viewed as the primary source of all ills that afflict the contemporary society.
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Racism in Canada
7. S (C): Canadian
8. S (T): General Text
9. YEAR (P): 1991

**36A. Begin, M. (March 1978). The Myths of Social Policy. Speech to the Sherbrooke Federal Liberal Association.**

**SUMMARY OF THE ARTICLE:**

Seven myths of social policy are recorded and discussed:

1. Canadian government has extremely high levels of spending.
2. Canada spends too much on social programs in comparison to other countries.
3. The decline in the Canadian economy is due to the combination of points 1 and 2.
4. Income distribution destroys the incentive to work.
5. The poor do not want work and the poverty is very often the outcome of their own making.
6. Being poor is not so bad.
7. We do not need and cannot afford any more social programs

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Policy and Poverty in Canada.
7. S (C): Canadian
8. S (T): Note on poverty presented to Sherbrooke Federal Association
9. YEAR (P): 1978

**37A. Black C. M. (August 1988). Speech given to the Fraser Institute Annual General meeting In Vancouver. Fraser Forum Special Issue.**

**SUMMARY OF THE SPEECH:**

A critique of the existing political situation in Canada is presented along with the analysis of the development of Canada's national identity. Most English Canadians are basically conservative, conservative being defined as suspicious of change; not as conservatism of rugged individualism and risk enterprise. The Conservative Party in Canada needs to

respond to its critics by showing that its political objective is a safety net program, and its belief is that the best welfare system is greater job creation, that the best way to prosperity is through incentive, and that in foreign affairs, the surest guarantee of peace is strength.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Conservatism and Canadian Politics
7. S (C): Canadian
8. S (T): Speech given to the Fraser Institute Annual General Meeting in Vancouver
9. YEAR (P): 1988

**38A. Burt, S., Code, L. & Dorney, L. (1988). Feminist theory. (chapter 1). In Changing patterns: Women in Canada. Toronto: McClelland & Stewart.**

**SUMMARY OF THE CHAPTER:**

Contemporary feminism is discussed in its historical development, including the civil rights movement of 1960s. The article present an historical analysis of patriarchal societies in which men have had more power over women and, in consequence, control over many aspects of women's lives. The article also identifies various theoretical approaches that helped shape the philosophical base of the contemporary feminist movement.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
In the section on "Universality and Diversity" the importance of recognizing ethnic, racial and sexual diversity among women is discussed as well as the implications of this paradox as one of the issues of the feminist project: achieving equality for women (p. 43).
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Women in Canada
7. S (C): Canadian
8. S (T): Feminist Literature
9. YEAR (P): 1988

**39A. Canada (1971). Report of Special Senate Committee: Poverty in Canada.  
Ottawa: Information Canada.**

**SUMMARY OF THE ARTICLE:**

This report speaks to various aspects of poverty in Canada. It also critically examines some of the myths about poverty developed in the main stream of Canadian society. In conclusion, the author calls for major social reforms which would seriously address poverty in Canada, at a time when these reforms are the least popular.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Poverty in Canada
7. S (C): Canadian
8. S (T): Report of Special Senate Committee on Poverty in Canada
9. YEAR (P): 1971

**40A. Canadian Advisory Council on Status of Women (1987). Are we protected? Employment standards legislation (ch. 5). In Integration and participation: Women's work at home and in the Labour force. Ottawa: The Council 187.**

**SUMMARY OF THE CHAPTER:**

The provisions of employment standards legislation is discussed in the context of ten provinces, the Northwest Territories, the Yukon, and the federal jurisdiction. The focus of this chapter is on specific groups of women workers because they have been less protected under the law than other workers.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
This report speaks to the impact of the legislation on various provinces and on certain groups of workers. Women make up a large proportion of these groups. It does not, however, make any reference to the impact of this legislation on women with racial and ethnic backgrounds.
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Women and Employment Legislation
7. S (C): Canadian

8. S (T): Chapter in the report of the Canadian Advisory Council on the Status of Women.
9. YEAR (P): 1987

**41A. Carniol, B. (1987). The roots : Early attitudes (ch. 2). In Case Critical. Toronto: Between the Lines.**

**SUMMARY OF THE CHAPTER:**

This article discusses the professional relationship in social work—the link between help-giver and help-receiver—in its historical context. The development of social work in the late nineteenth century brought about a "...certain sympathy for the worthy and unworthy poor..." Still, the poor were looked upon as morally inferior, and it was perceived 'logical' that their assistance was defined as moral advice on how to uplift them to become better individuals. According to Copp (1974) social work in 1901, in Canada, was "stern charity designed to be as uncomfortable and demeaning as possible." After the Depression of the 1930s, blue-collar workers began a series of demonstrations of discontent with their existing conditions. In the late 1950s and early 1960s, there was an increase in social programs and social services. Social workers of the 1980s, in response to the new sense of "human values," saw themselves as "having an essential role to ensure" equal access to social and material resources that will provide for the development of a just society. But, critics of this idea claim that social work as a helping profession within the context of the welfare state is "...shaped by capitalism, sexism and racism."

**CONTENT:**

1. EGI: Blacks
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed
  - INDIVIDUAL
  - CULTURAL
  - INSTITUTIONAL
6. SUBJECT: Social Work and Its Early Roots
7. S (C): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1987

**42A. Cassidy, F. (1988). On the inherent jurisdiction of Indian governments. Victoria: University of Victoria, School of Public Administration.**

**SUMMARY OF THE ARTICLE:**

This paper examines the debate between the Indians bands and their respective provincial governments. Indian bands across Canada demand a satisfactory resolution of land claims, education, justice, and number of other issues which, in their view, can only be resolved by the recognition of their inherent right to self-government. More specifically, they seek to use band bylaws passed under the authority of the Indian Act to enable them to exercise their aboriginal fishing rights to a much greater extent. Numbers of bands

also try to use provisions of the Act as a basis for licensing events such as bingo, as they attempt to create an independent foundation for the collection of government revenues. And, most bands have organized, or are in the process of putting together, principles regarding their membership.

**CONTENT:**

1. EGI: First Nations
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: First Nations and their Inherent Right to Govern Themselves.
7. S (C): Canadian
8. S (T): Paper written by member of the School of Public Administration at the University of Victoria.
9. YEAR (P): 1988

**43A. Clague, M., Dill R., Seebaran, R. & Wharf, B. (1984). The beginning of social services in B. C.: 1880 to 1940 and reestablishing the Social Welfare System: 1940 to 1970. In Reforming Human Services: The Experience of the Community Resource Boards in B.C., Vancouver: U.B.C. Press.**

**SUMMARY OF THE CHAPTER:**

In mid 1800s Victoria had a polyglot population: Scottish, Welsh, Japanese, Natives, Americans, and Chinese. They came in a search of fortune, but instead found a harsh life. In 1867, under the British North America Act, the provinces were responsible for legislation relating to social welfare services. In this paper, the steps for providing for the social welfare of poor in B.C. is discussed. There were:

- 1 . Municipalities Acts:  
public school system 1872  
founding of the Destitute Poor and Sick Foundation 1880
- 2 . Private charities:  
YMCA
- 3 . New Acts in 1900s  
Infant Act  
1901 Children Aid Society

Those and some other means of social welfare were rather insufficient to meet the needs of the poor in this period. The situation worsened in B.C. during the Depression, when the amount of people on relief increased and traditional welfare sources were severely taxed. Because of the Great Depression, in the late 1920s, the situation did not change even though the provincial government introduced the Mother's Pension Act. The system turned out to be inadequate. The B.C. social welfare structure was in place by the late 1940s and included the Social Assistance Act and the Mother's Pension and Allowance Acts. The post-WWII period was

marked also by the optimism of the provincial social community which coincided with the "emergence of a sense of nation-wide distinctively Canadian responsibility for meeting the social needs of people." In 1951, the establishment of the Old Security Act did not, however, provide a coherent approach to the rest of social services. In 1966, the Medical Care Act was established.

**CONTENT:**

1. EGI: Scottish, Welsh, Japanese, Natives, Chinese.
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: The History of Social Services in B. C.
7. S (C): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1984

- 44A. Clarke, J., Cochrane A. & Smart C. (1987). Laissez-faire (Ch. 10). In Ideologies of Welfare: From welfare to illusions. London: Hutchinson Education.**

**SUMMARY OF THE ARTICLE:**

This article critically evaluates the present welfare system and claims that such a system is destructive and ineffective. Furthermore, it argues that the present system deprives people of their personal liberty, individual responsibility, and moral growth. It also states that the current welfare arrangements sap the collective moral fiber of our society as a nation. The predictable outcome of this state of social crisis is seen in disorder, crime and lack of civic duty. The final outcome of this predicament is an economic and moral bankruptcy. In conclusion, the article discusses alternative ways for welfare to be provided by privatization of the social welfare system.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Welfare System and Laissez-faire
7. S (C): Great Britain
8. S (T): General Text
9. YEAR (P): 1987

**45A. Day, S. (1985). The Charter and family law. In Family Law in Canada: New directions. Ottawa: Canadian Council on the Status of Women.**

**SUMMARY OF THE ARTICLE:**

In the last century, there has been an improvement with regard to the rights of women over issues such as custody, divorce, maintenance and so forth. In the past, legal rights of women have been "subsumed under those of their husbands." This paper examines the New Canadian Charter of Rights and Freedoms. It looks at how the Charter may be used to improve family law. The paper also claims that the existing inequalities in Canadian society must be analyzed within the framework in which the laws were proposed and drafted. Finally, the paper brings to our attention the limitations of the Charter.

**CONTENT:**

1. EGI: Native people
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: The Charter and Family Law
7. S (C): Canadian
8. S (T): Canadian Council on the Status of Women
9. YEAR (P): 1985

**46A. Djao, A. W. (1983). Inequality & social policy : the sociology of welfare. Toronto: Wiley.**

**SUMMARY OF THE ARTICLE:**

Analyzing the poverty situation in Canada, the author concludes that the age and sex of the head of the family are important factors related to family income.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Definition of Poverty
7. S (C): Canadian
8. S (T): Sociology Text
9. YEAR (P): 1983

**47A. Farrow, M. (1987, November). Winner of war over welfare into art not the kitchen. Vancouver Sun.**

**SUMMARY OF THE ARTICLE:**

In this brief article, a young male allowed his name to be used in the case against the B.C. government's Guaranteed Available Income for Need regulation. The case argued before the court against age discrimination towards welfare recipients.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Guaranteed Available Income and Welfare Recipients
7. S (C): Canadian
8. S (T): Vancouver Sun
9. YEAR (P): 1987

**48A. Finn, G. & Milles, A. (1982). The helping professions: Critique. In Pressure to politics. Montreal: Backrow's Books.**

**SUMMARY OF THE ARTICLE:**

Historically, helping professions such as psychiatry, psychology, and social work viewed women's troubles as their failure to cope with existing 'reality.' In this context, the authors provide a feminist critique of conventional modes of consulting and therapy. Specifically, they claim that the responsibility for "negatively defining, categorizing and labeling women's struggles" is with the helping profession." Instead, to individualize women's despair, the authors suggest that internal pain and turmoil should be connected with external forms of structural oppression.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
This critique of helping professions as men's professions leaves out ethnic and racial diversity. "Trained to submit to authority, women become deeply entrenched in the patient role. When we [women] reach out for help to the male therapist, general practitioners, gynecologist etc." (p. 192).
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Helping Profession
7. S (C): American
8. S (T): Feminist Literature
9. YEAR (P): 1982

**49A. Gans, H. J. (1980). The positive functions of poverty and inequality. In Harbert Hoffer (ed.) Structured inequality in Canada. Scarborough: Prentice-Hall.**

**SUMMARY OF THE ARTICLE:**

In this paper, the author claims that poverty and the poor serve a number of functions for the affluent groups—households, professions, institutions, corporation—and thus contribute to the persistence of this group. There are three main functions: economic, social and culture.

- The poor are needed for "dirty" low paying, menial jobs like fruit picking, dish washing, cleaning, etc.
- The poor subsidize directly or indirectly many activities that benefit affluent people and institutions. They support consumption and investment activities.
- Poverty creates jobs for a number of occupations and professions that serve the poor or shield the rest of the society from them.
- The poor buy goods that others do not want and thus prolong their economic value (usefulness).
- Their deviant behavior is seen as a stereotype by the affluent.
- Deserving poor also enable others to feel fortunate for being spared the deprivation that comes with it.
- Assists in upward mobility of the non-poor.
- It is characteristic, for instance, for members of almost of every immigrant group to have financed their upward mobility by providing retail goods or services, housing, entertainment, gambling and narcotics to later arrivals to America.
- Poor play important role in shaping political process by ignoring it.
- Poverty exists because it is useful to a number of groups in society; it persist not only because it satisfies a number of functions but because many of the functional alternatives to poverty would be dysfunctional for the more affluent members of society. Poverty can be eliminated only when it either becomes sufficiently dysfunctional for the affluent or when the poor can obtain enough power to change the system of social stratification.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONA
6. SUBJECT: The Functions of Poverty and Inequality.
7. S (C): Canadian
8. S (T): General Text
9. YEAR (P): 1980

- 50A. Guest, D (1985). **The emergence of social security in Canada —major themes (ch. 1).** In The emergence of social security in Canada (second ed.). University of British Columbia Press.

**SUMMARY OF THE CHAPTER:**

The emergence of social security in Canada is discussed in its historical context. In the late 1980s, there was shift from residual to an institutional concept of social welfare. In this context, the emergence of social security is discussed. "Five major themes in Canadian social security history" are identified:

- 1) Residual concept of social security up to 1940s based on the development of alternatives to the traditional means of distributing income, goods and services.
- 2) The recognition that the risks to an individual's social security are part of the social cost, the institutional conception of social security developed.
- 3) The process of redefining the causes of poverty and dependency was part of the custom of Canadian social life in the nineteenth and well into the twentieth century.
- 4) The growth of participatory citizenship is the most recent theme in Canadian social security history.
- 5) The impact of the "British North America Act of 1867" on Canadian social security developments.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed
- INDIVIDUAL
- CULTURAL
- INSTITUTIONAL
6. SUBJECT: History of Canadian Social Security
7. S (C): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1985

- 51A. Howse, Y. & Stalwich H. (1990). **Social work and First Nations movement: Our children, our culture.** In Brian Wharf (ed.) Social work and social change. Toronto: McClelland and Stewart Inc.

**SUMMARY OF THE CHAPTER:**

The historical concern of social work with social problems is discussed with the connection to First Nations movement. In addition, the authors critically examine the mainstream of social work with First Nations families. Finally issue of oppression is presented within the framework of P. Friere.

**CONTENT:**

1. EGI: First Nations
2. DR: Not discussed

3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL\*
6. SUBJECT: First Nations movement and education
7. S (C): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1990

**52A. Hudson, A. (1985). *Feminism and Social Work: Resistance to change or dialogue*. In British Journal of Social Work, 15.**

**SUMMARY OF THE ARTICLE:**

In this paper, the factors underpinning social work's apparent resistance to feminism are examined and delineated. A more active relationship, which might benefit social work's women consumers, is suggested. The paper argues that, by marginalizing feminism, social work has perpetuated individualistic explanation and response to women's specific needs and problems. It also offers some practical strategies for making use of feminist ideas and experiences. Particular consideration is given to some of the contradictions which may be engendered for those social workers who are actively endeavoring to integrate feminist perspectives into their practice.

**CONTENT:**

1. EGI: Not discussed
2. DR:
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION:  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL\* While we must not create any kind of 'deserving cases,' institutional support and adequate statutory in regard to sexism is necessary (p.641).
6. SUBJECT: Feminism and Social Work
7. S (C): Great Britain
8. S (T): British Journal of Social Work
9. YEAR (P): 1985

**53A. Hume, M. (November 1987). *The lost and bitter generation*. Vancouver Sun.**

**SUMMARY OF THE ARTICLE:**

Children with a foot in two different worlds all too often grow into adults at home in neither one. This concern was expressed by Native leaders and community workers who have been working with adults who were fostered with or adopted into non-Native families as children. The announcement of the B.C. government project to give bands a

chance to find Native homes for such children, while welcome, is not enough, Natives warn. Native peoples have become more numerous and have renewed their commitment to their traditional culture and heritage.

**CONTENT:**

1. EGI: First Nation
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Native Children
7. S (C): Canadian
8. S (T): Vancouver Sun
9. YEAR (P): 1987

**54A. Joseph, S. (1991). Assimilation tools, then and now. In D. Jensen & C. Brooks (eds.), Celebration of our survival: The First Nations of British Columbia. Vancouver: UBC Press.**

**SUMMARY OF THE ARTICLE:**

In this chapter the author looks at Bill C-31, an Act which intend to Amend the Indian Act and was approved by the House of Commons in June 1985. In reality, Bill C-31 has proven to be a modernized and more sophisticated instrument for the advancement of the age-old crusade of government to assimilate Indian people into Euro-Canadian society. Thus the implementation of the Bill has resulted in transformations of the structures of aboriginal societies and disruption of community life through social and economic factors. Is also has created competition for scarce resources, leading to an alienation and hostility towards reinstated individuals. In other words, Bill C-31 has created a new class of aboriginal people. Finally, the social effect of the Bill has been an ongoing residual discrimination contained within the Indian Act, which can be viewed as an assimilative tool used by the federal government.

**CONTENT:**

1. EGI: First Nations
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: First Nations people in B.C.
7. S (C): Canadian
8. S (T): General Text
9. YEAR (P): 1991

**55A. Kome P. (1983, January). Anatomy of the lobby. Saturday Night, 98 (1).**

**SUMMARY OF THE ARTICLE:**

This article discusses the implication of section 28 in the Charter of Rights proclaimed in April 1982. This clause claims that "Notwithstanding anything in this Charter, the rights and freedoms referred to in it are guaranteed equally to male and female persons." Section 28 has brought Canadian's women organizations together in an unique and unprecedented way. The guarantee of sexual equality resulted also in one of the most influential lobbies in recent Canadian history.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Gender Equality
7. S (C): Canadian
8. S (T): Saturday Night Journal
9. YEAR (P): 1983

**56A. LaForest, G. (1983). The Canadian Charter of Rights and Freedoms. Canadian Bar Review, 16.**

**SUMMARY OF THE ARTICLE:**

Historically, fundamental rights have been applied by the judicial rule of law. With the inauguration of the Charter of Rights and Freedoms, this approach not only has been reinforced but it has also brought about a new period: new development in the relationship between the courts and the legislatures. The process of change will be slow but it will gradually extend to state action and possibly common law rules.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
The section 15 (1) and (2) of the Charter states that every individual has equal rights for protection and benefit of the law without discrimination based on "...race...ethnic origin ...[and]...colour..."
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL\*  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: The Canadian Charter of Rights and Freedoms.
7. S (C): Canadian

8. S (T): The Canadian Bar Review
9. YEAR (P): 1983

**57A. MacDonald, J. A. (1983). The Spallumcheen Indian band by-law and its potential impact on Native Indian child welfare policy in British Columbia. Canadian Journal of Family Law 1, 76-95.**

**SUMMARY OF THE ARTICLE:**

Native families are profoundly affected by the decisions made by the Government of British Columbia on issues of Child Welfare. This paper examines the social conditions which brought about the creation of the Spallumcheen Indian Band Child Welfare By-law. It also provides a critical summary of the agreement signed between the Band and the Provincial Ministry of Human Resources. In his conclusion, the author discusses the importance of the by-law and its influence on future policy decisions.

**CONTENT:**

1. EGI: Spallumcheen Indians
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Spallumcheen Indian Band Child Welfare By Law
7. S (C): Canadian
8. S (T): Canadian Journal of Family Law
9. YEAR (P): 1983

**58A. Mathias, Chief Joe, & Yabsley, G. R. (1991). Federal Indian policy and Indian self government in Canada. In Pathways to self-determination, Canadian Indians and the Canadian state. Toronto: University of Toronto Press.**

**SUMMARY OF THE ARTICLE:**

This article describes the history of provincial legislation in B.C. and its affects on the lives of First Nation peoples. Specifically, it tells about the ways this legislation was designed to eliminate Indians' rights and thus to deny their access to both legal and political institutions. As a result of this legislation, the very survival of the West Coast Indian societies, as distinct and vital social orders, was in question.

**CONTENT:**

1. EGI: First Nations
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL

6. SUBJECT: Historical Account of the Suppression of First Nations rights in Canada.
7. S (C): Canadian
8. S (T): General Text
9. YEAR (P): 1991

**59A. McIntosh, P. (1989). White privilege: unpacking the invisible knapsack. Peace and Freedom, July/August, pp. 10-12.**

**SUMMARY OF THE ARTICLE:**

Through exploration of people's unwillingness to acknowledge that they are over privileged, the author describes white privilege as an invisible weightless knapsack of special provisions, maps, passports, code books, visas, clothes, tools and blank cheques. She also reflects on the ways she as a white female has been over-privileged as compared to women of various racial minorities. As a result, her conclusions about herself and the way she was taught to see racism has changed. She acknowledges that she saw racism as an individual act of meanness by members of a group, never as invisible systems conferring unsought racial dominance of her group from birth. She claims at the end of her discussion that there is obliviousness about white advantage, like obliviousness about male advantage, and that it is kept strongly inculturated in the United States so as to maintain the myth of meritocracy—the myth that democratic choice is equally available to all. She urges her audience to recognize the choices of "using unearned advantage to weaken hidden systems of advantage or using any of our arbitrarily-awarded powers to try to reconstruct power systems on broader base."

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Women Studies
7. S (C): American
8. S (T): Excerpt from a Working Paper for Women's Studies
9. YEAR (P): 1989

**60A. McKenzie, B. & Hudson, P. (1985). Native children child welfare and the colonization of Native people. In Levitt and Wharf (eds.) The challenge of child welfare. Vancouver: U.B.C. Press.**

**SUMMARY OF THE CHAPTER:**

This chapter examines the role of the child welfare system within the historical context of colonialism and its affect on Native people today. A number of current problems, including overrepresentation of Native children in care and the high percentage of children placed for adoption in non-Native homes, are discussed. Next, the author critically reviews the traditional interpretation of Native child neglect. In the final

section, the paper discusses the process of decolonization based on Native-controlled child welfare systems and outlines the emergence of three models of service delivery.

**CONTENT:**

1. EGI: First Nations
2. DR: Racism against Native people is defined as a process in which "non-Native people have been socialized to respond to Native people in stereotypical ways."
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Native Children
7. S (C): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1985

**61A. Mills, C.W. (1959). Troubles and issues. In The Sociological imagination. New York: Oxford University Press.**

**SUMMARY OF THE CHAPTER:**

The author introduces the sociological distinction between "personal troubles of milieu" and "public issues of social structure." A private trouble is a private matter. Values cherished by an individual are felt to be threatened. A public problem is a collective matter. Values cherished by the community or society are felt to be threatened.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Sociological Definition of Private and Public Matters
7. S (C): American
8. S (T): Sociology Text
9. YEAR (P): 1959

**62A. O'Connell, D. (1984). Poverty: the feminine complaint. In Joan Turner and Lois Emery (eds.) Perspectives on poverty. Winnipeg: University of Manitoba Press.**

**SUMMARY OF THE CHAPTER:**

A majority of women in Canada live in poverty and a majority of Canada's poor are women. The author speculates that perhaps women are a "race." Maybe the ability to reproduce, and

the glands and emotions that go with it, is a more important difference among people than color of skin or whether or not your hair curls. Maybe every woman who contributes to discrimination against other women is guilty of racial discrimination against her own race. The author reminds us that women's poverty is not only a matter of factual information and analysis, but also has a political and discriminatory base. The author concludes with suggestions in regard to women's poverty which includes improvement of social service response and improved recognition of human rights.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Women and Poverty
7. S (C): Canadian
8. S (T): Feminist Literature
9. YEAR (P): 1984

**63A. Piven, F. F. & Cloward, R. (1971). Relief, labor and civil disorder an overview. In Regulating the Poor, New York: Vintage Books.**

**SUMMARY OF THE ARTICLE:**

The aim of this chapter is to explain why relief arrangements are established and why they persist. Relief systems are supplementary to economic arrangements in two general ways: in the period of mass unemployment and it serves as labor-regulating function in this shrunken state. The first section of the article discusses the problems in controlling labour by market incentives. Under capitalism, labour is conditioned to market demand and as a result, some unemployment is a permanent feature of the economy. The rest of the paper discusses the historical developments of "Western relief systems" within the context of economic arrangements of capitalism.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Capitalism and the Relief Systems
7. S (C): American
8. S (T): General Text
9. YEAR (P): 1971

**64A. Rankin, M. (1984). Human rights under restraint. In Waren Magnusson (ed.), The new reality. Vancouver: New Stars Books.**

**SUMMARY OF THE ARTICLE:**

The introduction of Bill 27 led to many cuts in social programs and showed that the Social Credit government in B.C. lacked commitment to human rights. In order to fully appreciate the situation, the author has placed Bill 27 in historical context

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
The Human Rights Code of 1973 prohibited discrimination with respect to race, religion, color, sex...
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Bill 27 and Human Rights
7. S (C): Canadian
8. S (T): General Text
9. YEAR (P): 1984

**65A. Riches, G. (1986). Origins of Food Banks in Canada. In Food Banks and the welfare crisis. Ottawa: The Canadian Council on Social Development.**

**SUMMARY OF THE ARTICLE:**

The last few years has shown an increase in need for food banks—it becomes the quickest growing industry in some Canadian cities. In 1981, the first food bank in Edmonton was created. Newfoundland and Nova Scotia were the only provinces without food banks. In 1984, more than 400 food banks around Canada were run by voluntary emergency food services. Most of these banks were located in Western Canada and particularly in British Columbia.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Food Banks
7. S (C): Canadian
8. S (T): Canadian Council on Social Development
9. YEAR (P): 1986

**66A. Sanders, D. (1983). The rights of the Aboriginal peoples of Canada. Canadian Bar Review, 6.**

**SUMMARY OF THE ARTICLE:**

This paper provides an historical account of the Rights of Canadian Aboriginal people since the W.W.II. During many years of Canadian history, the Aboriginal people were treated as the second class citizens. The Indian Act in 1950 was a modest reform and the Federal vote was not extended to Indians unless they "signed a waiver giving up any tax exemptions." Trudeau's government repealed the Indian Act but at the same time put an end to the historical treaties of the Aboriginal people. The late 1960s and early 1970s showed an increase in legal activities of the Native people with focus on treaties claims. The paper concludes with calling for dramatic changes in Canadian "intentions" towards First Nations peoples.

**CONTENT:**

1. EGI: First Nations
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: The Rights of Aboriginal People in Canada
7. S (C): Canadian
8. S (T): Canadian Bar Review
9. YEAR (P): 1983

**67A. Schofield, J. ( 1987, October). The feminization of poverty: the Vancouver Island experience. Paper presented at the Fifth Annual Conference of Family Service in Canada, North Vancouver.**

**SUMMARY OF THE ARTICLE:**

The author explores the reasons behind the disproportionate representation of women in poverty. Some of the issues that contribute to women's poverty are: the unequal status of women in family which results in financial dependency on the male breadwinner; the unpaid nature of women's work in the home; and the women's employment available is disproportionately in the low income, service sector, and involves part-time work patterns. The author calls for state provision of gender-based benefits and services to arrest the feminization of poverty.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL

6. SUBJECT: Women and Poverty
7. S (C): Canadian
8. S (T): Paper Presented in Annual Conference of Family Services in Canada
9. YEAR (P): 1987

**68A. Siggner, A. (Winter 1986). The socio-demographic conditions of registered Indians. Canada Social Trends.**

**SUMMARY OF THE ARTICLE:**

Since the turn of the century the First Nations population has gone through three stages in terms of trends in birth and death. The first stage was characterized by high fertility and high mortality rates during the first half of 1900s. The second stage took place during the 1950s and 1960s and is characterized by a continuation of high fertility. However, mortality dropped off rapidly due to advance in sanitation and medicine. The third stage, in 1970s, was accompanied by decline of fertility rates as the effect of urbanization and modernization and whole mortality rate remained low.

**CONTENT:**

1. EGI: First Nations
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Socio-Demographics of First Nations people
7. S (C): Canadian
8. S (T): Government Document
9. YEAR (P): 1986

**69A. St. Peter, Ch. (1986). The women's movement. In Waren Magnusson (ed.), After Bennett. Vancouver: New Star Books.**

**SUMMARY OF THE CHAPTER:**

Feminism is not only a struggle for gender equality but rather the most "radical and hopeful vision of social justice." A brief historical review of the feminist movement in B.C. is recorded. The author argues that, presently in B.C., "...women are increasingly at risk as women's issues are shunted aside as though peripheral to real business."

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
The author points out that feminism cannot be a monolithic or orthodox movement "without denying the tremendous variety of women's lives." As an example, the authors speaks to the situation of black women who have been "losing patience with those who are keenly aware of class discrimination but oblivious to racism."

5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Women's Movement in British Columbia
7. S (C): Canadian
8. S (T): General Text
9. YEAR (P): 1986

**70A. Tobias, J. (1976). Protection, civilization, assimilation: An outline of Canada's Indian policy. Western Canadian Journal of Anthropology, 2 (VI).**

**SUMMARY OF THE ARTICLE:**

This article explores the relationship between First Nations peoples and the Governments of Canada. Legislation by which the Governments of Canada sought to fulfill their responsibility always had as their ultimate purpose, the elimination of the "Indians' special status." The means to achieve this goal was by training, that is, "civilizing" the Aboriginals in European values and thus to make them capable of looking after their own interests. Eventually, through this training, the Aboriginal identity and culture would be eradicated, and the First Nations peoples would be assimilable and no longer in need of special status. A brief historical review shows that, at the beginning, the British Government adopted the policy of "civilizing" the Indians as an integral part of their relationship with this population. In 1830, experiments in civilization entailed the establishment of Indian reserves in isolated areas. The principles of Canada's Indian policy were established by the time of Confederation and the long goal was assimilation. An essential feature of the "civilization process" was the Indian Act from 1880. In the 1900s, the reserve system was being questioned as a means to achieve assimilation. This resulted in a new Indian Act, according to which alternative means to those tried between 1880s and 1900s were sought. The announcement of policies included in the 1969 White Paper of Indian Affairs brought about protest from the First Nations peoples, which forced the Government, who had always been opposed to this goal, to reconsider its policy, delay transfer of services, and as early as 1973, announce the withdrawal of the policy statement.

**CONTENT:**

1. EGI: First Nations
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Historical Account of Assimilation Process in Canada's Indian Policy.
7. S (C): Canadian
8. S (T): The Western Canadian Journal of Anthropology

9. YEAR (P): 1976

**71A. Turner, D. & MacDonald J. (1986). Seen but not heard: The need for improved child advocacy mechanisms in British Columbia. Paper.**

**SUMMARY OF THE ARTICLE:**

The need for improvement of the mechanism in Child Advocacy is discussed while exploring the need for public sector development in B.C. and the development of a mechanism that will address the needs of disadvantaged children. The article also explores the existing mechanisms and proposes more comprehensive ones. In their conclusion, the authors suggest that one of the reasons for the development of the social work profession is its dedication to the field of child welfare. This spirit, they claim, should be renewed in the near future in order that "children may become the first priority of adult decision-makers in our society."

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Child Advocacy
7. S (C): Canadian
8. S (T): Social Work Literature
9. YEAR (P): 1986

**72A. United Nations (1948). Universal Declaration of Human Rights. New York: The General Assembly of the United Nations.**

**SUMMARY OF THE ARTICLE:**

The United Nations Universal Declaration of Human Rights is a statement of ideals to which most UN countries, including Canada, subscribe. While it has important value, the "Universal Declaration does not have force of law, and enforcement is only through economic sanctions or diplomatic channels."

**CONTENT:**

1. EGI: Not discussed
2. DR: Not Discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
Article 2 speaks to the values of all rights and freedoms entitled by everyone regardless race, color.
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL

6. SUBJECT: United Nation Universal Declaration of Human Rights
7. S (C): American
8. S (T): The General Assembly of the United Nations
9. YEAR (P): 1948

**73A. Yukon Indian People (1973). Together today for our children. Whitehorse: Whitehorse Star.**

**SUMMARY OF THE ARTICLE:**

In this report, the Yukon Native Brotherhood (YNB), presented to the Canadian government a statement of their grievances and suggestions about a settlement on behalf of the Yukon Indian people. In this document, the YNB included a brief history of the Yukon people, the problems they were facing at the time, and their thoughts about the future.

**CONTENT:**

1. EGI: Yukon Indians
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS::
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: The Yukon Territory Indian Land Claim of 1973
7. S (C): Canadian
8. S (T): Whitehorse Star
9. YEAR (P): 1973

**74A. Wharf, B. (1987). Towards First Nation control of child Welfare. Victoria: University of Victoria. Paper.**

**SUMMARY OF THE ARTICLE:**

In this paper, the author discusses the social problems of the First Nations communities in regard to the issues of child welfare. It also critically examines the assigned responsibility for child welfare services between federal and provincial governments. Finally it outlines six alternatives for delivering child welfare services in First Nations communities.

**CONTENT:**

1. EGI: First Nations
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS::
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Child Welfare Policies
7. S (C): Canadian
8. S (T): Social Work at University of Victoria

9. YEAR (P): 1987

**75A. Wharf, B. & Callahan, M. (1984). Connecting policy and practice.  
Victoria: School of Social Work, University of Victoria.**

**SUMMARY OF THE ARTICLE:**

The relationship between policy and social work practice is under pressure due to the cut backs to social services by policy makers. Within this context, the author first focuses on the gap between policy and practice in human service organizations and in social work education. The comparison between the policy making process and the solving process of social work practice is presented in the second part of this paper. In the next section the author look at the "similarities between the dilemmas and actions of policy makers and practitioners." In the final section social work practice is defined as the "implementation stage of the policy process." In conclusion, strategies to increase the involvement of practitioners in implementing policy are recorded; and a number of specific suggestions as to how to "reinforce" the connection of social policy and practice in social work education are proposed.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS::
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Policy and Social Work Practice
7. S (C): Canadian
8. S (T): Social Work at University of Victoria
9. YEAR (P): 1984

SCHOOL B  
SCHOOL OF SOCIAL WORK:  
UNIVERSITY OF BRITISH COLUMBIA  
SOCIAL WORK 300 (Fall & Spring 1994)

TEXTBOOKS

- 1B. Guest, D. (1980). The emergence of social security in Canada. Vancouver: The University of British Columbia Press.**

**SUMMARY OF THE TEXTBOOK:**

This text presents the historical development of Canadian social security. It traces the security system from the pre-Confederation period to the present day. It focuses on events between 1914 and the last years of W.W.II: an era that stands out clearly as a "divisional time in the history of Canadian social security." The socio-economic consequences of the war, coupled with the Depression which preceded it, breached one and for all a number of barriers which had impeded social security developments up to that time. According to the author, the examination of the historical roots of Canadian social security helps us to outline the course in the years ahead with more optimism.

**TABLE OF CONTENTS:** All chapters were assigned to read.

**INDEX:**

-Indian

discrimination and poverty

**CONTENT:**

1. EGI: Indians, Eskimos and Metis

2. DR: Not discussed

3. DA-S: Not discussed

4. EMERGING PATTERNS:

Racial discrimination is seen as an "element of Canadian economy" and an attitude of non-Indian society.

5. RA-RSWINTERVENTION: Not discussed

INDIVIDUAL

CULTURAL

INSTITUTIONAL

6. SUBJECT: History of Canadian Social Security

7. S (P): Canadian

8. S (T): Social Work Text

9. YEAR (P): 1980

- 2B. Johnson, A. F., McBride, S. & Smith P. J. (1994). Continuities and discontinuities: the political economy of social welfare and labour market policy in Canada. Toronto: University of Toronto Press.**

**SUMMARY OF THE TEXTBOOK:**

The chapters of this book suggest that there is an alternative to rightist, anti-state attitudes that have dominated over the past decade and more in Canada as elsewhere. The cost and failures of the attempted neo-conservative revolution has stimulated

efforts to develop a new program which will require the renewal of a 'positive role of government' and the construction of a new paradigm. While it remains to be seen whether such alternatives will continue to be cast aside because of neo-conservative imperatives, there is some suggestion here that these policy alternatives may actually be realized and that new social policies can be set in Canada (Johnson et al., 1994).

**TABLE OF CONTENTS:** Chapters 1, 2, & 18, were assigned to read.

**INDEX:** The notes of all chapters were examined for additional information.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Welfare
7. S (P): Canadian
8. S (T): Papers presented at the 5th Conference on Social Welfare in Quebec, 1991
9. YEAR (P): 1994

**3B. Polack, N (1994). Critical choices, turbulent times: community workbook on social programs. University of British Columbia: The School of Social Work.**

**SUMMARY OF THE TEXTBOOKS:**

This textbook contains facts, arguments and exercises on some of the key issues facing Canada's social welfare system. Its major themes are economics: how work and poverty affect both our need for social programs and how social welfare issues are debated. The chapters weave together history, analysis, statistics, comments and opinions. As sources, the text uses popular research by community and advocacy groups; studies by academic and labor researchers; government commissions and agencies; citizen's advisory bodies and mainstream and alternative media. There is a specific chapter that focuses on First Nations people and the struggle in their communities due largely to the history of colonialism and racism and the lack of self-government. In other issues, the text speaks to the poverty among women, especially women of color.

**TABLE OF CONTENTS:** Chapter 1 to 4 were assigned to read

**INDEX:**

- First Nations
- Blacks

**CONTENT:**

1. EGI: First Nations people, Blacks
2. DR: Not discussed
3. DA-S: Not discussed

4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Work
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1994

**4B. Moscovitch, A. & Albert, J. (1987). The benevolent state: The growth of welfare in Canada. Toronto: Garamond Press.**

**SUMMARY OF THE TEXTBOOK:**

Until recently, policies and practices of Canadian social welfare state have been understood as having developed in a fashion which parallel the development of similar policies and practices in Britain, the United States and France. Thus, the purpose of this collection of essays is to provide an opportunity to examine and understand the historical roots of current policies and practices in what we refer to as the Canadian welfare state. It was also put together as a critique of the "liberal interpretations as history of great men doing great things..."

**TABLE OF CONTENTS:** Chapters 1, 3, 4, 6, 7, 8, 9, 10, and 13 were assigned to read.

**INDEX:** The notes of the text were scanned for additional information.

**CONTENT:** Not discussed

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: The Historical Roots of Canadian Social Welfare
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1987

**5B. Romanyshyn, J. (1971). Social welfare: charity to justice. Toronto: Random House.**

**SUMMARY OF THE TEXTBOOK:**

Social welfare is discussed in the context of changes in the social system; in the light of the development of human potential. In addition, the text explores the following issues: What is social welfare; How and why it developed; and What kind of social welfare philosophy and programs do we require to contribute to a more democratic and human society.

**TABLE OF CONTENTS:** Chapters 1 and 2 were assigned to read.

**INDEX:**

-Cuban  
refugee program  
-Poverty  
inequality  
policy  
-Negroes  
economic exploitation  
-Racism

**CONTENT:**

1. EGI: Negroes, American Indians, Mexicans, Americans Cubans
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Welfare
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1971

## REQUIRED READINGS

- 6B. Atherton, Ch. R. (1990). A pragmatic defense of the welfare state against the ideological challenge from the right. Social Work, (January) 41-45.**

**SUMMARY OF THE ARTICLE:**

In this article, the author examines the ideological objections of the Right to the welfare state and defends the welfare state on a pragmatic politically centrist ground. Although the Left's objection deserve equal attention, the continued political success of the Right in national elections in many Western countries suggests that the threat from the Right is more immediate. The Right's ideas rarely get dispassionate treatment in social work literature. By neglecting to take the Right seriously, one may fail to answer its real arguments. Its objection to the welfare state is not a simple matter of greed and the lack of human feeling but matter of ideology that is related to historical precedents and philosophical beliefs

**CONTENT:**

1. EGI: No discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL

CULTURAL  
INSTITUTIONAL

6. SUBJECT: Welfare State
7. S (P): American
8. S (T): Social Work Journal
9. YEAR (P): 1990

- 7B. Banting, K. G. (1982). The constitutional division (ch 4). In The welfare state and Canadian federalism. Montreal: McGill University Press. pp. 47-58.**

**SUMMARY OF THE CHAPTER:**

In this chapter, the author talks about the high level of centralization that still prevails in income security, stands in marked contrast to development on the other side of the welfare state, health and social services. The federal government has always accepted that these policy areas are broadly provincial and has largely restricted its involvement to share cost programs. Recent developments in federal and provincial financial relations represent further decentralization of control over such services. As a result, Canada has an increasingly bifurcated welfare state. Health and social services are provincial in theory and increasingly so in practice. Income security is steadfastly federal, with concessions to provincial assertiveness that takes the form of provincial involvement in national programs. When it comes to welfare programs, Canada manifests a decidedly schizophrenic personality.

**CONTENT:**

1. EGI: Not discussed
  2. DR: Not discussed
  3. DA-S: Not discussed
  4. EMERGING PATTERNS:
  5. RA-RSWINTERVENTION: Not discussed
- INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Welfare State and Canadian Federalism
  7. S (P): Canadian
  8. S (T): Canadian Policy Text
  9. YEAR (P): 1982

- 8B. Banting, K. G. (1982). The policy process and income security (ch. 4). Ibid. pp. 110-122.**

**SUMMARY OF THE CHAPTER:**

In this chapter, the author claims that Canadian institutions have created a closed secretive policy process in which power is highly concentrated in the hands of policy elites. This development has had some influence on the provision of income security in Canada. In particular, the concentration of power has allowed cabinet and senior civil servants to introduce new programs, often in absence of compelling public pressure to do so. Indeed, the entire post-war history of income security can be read as a testament to the influence of reforms, especially at the government level. But the importance of

concentrated power is often overstated. Another reason of that same historical occurrence emphasizes the sensitivity of policy elicits to public relations to policy innovations, especially, in areas of exclusive federal jurisdiction. With the partial exception of programs under joint federal-provincial control, our institutions have not frustrated public desire to income security.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Welfare State and Canadian Policies
7. S (P): Canadian
8. S (T): Canadian Policy Text
9. YEAR (P): 1982

- 9B. Eichler, M (1988). Government policies (ch. 11). In Families in Canada today: recent changes and their policy consequences. Toronto: Gage Educational Publishing Co. pp. 380-408.**

**SUMMARY OF THE CHAPTER:**

This chapter produces a brief historical outline of the emergence of family-oriented policies and of their underlying philosophy. It also gives a summary of the major current social programs which are oriented towards families; and subsequently utilizes this overview to identify notions concerning family responsibilities underlying the various social policies. An assessment of some of the problems in the current social security system is expected to be one of the results of this process.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Family Oriented Policy & Social Programs
7. S (P): Canadian
8. S (T): Canadian Policy Text
9. YEAR (P): 1988

- 10B. McQuaig L. (1993). Social welfare spending and inequality. A paper published in the proceedings of the Sixth Biennial Social Welfare Policy**

**Conference, Rethinking social welfare: people policy and practice. St. John's Newfoundland: (June 27-30), 39-44.**

**SUMMARY OF THE ARTICLE:**

The author discusses the necessity of social welfare in Canada and claims that the notion that our social spending is out of control is misleading. In fact, our social spending is modest by international standards. For example, recent OECD (in 1991) numbers show that Canada spends 17% of its GDP on social spending compared to Germany at 24%, France at 26 %, and Sweden at 34 %. The Europeans spend more but they also have programs that are far better than ours. Thus in contrast to the popular view that high social spending is choking our economic growth, the real impact on high social spending isn't on economic growth but on equality. When people advocate cutting social spending, they are really advocating that we become less equal society.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Welfare
7. S (P): Canadian
8. S (T): A paper published in the proceedings of the Sixth Biennial Social Welfare Policy Conference
9. YEAR (P): 1993

**11B. Moscovitch, A. & Drover, G. (1987). Social expenditures and the welfare state; the Canadian experience in historical perspective (ch. 1). In Allan Moscovitch & Jim Albert (eds.), The benevolent state: the growth of welfare in Canada. Toronto: Garamond Press. pp. 13-43.**

**SUMMARY OF THE CHAPTER:**

In the early times of confederation, the Canadian state, instead of expanding social programs, expanded its regulatory activities. The period of reluctant "welfarism" brought about a number of social welfare programs. However, until the Depression in 1930s, the social expenditure remained insignificant. Later, in spite of the curtailed growth of 1940s, the Canadian state was forced to expand on its social expenditure. Significant social reforms of the 1960s and 1970s were developed as a result of demands from women's movements, labour and social organizations. In most recent years, the fiscal crisis and business organizations have pressured the state to "...shift from social consumption to social investment..." resulting in the demand from the State to reduce social expenditures.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed

3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Historical Review of the Social Expenditures and the Welfare State
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1987

**12B. Rutman, L. (1987). J.J. Kelso and the development of child welfare. Ibid. pp. 68-76.**

**SUMMARY OF THE CHAPTER:**

The development of social reforms--Mother's Allowances, development of playground children, improvement of housing condition and the settlement house movement--in which J.J. Kelso become involved are examined. This chapter also looks at the period in which social work practice became more professional and in which more attention was directed towards the social and economic conditions of the poor. In conclusion, a critique of Kelso's role as Superintendent is presented.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Child Welfare
7. S (P): Canadian
8. SOURCE: Social Work Text
9. YEAR (P): 1987

**13B. Mitchinson, W. (1987). Early women organization and social reform: prelude to welfare state. Ibid. pp. 77-92.**

**SUMMARY OF THE CHAPTER:**

The social welfare in Canada has its roots in the early part of the nineteenth century and so does the Canadian women's involvement in the social reforms. The women's organizations such as YWCA and WCTU for instance, were the precursors of the social welfare mentality. The chapter analyzes also the influence of the Christian organizations on women's social consciousness and the morality that they engendered in subsequent generations.

**CONTENT:**

1. EGI: Chines (women)

2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. A-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Women's Organizations in the Early Nineteenth Century
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1987

**14B. Schnell, R. L. (1987). A children's bureau for Canada: The origins of the Canadian council on child welfare. Ibid. pp. 95-110.**

**SUMMARY OF THE CHAPTER:**

The chapter looks at the late 1921 as the period that set the new direction of child welfare in Canada. The basis for this beginning was as old as seventy years and included a period of child protection associated with orphan asylums, children's aid societies and the belief that child welfare was uniquely a women's vocation or career. The establishment of a Canadian children's bureau was in large part a women's cause and the major national women's association supported it.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: The Early Developments of Child Welfare in Canada
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1987

**15B. Struthers, J. (1987). A profession in crisis: Charlotte Whitton and Canadian social work in the 1930's. Ibid. pp. 111-125.**

**SUMMARY OF THE CHAPTER:**

In this chapter, the role of Charlotte Whitton, the executive director of the Canadian Council on Child and Family Welfare is presented. Her influence as the head of the Canada's most important social work federation is examined and her reputation as a known social worker with interest in the unemployed and poor is discussed.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed

3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Charlotte Whitton and Child and Family Welfare
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1987

**16B. Struthers, J. (1987). Lord give us men: women and social work in English Canada. Ibid. pp. 126-143.**

**SUMMARY OF THE CHAPTER:**

This chapter looks at the historical origins of gender inequalities within Canadian social work. It critically examines the period between 1918 and 1950 as the period in which women, albeit numerically dominant within the profession, "fail to capture its key administrative positions." Structural barriers to equality and a social work vision of women's role in society are presented as difficult challenges within the social service sector.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Gender Inequalities within Social Work Profession
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1987

**17B. Taylor, J. H. (1987). Sources of political conflict in the thirties: welfare policy and geography of need. Ibid. pp. 144-154.**

**SUMMARY OF THE CHAPTER:**

The development of welfare policy in the 1930s based on various components combined together is examined. A geography of need shaped by the forces of urban-industrial change is selected as one of the most important elements. According to the author, where social and political geography coincide, as is the case in Canada, in many provincial jurisdictions, "...any social policy....is bound to have, as its first priority, political security".

**CONTENT:**

1. EGI: Not discussed

2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Analysis of the Political Conflict in 1930s and Welfare Policies
7. S (P): Canadian
8. S (T) Social Work Text
9. YEAR (P): 1987

**18B. Irving, A. (1987). The development of a provincial welfare state: British Columbia. Ibid. pp. 155-174.**

**SUMMARY OF THE CHAPTER:**

The rise of a provincial welfare state in British Columbia is presented as a "multiple-cause" development. The chapter discusses each "cause" in the following order: the Pattulo's "socialized capitalism," the struggle of the working class and women's group for more adequate social welfare measures, and the role of progressive politician and civil servants such as George Weir and Harry Cassidy.

**CONTENT:**

1. EGI: Not discussed
6. SUBJECT: Welfare state in British Columbia in the 1930s
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. S (P): Canadian
7. S (T): Social Work Text
9. YEAR (P): 1987

**19B. Vigod, B.L. (1987) History according to the Boucher report: some reflections on state and social welfare in Quebec before the quiet revolution. Ibid. pp. 175-185.**

**SUMMARY OF THE CHAPTER:**

The developments of the welfare state in the province of Quebec within two periods--the pre-quiet revolution and post-quiet revolution--are critically examined. This brief historical review is presented within the context of the "Boucher Report".

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed

4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Welfare State in Quebec and the Boucher Report
7. S (P): Canadian
8. S (T) Social Work Text
9. YEAR (P) 1987:

**20B. Kitchen, B. (1987). The introduction of family allowances in Canada. Ibid. pp. 222-241.**

**SUMMARY OF THE CHAPTER:**

Historical developments of "Family Allowances" in Canada are examined with the focus on topics such as the role of Pere Leon Lebel and population issues before and after the war years. The author argues that "as long as the wage system fails to provide families with horizontal equity....the case for family allowances remains strong and unshakable."

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Family Allowances in Canada
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1987

**21B. Muszynski, L. (1994). Defending the welfare state and labour market policy (ch. 18). In Andrew F. Johnson et al., Continuities and discontinuities: the political economy of social welfare and labour market policy in Canada. Toronto: University of Toronto Press. pp. 306-326.**

**SUMMARY OF THE CHAPTER:**

A close look at the trends in poverty and inequality is provided. Changes in the former and latter are closely related to one major factor: economic conditions. A synthesis of theoretical developments of institutional economics and political sociology is presented. It is argued that internal labour markets and welfare state regimes provide a "coherent framework for understanding the emergence of dualizing society in Canada and the United States." Within this context, an optional view of the relation between the labour market and welfare state is suggested.

**CONTENT:**

1. EGI: Not discussed

2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Welfare State and Labour Markets
7. S (P): Canadian
8. S (T): Paper presented at the 5th Conference on Social Welfare in Quebec, 1992
9. YEAR (P): 1994

**22B. Resnick P. (1994). Neo-conservatism and beyond. Ibid. pp. 26-25.**

**SUMMARY OF THE CHAPTER:**

The neo-conservative economic and political agenda challenge the principles of the Keynesian welfare state. Refined economics democracy as an alternative to the failure of market economics, is discussed. Moral vision that promotes values of community, equality and "...recognition of the many-sidedness of the human condition" is presented as an alternative to that of conservatism.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Neo-conservatism
7. S (P): Canadian
8. S (T): Paper presented at the 5th Conference on Social Welfare in Quebec, 1992
9. YEAR (P): 1994

**23B. Panitch, L. (1994). Changing gears: Democratizing the welfare state (2). Ibid. pp. 36-43.**

**SUMMARY OF THE CHAPTER:**

The social policy in the mid 1980's, recalls the author, involved a great deal of discontinuity—the closing of many institutions as the transformation of others. In the present time public-sector unions have to discern the differences between privatization and institutional transformation to empower workers and clients. The key is mobilization of those with a common interest in social programs "a process of democratization that must be carefully distinguished from devolution of involving privatization." The role of first line workers is to prepare a suitable community setting for conceptual revolution. That is what we need to concentrate on now.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Democracy & the Welfare State
7. S (P): Canadian
8. S (T): Paper presented at the 5th Conference on Social Welfare in Quebec, 1992
9. YEAR (P): 1994

**24B. Seymour, E. E. (1980). An illustrated history of Canadian labour 1800-1974. Ottawa: Mutual Press Ltd.**

**SUMMARY OF THE TEXTBOOK:**

This text presents an overview of the history of Canada's labour movement and people who work towards its reforms and changes; The text discusses the contribution of European immigrants in the building of the Canadian labour movement.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: History of Canadian Labour Movement
7. S (P): Canadian
8. S (T): History Text
9. YEAR (P): 1980

SCHOOL B  
SCHOOL OF SOCIAL WORK:  
UNIVERSITY OF BRITISH COLUMBIA  
SOCIAL WORK 305  
(January to April 1994 and September to December 1994).

TEXTBOOKS

**25B. B. Bishop, A. (1994). Becoming an ally: breaking the cycle of oppression. Halifax: Fernwood.**

**SUMMARY OF THE TEXTBOOK:**

Oppression is explained as a part of a single complex interrelated, self perpetual system. Thus oppressions are interdependent, they all come from the same world view and none can be solved in isolation. Accordingly, the liberation from any kind of oppression is to ally with other oppressed people and there are six steps in becoming an ally.

**TABLE OF CONTENTS:** All chapters (1-10) were assigned to read

**INDEX:** Instead the Index the Notes of the text were examined for additional information

**CONTENT:**

1. EGI: Blacks, Jews, First Nations, Kurgans
2. DR: Racism is defined in terms of discrimination based on color...The term can be used to include oppression based on language or religion. The text uses other terms for these--language-based oppression, religious oppression and anti-Semitism (p. 135)
3. DA-S: Anti-Semitism is defined as an oppression and subsumed under the concept of racism (p. 135).
4. EMERGING PATTERNS:  
The text rightly suggests that any acts of oppression should be examined within the particular historical context of the group in question. However it does exactly the opposite when the oppression of Deaf people is paralleled to that of Jews. The texts presents the historical accounts of oppression of the Jews in the following way:

The identity of Jewish people has taken shape through a history of being *chased* (the italics are mine) from one country to another, and through the imprint that this left on them, collectively and individually, as not becoming welcome anywhere.

The struggle and the oppression of the Deaf people focuses on the accessibility of information and discussion

and the legacy of poor literacy and education which results from the lack of communication, mistreatment of deaf children, and their misdiagnosis as mentally challenged (p. 69).

In conclusion the text claims that both..."the Jews and Deaf people...will be hurt by different *things*..." (the italics are mine; p. 70). In addition, the text presents

the historical account of the oppression of First Nations people and the Afro-Canadians in the following way:

In Nova Scotia the history and form of racism directed towards the black population is different from its expression towards the Mi'kmaw First Nations people. The slavery and broken promises that brought the Black people here, *killing* (the italics are mine) the Americans..." (p. 72).

5. RA-RSWINTERVENTION:  
INDIVIDUAL\*  
CULTURAL\*  
INSTITUTIONAL\*
6. SUBJECT: Oppression
7. S (P): Canadian
8. S (T) General Text
9. YEAR (P): 1994

**26B. Carniol, B. (1990). Case Critical: Challenging Social Work in Canada. 2nd edition. Between the Lines.**

**SUMMARY OF THE TEXTBOOK:**

This book looks at early attitudes towards "helping," and the emerging role of the welfare state; who social workers are and how they are educated; the work they do, in theory and in practice; how this work is organized and affects clients; and, some alternatives to the present ways of practicing social work. The other important theme in this book is that the social work principles, management, and practice are distorted and subverted by structural conditions that have their roots nourished by the dynamics of gender, racism, and economic class.

**TABLE OF CONTENTS:** All chapters were assigned to read.

**INDEX:** Instead of the Index, the Notes of the text were examined for additional information.

**CONTENT:**

1. EGI: First Nations, Asian emigrants, Afro-Canadians, Jews
2. DR: Racism is a form of discrimination. It is prejudice, plus the back-up of institution *power*, used to the advantage of one ethnic group and to the disadvantage of other ethnic groups. Racism subordinates people because of their color or ethnicity (p. 19).
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
The author discusses the history of racial discrimination and oppression in Canada. The text presentation of issues of racism is focused mainly on the historical oppression of First Nations peoples, gender inequalities and presents a brief account of the condition of Asian immigrants. He refers to the treatment of Japanese Canadians during the Second War, and denial of immigration to Jews seeking refuge from Nazi regimes as examples of "...the devaluation of different cultural groups" (p. 77).
5. RA-RSWINTERVENTION:  
INDIVIDUAL

**CULTURAL**

**INSTITUTIONAL\*** The text calls for institutional redistribution of power by "cohesive social action."

6. **SUBJECT:** Social Work Theory and Practice
7. **S (P):** Canadian
8. **S (T):** Social Work Text
9. **YEAR (P):** 1990

**27B. Johnson, Louise C. (1992). Social Work practice: A Generalist Approach (4th ed.) Boston: Massachusetts: Allyn and Bacon.**

**SUMMARY OF THE TEXT:**

This book provides the content needed for integration of social science content into the social work practice frame of reference. Examples of concepts and how they are used in practice situations can assist students in applying this knowledge in everyday life. The book contains two small chapters on human diversity in which it discusses very briefly the issue of institutional racism.

**TABLE OF CONTENTS:** All chapters were assigned to read

**INDEX:**

- Race
- Human diversity
- Ethnicity
- Minority groups

**CONTENT:**

1. **EGI:** Hispanic
2. **DR:** Not discussed
3. **DA-S:** Not discussed
4. **EMERGING PATTERNS:**

The book contains two chapters on human diversity in which it briefly discusses issues of institutional racism: Some group have experienced prejudice and discrimination; some have experienced institutional racism and poverty. All of these negative experiences affect human functioning (p. 8). Also important are the groups experiences in relation to the dominant culture, which involves social and economic factors and acculturation experiences and their result (p. 9).

5. **RA-RSWINTERVENTION:**

**INDIVIDUAL\***A social worker needs to have considerable knowledge of the ethnic and racial groups with which he works.

**CULTURAL\*** Social workers need to have considerable knowledge of the culture of ethnic and racial groups with which they are working.

**INSTITUTIONAL**

6. **SUBJECT:** Social Work Practice
7. **S (P):** American
8. **S (T):** Social Work Text
9. **YEAR (P):** 1994

**28B. Lishman, J. (1994). Communication in social work. London: MacMillan.**

**SUMMARY OF THE TEXTBOOK:**

Effective communication is an important aspect in social workers' interactions with clients. This text draws on expertise from different sources in its presentation of communication skills and it aims "to apply this knowledge to social work in a range of contexts and settings."

**TABLE OF CONTENTS:** All chapter were assigned and examined

**INDEX:**

- Cultural differences
- ethnicity
- prejudices
- radical social work

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:

The concept of change for individuals is discussed within the context of radical social work and pluralistic perspective. Culture differences are presented in sections on "non-verbal communication" and "problems in listening. The text speaks about structural discrimination in the following ways:..."my experience as a woman *structurally* (the italics are mine) discriminated against and oppressed" "...filters are positive and negative and can be culturally based on class, gender, race, nationality, religion" (p. 68).

5. RA-RSWINTERVENTION:
  - INDIVIDUAL\*
  - CULTURAL
  - INSTITUTIONAL\*
6. SUBJECT: Communication skills in Social Work Practice
7. S (P): Great Britain
8. S (T): British Association of Social Work Text
9. YEAR (P): 1994

### REQUIRED READINGS

**29B. Anderson, J. D. (1989). Generic and generalist practice and the BSW curriculum. Journal of Social Work Education, (Winter).**

**SUMMARY OF THE ARTICLE:**

Through the use of two conceptual frameworks—generic and generalist—entry level social work is conceived as a direct service generalist practice. The generic framework is defined as one with the common base of social work in terms of purpose, function, focus, objectives, and values and aspects of knowledge and skills. The generalist framework represents the variety of methods used in relation to assessed needs, goals, and targets in practice situations. The author suggests that these frameworks are useful in planning the BSW curriculum; and also discusses the implications for enhancing the

conceptual and practice integration of knowledge for developing the competence for generalist social work practice.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: BSW Curriculum: Generic and Generalist
7. S (P): American
8. S (T): Journal of Social Work Education
9. YEAR (P): 1989

**30B. Cournoyer B. R. (May 1988). Personal and professional distress among social caseworkers. Social Casework: The Journal of Contemporary Social Work, pp. 259-264.**

**SUMMARY OF THE ARTICLE:**

To address the lack of methods for identifying early signs of distress among social workers, this article presents a developmental-interactional model. By adopting this model, supervisors, administrators, and workers will be able to assess personal and professional distress.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Professional Distress in Social Work Practice
7. S (T): Social Casework: The Journal of Contemporary Social Work
8. S (P): American
9. YEAR (P): 1988

- 31B Devore, W. & Schlesinger, E. G. (1991). Assumptions and principles for ethnic-sensitive practice (6). In Ethnic-sensitive social practice. Toronto: Collin MacMillan.**

**SUMMARY OF THE CHAPTER:**

Four basic principles for ethnic-sensitive practice in action is presented. These principles are built on various assumption about human functioning, the concept of ethnic reality, the layers of understanding and the view of social work as a problem solving endeavor.

**CONTENT:**

1. EGI: African Americans, Chinese, Mexican Americans, Jews
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION:  
INDIVIDUAL \*It is imperative that social worker go through a process of thinking through and feeling the impact of one's own ethnicity on one's own perception of self and others. It is essential for social workers to be able to focus limited human service resources on the needs of special population...including minorities.  
CULTURAL \*Social workers must understand the impact of cultural variants on human behavior  
INSTITUTIONAL
6. SUBJECT: Ethnic Groups and Social Work Practice
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1991

- 32B. Ford, K. & Jones, A. (1987). The supervision session. In Student supervision. MacMillan Education.**

**SUMMARY OF THE CHAPTER:**

The supervision session and its nature is presented by looking at a range of ideas, principles and process skills.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Supervision in Social Work
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1987

- 33B. Frankel, S. (Summer 1990). What is unique about social work: A brief think piece. In The Social Worker, 58, 61-64. Canada: Canadian Association of Social Workers.**

**SUMMARY OF THE CHAPTER:**

This paper suggests that the identity and distinctive nature of social work derives from three characteristics: the intersection of practice in social welfare organizations; the person-in-environment; and the inclusion of both direct service and policy development personnel under a single professional umbrella.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: The Nature of Social Work Profession
7. S (P): Canadian
8. S (T): Journal of Canadian Association of Social Workers
9. YEAR (P): 1990

- 34B. Gilroy, J. (1988). Social work and the women's movement. In N. Bricker-Jenkins & N. R. Hooyman (ed.), Not for women only, pp. 52-77. USA: Silver Spring.**

**SUMMARY OF THE CHAPTER:**

This chapter examine the difficulties and possibilities in developing feminist social work. It is explored by defining feminism and by analyzing the historical development of the women's movement. The author also discusses the relation between feminism and the social work profession.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Work and Women's Movement
7. S (P): American
8. S (T): Social Work Text
9. YEAR (P): 1988

- 35B. Papell, C. P. & Rothman B. (1966). Social group work models. Journal of Education for Social Work, 2, (Fall), 66-77.**

**SUMMARY OF THE CHAPTER:**

The theoretical basis for social group work practice is presented within the context of three models: the social group model; the remedial model; and the reciprocal model. The adoption of these models provides a baseline from which the productiveness of the social group work methods could be enhanced.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RAINTEVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Work group Models
7. S (P): American
8. S (T): Journal of Education for Social Work
7. YEAR (P): 1966

- 36B. Ratliff, N. (March 1988). Stress and burnout in the helping profession. Social Casework: Journal of Contemporary Social Work, 147-154.**

**SUMMARY OF THE CHAPTER:**

Literature review on stress and burnout among human service professionals is discussed. Various104 definitions of burnout is presented and its external and internal causes are examined. Prevention and coping techniques are suggested.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Burnout in the Helping Professions
7. S (P): American
8. S (T): Social Casework: Journal of Contemporary Social Work
9. YEAR (P): 1988

- 37B. Sheafor, B. W., Horejsi, R. Ch. & Horejsi, A. G. (1991). Making ethical decisions. In Techniques and guidelines for social work practice. Toronto: Allyn and Bacon. 150-152.**

**SUMMARY OF THE CHAPTER:**

Day-to-day social work practice involves ethical judgment and dilemmas. This chapters offers some general guidance and urges the worker to "study social work ethics and frequently consult with peers and supervisors about ethical dilemma."

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Work Practice and Ethical Dilemmas
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1991

**38B. Rothman, J. (1968). Three models of community organization practice. In Social work practice. New York: Columbia University Press. 20-36.**

**SUMMARY OF THE CHAPTER:**

Three models of community organization practice—locality development, social planing, and social action—are presented.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Community Organization and Social Work
7. S (P): American
8. S (T): Social Work Text
9. YEAR (P): 1968

**39B. Weick, A. & Pope, L. (January 1988). Knowing what's best: A new look at self-determination. Social Work: The Journal of Contemporary Social Work, 10-16.**

**SUMMARY OF THE CHAPTER:**

This article critically examines the "rationalistic and legalistic influences" on the principles of self-determination in social work practice. As an alternative, it presents a social work approach in which the client's own knowledge of self is viewed as the center of the interaction between the worker and the client.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Self-determination and Social Work Practice
7. S (P): American
8. S (T): The Journal of Contemporary Social Work
9. YEAR (P): 1988

SCHOOL C  
SCHOOL OF SOCIAL WORK:  
OKANAGAN UNIVERSITY COLLEGE  
SOCIAL WORK 200A (Fall & Spring 1994).

TEXTBOOKS

- 1C. Carniol, B. (1990). Case critical: challenging social work in Canada (second ed.). Toronto: Between the Lines.**

**SUMMARY OF THE TEXTBOOK:**

This book looks at: early attitudes towards "helping" and the emerging role of the welfare state; who social workers are and how they are educated; the work social workers do, in theory and in practice; how this work is organized and effects clients; and some alternatives to the present ways of practicing social work. The other important theme in this book is that the social work principles, management, and practice are distorted and subverted by structural conditions that have their roots nourished by the dynamics of gender, racism, and economic class.

**TABLE OF CONTENTS:** All chapters (1-7) were assigned to read.

**INDEX:** Instead the Index, the Notes of the text were examined for additional information.

**CONTENT:**

1. EGI: First Nations people, Asian emigrants, Afro-Canadians, Jews.
2. DR: Racism is a form of discrimination. It is prejudice, plus the back-up of institution *power*, used to the advantage of one ethnic group and to the disadvantage of other ethnic groups. Racism subordinates people because of their color or ethnicity. (p. 19)
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
The author discusses the history of racial discrimination and oppression in Canada. The text presentation of issues of racism is focused mainly on the historical oppression of First Nations peoples, gender inequalities and presents a brief account of the condition of Asian immigrants. He refers to the treatment of Japanese Canadians during the Second War, and denial of immigration to Jews seeking refuge from Nazi regimes as examples of "...the devaluation of different cultural groups" (p. 77).
5. RA-RSWINTERVENTION:  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL\* The text calls for institutional redistribution of power by "cohesive social action."
6. SUBJECT: Social Work theory and Practice
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1990

**2C. Johnson, Louise C. (1992). Social work practice: a generalist approach (4th ed.) Boston: Massachusetts: Allyn and Bacon.**

**SUMMARY OF THE TEXTBOOK:**

This book provides the content needed for integration of social science content into a social work practice frame of reference. Examples of concepts and how they are used in practice situations can assist students in applying this knowledge in everyday life. The book contains two chapters on human diversity in which it briefly discusses the issue of institutional racism.

**TABLE OF CONTENTS:** All chapters (1-13) were assigned to read.

**INDEX:**

- Race
- Human diversity
- Ethnicity
- Minority groups

**CONTENT:**

1. EGI: Hispanic
2. DR: Not discussed
3. DA-S: Not discussed

**4. EMERGING PATTERNS:**

The book contains two chapters on human diversity and discusses issues of institutional racism in the following way:

Some groups have experienced prejudice and discrimination; some have experienced institutional racism and poverty. All of these negative experiences affect human functioning (p. 8). Also important are the groups experiences in relation to the dominant culture, which involves social and economic factors and acculturation experiences and...(p. 9).

**5. RA-RSWINTERVENTION:**

**INDIVIDUAL\*** A social worker needs to have considerable knowledge of the ethnic and racial groups with which he or she works.

**CULTURE\***

**INSTITUTIONAL**

6. **SUBJECT:** Social Work Practice
7. **S (P):** American
8. **S (T):** Social Work Text
9. **YEAR (P):** 1994

**3C. Yelaja, S.A. (1985). An introduction to social work in Canada. Scarborough, Ontario: Prentice Hall Inc.**

**SUMMARY OF THE TEXTBOOK:**

Social work practice, its theories, methods, values and ethics are the main themes of this text. Various aspects of social work practice in Canada are identified and analyzed. Examples of case-studies are presented within the Canadian milieu and context.

**TABLE OF CONTENTS:** Chapters 3, 4, 5, 6 and 7 were assigned read.

**INDEX:**

-Cross-culture social work  
 Native people  
 New immigrants  
 -Ethnicity  
 Transactional approach to  
 -Immigrants  
 -Immigration  
 Canada  
 -Multicultural social work practice  
 -Native people  
 -Racism  
 Native people  
 New immigrants

**CONTENT:**

1. EGI: Native people
2. DR: Racism is defined as a belief, based on racial differences, that a given group of people is superior or inferior. Institutional racism is defined as those laws and relationships, built into major social institutions, which act to promote the existing inequality and social exclusion of minority groups. (p. 276). Individual, cultural and institutional racism are discussed in reference to the historical "exclusion of Native people from many aspects of Canadian economic and social life" (p. 277). Racial discrimination has been part of the non-white immigrants experience (p. 246).
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION:  
 INDIVIDUAL\* Social workers must be aware of, and examine, their own personal feelings and attitudes about racial differences  
 CULTURAL\* Many processes are affected by multicultural orientation. A foundation process that must be inculcated in a social worker's daily process is the constant awareness of himself/herself as a bearer of cultural values and the recognition of mutual ethnicity. Both processes can help reduce the distance between social worker and the client (p. 248).  
 INSTITUTIONAL\* Social workers working with a diverse ethnic population must include recognition of the structural causes of poverty, unemployment and racism.
6. SUBJECT: Social Work in Canada
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1985

**4C. Yelaja, S.A. (1985). Introduction to social work profession. Ibid. pp. 2-23.**

**SUMMARY OF THE CHAPTER:**

Social work as a profession is described in terms of its philosophical developments. Specifically, the historical antecedents of Canadian social work is discussed, including the names of those individuals who contributed to the emergence of this profession.

The chapter ends with the discussion on the developments of schools of social work, and on the current issues of professional practice.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Introduction to Social Work Profession
7. S (P): Canadian
8. S (T) Social Work Text
9. YEARP: 1985

**5C. Thomlison, R. J. & Rothery M. A. (1985). Intervention with individuals. Ibid. pp. 36-48.**

**SUMMARY OF THE CHAPTER:**

This chapter looks at the skills necessary for effective social work intervention. Evaluative skills applied in an interaction with individual clients are seen as integral part of the helping profession rather than external to it. Such skills increase the mastery in treatment evaluation techniques and enhance the effectiveness of the practitioner as a helper.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Social Work Intervention with Individuals
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1985

**6C. Freeman, D. S. (1985). Social work with families. Ibid. pp. 49-67.**

**SUMMARY OF THE CHAPTER:**

A model of family practice is presented with the emphasis on "...family growth, development and change" and with the philosophical stand that the family unit should be in control of its own life. This model is viewed as a useful tool for social workers in a range of welfare settings.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
This chapter takes a monolithic view of a family and does not refer to the social and/or cultural context of family dynamics (See critique of systems theory: in McGoldric & Anderson & Walsh, 1991).
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Social Work with Families
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1985

**7C. Home, A. M. (1985). Intervention with groups. Ibid. pp. 69-86.**

**SUMMARY OF THE CHAPTER:**

In this chapter, group work is examined within a historical perspective in relation to social work practice. Intervention skills useful in working with groups are examined.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
Social workers are encouraged to pay attention to the "impact of cultural factors in the Canadian multi-ethnic context, since much theory reflects the white, Anglo-Saxon, male, middle-class background, typical of most authors" (p. 75).
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Social Work with Groups
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1985

**8C. Carniol, B. (1985). Intervention with communities. Ibid. pp. 92-110.**

**SUMMARY OF THE CHAPTER:**

In this chapter the author presents his views about indirect intervention or social work with communities. He also gives students two frameworks for interventions with community and describes the skills needed for this type of work.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
Carniol defines social workers' involvement in community problem-solving as a choice between being part of the problem or part of the solution (p. 107).
5. RA-RSWINTERVENTION  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Social Work with Communities
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1985

**9C. Cameron, J.G. & Kerans, P. (1985). Social and political action. Ibid. pp. 111-144.**

**SUMMARY OF THE CHAPTER:**

In this chapter, the authors discuss the difference between social and political action. Social action is defined as a power-awakening process, it is aimed at altering the existing relations of power. He gives examples of actions in which social workers became involved when they undertook to help people organize to vindicate their rights and better their conditions. The focus is a narrower band of activity: political action which is defined as an action taken to influence those who make political decisions affecting social services or social welfare.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Social and Political Action
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1985

## REQUIRED READINGS

**10C. Dorin, C. (1993). The development of social assistance in Canada. Perspectives. Vancouver BCASW.**

**SUMMARY OF THE ARTICLE:**

This article provides an historical account and critical analysis of social assistance in Canada. It claims that the history of social assistance has developed not as a "model of planned development" but rather as "an ad-hoc, piecemeal and sporadic pattern in response to crisis." In present times, the residual nature of social assistance is inadequate, ineffective, and stigmatizing. As a result, the unemployed are often stranded ... "in lifestyles of dependency and poverty."

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Social Assistance
7. S (P): Canadian
8. S (T): Social Work Journal
9. YEAR (P): 1993

**11C. Canadian Association of Social Workers (1994). Social work code of ethics. Ottawa: Canadian Association of Social Worker (CASW).**

**SUMMARY OF THE ARTICLE:**

This Code is intended to serve as a guide to the everyday conduct of members of the social work profession. It is also the basis for the adjudication of issues in ethics when the conduct of social workers is alleged to deviate from the standards expressed or implied in this Code. It represents standards of ethical behavior for social workers in professional relationship with those served, with colleges, with employers, with other individuals and professionals, and with the community and society as whole. This Code is based on the fundamental values of the social work profession in that it includes the worth, dignity, and uniqueness of all persons as well as their rights and opportunities.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION:  
INDIVIDUAL\* The social worker will take reasonable actions to prevent and eliminate discrimination against any person...on the basis of race, ethnicity.  
CULTURAL

INSTITUTIONAL\* Social workers are dedicated to the achievement of social justice for all and pledge to serve without discrimination on any grounds of race, ethnicity....

6. SUBJECT: Social Work Code of Ethics
7. S (P): Canadian
8. S (T): CASSW
9. YEAR (P): 1994

**12C. Murdach, A.D (1982). A political perspective in problem solving. Social Work. 7 (5), September, 417-421.**

**SUMMARY OF THE ARTICLE:**

In this article, Murdach presents problem solving as a major helping method in social work, provided this approach emphasizes the social context of problems. According to the author, strategies and skills commonly used in political processes would help social workers balance the multiplicity of interests involved in clients' problems. Murdach explains the political process in terms of the environment in which the problem-solving situation takes place.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Political Perspective in Social work
7. S (P): American
8. S (T): Social Work Journal
9. YEAR (P): 1982

**13C. Pincus, A. & Minahan, A. (1971). Toward a model for teaching a basic first year course in methods of social work practice. In Lilian Ripple (ed.), Innovations in teaching social work practice. New York: Council on Social Work Education.**

**SUMMARY OF THE ARTICLE:**

In this article, the conceptual model for teaching a basic first year course in methods of social work practice is discussed. Such a methods course can set the foundation for the development of a variety of kinds of practitioners: the methods generalist, the problem specialist, the social actionist, etc. The three components of this model are as follows:

- a) The types of systems in relation to which social workers carry out their role: change agent systems, client systems, and target systems. These systems may be of varying size.
- b) The phase of the planned change or problem-solving process over time that the workers go through in performing their roles.

- c) The analytical and interactional skills employed by the workers: data collection, data analysis, and intervention.

In the next section, the article explores four types of systems: change-agent system, client system, target system, and action system. Also the implications of these systems of social work practice is explained. The rest of the article is devoted to intervention skills of a social worker, and to the methods of data collection.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Social Work Practice
7. S (P): American
8. S (T): Journal of Social Work Education
9. YEAR (P): 1971

- 14C. Shaefor, B. W. & Horejsi, C. R. (1994). The principle of social work practice (ch. 4). Techniques and guidelines for social work practice (third ed.). London: Allyn & Bacon.**

**SUMMARY OF THE CHAPTERS:**

The principles of social work is discussed; and examples of techniques and guidelines of social work practice are presented.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Social Work Practice
7. S (P): American
8. S (T) Social Work Text
9. YEAR (P): 1994

SCHOOL C  
SCHOOL OF SOCIAL WORK:  
OKANAGAN UNIVERSITY COLLEGE  
SOCIAL WORK 200B (Fall & Spring 1994)

TEXTBOOKS

**15C. Armitage, A. (1990). Social welfare in Canada: ideas, realities and future paths. Toronto: McClelland and Stewart.**

**SUMMARY OF THE TEXTBOOK:**

This text takes into account economic, technological, political and professional developments of the past fifteen years. In its analysis, neo-conservatism is examined; the contribution to the continuing dialog on welfare made by the Royal Commission on the Economic Union is discussed; Development Prospect for Canada, and the implications of the Charter of Rights and Freedoms and the Meech Lake Accord for social services in Canada are presented. The author also addresses the possibilities and needs for greater integration of personal, family, and community services across Canada and explores the future of the welfare state.

**TABLE OF CONTENTS:** All chapters were assigned to read, including Appendix 2.

**INDEX:**

-Immigration

-Native peoples

**CONTENT:**

1. EGI: Native peoples
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Social Welfare in Canada
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1990

SCHOOL D  
SCHOOL OF SOCIAL WORK:  
THE UNIVERSITY OF NORTHERN BRITISH COLUMBIA  
SOCIAL WORK 200 (Fall 1994).

TEXTBOOKS

- 1D. Carniol, B. (1990). Case critical: challenging social work in Canada (second ed.). Toronto: Between the Lines.**

**SUMMARY OF THE TEXTBOOK:**

This book looks at: early attitudes towards "helping" and the emerging role of the welfare state; who social workers are and how they are educated; the work social workers do, in theory and in practice; how this work is organized and effects clients; and some alternatives to the present ways of practicing social work. The other important theme in this book is that the social work principles, management, and practice are distorted and subverted by structural conditions that have their roots nourished by the dynamics of gender, racism, and economic class.

**TABLE OF CONTENTS:** All chapters (1-7) were assigned to read.

**INDEX:** Instead the Index, the Notes of the text were examined for additional information.

**CONTENT:**

1. EGI: First Nations people, Asian emigrants, Afro-Canadians, Jews.
2. DR: Racism is a form of discrimination. It is prejudice, plus the back-up of institution *power*, used to the advantage of one ethnic group and to the disadvantage of other ethnic groups. Racism subordinates people because of their color or ethnicity. (p. 19)
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
The author discusses the history of racial discrimination and oppression in Canada. The text presentation of issues of racism is focused mainly on the historical oppression of First Nations peoples, gender inequalities and presents a brief account of the condition of Asian immigrants. He refers to the treatment of Japanese Canadians during the Second War, and denial of immigration to Jews seeking refuge from Nazi regimes as examples of "...the devaluation of different cultural groups" (p. 77).
5. RA-RSWINTERVENTION:  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL\* The text calls for institutional redistribution of power by "cohesive social action."
6. SUBJECT: Social Work theory and Practice
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1990

**2D. DuBois, B. & Krogsrud-Milley, K. (1992). Social Work: an empowering profession. Needham Heights, MA: Allyn and Bacon.**

**SUMMARY OF THE TEXTBOOK:**

The book takes a discipline-oriented approach, rather than a social problems approach, to framing a social work foundation. The text provides an overview of the various elements comprising social work. The topics covered include: the historical and philosophical roots of social work; the professional values base; the dimension of human behavior and social problems; the social service delivery network and the consumer populations; and the social work interventions of practice, policy and research. The book is divided into four parts:

Part One: The profession of social work lays out the who, what, why and where of social work and the social service delivery system in historical and contemporary perspectives.

Part Two: Social work perspectives critically examines the values, social justice mandate, and issues of diversity that both inform and shape social work practice. It features the values context of social work, including the values of society, social work and consumer systems. Professional ethics and practice principles are examined. It focuses on principles of social justice and the realities of social injustice, including the effects of racism, elitism, sexism, heterosexism and handicapism. It considers the cultural, racial and ethnic diversity, the various religious orientations, and the diversity of sexual orientation of consumers of social services.

Part Three: Generalist social work

is devoted to social work as an empowering profession and immigrates this theme into social practice interventions, policy formulation, and research.

Part Four--Contemporary issues in fields of practice features the opportunities and challenges of social service and population groups within the broad fields of public welfare, health system, and family services.

**TABLE OF CONTENTS:** All chapters (1-14) were assigned and read.

**INDEX:**

- ethnic groups
- minority groups
- immigration
- classism
- ethnic diversity
- discrimination
- cultural diversity
- Judaism
- poverty
- race
- racism
- social injustice.

**CONTENT:**

1. EGI: Afro-Americans, Native Indians, Asian Americans, Hispanics

2. DR: Racism is an ideology that perpetuates the social domination of one racial group by another. Racism is often legitimized by the claim that the subordinate race is genetically or culturally inferior to the dominant race.
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
The text presents the knowledge about diverse minority groups as an important factor in social work education curriculum and describes racism as a current component of life in modern-day United States.
5. RA-RSWINTERVENTION:  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL\* Social workers must acquire knowledge of the policy making processes at the local, regional, state, and national levels to effect policy changes that promote social and economic justice
6. SUBJECT: Social Work Profession
7. S (P): American
8. S (T): Social Work Text
9. YEAR (P): 1992

**3D. Hess, M. (1992). The Canadian fact book on income security programs. Montreal: Canadian Council on Social Development.**

**SUMMARY OF THE TEXT:**

The text discusses in details the Canadian income security system and provides overview of its programs.

**TABLE OF CONTENTS:** all chapters (1-6) were assigned read.

**INDEX:** No Index

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Income Security Programs
7. S (P): Canadian Council of Social Development
8. S (T): General Text
9. YEAR (P): 1992

SCHOOL E  
SCHOOL OF SOCIAL WORK:  
UNIVERSITY COLLEGE OF THE CARIBOO  
Social Work 200A (Fall & Spring 1994)

TEXTBOOKS

- 1E. Carniol, B. (1990). Case critical: challenging social work in Canada (second ed.). Toronto: Between the Lines.

**SUMMARY OF THE TEXTBOOK:**

This book looks at: early attitudes towards "helping" and the emerging role of the welfare state; who social workers are and how they are educated; the work social workers do, in theory and in practice; how this work is organized and effects clients; and some alternatives to the present ways of practicing social work. The other important theme in this book is that the social work principles, management, and practice are distorted and subverted by structural conditions that have their roots nourished by the dynamics of gender, racism, and economic class.

**TABLE OF CONTENTS:** All chapters (1-7) were assigned to read.

**INDEX:** Instead the Index, the Notes of the text were examined for additional information.

**CONTENT:**

1. EGI: First Nations people, Asian emigrants, Afro-Canadians, Jews.
2. DR: Racism is a form of discrimination. It is prejudice, plus the back-up of institution *power*, used to the advantage of one ethnic group and to the disadvantage of other ethnic groups. Racism subordinates people because of their color or ethnicity. (p. 19)
3. DA-S: Not discussed
4. EMERGING PATTERNS:  
The author discusses the history of racial discrimination and oppression in Canada. The text presentation of issues of racism is focused mainly on the historical oppression of First Nations peoples, gender inequalities and presents a brief account of the condition of Asian immigrants. He refers to the treatment of Japanese Canadians during the Second War, and denial of immigration to Jews seeking refuge from Nazi regimes as examples of "...the devaluation of different cultural groups" (p. 77).
5. RA-RSWINTERVENTION:  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL\* The text calls for institutional redistribution of power by "cohesive social action."  
6. SUBJECT: Social Work theory and Practice
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1990

**2E. Yelaja, S.A. (1985). An introduction to Social Work practice in Canada.  
Ontario: Prentice Hall Inc.**

**SUMMARY OF THE TEXTBOOK:**

The main objective of this book is to introduce and describe social work practice, its methods, theories, values, and ethics. The principle focus is on identifying, describing, and understanding distinctive features of social work practice in Canada, with the following specific objectives: a primer for the major areas of social work practice in Canada; an introduction to the many facets and setting of modern social work practice, its challenges and achievements; a directory for further learning highlighting specific Canadian sources of research (the extensive notes have been carefully constructed to feature the Canadian literature); and an illustration of the practice of social work in a Canadian context. Case examples and illustrations are carefully chosen and selected to highlight practice within the Canadian milieu.

**TABLE OF CONTENTS:** Chapters 1, 13, and 15 were assigned to read.

**INDEX:**

- Racism
- New emigrants
- Culture values
- Natives
- Ethnicity
- Colonialism

**CONTENT:**

1. EGI: Natives
2. DR: Racism as a belief is based on differences by which a given group of people is seen as superior or inferior. Institutional racism is defined as those laws and relationships built into major social institutions which act to promote the existing inequality and social exclusion of minority groups. (p. 276). Individual, cultural and institutional racism are discussed in reference to the historical "exclusion of Native people from any aspects of Canadian economic and social life" (p. 277). Racial discrimination has been part of the non-white immigrant's experience (p. 246).
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION:  
INDIVIDUAL \*  
CULTURAL\*  
INSTITUTIONAL\*
6. SUBJECT: Social Work Practice
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1985

**3E. McGilly, F (1990). An introduction to Canada's public social services. Toronto: McClelland and Stewart Inc.**

**SUMMARY OF THE TEXTBOOK:**

The text introduces the student of social policy to the various governmental programs that comprise Canada's social safety net and describes in detail how these programs function, how they are financed and administered, how their different features are interrelated, and how they have developed in response to changing conditions in Canadian society. The text covers topics such as Family Allowance, Old Age Security, Pension plans, Workers compensation, Unemployment Insurance, hospitalization, and Medicare. The text also lays the groundwork upon which the student may build a well-informed criticism of social policy. An introduction to Canada's Public Social Services concludes with a timely review of the challenges facing the Canadian welfare state as the twenty first century approaches.

**TABLE OF CONTENTS:** All chapters were assigned to read.

**INDEX:**

- Immigration
- Native people

**CONTENT:**

1. EGI: Natives, British, French
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Social Services
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1990

**4E. Wharf, B. (1990). Social work and social change in Canada. Toronto: McClelland and Stewart Inc.**

**SUMMARY OF THE TEXTBOOK:**

The text focuses on three major Canadian social movements: the women's movement, the First Nation movement, and the Labor movement. It examines the roles that social workers have sought to fulfill in bringing justice and equality to their clients. This text is about unequal distribution of power in Canadian society, and about "how the poor and the powerless achieve empowerment by identifying and naming their oppressors." The authors also focus on major dilemmas confronting social workers today: "...working for government-funded agencies, they often must bite the hand that feeds them if they dare to stand with those they seek to help."

**TABLE OF CONTENTS:** All six chapters were assigned and analyzed.

**INDEX:**

- Racism

## Towards Natives

**CONTENT:**

1. EGI: First Nations
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION:  
INDIVIDUAL\*  
CULTURAL  
INSTITUTIONAL\* Social Workers should be aware of the broad structural forces that shape human lives and of factors such as gender, race social class as being determinants of "...opportunities for jobs, education, health, and material resources" (p. 57). The social work profession makes an "...explicit commitment to promote the cause of the disadvantaged—there can be no doubt whose side social work is on: it is committed to the cause of social justice and an even distribution of power and benefits in society."(p. 172)
6. SUBJECT: Social Work in Canada
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P) 1990

## REQUIRED READINGS

- 5E. Netting, E. F., Kettner, M. P. & McMurtry S. L. (1993). Social Work Macro Practice. New York: Longman Publishing Group.

**SUMMARY OF THE ARTICLE:**

The article is a section from chapter 4 (Understanding Communities and Community Social Problems) in Social Work Macro Practice. The focus is on recognizing differences between the target population and the other groups within the community. The potential differences may include culture, race, ethnicity, gender, and age. The "dynamics of difference" may involve cross-cultural exchanges where groups with diverse histories and values interact. There is always room for misunderstanding and misinterpretation when this occurs. The article then asks five questions by which one identifies formal and covert mechanism of oppression. It also defines various *isms* (e.g., sexism, ageism) and describes the ways they affect the interaction of various community groups.

**CONTENT:**

1. EGI: Hispanic, Blacks
2. DR: Racism is stereotyping and generalizing about people based on the physiological characteristics of their racial group
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION:  
INDIVIDUAL:\* (to acquire knowledge about oppression)  
CULTURAL

INSTITUTIONAL: \* (to identify barriers of oppression within a given community structure)

6. SUBJECT: Understanding Community/Social Problems
7. S (P): American (Arizona State University)
8. S (T): Social Work Text
9. YEAR (P): 1993

**6E. Canadian Advisory Council on the Status of Women (1992). A feminist guide to the Canadian Constitution. Ottawa: Canadian Advisory Council on the Status of Women.**

**SUMMARY OF THE ARTICLE:**

This reading material is comprised of the following articles: Chronology of Women and the Constitution, What is the Canadian Constitution?, and British Columbia (B.C.) Human Rights Act.

**CONTENT:**

1. EGI : Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Women issues in the context of the Canadian Constitution and the B.C. Human Rights Act 7. S (P): Canadian Advisory Council on the Status of Women.
7. S (P): Canadian
8. S (T): Canadian Advisory Council on the Status of Women
9. YEAR (P): 1994

**7E. Mathias, Chief Joe, & Yabsley, G. R. (1991). Conspiracy of legislation: The suppression of Indian rights in Canada. In Doreen Jensen & Cheryl Brooks (eds.), In celebration of our survival: the First Nations of British Columbia. Vancouver: UBC Press.**

**SUMMARY OF THE ARTICLE:**

This article describes the history of the provincial legislation in B.C. and its effects on the lives of First Nations peoples. Specifically, it tells about the ways this legislation was designed to eliminate Indians' rights and thus to deny their access to both legal and political institutions. As a result of this legislation, the very survival of the West Coast Indian societies was in question.

**CONTENT:**

1. EGI: First Nations
2. DR: Racism is discussed within the context of B.C. legislation.
3. DA-S: Not discussed

4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION:  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL\*
6. SUBJECT: First Nations People and Historical Account of B.C. Legislation
7. S (P): Canadian
8. T): General Text
9. EAR (P): 1991

**8E. Robertson, H. (1991). Mirror, Mirror.... In Reservations are for Indians. (Second ed.). Toronto: James Lorimer & Company Ltd.**

**SUMMARY OF THE ARTICLE:**

This article is a section from chapter 13 (Mirror, Mirror...) in Reservations are for Indians and it describes the plight of First Nations peoples who live on Canada's Indian reserve at the Hay Lake, in Alberta. Historically, racial oppression and discrimination, hunger, disease, and violence have been the daily reality of these people. Specifically, the article describes an incident in which a small number of local Aboriginal people, almost unnoticed by Edmonton citizens, marched on the Alberta Legislature as they carried their crude handmade placards "We are People First, Not Just Indians." This act symbolized the way people of Hay Lake have been looked upon by other Canadians: Canada's Indians are no-people by the mere fact of being Indian.

**CONTENT:**

1. EGI: First Nation people
2. DR: Racism is discussed in context of the relationship between First Nations peoples and non-Natives in the province of Alberta.
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Historical Account of First Nations living at the Hay Lake, in Alberta.
7. S (P): Canadian
8. S (T): General Text
9. YEAR (P): 1991

**9E. McIntosh, P. (1989). White privilege: Unpacking the invisible knapsack. Peace and Freedom, July/August, pp. 10-12.**

**SUMMARY OF THE ARTICLE**

Through exploration of people's unwillingness to acknowledge that they are over privileged, the author describes white privilege as an invisible weightless knapsack of special provisions, maps, passports, code books visas, clothes, tools, and blank cheques. The author also reflects on the ways she as a white female has been over privileged as

compare to women of various racial minorities. As a result, her conclusions about herself and the way she was taught to view racism has changed. She acknowledges that she saw racism as an individual act of meanness by members of group, never as "invisible systems conferring unsought racial dominance of her group from birth." She claims at the end of her discussion that there is obliviousness about the white advantage, like the obliviousness about the male advantage, and this advantage is kept strongly inculcated in the United States so as to maintain the myth of meritocracy—the myth that democratic choice is equally available to all. She urges her audience to recognize the choices of " using unearned advantage to weaken hidden systems of advantage or using any of our arbitrarily-awarded powers to try to reconstruct power systems on broader base."

**CONTENT:**

1. EGI: Not discussed
2. DR: Racism is defined as invisible systems conferring unsought racial dominance of .... [one's]...group from birth
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION:  
INDIVIDUAL  
CULTURAL  
INSTITUTIONAL
6. SUBJECT: Women Studies
7. S(P): American
8. S (T): This essay is excerpt from a working paper in women's studies
9. YEAR (P) :1989

**10E. Jiwani, Y, (1994). It's more than meets the eye. In SOCW 200 B: Introduction to Social Welfare in Canada. Kamloops: University College of the Cariboo.**

**SUMMARY OF THE CHAPTER:**

The story of a Vancouver residence who, by being South-Asian brown in skin colour, had experienced racial discrimination by the owner of an ice-cream shop. It is not this particular incident which could sum up racism as an action in which a few ignorant people engage. Rather it is part of a systematic way of thinking about people of color that has an historical legacy and that informs virtually all sectors of society and walks of life. The article then presents a brief historical account of racial theories that resulted in oppression, discrimination, and eventually in genocide of so call "inferior races". The article ends with a claim that describes Canadian society as a racist one, though, "it is not simple for Canadian to acknowledge that we have a major problem and virtually all the institutions in this society are racist."

**CONTENT:**

1. EGI: South-Asians, Jews
2. DR: Racism is an ideology—it is a way of looking at the world and the people who make up this world. It involves the segregation of groups in the world on the basis of their physical appearance.

3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Issues on Racism
7. S (P): Canadian
8. S (T): SPARC News magazine
9. YEAR (P): 1991

- 11E. **Faulding, H. & Cameron D. (1994). How to combat heterosexism. In SOCW 200 B: Introduction to Social Welfare in Canada. Kamloops: University College of the Cariboo.**

**SUMMARY OF THE ARTICLE:**

In this one page article, the issues of the gay and lesbian population is presented by addressing the heterosexual audience with some guidelines as how to take part in the struggle against homophobia and in the struggle for equality in sexual orientation.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed
4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Sexual Orientation
7. S (P): Canadian
8. S (T): Gay and Lesbian Literature
9. YEAR (P): 1994

- 12E. **Turner, J. C. & Turner, F. J. (1986). Social welfare and the political system (ch. 8). In Canadian social welfare (2nd edition). Toronto: Collier Macmillan.**

**SUMMARY OF THE CHAPTER:**

This chapter provides understanding of the ways political power shapes the social welfare system in Canada. This topic is discussed within the context of the Canadian political system and the policy-making process of government.

**CONTENT:**

1. EGI: Not discussed
2. DR: Not discussed
3. DA-S: Not discussed

4. EMERGING PATTERNS:
5. RA-RSWINTERVENTION: Not discussed  
INDIVIDUAL  
CULTURE  
INSTITUTIONAL
6. SUBJECT: Canadian Political System and Social Welfare
7. S (P): Canadian
8. S (T): Social Work Text
9. YEAR (P): 1986

## VITA

Surname: Nahshon

Given Name: Gidi

Place of Birth: Prague, Czechoslovakia

Educational Institutions Attended:

University of the Cariboo

1984 to 1988

University of Victoria

1988 to 1997

Degrees Awarded:

B.A.

University of Victoria

1991

B.S.W.

University of Victoria

1993

M.S.W.

University of Victoria

1997

Honours and Awards:

Publications:


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Title of Thesis:

Curriculum Content on Racism and Anti-Semitism in British Columbia Schools of Social Work: A Content Analysis of Introductory Texts and Required Readings

Author

  
Gidi Nahshon  
April 24, 1997