



# Contemporary Social Work Issues & Practice

SESSION 1

# + Knowing You, Knowing Me.

- Activity: Who Am I?

*Option 1: A Poem: #whereiamfrom*

I am from \_\_\_\_\_ (Traditions that remind you of home), from \_\_\_\_\_ (brands, labels used when growing up).

I am from \_\_\_\_\_ (food you ate growing up and holidays you grew up celebrating).

I am from \_\_\_\_\_ (favorite childhood activities, books you remember, toys you collected and family names of people who took care of you).

I am from \_\_\_\_\_ (plants/gardens that grew inside/outside your home), from \_\_\_\_\_ (sounds, touch, scents that remind you of home)

I am from \_\_\_\_\_ (names of places your parents are from, and names of places you've lived in)

I am from \_\_\_\_\_ (phrases you have grown up listening to and superstitions/traditions/oddities your parents/guardians always used)

I am from \_\_\_\_\_ (activities, adjectives, descriptions that best describes your interest growing up)

I am from \_\_\_\_\_ (faith, traditions, faith journey, spiritual discoveries), from \_\_\_\_\_ (doubts, struggle with faith)

I am from \_\_\_\_\_ (phrases, words that remind you of a significant struggle you went through), from \_\_\_\_\_ (phrases or words that remind you of great joys in life)

I am from \_\_\_\_\_ (favorite quotes, mottos you hold dear)

I am \_\_\_\_\_ (your name)



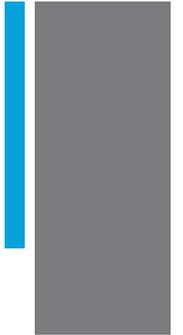
**In groups of 5, share.**

**What was similar?**

**Values? Beliefs? Phrases you heard as a child?  
Practices? Origins of your family?**

# + Concept 1: Culture

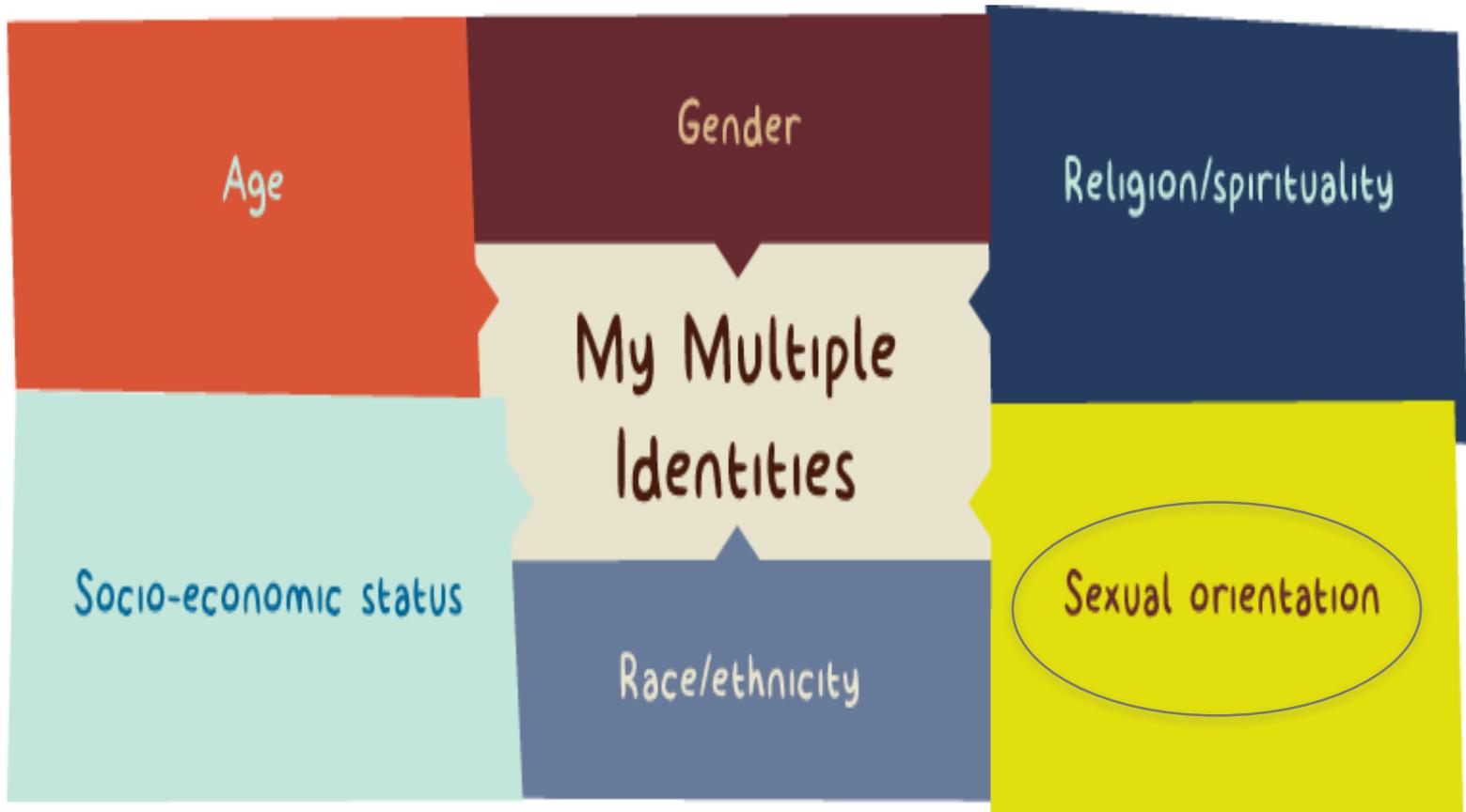
- A set of shared attitudes, values, goals and practices that characterizes a group of individuals or an institution or organization.
- The integrated pattern of human knowledge, belief and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations.



# + Concept 2: Identities

**Everyone has many different identities**

- Visible & Non-Visible Identities
- Majority & Minority Identities



# Concept 4: Intersectionality

(Anderson & Collins, 2010)

Individuals live in multiple social worlds

Identities converge to create life experiences marked by oppression, marginalization and alienation

# + That's Me.

- 2017-Current: **Assistant Director, SCC Family Service Centre**  
Pilot projects, Research, Community Work
- 2016-2017: **Counselor, Restore NYC**  
Casework with victims of Human Trafficking
- 2014-2016: **Columbia University School of Social Work**
- 2012-2014: **Assistant Director, CYF, NCSS**  
Grant Funding, Outcome Management, SPMF, Social Policies, Research, Pilot Projects SWO & Prison Family Work
- 2010-2012: **Principal Executive, CYF, NCSS**  
Family Service Centres policies and implementation
- 2007-2010: **Senior Social Worker, SHINE**  
Casework, Groupwork, Community Work
- 2004-2007: **Senior Executive, Start up SSI & first alternative SW degree**



# Contemporary Social Work Issues & Practice

SESSION 1

<b>Session</b>	<b>Coverage</b>
<p>1 (28/9)</p>	<ol style="list-style-type: none"> <li>1. Evolution of social work</li> <li>2. Cultural Identity Development, Group Membership &amp; Power</li> <li>3. The “-Isms” (Oppression)</li> <li>4. Social Justice – Understanding Agent, Target &amp; Power</li> <li>5. Intersectionality</li> <li>6. Privilege (with guest speakers from the community)</li> <li>7. Race/Cultural Identity Development Model (Minority)</li> <li>8. Ethnocentric Monoculturalism</li> </ol>
<p>2 (12/10)</p>	<ol style="list-style-type: none"> <li>1. Six Stages of Cultural Competence</li> <li>2. Multidimensional Model of Cultural Competence</li> <li>3. Multicultural social service agencies</li> <li>4. Values / Ethics of Social Work (with guest speaker, Bavani Pillai)</li> <li>5. Reflective Vignettes &amp; Case Studies</li> </ol>
<p>3 (19/10)</p>	<ol style="list-style-type: none"> <li>1. Social Construction &amp; Policy Design</li> <li>2. Incorporating advocacy in assessments &amp; Advocacy Strategies (with guest speaker, Jolovan Wham)</li> <li>3. Social Work and Advocacy</li> <li>4. Force Field Analysis</li> </ol>
<p>4 (26/10)</p>	<ol style="list-style-type: none"> <li>1. Family Violence (with guest speaker, Udia Kumar)</li> <li>2. Homelessness</li> <li>3. Review &amp; Preparation   <b>TMA Assignment Due 23:55 50%</b></li> </ol>
<p>13/11</p>	<p><b>7.30pm-10.30pm EXAM (50%)</b></p>

+

The way this course is organized

## Anti-Oppressive Practice

**Culturally  
Competent  
Practice**

Homelessness

Family Violence

Mental Health

Values & Ethics in Social  
Work Practice

**Cause  
Advocacy**



# WHAT TO KNOW...

- This course is about your **entire social work career**  
*Not about 1 assignment and 1 exam*
- We will all be **sharing and learning together**
- This class is our circle of **safety**
- The 4 sessions can go by excruciatingly slowly or like a breeze – you/we have the **power** to influence that
- You will not be lectured or told what to believe.
- You can disagree.

+

# Communal Agreements

Respect

"I" Statements

One voice, all ears

Confidentiality





# **Cultural Identity Development**

# + Cultural Identity Development



## Concept 1: Culture

- A set of shared attitudes, values, goals and practices that characterizes a group of individuals or an institution or organization.
- The integrated pattern of human knowledge, belief and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations.

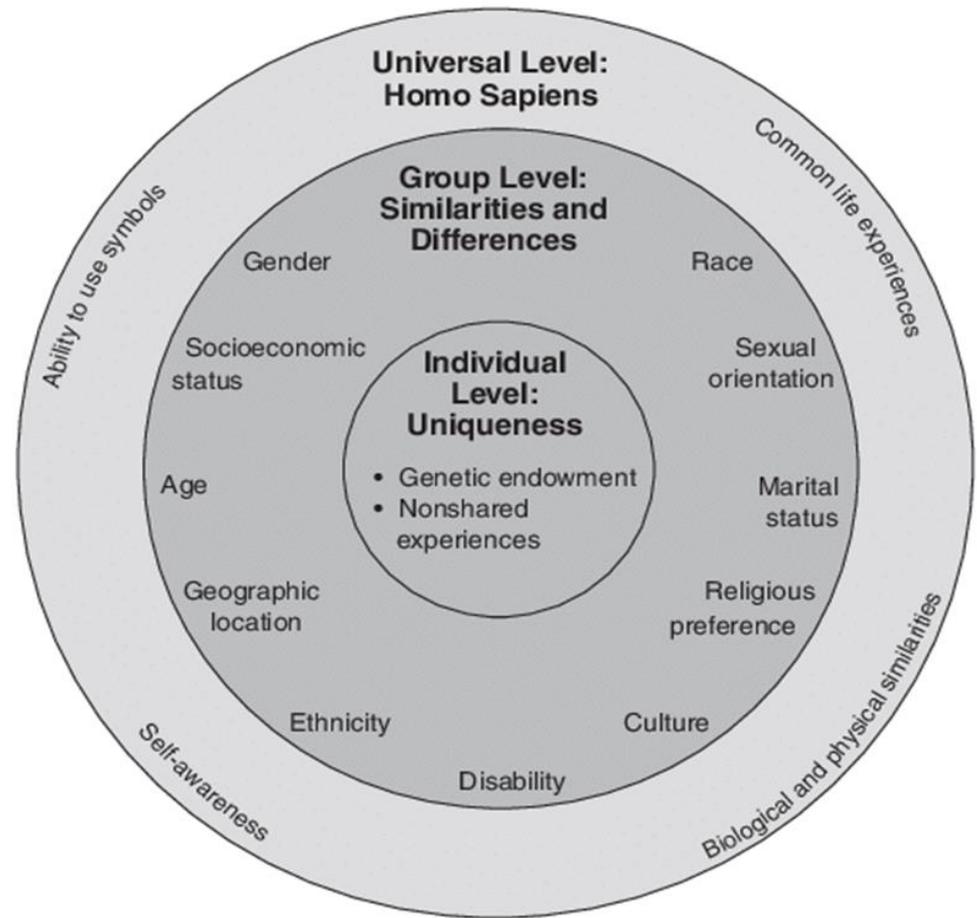
## Concept 2: Individual level Identities

- Age, gender, religious or spiritual affiliation, sexual orientation, race, ethnicity and socioeconomic status are all identities.
- **Everyone has many different identities**
  - Visible & Non-Visible Identities (Race | Disability, Education Level, SES)
  - Majority & Minority Identities

# + Cultural Identity Development –

## Concept 3: Individual, Group, Universal Identities (Sue, 2016)

- Individual Level: Each person is unique in genetic makeup, personality characteristics, personal experiences.
- Group Level: Focuses on similarities and differences among individuals. Society divides us into groups based on various demographic and cultural characteristics.
- Universal Level: Characteristics we share as human beings such as biological and physical similarities.



# + Cultural Identity Development

## Concept 3: Membership in Groups & Power

- Membership in groups shapes the way we see ourselves, others in our group, and others outside our group.
- Membership in some groups is valued over membership in others  
e.g.: Educated versus uneducated? Rich versus Poor?
- Group membership exerts a powerful influence over both how society views groups and how group members view themselves and others and their POWER to define and name reality (e.g.: what is normal, real and correct, and what is considered abnormal)



# Cultural Identity Development

## Concept 4: Intersectionality (Sue, 20016)

- Individuals live in multiple social worlds and derive their identity from more than one group.
- Intersectionality perspective helps us to think relationally among diverse group experiences that could lead to
  - Social Inequality
  - Over and under inclusion
  - Marginalization
  - Social Location
  - Matrix of Domination
- Multidimensionality and complexity of the human cultural experiences and describes the place where multiple identities come together or intersect. Individual hold positions within multiple systems of inequality based on race, ethnicity, gender, social class, sexual orientation, age and ability status, particular sets of identities carry important social implications (Marsiglia and Kulis, 2015)
- E.g.: How does the intersectionality perspective take into consideration social inequality, over and under inclusion, marginalization of two people:
  - Person who is minority, lesbian, poor, identity as female, primary school education
  - Person who is majority, lesbian, rich, identity as female, tertiary educated.



“Singapore not ready for same-sex marriage as society is still conservative”: PM Lee, The Straits Times, 2018

“No discrimination against LGBTQ community at work, in housing and education here”: Ong Ye Kung

The National Council of Churches of Singapore (NCCS) said that it does not support repealing Section 377A, adding that the homosexual lifestyle “is not only harmful for individuals, but also for families and society as a whole”. Repealing the law would lead a “normalization and promotion” of such a lifestyle, said the group, which represents about 200 churches. It added that this would lead to “undesirable moral and social consequences, a slippery slope as seen in some countries taking this step” – Today, 2018



Sexual Minorities | LGBTQ

<http://bbc.in/2m5nhDZ>

- 1. How does society view sexual minorities?**
- 2. How do sexual minorities view themselves?**
- 3. Who has the power to define reality for sexual minorities?**

# + “Speaking your mind” - “Isms”

**Power**

**Privilege**

**Oppression**

**Racism**

**Sexism**

**Capitalism**

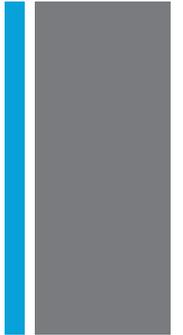
**Classism**

**Heterosexism (Homophobia)**

**Ageism**

**Nationalism**

**Ethnocentrism** - the act of judging another culture based on preconceptions that are found in the values and standards of one's own culture – especially regarding language, behavior, customs, and religion.



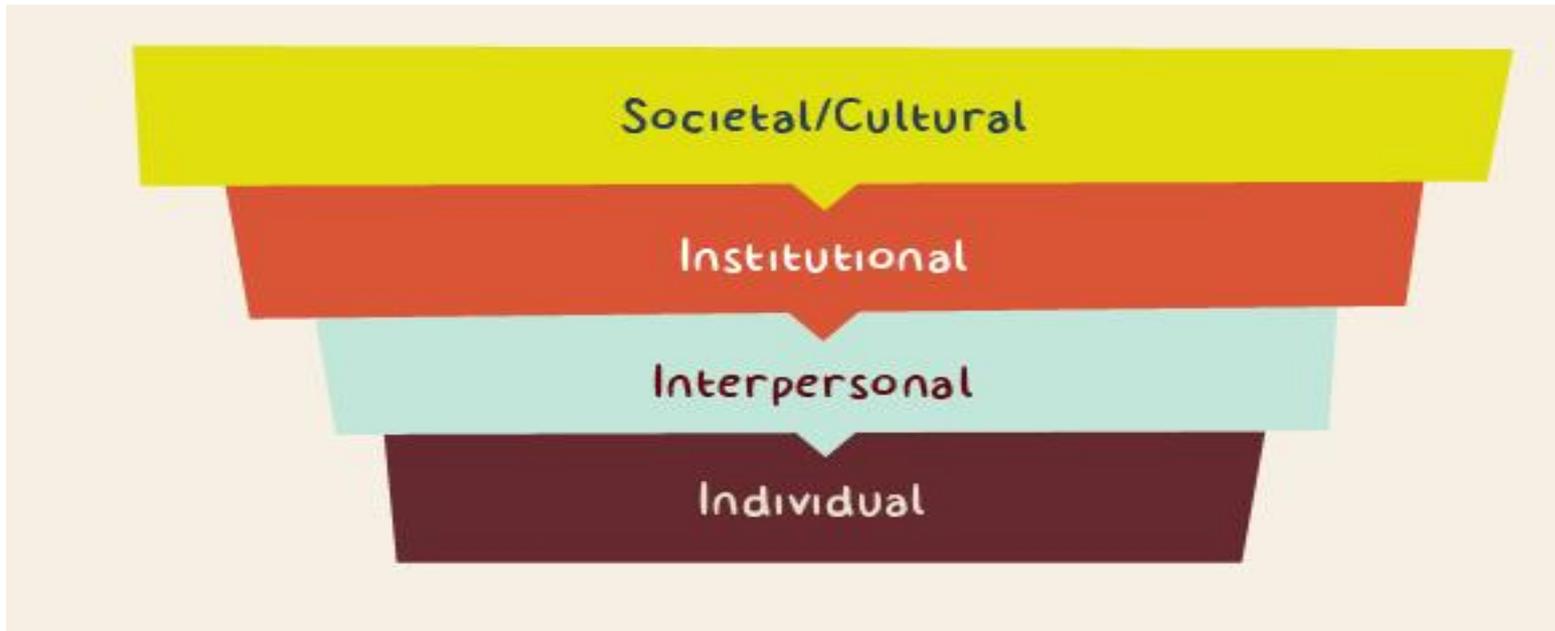
# + “Speaking your mind” – “-Isms”

- Find the definition of the word.
- Discuss a story / experience on the word you have selected.
- It may be your personal story / experience, or a story / experience you have heard from someone.
- What do you understand of another person’s definition of the word through their stories?



# + The -Isms

- **Happens at all levels, reinforced by societal norms, institutional biases, interpersonal interactions and individual beliefs.**
- **Individual** — feelings, beliefs, values.
- **Interpersonal** — actions, behaviors and language.
- **Institutional** — legal system, education system, public policy, hiring practices, media images.
- **Societal/Cultural** — collective ideas about what is “right.”





# “-Isms” – The Agent, The Target & Oppression



- **Agent:** Members of dominant social groups privileged by birth or acquisition who knowingly or unknowingly reap unfair advantage over members of the target groups.
- **Target:** Members of social identity groups who are discriminated against, marginalized, disenfranchised, oppressed, exploited by an oppressor and oppressor's system of institutions without identity apart from the target group, and compartmentalized in defined roles.
- The key features of oppression are:
  - An agent group has the power to define and name reality, and determine what is normal, real and correct.
  - Differential and unequal treatment is institutionalized and systematic.
  - Psychological colonization of the target group occurs through socializing the oppressed to internalize their oppressed condition.
  - The target group's culture, language and history is misrepresented, discounted or eradicated, and the dominant group culture is imposed.

Most people are both an agent and a target at different points in their lives because of our multiple facets of identities

# + “-Isms” – The Agent, The Target & Oppression

<b>Type of Oppression</b>	<b>Target Group</b>	<b>Non-Target Group</b>	<b>Non-Target Group (Singapore) - ?</b>
<b>Racial</b>	People of colour (Minority)	White people (Majority)	
<b>Class</b>	Poor; working class	Middle, owning class	
<b>Gender</b>	Women, transgender people	Men	
<b>Sexual orientation</b>	Lesbian, gay, bisexual	Heterosexual people	
<b>Ability</b>	People with disabilities	People without disabilities	
<b>Religion</b>	Non-Christian	Christian	
<b>Age</b>	People over 40	Young people	
<b>Youth</b>	Children and young adults	Older adults	
<b>Rank/status</b>	People without college degree	People with college degree	
<b>Military service</b>	Vietnam veterans	Veterans of other wars	
<b>Immigrant status</b>	Immigrant	U.S.-born	
<b>Language</b>	Non-English	English	

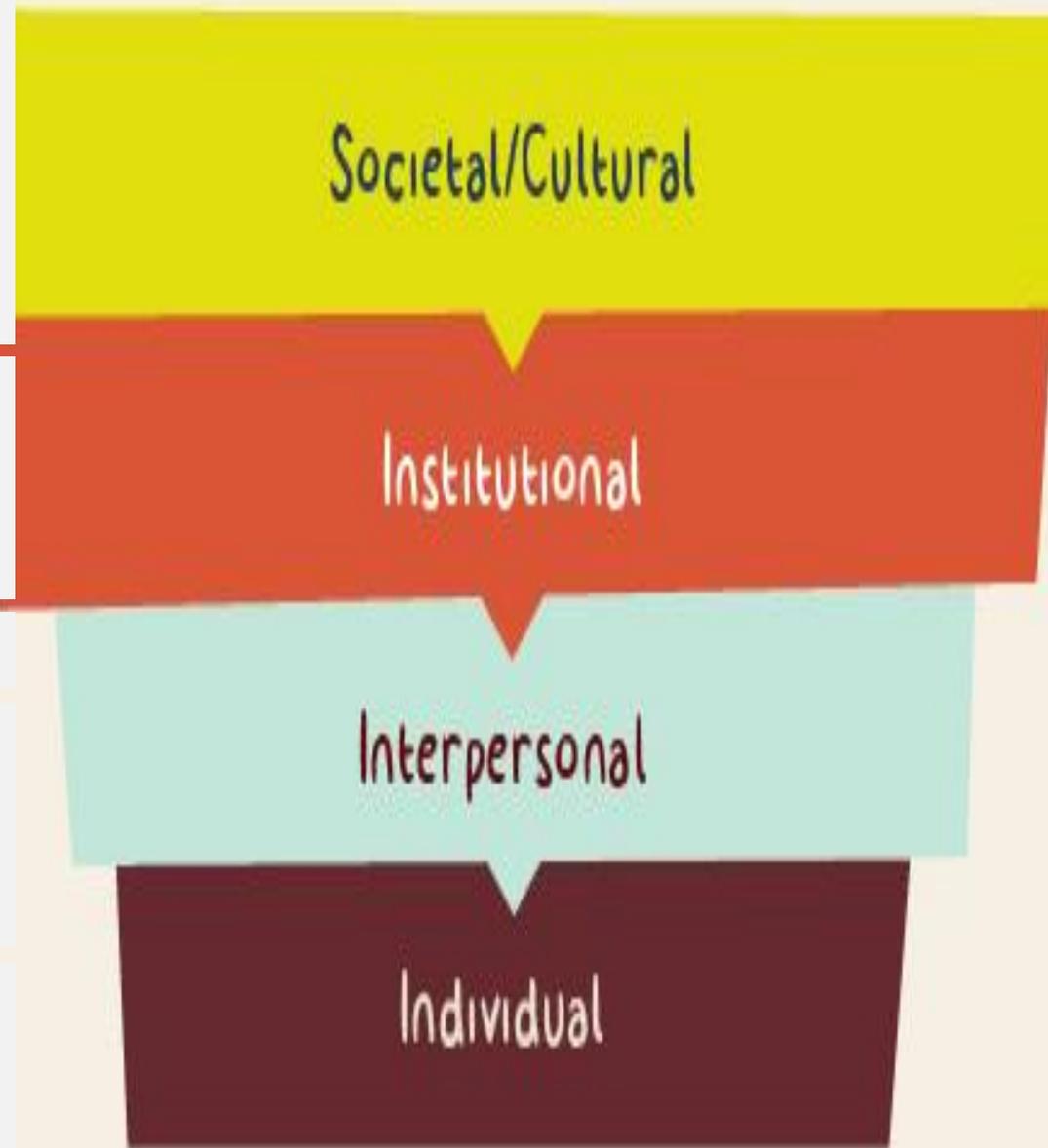
Norms are shaped over time about “What is right, and what is not right”, “What is acceptable and what is not acceptable” – overtime becomes a culture, some of which may target and oppress certain groups intentionally or unintentionally

Values, Beliefs or Agents are institutionalised in legal systems, education, public policies, in HR & hiring

Agent versus Targets

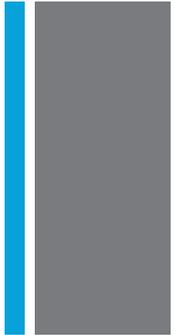
Membership in some groups are valued more than others by society – E.g.: Due to powerful groups with wealth, status, or due to numbers

Individual Uniqueness, Values, Cultures, Identities, Race, Gender, Sexual Orientation place them willingly / unwillingly into certain groups





# BREAK



The profession of social work has the potential to:  
**Meet individual needs and  
To engage in social change.**

However, the position of the profession between individual and society often forces social workers to choose between:

- **Adjusting people and programs to circumstances, or**
- **Challenge the status quo.**

**Can we do both?**

- Abramovitz, M



# **Meeting Guest Speakers**

# + **Privilege Walk**



## **Instructions:**

1. This is an activity by choice.
2. Step out and step in anytime.
3. Participating by the side (with Mentos)

# + **Privilege Walk Questions**



1. If you have work part-time from 13 - 21 years old, take one step back
2. If you have completed a tertiary education, take one step forward
3. If you have an outstanding student loan or study debt, take one step back
4. If you have ever been awarded a bursary for needy students, take one step back
5. If you had more than two tutors at any point in time in Pri / Sec school, take one step forward
6. If you have ever a recipient of The Straits Times pocket money fund or financial assistance, take one step backwards
7. If you have ever felt like there was NOT adequate or accurate representation of your race/gender/sexual orientation in the media, take one step back
8. If your parents ever had to work more than two jobs to supplement the family expenses, take one step back
9. If your parents were ever laid off or unemployed not by choice, take one step back
10. If you were ever stopped or questioned by the police, security because they felt you were suspicious, take a step back

# + Privilege Walk Questions

9. If you have a blue CHAS card, take one step back

10. If you have ever gone on a family vacation when you were a child, take one step forward

11. If you have ever traveled outside of South East Asia when you were a child, take one step forward

12. If you have ever felt obliged by your friends to eat at a place out of your budget, take one step back

13. If you/your family have private health insurance, take one step forward

14. If you/your family ever employ a maid/help, take one step forward

15. If you ever been rejected in a job interview because of your race/skin colour, take one step back

16. If you/your family own one or more vehicle (car, vans, motorcycles) for personal use, take one step forward

17. If you were ever ashamed or embarrassed of your clothes, house or food that you eat, take one step back

18. If you have ever been uncomfortable about a joke related to your race, ethnicity, gender or sexual orientation but felt unsafe to confront the situation, take one step back

# + Privilege Walk Questions

17. If you/your family have any investments/savings, take one step forward

18. If you/your family ever owe more than a year's payment/rental for your home, take one step back

19. If you have you been the victim of physical violence based on your gender, ethnicity, age or sexual orientation, take one step back

20. If you/your family ever needed to worry about the next meal, take a step back

22. If you are comfortable in speaking your mother tongue or native language in your community, take a step forward

23. If your work holidays coincide with religious holidays that you celebrate, take a step forward

24. If you a new citizen of Singapore and previously from these countries; People Republic of China, India, Philippines, Laos, Vietnam, Cambodia, Indonesia, Thailand, take a step back

25. If you can be confident that you will never be asked to speak for all the people of my racial group, sexual orientation, or gender identity, take a step forward

26. If I ask to speak to a person in charge, I will almost always find someone of the same racial status as me, take a step forward.

27. If you have inherited money or property, take one step forward.

# + **Privilege Walk Debrief**

1. What are some immediate responses?
2. What surprised you?
3. What was within your expectations?



# + **Privilege Walk**

## **Privilege Walk**

<https://www.youtube.com/watch?v=F2hvibGdg4w>

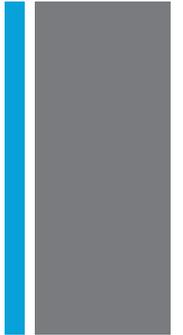
## **\$100 to the winner of the race**

<https://www.youtube.com/watch?v=vwx5lvypC5Q>

## **Privilege, inequality and oppression**

<https://www.youtube.com/watch?v=LTDikx-maoM>





# **Client's Story**



**What struck you about K's story?**

# + Privilege Walk Debrief

1. What privileges do Kamisah's children (Firdaus and Balqis) have?
2. In which areas are the children oppressed in the society?
- 3.



# + **Brownface' Didn't Start in Singapore. Doesn't Mean It's Not Relevant Here** “Rice media, 8 Aug 2019”

Yesterday, ST's Margaret Chan put out an op-ed on why she thinks brownface doesn't exist in Singapore. Amongst other reasons, she cites examples of Singapore's racial harmony, captured in instances of how Caucasian photographers can climb onto Taoist altars to get better shots. To some extent, she's right. Here in Singapore, we don't really have a culture of “brownface”. In fact, some “brown people” don't even know what it is!

In short, it is a derivative of “blackface”, which occurs in Western countries. Blackface is the act of colouring yourself black and behaving in a barbaric manner, which is offensive because it is a caricature of people of African origin. This includes African Americans, African Europeans, and so on— people that Singaporeans would identify as black people.

This caricature is problematic because it mocks a set of people whose only “crime” is to be a person of African origin. It reinforces barbaric stereotypes and the lack of opportunities these people face because of a system that is racist and unfair. It is meant to degrade people of African descent, making them less human.

This brings us back to brownface, and why Margaret Chan is misinformed. People need to realise that brownface, in Singapore's context, is offensive because it is a reminder of the structural limitations Malays and Indians face. We may not have the same racial history as the West, but in Singapore, a people's struggle for opportunities, for acceptance in an environment where Malays and Indians are the “other”, has become a tool for comedic purposes.

Because representation is incredibly important for minority groups, brownface can reinforce ugly stereotypes faced by Malays and Indians. What people need to understand is that on a daily basis, people of minority groups face structural limitations like a denial of opportunities (social, economic, etc) because of their racial identities.

It's not to say that the majority race (Chinese in this case) are terrible people, hell-bent on harming minorities. It is just that with numbers comes a certain advantage. We call this ‘Chinese privilege’.

# + **Brownface' Didn't Start in Singapore. Doesn't Mean It's Not Relevant Here** “Rice media, 8 Aug 2019”

## **The Privilege**

In Singapore, outward racism isn't much of a problem. Micro-aggression is our bigger problem. We make unnecessary remarks regarding the achievements of minority races, like, “Wow you damn smart for a Malay!” or, “Wow you damn chio for an Indian!”

Worse still is when we make disparaging remarks based on race: “Wah you so jialat because you lazy Malay what,” or, “Why all the Indian all drunk one go home beat wife?”

You see the problem? These microaggressions are dangerous because individually, they are harmless. But it breeds resentment; a sense of minor injustice that if not handled with care, will blow up as seen with the rap video.

Also, think about it. What's the negative racial stereotype of Chinese individuals? Now compare that to other races.

Again, you see the problem?

## **So What Am I Scared Of?**

What I question is that why 'brownface' has been met with criticism, social media backlash, etc, while the rap was met with a legal recourse—a police report?

What I fear is the idea that it is ok to mock minorities since the response goes only as far as angry comments, but it is not ok to offend the majority race because the police will get involved. Because if this is the case, is this not another example of Chinese privilege? Of double standards?

The ability to harness resources to seek a legal, permanent recourse? Whereas minority races can only turn to keyboard warriors and then get censured?

# + **Brownface' Didn't Start in Singapore. Doesn't Mean It's Not Relevant Here** “Rice media, 8 Aug 2019”

**The Way Forward** I certainly expected the rap duo to be censured for their actions—and they have been. I sympathise with them. I understand their anger. But I don't agree with their actions. It was bodoh.

I also expected the perpetrators of that brownface ad to be censured equally as well—which we have seen in a limited way. The good news is that several people, including Chinese Singaporeans and ministers, have called out the ad for being insensitive. Even our Law Minister commented that he understood the anger some people may have felt towards the ad. Of course, he rightfully called out the rap video for being offensive as well.

Personally, I think it is wonderful that Singaporean kids can wear ethnic clothing of other races on Racial Harmony Day without being called out for cultural appropriation, and that our fusion of cuisines and languages has created something uniquely Singaporean. Among good friends, we can even crack a racial joke or two (Please note: among good friends). At the same time, our world is increasingly becoming sensitive to topics on race and identity. As an open society, Singapore will not be immune to these new ideas.

Brownface did not really exist decades ago. It is here today and younger Singaporeans, exposed to these global ideas, will have very strong opinions about this topic.

We as a society need to have this uncomfortable conversation about race and identity. And given that Singaporeans are fairly used to multiracialism, I think this conversation can work. The framing of this conversation is extremely important. I don't believe in the idea of insulting each other to get the point across. I sympathise with minorities who feel frustrated trying to explain issues in a calm manner whilst keeping all that pent-up rage under control. It is sometimes a futile exercise to educate our Chinese friends about racism. And so for the conversation to work, you need both sides to be willing to listen. To be willing to ask uncomfortable questions to one another.

Shazly Zain



# Racial / Cultural Identity Development Model

*Atkinson, Morten and Sue, 1998 (cited in Sue, 2006)*

# + **A Summary of interview with K**



- **Language: Access or limitations to opportunities?**
  - Cannot learn Chinese as “You are Malay” → Cannot access job opportunities as “You cannot speak Chinese” ?
- **Who is deserving / not deserving of help? (Values | Institutions | Social Policies)**
  - “How come you got money to buy games? Give you less FA”
  - If your child is not in childcare, you can’t get working mother subsidies”
  - “If you are not officially divorce
- **Multicultural Agencies & Inclusion/Exclusion**
  - ‘K’s Company: Catered for Halal food / Hired regardless of race
  - National Service: Exclusion from amour, navy & pilot as “cannot cater for halal food”/ “alliances”
  - If we hire more people like ourselves (same values, same race, same heritage), what do we give up? (Diversity & Representation of Minority & Oppressed groups)
  - Malay / Indian workers assigned only to cases of their race, even though clients may speak perfect English.
- **Microaggression:** “Punjabi people have big bellies”

# + A Summary of interview with K



## ■ Institutional Discrimination

- SAP Schools
- Jobs that only hire Christians (“Faith-based is a norm”) or Chinese.
- Scholarships that only provides 2 spaces to work in Malay / Tamil speaking organisations

## ■ Values of Social Policy

- Married = Access to subsidised public housing flats
- Divorce: Having multiple mediation, counselling and time requirement before divorce is finalised

## ■ Judgment / Unfair Treatment

- “Have you not learnt from your mistakes – why do you keep getting married?”

## ■ Race as a social construct

- Indian-Malay who speaks Malay
- Indian who speaks Chinese
- With increasing inter-racial marriages, what is the impact on our deeply treasured social policy of Ethnic Quota for HDB

## ■ Overt Identities / Covert Identities and responses

- Interaction when wearing or not wearing tudong

## ■ Strengths Perspective

- Affirmation on Firdaus’ ability to carry himself “well” (What is our society’s accepted definition of well?)

# + Experiences of Minority Families on race

- “Our culture is not as progressive as the Chinese people”
- “Sometimes if you try to progress a bit more, the Malays will ask you why are you so like the Chinese”
- “The Chinese people will pull you along and introduce jobs... yes I hang out more with Chinese friends”
- “I hang out with the Chinese girls in school, cuz I can speak Chinese. The teachers think I am popular and well-liked so they asked me to be counsellor”
- “We cannot bring things away in life, and if we have money, we will spend it for the community or something good for ourselves. We have a different worldview about Chinese frame of mind of “Savings” versus “You can’t bring anything away in life and its better to spend for now”.
- “When I was young, my school in Holland V did not offer Malay classes, only English / Chinese so I no choice take Chinese class. Sometimes I like to pretend I don’t know Chinese and see what the Chinese say bad things about me”
- “Sometimes people ask me “why you don’t learn from your mistakes” when I remarried a few times”
- “That time I was just carrying a handbag and I got checked by the police at the MRT”
- I applied for a job at the production line, no need to talk just do. But during the interview, they asked me whether I speak Chinese cuz they only want to hire people who speak Chinese”
- “Yes, most of the bosses are usually Chinese”

# + Identity development

## Working Racial/Cultural Identity Development (R/CID) Model

### ■ 5 Stages :



- Key differences along: Attitude toward Self, Others of the Same Minority, Others of a Different Minority & toward Dominant Group

*Atkinson, Morten and Sue, 1998 (cited in Sue, 2006)*

## Development (R/CID) Model

**Conformity:** Undoubted preference for dominant cultural views over their own – adjust themselves to the dominant groups to avoid feelings of inferiority.

E.g.: F said that she chose to go to a Chinese school, and participated in activities where there were few Malays.

E.g.: “I prefer to be with my Chinese friends, they are more progressive”



- Key difference of the Same Minority

**Dissonance & Appreciating:** Encountering information or experiences that are inconsistent with culturally held beliefs, attitudes and values.

E.g.: Question the seemingly held beliefs said that Malays are lazy, but F has seen some very motivated friends who were not. Started to question / challenge self-concept as a Malay.

of the Same  
Dominant Group

*on, Morten and Sue,  
cited in Sue, 2006)*

**Resistance & Immersion:** Minority person at this stage tends to endorse minority-held views completely and reject the values of dominant society and culture.

A desire to eliminate oppression of individual's minority group become an important motivation of the person's behaviour. Feels guilty that minority has "sold out" his racial/cultural group.

E.g.: "Why should I be ashamed of who I am?", connect with others of the minority racial and cultural group, perceiving members of dominant group as oppressive



**Introspection:** Stage of resistance and intensity of feelings is psychologically draining and does not permit them to devote more crucial strategies to understanding themselves or own racial/cultural group.

E.g.: "Perhaps I have held too rigidly to my minority group views and notions", but faces members of the same minority group who make it clear that if this person does not agree with the group, they are against it.

"You are not Indian/Malay enough", more willingness to reach out to other groups to understand experiences of oppression and how they handled it, trying to figure out how to marry dominant culture with one's own cultural beliefs.

# + Identity development

## Working Racial/Cultural Identity Development (R/CID) Model

### ■ 5 Stages :



### ■ Key differences Minority, Other

**Integrative Awareness:** Minority persons developed inner sense of security and can own and appreciate unique aspects of their culture, as well as those of dominant culture.

**Belief that it is important for person to examine and accept (or reject) aspects of culture that is seen as undesirable.**

<b>Stages of Minority Development Model</b>	<b>Attitude toward SELF</b>	<b>Attitude toward Others of SAME MINORITY</b>	<b>Attitude toward Others of OTHER MINORITY</b>	<b>Attitude toward DOMINANT GROUP</b>
1- Conformity	Self-depreciating or neutral due to low race salience	Group-depreciating or neutral	Discriminatory or neutral	Group-appreciating
2- Dissonance & Appreciating	Conflict between self-depreciating & group appreciating	Conflict between group-depreciating views or minority hierarchy & feelings of shared experience	Conflict between dominant-held & group appreciating	Conflict between group-appreciating & group-depreciating
3- Resistance & Immersion	Self-appreciating	Group-appreciating experiences & feelings of culturocentrism	Conflict between feelings of empathy for other minority	Group-depreciating
4- Introspection	Concern with basis of self-appreciation	Concern with nature of unequivocal appreciation	Concern with ethnocentric basis for judging others	Concern with the basis of group appreciation
5- Integrative Awareness	Self-appreciating	Group-appreciating	Group-appreciating	Selective appreciation

# + Identity development

## “White” (Majority=Chinese) identity development

**Conformity** – does not see oneself as a person who has race. Strong belief in the universality of values and norms governing behaviour.

**Dissonance** – more personal experiences leading to realization that one is biased, and that the community can be oppressive

**Resistance and immersion**- major questioning of one’s own racism and that of others – feelings of guilt, shame and anger

**Introspection** – acceptance of whiteness (Chinese-ness)

**Integrative** – being more committed to eradicating oppression

# + Ethnocentric Monoculturalism

## (Sue, 2016)

- **Superiority**

- When a group's norm is seen as “more advance” and “more civilised”.
- Some members of group may possess conscious / unconscious feelings that their way of doing things is the “best way”
- Favourable physical / cultural / linguistic characteristics → perceived favourably → afforded easier access to privileges and rewards of society

- **Inferiority**

- When a group's norm is seen as “less developed”
- Studies have consistently revealed that individuals who are physically different, who speak with an accent, adhere to different cultural beliefs and practices are more likely to be evaluated negatively

- **Power to impose standards:** The ability of a powerful group to impose standards on other groups, and willingness of less powerful groups to adopt consciously/unconsciously to the “best way” of doing things.

# + Ethnocentric Monoculturalism (Sue, 2016)

- **Manifestations in Institutions**

- Ethnocentric (Positive feelings about their cultural heritage and way of life), and power to impose standards in programs, policies, practices, structures and institutions of society.
- “Because most systems are monocultural and demand compliance... policies, priorities and accepted normative patterns designed to oppress individuals and groups and to cause them to be dependent on larger society” – Sue, 2016

- **Invisible Veil**

- Humans as products of social conditioning, where values and beliefs exist outside conscious awareness. As a result, people assume universality... that everyone understands and shares the same nature of reality and truth.

# + A conversation Around race

(Dr Robin DiAngelo, Good Men Project, 2015)

Why it's hard to talk about race as a racial majority

- **Segregation & Separation:** Reduced interaction and segregation over the years. Society does not teach us to see this as a loss. Losing value of cross-race relationships.
- **Good/Bad Binary:** The most effective adaptation of racism over time is the idea that racism is conscious bias held by mean people. Person is either racist or not racist; if a person is racist, that person is bad; if a person is not racist, that person is good.
- Although racism does of course occur in individual acts, these acts are part of a larger system that we all participate in. The focus on individual incidences prevents the analysis that is necessary in order to challenge this larger system.

Why it's hard to talk about race as a racial majority

- **We are not like "them"**
- **Entitlement to racial comfort**
- **Racial belonging** (deep, internalized, largely unconscious sense of belonging)
- **Psychic freedom** (minority races bear the burden of race)

## Anti-Racist Theory

(Bonilla Silva)

Colour blindness as new racism

- Abstract liberalism
- Naturalisation
- Cultural racism
- Minimisation of racism

Racism as a primary social structure of oppression > process of othering (Institutional & structural forms of oppression and inequality)

Racism as endemic; race as a social construct, history according to the narratives of those in power, and who do not want the status quo to be challenged.

- Colour-blindness: Practices that are subtle and institutional, avoid direct racial references, yet effective in maintaining racial inequity.
- Abstract liberalism: I am for equal opportunity, therefore I am against affirmative action
- Naturalization: Saying that racial inequity is a natural occurrence because “people like to be with their own kind”
- Cultural racism: Explaining racial inequity as a result of cultural behaviour of certain racial groups, while ignoring systemic realities that create the inequality
- Minimizing: that discrimination no longer has impact on minorities

# + A conversation around race

- What can/should we do:
  - Being willing to tolerate the discomfort associated with an honest appraisal and discussion of our internalized superiority and racial privilege.
  - Challenging our own racial reality that can limit our perspective on race.
  - Attempting to understand the racial realities of minority races through authentic interaction rather than through the media or unequal relationships.
  - Taking action to address our own racism, the racism of other majorities, and the racism embedded in our institutions—e.g., get educated and act.



# Lunch



# **Culturally Competent Practice**

# + Different groups, different lived experiences

## Sameness in differences

**SW:** “I am a Chinese single mother, I understand what it means not to have support for childcare and the stigma even though I am of a different race”

## Differences

**SW:** “The family owes \$20K in debts, but they continue to pay the pawn shop \$500 every month to keep their gold without any hope of redeeming the receipt. Why!”

**SW:** “This savings plan provides the best interest rate for savings and it will help them to save up cash to pay for down-payment of their house. Why does the family insist that they do not want to save with this bank?”

**Differences in Sameness:** “A lot of people from South Asia who reject social workers from their own community. Clients don’t want their community to know their issues, so therefore it should not be someone from their culture. There is a lot of advice going around that we will disclose or we gossip about our own people”

# + Identity development

## **Question:**

How does guest speaker's and social worker's stage of identity development affect the social work helping relationship?

# + Culturally Competent Practice

## **Culturally competence:**

The process by which individuals and systems respond respectfully and effectively to people of all cultures, languages, classes, races, ethnic backgrounds, religions and other diversity factors in a manner that recognises, affirms, and values the worth of individuals, families and communities and protects and preserves the dignity of each.

## **Four components:**

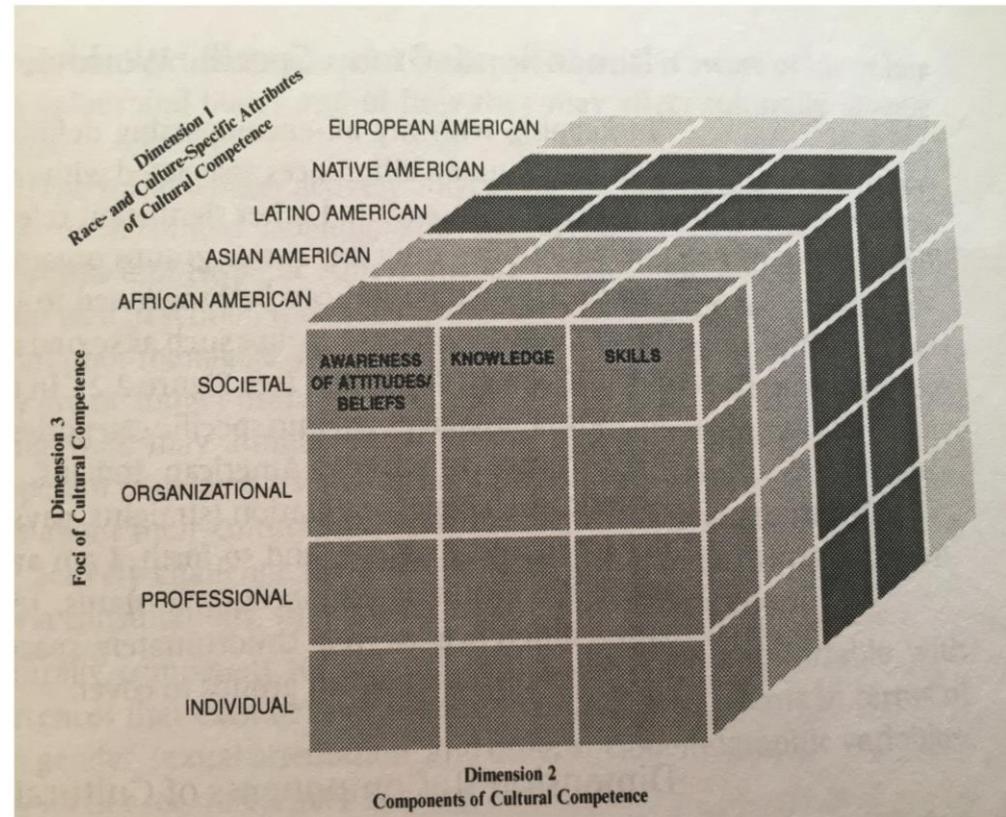
1. Awareness of own values, biases and assumptions about human behaviour
2. Understanding the worldviews of culturally diverse clients
3. Developing appropriate intervention strategies and techniques
4. Understanding organisational and institutional forces that enhance or diminish cultural competence

# Culturally Competent Practice

## Multidimensional Model of Cultural Competence (Sue, 2001)

Integrates 3 important features:

- 1) Need to consider specific cultural worldviews
  - 2) Components of cultural competence (awareness, knowledge and skills)
- 1) Foci of cultural competence



# + Culturally Competent Practice

## **Dimension 1:** Group specific worldviews

- Interested in human differences associated with race, ethnicity, sexual orientation, gender identity, physical ability, age and other reference groups

## **Dimension 2:**

### Awareness:

- Examine own cultural background and identity
- Identify how absence of knowledge, fears and “isms” influence
- Apply strategies to change detrimental beliefs
- Use strategies to enrich self awareness
- Liking “in spite” of differences

# + CULTURALLY COMPETENT practice

## **Dimension 2:**

### Knowledge:

- Expand cultural knowledge
- Demonstrate knowledge of power relationships
- Identify limitations of theoretical practice
- Recognize diversity
- Understand privilege

### **Skills:**

- Interact with persons from a wide range of cultures
- Have proficiency to discuss cultural difference
- Assess cultural strengths and limitations
- Advocate for interpreters
- Employ clients' natural support system

## **Dimension 3:**

- Focus on
  - Individual
  - Professional
  - Organizational
  - Societal

# + CULTURALLY COMPETENT practice

- Helping role and process
- Consistent with life experiences and cultural values of clients
- Sees client identities as including individual, group and universal dimensions
- Advocates universal and culture specific strategies
- Balances individualism and collectivism

# + EMERGING / NECESSARY SHIFTS

## Social justice

Always defining what is “just” in specific practice situations

Rights as inherent, universal and indivisible (rights to freedom, security & a decent standard of living)

Interests in challenging negative discrimination; recognizing diversity; distributing resources equitably; challenging unjust policies and practices and working to address unjust social conditions

### Competencies

- Be intentional about having a diverse group membership  
– avoid tokenization of members.
- Separate psychological issues from socially constructed biases that may appear as psychological problems.
- Facilitate consciousness raising and creating an awareness of social justice by processing issues of oppression as they come up in group.
- Use structured programme activities to discuss issues of privilege and oppression.



**Break**



- Phase 1: The Era of Moral Reform
- Phase 2: The Era of Social Reform
- Phase 3: The Era of Applied Social Science

# + EVOLUTION OF SOCIAL WORK

## Phase 1: The Era of Moral Reform

The Era of Moral Reform – Pre-1890 (200 years)

### Private charities

An early approach to social work that involved private individuals and religious organizations that provided material relief to the poor.

Provision of aid was seen to be primarily the responsibility of family or relatives

Limited Government Intervention

There was a general belief in Social Darwinism, “survival of fittest” in society, and if weakest members were allowed to fail, then society will as a whole improve – welfare generally existed in privacy of individuals.

# + EVOLUTION OF SOCIAL WORK

## Phase 1: The Era of Moral Reform

### The Elizabethan Poor Law of 1601 - Poor Relief

- ❑ The Poor Laws signaled an important progression from private charity to public welfare, where the care and supervision of the poor was the responsibility of each town, village, or hamlet.
- ❑ First piece of legislation providing consistent public support for needy people through taxes.
  - Eligible recipients included:
    - Dependent children – without relatives to support were placed in service under whatever citizen placed the lowest bid.
    - Impotent poor (worthy) – those physically or mentally unable to work. Were given “indoor relief” placed in almshouses or offered “outdoor relief” receive help outside of the institution (Food / Clothing / fuel – usually in kind)
    - Able-bodied poor (unworthy)– considered undeserving of help because they should be able to take care of themselves. Forced to work to get relief or if they choose not to work - suffer jail.
- ❑ Deserving (People who were poor through no fault of theirs, considered to be of good moral character) & Underserving Poor (People were poor because they were lazy and morally degenerated) were defined.

# + EVOLUTION OF SOCIAL WORK

## Phase 2: The Era of Social Reform

Period of great leap in technology and scientific achievement, industrialization, great migration through the western world and an increase in social problems

### Charity Organization Society (COS)

The Charity Organization Society advanced the concept of self help and limited government intervention to deal with the effects of poverty.

- Aimed to bring structure to chaos and indiscriminate practices of charity giving at that time.
- The organization used “scientific principles to root out scroungers and target relief where it was most needed.
- Social Investigation of relief applicants and setting up exchange to track relief recipients
- Practice of “friendly visitors” to meet regularly with recipients through home visiting– “friendly visitors” served as models of moral character, locating resources within families’ situations, providing relief as the last resort
- Believed in work as basis for access to public relief
- Focus was on efficiency of use of resources and prevention of people abusing public funds

### Social Casework & Mary Richmond (Prominent COS leader)

- Modern casework – systematic methods of investigation, assessment and decision making – was strongly influenced by **Mary Richmond**
  1. Collection of social evidence, data on family history, and data pertaining to the problem at hand;
  2. Critical examination of the material leading to diagnosis: and;
  3. Development of a case plan with the involvement of the client
- Mary Richmond wrote two text, *Social Diagnosis & What is Social Case Work* which to train workers
- **Mary Richmond called for more “training and schools for philanthropic workers)**

# + EVOLUTION OF SOCIAL WORK

## Phase 2: The Era of Social Reform

### Important aspect of SW development: The Settlement House Movement (SHM) / Chicago Hull House

Established in large cities, settlement houses were privately supported institutions that focused on helping the poor and disadvantaged by addressing environmental factors involved in poverty.

SHM ideal was for an Integrated approach where the wealthy lived, worked, studied and immersed themselves in the lives of poor people, so that both groups can learn from each other.

Residents within a specific locality could be organized into “clubs” to carry out or induce others to carry out activities or changes to promote social well-being. Combined social advocacy and social services to respond to social problems they identified, research into the issue and then address their problems through action and research.

Famous settlement house, known as Hull House was started by Jane Addams and Ellen Gates in 1889.

During the same period, participating universities formed University Settlements, and started to look at causes of social issues as a result of industrialization (environment) rather than personal causes, beginnings of research programs and community service centers

# + EVOLUTION OF SOCIAL WORK

## Phase 3: The Era of Applied Social Science

The Era of Social Reform – 1891-1940

### Social Work and the Great Depression

- Cities becoming more urban
- 1930s period of mass unemployment, and sudden need for social services
- 1933, nearly one-quarter of labor force unemployed
- Unemployment requires national response rather than local charity response
- Social services started to pay staff members, reflecting the increasing technical nature of work

### Social Gospel Movement, Social Work, and Social Action

- More scientific perspective, distancing itself from a moral base.
- Opposed Social Darwinism – believing that poor people were less fit but that it was a rich man's duty to help them improve. But since it could be likely that poor would not know how to handle direct charity, sponsorship in philanthropy to improve society as a whole, like building libraries, hospitals and universities (social good).

# + EVOLUTION OF SOCIAL WORK

## Phase 3: The Era of Applied Social Science

The Era of Applied Social Science – 1941 and Beyond

- Social Services are not a luxury
- **Social Services are vital to a functioning economy, since economy fluctuated based on demand, government's role to step in and extend social services in periods of unemployment.**
- Legitimization and increase of government intervention in economy
- Career opportunities and education for social workers opened up
- Social work opportunities shift to government departments and agencies

### Roles for social work was:

- **Diagnostic Approach**
  - Emphasizes an understanding of an individual's problem by reference to causal events in his or her early life (**predicting & evidence-informed interventions**)
- **Functional Approach**
  - **Based on the belief in the potential of individuals to determine their own direction**

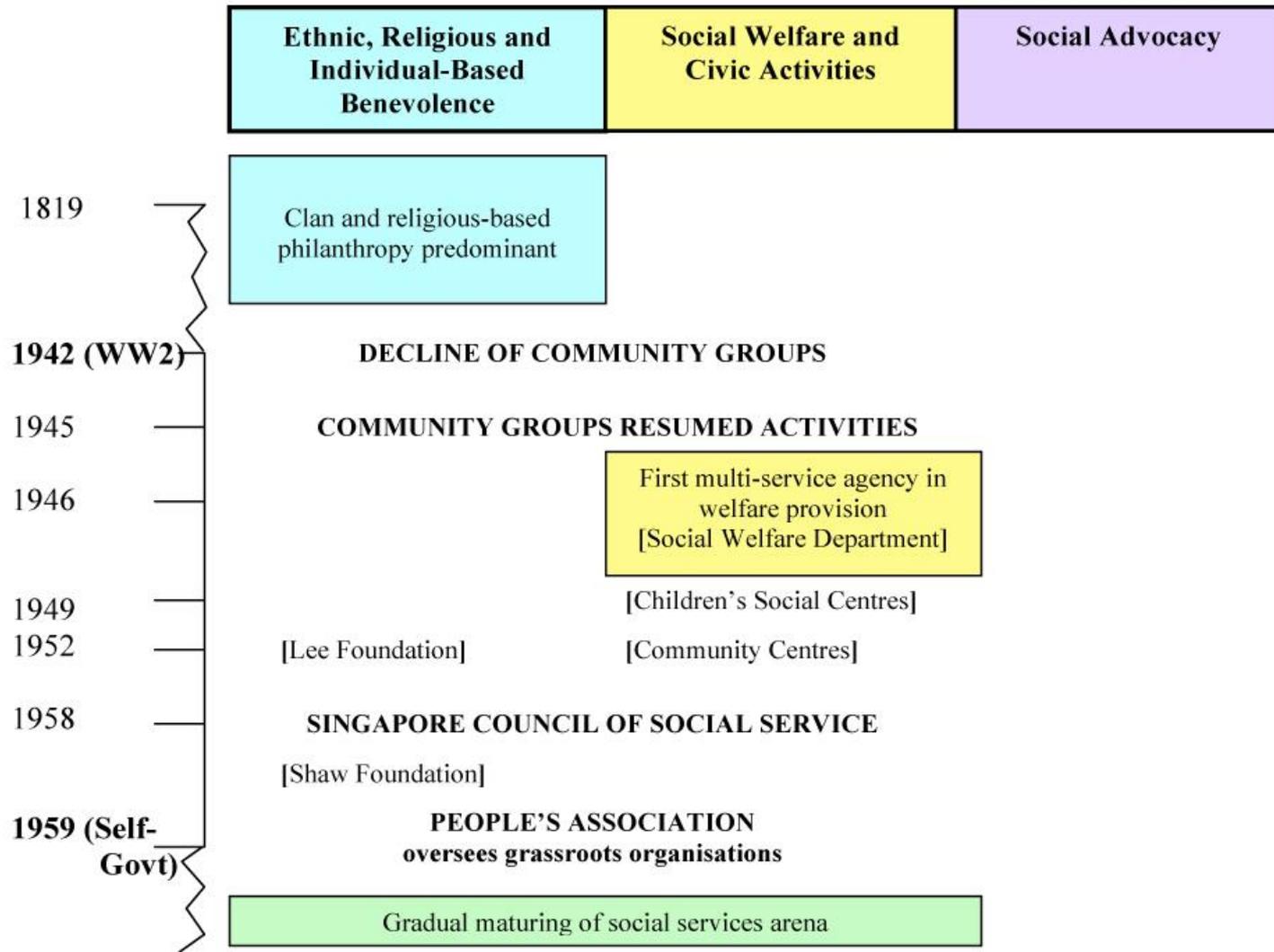
# + EVOLUTION OF SOCIAL WORK

## Phase 3: The Era of Applied Social Science

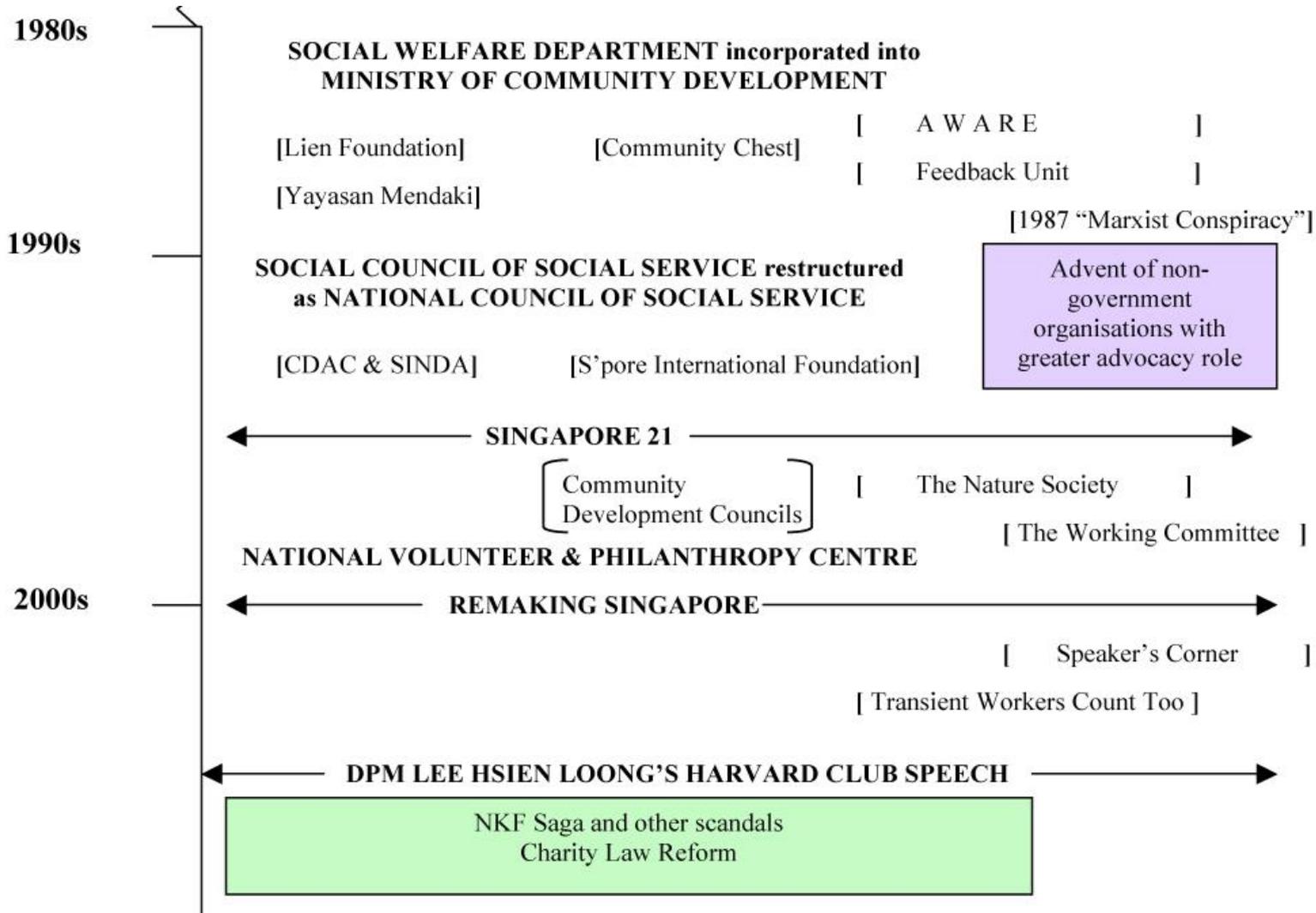
### Legislation & Government Intervention to support poor and disadvantaged

- Amendments to the Social Security Act – public assistance broadened to those with temporary and permanent disabilities, and benefits provided to primary caregivers of dependent children.
- End of School Segregation: *Brown v. Board of Education* (1954) – “separate but equal”, declared racial segregation unconstitutional.
- The Public Welfare Amendments of 1962 – Kennedy, supportive social services would enhance welfare recipients’ ability to get back on their feet.
- Food Stamp Act 1964 – needy families could receive coupons in exchange for food.
- The Community Mental Health Centers Act – funding for community mental health centers was established.
- The Older Americans Act of 1965 – established the Administration on Aging (AOA), which provided a variety of services to seniors based on age, not income. Those services include: transportation, meals delivered, home care, resource referral, etc.

# + SOCIAL WORK IN SINGAPORE



# + SOCIAL WORK IN SINGAPORE



# + SOCIAL WORK IN SINGAPORE

## Post 2000s

- Growth of Family Service Centres, private, quasi-government and VWOs
- NGOs catering to welfare and advocacy needs grow
- Focus on allied education and health services
- Focus on eldercare services
- Creation of Social Service Offices



# DISCUSSION

What similarities do you observe between modern day social work in Singapore and the various phases of social work history?



# Anti-Oppressive Practice

# + ANTI-OPPRESSIVE PRACTICE

- Central to the anti-oppressive approach is a commitment towards **changing social relationships and institutions** that perpetuate the exclusion of marginalized groups of people.
- Built on social justice frames and themes:
  - Macro and micro social relations generate oppression
    - Power as everyday, socialised, embodied phenomenon > discursive practices
  - Every day experience is shaped by multiple oppressions
  - Social problems are shaped by one's access to power and resources
  - Social action and change as a necessity
  - Need to transform society while helping individuals
  - Emphasis on participatory approaches
  - Self-reflexive practice and ongoing social analysis are essential components of AOP

# + ANTI-OPPRESSIVE PRACTICE

- Key practices
  - Reclaiming the relationship with clients (building congruence between worker and client)
  - Rebuilding systems of social caring
    - Focus on pro-active and preventive approaches
  - Comprehensive, integrated services
  - Client participation

# + ANTI-OPPRESSIVE PRACTICE

Imagine the following scenarios:

1. A child protection officer conducting a child abuse investigation
2. A worker assessing a case of a still-married single mother who is rendered ineligible for social assistance after workers find out she has maintenance from her husband – problem is her husband is abusive
3. A deeply religious patient who refuses basic treatment because he feels it is against the tenets of his religion

Discuss:

3. Client's perspective
4. Worker's perspective
5. Where is there room for merging perspectives

# + Videos & Resources

- **CNA: The House Guest: Felicia & the Umars**  
<https://www.youtube.com/watch?v=cTKBcqQVcpQ>
- **CNA: The House Guest: On the Red Dot**  
[https://www.youtube.com/watch?v=2wVv3FRA\\_ZY](https://www.youtube.com/watch?v=2wVv3FRA_ZY)
- **CNA: Kids and Racism**  
<https://www.youtube.com/watch?v=Ygv82yImfPk>
- **What do people think of Singaporeans with “Ang Mo” accents?**  
<https://www.youtube.com/watch?v=HpTfmxkXU1A>
- **The Heterosexual Questionnaire**  
<http://www.advocatesforyouth.org/for-professionals/lesson-plans-professionals/223?task=view>
- Challenging your assumptions handout

+  
End

