Dr. Llewellyn J. Cornelius, the Donald L. Hollowell Distinguished Professor of Social Justice and Civil Rights Studies and the Director of the Center for Social Justice, Human and Civil Rights, will give the Carl A. Scott Memorial Lecture at the Council on Social Work Education’s Annual Program Meeting in Denver, Colorado. The Carl A. Scott Memorial Lecture was established to continue Scott’s legacy of equity and social justice in social work through building knowledge and furthering the well-being of individuals and their communities.

Cornelius has more than 20 years of experience in community-based participatory research and more than 35 years of experience in psychosocial research. He has worked in tandem with researchers, administrators and consumers in the design, implementation and evaluation of interventions that focused on improving the health and well-being of under-resourced communities.

Selection for this honor is based on the awardee’s body of scholarly work, which demonstrates:

- accomplishments consistent with the values of social work education, research, and practice;
- a focus on equity, diversity, and social and economic justice;
- a seminal contribution to human rights in social work education and/or practice;
- attention to critical issues of our time; and
- a connection to the conference theme, "Looking Back, Looking Forward."
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Introduction
SOCIAL JUSTICE AT THE UNIVERSITY OF GEORGIA SCHOOL OF SOCIAL WORK: AN INTRODUCTION

Anna Scheyett, PhD, Dean and Professor

A core commitment at the University of Georgia School of Social Work is to promote social justice and oppose injustice in all its forms. Our roots in social justice work go deep. Founded in the 1960s during the civil rights movement, our commitment to social justice began with the School’s inception and continues to this day. Among our most notable social justice endeavors are the longstanding Foot Soldiers of the Civil Rights project, led by Maurice Daniels (http://www.footsoldier.uga.edu/), and the establishment of the Center for Social Justice, Human and Civil Rights, led by Lee Cornelius (https://centerforsocialjustice.uga.edu/).

Over the past three years, impelled in part by the strife and injustice in our communities, the faculty of the School have engaged deeply with the construct social justice, working together to create a clear vision of what social justice means to us.

This reflection and co-construction have created great energy and resulted in significant change. Four notable efforts come to mind. First is the revision of the MSW curriculum, re-grounding our teaching in our social justice mission. The foundation of this curriculum is a new course entitled Addressing the Bases of Power, Oppression, Social Justice, Evidence-Informed Practice, Advocacy, and Diversity (affectionately known as PrOSEAD). The description and learning objectives for this course are found later in this document.

A second effort was the creation of a Faculty Social Justice Statement. This statement was crafted over many months. It began with an open discussion of social justice, where we raised the question “How can we work for social justice if we don’t have a common understanding from which to build?” This was followed by facilitated card-storming and concept-sorting sessions. Faculty worked in groups to complete the sentence “At the UGA School of Social Work, social justice is…” and sorted the resultant phrases into conceptual categories. Later, each category of phrases was given to a group of faculty, who synthesized the concepts into a statement sentence. These sentences were then gathered and synthesized into a draft statement on social justice. Three iterations of this statement were revised, amended, and enriched by faculty until a final version was completed. Faculty voted unanimously in support of the statement at our faculty meeting of September 15, 2017. The Faculty Social Justice Statement is found on the next page of this document.

This year we are launching a new initiative, the Social Justice Common Book Initiative. Incoming students across all of our programs were invited to read the book We Need to Talk: How To Have Conversations That Matter by Celeste Headlee. During orientation, we held small group discussions to facilitate students making connections between the book’s content and social work’s mission, and to encourage use of the book’s ideas during classroom discussions throughout their academic careers. More about the Social Justice Common Book Initiative can be found later in this document.

Our fourth effort has been to reflect on our research over the past years, to identify and gather the works that have shined a light on issues of social justice. Several faculty members have also provided reflections on social justice and their work. These essays as well as citations for articles, chapters, and books are also included in this document for your information. They are not simply a compendium of the past, but a guidepost for the way forward. We share these resources with you and hope they will help us all in our ongoing work for social justice.

Peace,

Anna Scheyett, PhD, MSW
Dean and Professor
Developed through a collaborative and synthetic faculty discussion process

At the UGA School of Social Work, we believe social justice occurs when systems of all sizes (individuals, families, communities) are able, safely and dependably, to obtain the civil and human rights and resources they need to thrive. These include but are not limited to health, economic growth, social rights, equity, inclusion, safety, freedom to move about the world; social support, food security, a clean environment, education, employment, childcare and housing. Eliminating social injustice is central to our work as social workers, requires brave and assertive action and effort, and must be present in all we do and say. The School of Social Work advocates for social justice by fighting for the rights of people and communities, particularly those who have experienced marginalization, stigma, discrimination, and oppression of any form. We partner with communities in Georgia and around the world to embrace and speak truth to power and privilege and to promote change for social justice in our classrooms, our research, and our service.

Approved unanimously by the faculty of the School of Social Work, September 15, 2017
My childhood was in a small, rural, central Florida town, Ocala, in Marion County. *Plessy v. Ferguson* was the law of the land, spewing a philosophy of “separate but equal,” which was always “separate and unquestionably unequal.” During my first-year at elementary school, there were six racially motivated lynchings nationally documented. There were also bombings, beatings, and other domestic terrorist acts. My elementary school secretary’s parents — Mr. and Mrs. Harry Moore — were killed by a bomb on Christmas night in 1951.

In our home, on Gary Farms, my grandfather’s place, the illegality of voter suppression and the positive force of voting rights were always discussed. There, we learned that Blacks stood up for their rights and drew on their historical knowledge and wisdom regarding survival strategies including protest. Achieving a decent education was difficult or nearly impossible for most African Americans and much of my life, even into the latter half of the 20th century. In fact, our education in the South had once been criminalized.

My family was active in the push for social justice. Our parents knew and supported the key players in civil rights across central and other parts of Florida. At Spelman College in Atlanta, Georgia, my interest grew and I was taught by and associated with many who were in the Black vanguard, as well as White and Jewish faculty. More than anyone, Whitney M. Young, the first Black president of NASW, recruited me to social work, and specifically community practice and he suggested that I consider a doctorate. My personal ambition at the time was to go to law school. While finishing college and continuing my graduate education at the Atlanta University School of Social Work, I remained active in the Atlanta Student Movement. That is where I marched and was arrested with many others for protesting for our human rights and civil rights, as I prepared to enter professional social work.

Although social work might not have embraced social justice enthusiastically or completely, friendly assistance and social control — two contradictory stances that guided the nascent profession — were extended to the disadvantaged. The children of enslaved Blacks were not targeted recipients, neither were poor southern Whites. Two parallel systems of delivery emerged: one for Euro-Americans and one for
others, indigenous people, Afro-Americans and Latinos. The profession engaged in service delivery *apartheid*. The separate but unequal pattern of social life in much of the country existed in our profession. It is the history that we deny since we sanitized the narrative; one that we are not necessarily proud of, especially now when we profess a commitment to justice-driven values.

If social justice had been an implicit value, it did not become explicit until the 1983 CSWE Educational Policy Standard. There is still not a working definition of the subject; however, there are signs that the profession has moved toward greater consideration of the concept. Nonetheless, the profession is surely challenged as it addresses social justice in the context of greater diversity, changing demographics and a geopolitical context that is increasingly intolerant of justice-based values and social rights and more accepting of neo-liberalism, racism, anti-Semitism, homophobia, xenophobia and other *isms*.

"...the [social work] profession is surely challenged as it addresses social justice in the context of greater diversity, changing demographics and a geopolitical context that is increasingly intolerant of justice-based values and social rights and more accepting of neo-liberalism, racism, anti-Semitism, homophobia, xenophobia and other *isms*."
ated and the emergence of new political movements. Social workers deal with the impact of inequality, but we do not address prevention. Instead of advocating equal and exact justice; we merely speak of macro-injustices and call for economic justice, environmental justice, and social justice. Then we structure the curriculum around micro-interventions which locate structural problems within the individual, family and small groups. What a contradiction. By not giving more attention to macro content, do we inadvertently suggest our own powerlessness?

Third, the profession should develop the capacity to participate more effectively in the political environment. The dual efforts to engage in voter suppression and curtail demographic changes owing to xenophobia in vogue from the nation’s high office is not just rolling the clock back over fifty years with particular harm targeted toward People of Color and new immigrants, but with threats to democracy itself. Social work’s voice could be stronger, now.

Too few of us hold elected office in Congress and in state legislatures and exert too little influence in major policy debates. The curriculum can be re-shaped to include content that can better facilitate knowledge about civic participation and build confidence in students so that they are not afraid to become effective change agents and social justice warriors. We might revisit that old reformer, Jane Addams. And while we are at it, also visit W.E.B. Du Bois (who gave us the basis for the strengths perspective, empowerment, and mixed methods) and Ida B. Wells-Barnett (research and anti-lynching advocacy), Whitney Young, Jr. (advisor to Dr. M. L. King, three U.S. presidents, and the Atlanta Student Movement).

Fourth, the profession should learn that leadership matters. Look to those just mentioned (Addams, Wells Barnett, Du Bois, Young, and others) as models. Predictions are that women will maintain their dominance in the profession, although their numbers will continue to decline in the national workforce. They will hail from immigrant and refugee status, poor population groups and both inner-city and rural communities.

By 2020, half of children will be People of Color, and soon the majority of the population. New professionals from these cohorts will certainly not be similar to Jane Addams in terms of what they bring in human capital investment relative to wealth and education. Thus, the challenge is to provide them the best education we can since they will be looking for upward mobility for themselves and their families as well as their clients and their communities. In this regard, new innovative models or designs for professional study, i.e., online programs, second language offerings, simulated practice and distance supervision and robotic technology will be imperative given costs, language, and transportation barriers.

Finally, the profession should understand that messaging and language must become more inclusive and emphasize social rights — for all. We have to stop dodging certain concepts and deal with them although that will produce some discomfort. Examples include: race (not just diversity); injustice (not disparities — injustice causes disparities) and equal and exact justice (not just social, environmental and economic justice).

I have personally witnessed our profession’s movement from apartheid when Black and other social workers of color could not provide service to White clients. And I know that some agencies would not serve certain immigrants, for example, the Irish in Boston. And yet, we have overcome these realities, but I suggested that there is still much to be done.

Social work is a great profession. Let’s make it greater. Thank you.
Special Thanks – Dean Anna Scheyett from the University of Georgia and Dean Jenny Jones from Clark Atlanta University for nominating me for this award. I would like to thank Deans Bonnie Yegidis and Maurice Daniels, both formerly of UGA, and Drs. Harold Briggs, Tony Lowe, Waldo Johnson, and Deans James Herbert Williams and Daryl Wheeler for their support. I also thank my colleagues at Boston College, where I served as Dean for 24 years, and the University of Georgia, where I have served as a faculty member for 17 years.

Sincere appreciation is extended to CSWE for establishing and presenting the Awards that have been acknowledged today.

I share this award with my sisters (Drs. Faye Gary, Gladys Gary Vaughn, Ollie Gary Christian) and brother (Homer Gary II), my late parents (Ollie and Homer Gary) and grandfather (William P. Gary). My family is represented today by my granddaughter Jasmine, and nephew William, and several other relatives and friends. And foremost, I share this day and award with my late husband, Dr. John H. Hopps, Jr.

References

1 Plessey v. Ferguson, 163 U.S. 537 (1896).


“Injustice anywhere is a threat to justice everywhere.” - Rev. Dr. Martin Luther King, Jr.

If I had to sum up why the fight for justice is so important, it would be through these words of Martin Luther King. Too many spaces in our society are rife with abuse, oppression, and unnecessary struggle. One place where these injustices are felt very strongly is in health and health care. We read stories daily about the precarious position of the marginalized, underserved, and/or under-resourced who receive few or substandard services if they are able to access services at all. My work in the area of Black/African American mental health focuses on these inequities and seeks to improve mental health and promote wellness among Black/African Americans. On this quest, I have conducted, published, and presented research aimed at better understanding the depression experiences of a diverse population of Black/African Americans. I have explored and shared innovative ways to engage Black/African Americans in mental health care, namely by exploring the role Black churches, historical sources of help in Black communities, can play in encouraging and administering this care, thereby making interventions more culturally-informed, responsive, and appropriate. I have also been very vocal, through my research, instruction, and outreach, about my own challenges with mental health, particularly as a Black woman, which simultaneously destigmatizes mental illness and offers hope to others who struggle.

While most of my work, to-date, has focused on informing clinical social work practice with Black/African Americans and destigmatizing mental illness in general, I will be adding a new dimension to my research where I investigate the impact race and racism have on the mental health of Black/African Americans. Now, this is not a new area of research by any means. Scholars like Nancy Boyd-Franklin, James Jackson, and David R. Williams have built careers on examining the role race, racism, and discrimination play in the health and health outcomes of Black/African Americans. What is new is the reach (ie. audience) these incidents of racism and discrimination have and the distance and pace at which they can be disseminated. With the advent of the internet and social media platforms, and the inability to effectively filter and control this vitriol, people now experience and/or witness a greater volume of racist and discriminatory content. Whether it is by reading an anonymous comment on a post or watching an individual be treated unfairly or violently due to their race, the extent to which someone can be victimized and/or traumatized is great.

What is equally troubling is that our social work curricula do not prepare students, nor do many training programs equip instructors and practitioners, to address the mental, emotional,
physical and spiritual problems people of color experience as a result. We discuss how to adjust, amend or create inventions that address cultural differences, but we offer very little in the way of helping people deal with being culturally different. In other words, we know how to help clients combat the symptoms they may experience after racist encounters (the effect) but we know little about how to combat racism itself (the cause). I have tried to bring attention to this in some respects through a course I created entitled Direct Practice with African American Adults, Children, and Families. In this class, I name racism/discrimination as a social determinant of health, attempt to raise the consciousness of students around matters of race and intersectional identity, and instruct students around how they can best intervene with clients — namely through an intervention I call the "listen-validate-empathize" technique where they do these things to build rapport and trust with the client so that the client feels safe(r) to share, or vent, troubling racist experiences. I have also spoken out through a podcast with the UGA Center for Social Justice on how individuals can go about the work of social justice while attending to their own self-care. But these actions, helpful as they may be, do not attack the problem at its root. I, as well as all others who say they are committed to social justice, must (re)focus my efforts on not simply documenting, but better understanding the impact of racism and discrimination on health and designing, testing and implementing interventions that help individuals, communities and our society as a whole heal from racism while simultaneously eradicating it in all its forms.

By continuing to focus on the relationship between race, racism, health and wellness, I hope to contribute effectively to efforts that erase racism, help people heal and replace structures corrupted by injustice. Whether it is through my research, teaching, or service work, I will always be dedicated to rooting out and destroying any threats to wellness and justice.
While intimate partner violence (IPV) affects all communities, its prevalence, contributing factors, manifestations, and possible solutions are distinctive for immigrant communities. Significantly more immigrant women suffer from IPV than the national average (Center for Women’s Health Research, 2009; Yoshihama & Dabby, 2015) and barriers that abused women face in seeking help are exacerbated in immigrant communities. Barriers unique to immigrants are language difficulty, lack of culturally appropriate services, lack of knowledge about existing resources, immigration status, financial dependency, discrimination, and negative stereotypes of immigrants (Finfgeld-Connett & Johnson, 2013; Finigan, 2010). In addition, cultural and religious values also contribute to IPV and to the shame of seeking help. These values are male-dominated family structure, rigid gender roles, ingrained patriarchal and hierarchal family systems, high value of family honor and privacy, and value of group welfare over personal needs (Abu-Ras, 2007; Roy, 2012).

Due to the many cultural and psychosocial barriers that abused immigrant women face, these populations prefer to exhaust all informal resources, including religious leaders, before seeking help from formal service providers (Aloud & Rathur, 2009; Brabeck & Guzman, 2009). Current policies regarding immigrant enforcement efforts have especially increased immigrant victims’ fear and reluctance to seek assistance, not only from the criminal justice system, but also from service providers (Tahirih Justice Center, 2017). Thus, there is a critical need to tackle this important social justice issue of intimate partner violence, particularly disparity of accessing resources and services for immigrant victims of IPV living in the US.

My current research addresses this critical need to prevent IPV and enhance access to services and resources for immigrant victims of IPV. Specifically, I have developed a culturally appropriate online training for immigrant religious leaders, with the purpose of increasing their capacity to assist immigrant victims and help prevent IPV in immigrant communities. I have first tested it with Korean immigrant religious leaders in a small (n=55) randomized clinical trial and found that the online training speaks to Korean immigrant religious leaders’ cultural values and they embraced the online format. The program was effective at increasing knowledge of and attitudes against IPV. For IPV prevention and intervention behaviors in their congregations, mean changes from pre to post for the intervention group were higher than the control group, but the difference was not statistically significant.

Based on these research findings, with the support from the Office on Violence Against Women, National Institute of Justice, I am...
Intimate Partner Violence - Y. Joon Choi

currently developing a virtual case simulation training in partnership with two Korean domestic violence programs. In this training, a religious leader responds to a virtual parishioner seeking help with IPV and therefore can practice real-world performance and master required knowledge and self-efficacy by performing tasks with increasing complexity. This research targets the “heart” of immigrant communities, the person who has the strongest potential to assist victims to access the justice system and get necessary services, as well as change attitudes that tolerate IPV. As such, this research has the real potential to reduce disparity of accessing resources and services for immigrant victims of IPV by connecting victims to the justice system and victim services. In addition, it will provide a model of intervention that could be adapted to other immigrant groups where affiliation with religious organizations are high and religious leaders have a strong influence, such as Latinos, Filipinos, Vietnamese, and Middle Easterners.

References

Key Findings: 2017 Advocate and Legal Service Survey Regarding Immigrant Survivors

Is your agency observing a change in the number of immigration-related questions from survivors?

- Increase: 62%
- No change: 24%
- Other: 7%
- Decrease: 7%

“SURVIVORS HAVE A LOT OF QUESTIONS ABOUT HOW THEY CAN SAFETY PLAN UNDER THE NEW ADMINISTRATION. . . . SOME CLIENTS EVEN QUESTION WHETHER OR NOT THEY SHOULD SUBMIT THEIR PETITIONS TO IMMIGRATION.”

Are immigrant survivors sharing with your agency that they have concerns about contacting police?

- Yes: 78%

“SURVIVORS ARE CONCERNED THAT THEY WILL BE DETAINED IF THEY MAKE A POLICE REPORT OR CALL 911. A 16-YEAR-OLD SURVIVOR ATTEMPTED SUICIDE BECAUSE SHE WAS CONCERNED THAT HER OFFENDER WOULD REPORT HER AND HER FAMILY TO ICE.”

“CLIENTS ARE AFRAID OF CALLING THE POLICE BECAUSE THEY BELIEVE THAT THEY WILL BE DEPORTED IF THEY DO, ESPECIALLY IF THEIR ABUSER IS A U.S. CITIZEN. THEY THINK LAW ENFORCEMENT WILL LISTEN TO SOMEONE WHO IS A CITIZEN OF THIS COUNTRY MORE THAN TO AN UNDOCUMENTED PERSON.”


SOCIAL JUSTICE WANTED 2019–2020
Historical trauma is understood to be the collective trauma exposure within and across generations, including interpersonal losses and unresolved grief. Recognizing and responding to the intergenerational transmission of trauma is integral to facilitating the process of healing, reconciliation and restoration associated with historical and ongoing systemic racism, oppression and social injustice experienced by Indigenous peoples, African Americans, Latinxs and other historically marginalized populations.

Over the past decade, there has been a groundswell of federal, state, and local efforts to translate research on adverse childhood experiences (ACEs) into trauma-informed practices across multiple systems. ACEs are associated with enduring neurobiological, physiological, relational, behavioral and emotional consequences over the life course. Increasingly, grassroots organizations such as California’s RYSE Center have been a leader in pushing an interdisciplinary field of professionals to incorporate the centrality of historical trauma, structural racism and white supremacy into our understanding of ACEs and trauma informed care. Building culturally responsive and trauma-informed healing systems requires a paradigm shift that uses what we know about trauma and its impact to do our work differently.

The social work profession is ideally poised to provide leadership in this area. It is imperative that the social work profession incorporate culturally responsive and trauma-informed strategies with(in) our classrooms, research and the populations we serve. This includes ensuring that our teaching, research and practice also emphasizes and nurtures a more culturally inclusive understanding of resilience and the culturally specific values, beliefs, traditions, practices and ways of knowing that may mitigate risk.

Reference

As social work practitioners, it is common for us to assess our client’s needs. We are rightly concerned about whether our service users have adequate food, housing, and medical care. For most of two decades, as a social worker working with women living in poverty, I did the same. Many times, over the course of my career, I helped mothers living in poverty access food pantries and Thanksgiving turkeys for their families (McPherson, 2016). I was always delighted to make these connections and to help women put food on their tables. It was gratifying work, but it was also unsettling.

It is unsettling for two important reasons that should distress any social worker who hopes to construct a more just world: first, it was obvious that providing a meal—even a Thanksgiving feast—did not solve the family’s problem of hunger; and second, it was uncomfortable knowing that, though my clients were fed—at least for the moment—so many others were going hungry (and homeless and without medical care) in our rich and powerful country.

It is reasonable to ask why our systems are set up to help some but not others. In social work school, we learn about the history of social services and the evolving thinking about who exactly “deserves” our assistance (Katz, 2013). Social policy has changed over time, but the common thinking has been that children are more deserving than adults; parents more deserving than childless adults; women more deserving than men; and law-abiding people more deserving than those accused of crime. This sort of thinking has also sheltered racism and discrimination, as whites have been argued to be more deserving than blacks or Native Americans; and in the current debate we see that citizens are often understood to be more deserving than noncitizens.

A human rights perspective resolves these debates, as ALL human beings are understood to be deserving simply because they are living, breathing individuals. For social workers, Article 25 of the Universal Declaration of Human Rights (UN, 1948) is powerful and should be proscriptive. It states:

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

Within Article 25, several critical human rights are established: the right to a reasonable stan-
standard of living; the right to health; the right to food; the right to housing; and the right to social security. The framers — including Eleanor Roosevelt of the United States — even articulated a right to social services! For social workers to truly advance social justice, we must help people meet their needs in the context of guaranteeing their access to these social rights.

Guaranteeing rights is not easy, especially as the social rights articulated in Article 25 are not fully recognized in the United States. The US is the only United Nations’ member state that has not ratified the Convention on the Rights of the Child (UN, 1989), and it is the only country in the Global North that has not ratified the Convention on the Elimination of All Forms of Discrimination Against Women (UN, 1979; Ignatieff, 2005). Indeed, even though human rights are proposed as universal, in fact the rights to which individuals are legally entitled vary depending on which country grants them citizenship and — in the context of the USA — on within which city, county, or state they happen to plant their feet. Though human rights are created internationally, they are implemented locally.

Looking through a lens of human rights (McPherson, Siebert, & Siebert, 2017), we see our social work clients as rights-holders and, all around us, we see violations of their social and economic rights: poverty, most profoundly, but also failing elementary schools, inadequate housing, interpersonal violence, and discrimination of all kinds. We also see ourselves as social workers, attempting to meet clients’ immediate needs in ways that neither secure their rights nor impact the larger systems that produce these violations.

Looking through the human rights lens, it becomes clear that our role as social workers must expand to help our clients secure stable access to rights—not merely to services. It is important to provide a hungry family with a good meal, but it is transformational to partner with them to secure their human right to food. This imperative to help clients secure access to their human rights may feel overwhelming to social workers, especially those of us who were trained as micro-level practitioners, and surely it is challenging. It may require partnering with clients, communities, other professionals, advocates, activists, governments, and more. Still, this is the work that is required by social work’s ethical mandates (NASW, 2017) and respecting and validating these rights has the potential to transform our clients, our societies, and our social work profession (McPherson, 2018).

References


As a professional social worker I believe the freedom to move about the world should be a basic freedom for all people. This philosophical stance does, however, push up against the immigration and refugee policies and laws of the world’s 195 sovereign states/countries, as recognized by the United Nations. The United States is no exception when it comes to tension and dissent focused on immigration and refugee admittance and residence, particularly so for undocumented persons who have entered without the proper documents or without inspection, and for persons who have entered the country on their own and then applied for asylum due to a credible fear of persecution if returned to their home country. There is clear recognition in the international community that countries have the right to create borders and develop and implement rules for the entrance, and even in exceptional circumstances the exit, of persons moving about the world, either permanently or temporarily. In the United States the task of creating, interpreting, and implementing immigration and refugee policy falls primarily to Congress and the Office of the President, and the executive agencies of the President.

The 2017 International Migration Report declares that only about 3.4% of the world’s 7 billion, 489 million people are living in a country other than their country of birth. This represents only a modest increase from 2.8% in 2000. However, as the world’s population has grown, the 3.4% estimate does mean that 248 million people are living in a country other than their country of birth (United Nations, 2017). So, if social justice is the goal, clearly the right to move freely about the world needs to be recognized, and valued, but just as valuable is the right to stay where you have landed and be welcomed fully as a contributing member of the society within which individuals have placed themselves (Ravenstein, 1889; Borjas, 1989). A current challenge for the United States is how to welcome fully the approximately 11 million undocumented persons in the midst of the country’s population of 328 million people (Taylor, Lopez, Passel, & Motel, 2011).

I believe the answer to that challenge is amnesty. Amnesty as a public policy instrument, used judiciously but with a regular frequency, is critical to the achievement of social justice in the United States. Without its use millions of undocumented persons, two-thirds of whom have lived in the country for more than 10 years and half have borne a citizen child, will always be forced to live in the shadows (Taylor, Lopez, Passel, & Motel, 2011; Zayas, 2015). It appears safe to assume that these folks, the majority of whom are from one country, Mexico, are not going anywhere. With amnesty, the forgiving of the original undocumented entrance, these
persons can come forward and both enjoy and contribute to the breadth and depth of American life.

While the overall “comprehensive immigration” reform debate has raged in the United States for decades, one of the more contentious elements has been the question of what to do about the massive number of undocumented/unauthorized adult immigrants. Amnesty is a historically congruent, economically wise, and socially inclusive policy instrument that the federal government can use to initiate a legalization program for this population. U.S. legalization programs, also referred to as amnesty programs, are of three types https://creativecommons.org/licenses/by-nc/2.0/ — registry, population-specific, and general — with all three types being used in the last four decades. The most well-known occurred with the 1986 Immigration Reform and Control Act, with 3.1 million persons moving forward via a legalization/amnesty path to citizenship. This effort included the use of both a general and a population specific program. Since then 3.7 million+ undocumented or unauthorized persons have been legalized in the U.S. (Kerwin, Brick, Kilberg, 2012), most often with the intent to have the country gain labor economic resources (usually low-wage workers) and/or to adjust population specific humanitarian concerns.

The discourse should, as history shows us, include the idea that an occasional amnesty will always be necessary—particularly as the United States remains a desired receptor location for undocumented persons (Hansen, 2009). Certainly the hope is that it will. The
only two scenarios that come to mind whereby the United States would become an undesirable location for undocumented persons would be a sustained economic decline and/or the continued erosion of civil liberties, not just for undocumented persons, but also for us all. A country like the United States, with a large number of sustained undocumented/unauthorized immigrants in its midst, can never do well, particularly when that population includes established families and strong ties to the host country, the United States. Amnesty can provide significant economic and integration outcomes (Kerwin, Brick, Kilberg, 2012). Development and implementation of a legalization/amnesty program is a required public policy action at periodic intervals (Hansen, 2009). What can and should be debated is what the interval should be. Without it, social justice will never be achieved in the United States.

As a social work researcher I am designing a research piece to establish the long-term outcomes for those 3.1 million undocumented persons who received amnesty in the years following the passage of the Immigration Reform and Control Act (IRCA) of 1986. I aim to study the long-term outcomes for those IRCA recipients—1.8 million 245A “legalized aliens” and 1.3 million SAWs (seasonal agricultural workers) who were awarded amnesty and an eventual path to citizenship in the political compromise crafted in 1986. The overarching research question guiding this social science research project is: What have been the long-term life outcomes for the 3.1 million IRCA recipients who were granted amnesty and an eventual path to citizenship?

The primary research hypotheses are:

A. Long-term outcomes on all research variables (listed above) for IRCA recipients will equal or exceed those of native-born U.S. citizens for the time period 1992 to 2015.

B. Use of social welfare programs by IRCA recipients, particularly the “means tested” programs (e.g., TANF, Medicaid, SNAP) is less than that for native-born U.S. citizens for the time period 1992-2015.

Amnesty as a public policy instrument, used judiciously but with a regular frequency, is critical to the achievement of social justice in the United States.

References


The trafficking of persons around the world, also known as modern day slavery, is a serious violation of human rights and a manifestation of social injustice. Human trafficking is defined as “the recruitment, harboring, transportation, provision, or obtaining of a person for labor or [sex] services through the use of force, fraud, or coercion for the purpose of subjection to involuntary servitude, peonage, debt bondage, [sexual exploitation] or slavery” (U.S. Department of State, 2000). It is caused by micro- and macro-level factors: macro-level factors include economic injustice, poverty, wars and natural disasters, globalization of the consumer market, discrimination against women, and global sex tourism. Micro-level risk factors include family breakdown, poor family relations, child abuse and neglect, mental illness and substance use among parents, and homelessness among children (Roby, 2005). Though valid and reliable trafficking data remain a challenge and born of contention, a recent report estimated that 24.9 million individuals around the world are currently victims of some form of trafficking. These men, women and children are exploited in economic activities such as agriculture, fishing, domestic work, construction, manufacturing and the commercial sex industry (IOL, 2017). Although the majority of victims are trafficked across international borders, 42% are victimized within their own countries (UNODC, 2016). Trafficking disproportionately affects women and children-of the current global victims, 71% are female and 28% are children (UNODC, 2016).

The Code of Ethics of the National Association of Social Workers affirms the profession’s responsibility to pursue social change and human rights, particularly on behalf of vulnerable and oppressed people, and toward the liberation of all people. Similarly, the Council on Social Work Education maintains that “social work’s purpose is actualized through its quest for social and economic justice, the prevention of conditions that limit human rights, the elimination of poverty, and the enhancement of the quality of life for all persons” (CSWE, 2015). A social work perspective on the issue of human trafficking is therefore critical in anti-trafficking efforts, not only because of the professional guiding principles and values, but also because of the holistic nature of social work interventions with oppressed populations.

Social justice for trafficking survivors must go beyond the prosecution and punishment of perpetrators, it must include provision of necessary services that help survivors re-start their lives in conducive circumstances. There are several important implications for the profession in dealing with the problem of trafficking. Applications to policy include advocating the Fredrick Douglass Trafficking Victims Prevention and Protection Reauthorization [HR 2200] bill of 2017, which is yet to become law.
and expires very soon. The precursors to this law have provided funding for anti-trafficking efforts since 2000. Programmatic applications include providing specialized and comprehensive services to trafficking survivors, including psychosocial, economic empowerment, legal representation, language interpretation, and supports with immigration issues. In addition, community awareness programs are also key in preventing or reducing the problem.

However, the effectiveness of these important applications hinge on rigorous research that is informed by the social, health, and behavioral sciences as well as the humanities. Clearly, one area of research is the collection of valid and reliable data on the issue. Research in the area is very much in its infancy and there is opportunity to collaborate both transdisciplinarily and transnationally in order to build a body of research that will lead to the provision of the best services for trafficking victims and survivors. The UGA School of Social Work is presently involved in research whose goal is to provide evidence-informed intervention and reintegration services for female survivors of trafficking. The transnational research team represents scholars from social work, medicine, sociology, public health and family studies. The intervention will be designed in a sustainable manner and replicable across various countries in the world.

References


The Global Slavery Index 2018; Walk Free Foundation, https://www.walkfreefoundation.org/

Figure 1, page 29. Estimated prevalence of modern salvery by country (noting 10 countries with highest prevalence, estimated victims per 1,000 population). Retrieved from https://www.globalslaveryindex.org/
While attending graduate school, I made a decision to focus my research on a major social justice issue that affects the lives of people of color. As I completed my analysis I realized that there was not one major social justice issue, but numerous problems exist for people of color. These problems have endured since the first enslaved Africans landed in the colonies in 1619. Enslaved Africans were originally governed by the slave codes that were enforced by slave patrols; and later after the civil war, freed Blacks were governed by a series of legislation designed to limit their rights and keep them economically disadvantaged and this heavily contributed to social injustice. Police departments across the country continued where the slave patrols left off, by enforcing these written and unwritten laws designed to limit the rights of people of color (Robinson, 2017). My research examines the role of law enforcement in policing men of color.

Research shows that this relationship between police and men of color has been tempestuous throughout history (Moore, et. al., 2016; Weitzer, 2002). Additionally, this relationship has strongly affected African American youth in their academic pursuits. This adversarial relationship with law enforcement and the criminal justice system has developed into what is now known as the school-to-prison pipeline (Wald et. al., 2003), which continues to populate our prison system with men of color.

What can be done to disrupt this system? I agree with other scholars that the problem is systemic and in order to address this social justice issue affecting men of color, we must explore ways to prevent them from coming in contact with the criminal justice system. I believe we need to institute programs in the middle and high school systems that build strong positive relationships between young men of color and the police. This is not a new idea but one that builds on programs of the past and explores best practices that worked and why they were successful, as well as practices that did not work, and why they failed. Social justice is not going to be achieved by the work of a few. This is a process that will require the formation of community collaborations across the country, because community residents are the experts on social injustices they face. The most effective way to work towards elimination of these injustices is to follow the lead of the community members and work shoulder to shoulder to find viable solutions. I firmly believe that community-based participatory action research is the best way to achieve positive outcomes in the fight to eradicate social injustice.

References


Gender based violence is a social justice issue. Gender inequality leads to the maintenance of gender norms and expectations that influence how college students communicate about sex and give consent. My own qualitative research exploring college students’ attitudes and beliefs concerning sexual assault revealed that they are still vulnerable to the influence of harmful norms that mandate women be timid and “nice”, therefore agreeing to unwanted sexual activity in order to not cause drama. Men are also vulnerable to norms that mandate they be aggressive and persistent, even with acts of resistance from their partner. Men, in particular, perceive, often incorrectly, that their male peers are engaging in sex with multiple partners; therefore, to fit in, they must do the same. My research examining how college students negotiate prior to and during sexual interactions confirms that even when they know how to establish and respect boundaries, these norms prevent them from engaging in healthy fully consensual sex. Gender norms also influence how college students give consent and know it has been given. My quantitative research examining how college students perceive consent has revealed that gender norms influence how they communicate about sex; and how they interpret each other’s behavior.

College women have inherently different lives because of the violence they may experience. Some sexual assault prevention programs continue to place the onus on women to prevent sexual assault by emphasizing steps they can take like socializing in groups, making sure there is a “babysitter” (someone whose job it is to watch out for everyone else), creating text chains to check in on everyone throughout the night and even carrying pepperspray. My qualitative research looking at college women’s experiences has confirmed that many of them feel a burden their male peers do not experience to prevent their own assault. College women do not have the same experience as men because they do not have the freedom to embrace all of the potentials of campus life due to the threat of sexual assault. A pilot study I conducted looking at sense of belonging and sense of community among college women found that their concern for experiencing sexual assault and harassment reduced their sense of belonging and had a negative effect on their mental health.

It is also important to consider system changes that need to be made in order to prevent sexual assault and help survivors. Campus police, in particular, have the skills to interact with survivors when they report an assault in a trauma informed way that encourages survivors to continue through the reporting process. I am currently developing an online training for patrol officers to address this concern. One key element of this process is community engage-
ment; the team developing this training include police officers, rape advocates, college students and researchers. The research includes stakeholders and includes those that would be influenced by the proposed changes. Changing a system like police can have a positive effect of positively influencing other university level systems to fully embrace addressing the problem of campus sexual assault.

Finally, it is important that any approaches to sexual assault prevention be inclusive. Current sexual assault prevention does not address the specific needs of marginalized groups, including sexual minorities, gender minorities and people of color. Therefore, sexual assault prevention programs need to include the experiences of these communities that take into consideration the intersection of their gender, sexual orientation and race. My current research developing a sexual assault prevention program for college campuses utilizes technology and digital gaming so that students in these groups feel their unique experiences are addressed. Other research I am conducting will look at how the racial, gender and sexual orientation of survivors affects how they are perceived as victims and the type of care they receive after reporting a sexual assault. At the core of my research in sexual assault prevention on college campuses is an understanding that gender inequality is at the core of campus sexual violence. It has created norms and expectations that have negatively impacted college students’ behavior and contributed to the continued perpetuation of sexual assault. These gender norms also intersect with norms surrounding race and sexual orientation that require research that attempts to include everyone’s voice in deciding how the problem of campus sexual violence should be addressed.
SOCIAL JUSTICE COMMON BOOK INITIATIVE

Tiffany Washington, MSW, PhD, Associate Professor
Jennifer Elkins, PhD, Associate Professor

In a polarized, often contentious political climate, it is hard to have a polite conversation. In recent years the School of Social Work faculty and staff have invested time and resources into learning Reflective Structured Dialogue, an evidence-based method for communicating more effectively about challenging issues. This effort informed the book selection for the School’s inaugural Social Justice Common Book Initiative. After reviewing multiple titles, and with input from the faculty, Drs. Tiffany Washington and Jennifer Elkins selected Celeste Headlee’s *We Need to Talk: How To Have Conversations That Matter*. The book has direct implications for social justice, civil and/or human rights, in that it outlines strategies for improving the way we communicate about topics that matter. We expect that the methods described in the book will encourage critical thinking about how to best approach difficult subjects and generate productive student-to-student discussions on topics of power, oppression, social justice, evidence-informed practice, advocacy and/or diversity throughout their social work educational experience.

School of Social Work students attending the 2019 fall orientation show their copies of *We Need to Talk* by Celeste Headlee. Photo by Alonte Lee.
The University of Georgia School of Social Work Masters of Social Work Program

SOWK 7118: Power, Oppression, Social Justice and Evidence-informed Practice, Advocacy, and Diversity in Social Work (PrOSEAD)

MSW CURRICULUM STATEMENT (Appears at top of every syllabus):

Beginning 2017, the UGA SSW faculty has adopted a focus on addressing **power** and **oppression** in society in order to promote **social justice** by using **evidence based practice** and **advocacy** tools and the celebration of **diversity**. This philosophy, under the acronym, PrOSEAD, acknowledges that engagement, assessment intervention, and evaluation with individuals, families, groups, organizations, and communities requires an understanding of the historical and contemporary interrelationships in the distribution, exercise, and access to power and resources for different populations. And, that our role is to promote the well-being of these populations using the best and most appropriate tools across the micro, mezzo and/or macro levels of social work practice. In short, we are committed to:

**Addressing** Power and Oppression,
**Promoting** Social justice,
**Using** Evidence-informed practice and Advocacy, &
**Celebrating** Diversity

a. **Power** - Certain sections of populations are more privileged than others in accessing resources due to historical or contemporary factors related to class, race, gender, etc. Our curriculum will prepare students to: (i) identify and acknowledge privilege issues both in society as well as at the practitioner/client level; (ii) have this understanding inform their practice in order to competently serve clients who experience disenfranchisement and marginalization.

b. **Oppression** - Social work practice across the micro-macro spectrum should work to negate the effects of oppression or acts of oppression locally, nationally and globally. Our curriculum will prepare students to enhance the empowerment of oppressed groups and prevent further oppression among various populations within the contexts of social, cultural, economic, political, and environmental frameworks that exist.

c. **Social Justice** - Social workers understand that human rights and social justice, as well as social welfare and services, are mediated by policy and its implementation at the federal, state, and local levels. Our curriculum will prepare students to engage in policy practice at the local, state, federal, or international levels in order to impact social justice, well-being, service delivery, and access to social services of our clients, communities and organizations.

d. **Evidence Informed Practice** – Social workers understand that the clients’ clinical state is affected not only by individual-level factors but also by social, economic, and political factors. We are also cognizant that research shows varied levels of evidence for practice approaches with various clients or populations. Our curriculum will prepare students to engage in evidence-informed practice. This includes finding and employing the best available evidence to select practice interventions for every client or group of clients, while also incorporating client preferences and actions, clinical state, and circumstances.

e. **Advocacy** – Every person regardless of position in society has fundamental human rights to freedom, safety, privacy, an adequate standard of living, health care, and education. Our curriculum will prepare students to apply their understanding of social, economic, and environmental justice and their knowledge of effective advocacy and systems change skills to advocate for human rights at the individual and system levels.

f. **Diversity** - Social workers need to understand how diversity and difference characterize and shape the
human experience and are critical to the formation of identity. Our curriculum will produce students who are able to engage, embrace, and cherish diversity and difference across all levels of practice

**COURSE DESCRIPTION**

This required course encapsulates the entire philosophy of our MSW curriculum. It examines the interrelationships between **Power**, **Oppression**, **Social justice**, **Evidence informed practice**, **Advocacy** and **Diversity** in social work practice. The overall framework focuses on understanding the barriers to and the enablers of social change (see figure in pg. 2). Students learn about the UGA SSW’s initiatives on social justice and human rights. The course will help students to focus on critical self-reflection and the arduous and often painful trajectory to recognize their privileges or power and how it shapes their lives and interactions; how it might be oppressive to others; how diversity in its various forms may be understated; how to advocate at all levels of practice for the under-privileged, and how to base practice on the social work tenets of social justice, human rights, and choosing the most appropriate interventions.

**STUDENT OUTCOMES**

The overarching objective of this class is to help students move from basic self-awareness to critical consciousness, from practice skill and assessment to intervention and social action in addressing power and oppression, promoting diversity, advocacy, social justice and in basing appropriate interventions in evidence and applying the best available evidence for various groups and problems.

Upon completion of this course, students will:

- Understand the historical and contemporary involvements of the SW profession, including the NASW & IFSW, and the UGA SSW in empowerment efforts.
- Develop an understanding for the philosophy and spirit of the MSW curriculum at the UGA SSW
- Develop a level of understanding about social justice and its connection to privilege, power, oppression.
- Deepen their understanding of their personal social and cultural identities and biases, and how these relate to clients diverse clients and communities.
- Understand and articulate concepts of culture, identity, privilege, power, ally behaviors, oppression, social justice, and “differentness” and integrate these concepts into their practice framework (micro or macro). Understand how these concepts operate in a global context and relate to human rights.
- Gain skills in having honest conversations about the intersection of social work and race, class, gender, ability, sexuality, gender, national origin, difference, oppression and privilege.
- Utilize skills to combat social injustice, which is necessary for competent practice in diverse communities, including self-reflection, self-assessment, and consultation, and use these skills to understand and build ally relationships.
- Apply theories of oppression (social injustice) to assess the impact of systemic/institutionalized oppression on clients, develop culturally congruent services to reduce its negative effects, and empower client to challenge existing oppressive conditions by intervening at multiple systems levels.
- Identify and discuss the extent and nature of economic and social inequality, discrimination, self-governance and social capital, especially as it relates to race, gender and sexual orientation, age, religion, disability status, ability to vote, class and ethnicity.
Social Justice-Relevant Publications by UGA School of Social Work Faculty 2009-2019

AGING


“Injustice anywhere is a threat to justice everywhere.” — Martin Luther King, Jr.

BEHAVIORAL HEALTH


**BEHAVIORAL HEALTH AND RACE**


**CHILD WELFARE**


**CIVIL AND HUMAN RIGHTS**


———. “*If you tremble with indignation at every injustice then you are a comrade of mine.*” — Ernesto Che Guevara


**CIVIL AND HUMAN RIGHTS, INTERNATIONAL**


**CRIMINAL JUSTICE**


**CRIMINAL JUSTICE AND RACE**


**CULTURAL COMPETENCE**


**ETHICS**


**GENDER**


**GENDER AND BEHAVIORAL HEALTH**


**GENDER AND VIOLENCE**


**HEALTH**


HEALTH AND GENDER


HEALTH AND RACE


**HEALTH AND RELIGION**


**HUMAN TRAFFICKING**


“We must accept finite disappointment, but never lose infinite hope.” — Martin Luther King, Jr.


**INTERNATIONAL AND IMMIGRATION**


**POLICY**


**POVERTY**


“The opposite of poverty is not wealth. In too many places, the opposite of poverty is justice.” — Bryan Stevenson


RACE


“There must exist a paradigm, a practical model for social change that includes an understanding of ways to transform consciousness that are linked to efforts to transform structures.”
— bell hooks, Killing Rage: Ending Racism


**RACE AND RELIGION**


**RACE AND SOCIAL WORK EDUCATION**


**SEXUAL MINORITIES**


**SOCIAL AND COMMUNITY ACTION**


**SOCIAL WORK EDUCATION**


—I am no longer accepting the things I cannot change. I am changing the things I cannot accept.” —Angela Davis
**Social Justice - Relevant Faculty Publications**


**SOCIAL WORK HISTORY**


**VIOLENCE**


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