

BCR REPORTS

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'WEDFARE' — OR WELFARE?

Mimi Abramovitz and Martha Davis

A recent spate of legislative proposals in states across the country seeks to use welfare programs to control the behavior and family structure of poor women.

Proposed legislation in New Jersey would deny custodial parents, 95 percent of whom are women, minimal need-based benefits increases — \$64 per child — if they have additional children while on welfare, and attempts to encourage marriage by allowing certain married-couple households to retain more of their earnings than single-parent families. An initiative by the governor of California, scheduled for statewide referendum in November, would also eliminate incremental benefit increases for welfare families, while requiring that single teen mothers live with their parents or guardians in order to receive benefits. And earlier this year, Wisconsin's governor proposed "wedfare," a plan to eliminate need-based increases to teen mothers with additional children while offering a "marriage bonus" of \$73 a month to AFDC families headed by a married couple.

The dual purpose of each of these proposals is to (1) limit births by women on welfare and (2) encourage welfare mothers to marry as a way out of poverty. But both the assumptions underlying these proposals and the strategies they employ are misguided, falling

heavily on women of color, and thus promising to fuel the politics of race.

First, the popular perception of a conniving female welfare recipient spurning marriage proposals in order to continue receiving benefits and surrounded by a half-dozen children is a myth, pure and simple. Although by restricting aid to all but a limited group of two-parent families, AFDC forces many couples in need to live apart, solid empirical evidence has demonstrated again and again that the configuration of welfare benefits does not shape childbirth and marriage decisions.

Single-parent families on welfare average only 1.8 children — considerably less than the average national family size. The decisions of poor women to marry and have children are shaped by more potent social and psychological forces than income, just as those of middle class women are.

The "new paternalism" implicit in conditioning public assistance on conformity to traditional wife and mother roles is part of a predictable, if unsuccessful cycle. As in the late 1940s and 1950s when jobs for women became scarce and welfare rolls swelled, the government today resorts to making value-laden distinctions between "deserving" and "undeserving" poor women. These behavior-based distinctions

were recognized as illegal during the 1960s when states' attempts to deny welfare benefits to "illegitimate" children and to restrict unmarried women on welfare from having romantic attachments were squarely disallowed by the federal courts.

If the new welfare proposals will not affect family composition and have failed past legal tests, what will they do? They will deepen the already debilitating poverty of the average AFDC family. No state pays enough AFDC and Food Stamps to keep such a family out of poverty.

By offering higher benefits to married women than single, the new plans imply that marriage is an effective antipoverty strategy for poor women. Yet not only is the institution of marriage changing dramatically in the general population, but despite the presence of two earners, the number of married couples in poverty is on the rise. The "marriage bonus" also suggests that poor women should accept a marriage regardless of its safety and security just to survive.

In addition to creating invidious distinctions between married and unmarried women, these latest welfare "reforms" violate a woman's constitutional rights to equal protection and make

Continued on Page 2

'WEDFARE' — OR WELFARE?

Continued from Page 1

decisions concerning the timing of marriage and childbirth free of governmental interference. All three plans are specifically intended to punish or reward marriage and childbirth decisions of single AFDC parents, more than 95 percent of whom are women. Fathers will be largely exempt from these paternalistic programs.

The "new paternalism" in fact reflects a deep-seated societal distrust of the capacity of poor unmarried mothers to properly socialize their children, especially poor women of color who, while far from a majority, are over-represented on the welfare rolls.

The popular view that social welfare programs do not work increases support for these new punitive welfare proposals. This view is not supported by studies of how effective less value-laden entitlement programs can be in cushioning poverty.

Recent research shows that based on market income alone, the United States, Canada, Australia, Great Britain, Germany, the

Netherlands, France, and Sweden have similar overall poverty rates. But the antipoverty impact of income maintenance programs is different. Because of weaker programs in the United States, the poverty rate in this country fell only 6.6 percent in the mid-1980s compared with a 16.5 percent drop in the other nations mentioned. Among children of single parents in the United States, poverty dropped less than 4 percent, while it plummeted nearly 30 percent in the other countries.

The "new paternalism" promises to deepen these international differences, while continuing to blame poverty on poor women rather than the adverse economic policies of business and the state.

Mimi Abramovitz is a professor of social welfare policy at Hunter College School of Social Work, City University of New York. Martha Davis is a staff attorney at the NOW Legal Defense and Education Fund.

This article appeared earlier this year in The Washington Post.

Letters To The Editor

The Spring, 1992 issue of *BCR Reports* was very useful. The insert — "Fighting Back! Challenging AFDC Myths with the Facts" — contained just the kind of information we need to help in the struggle against the continuous attacks on public assistance programs. I will be passing it out to my students and encouraging my colleagues to do so.

The article by Ann Withorn, "Radical Social Work in the L.A. Uprising," was a welcome reminder that even though we continue to support reforms, only radical change can address the root causes of problems in this country: control by the rich and the uncaring — the "overclass."

— *Aloha and Mahalo,*
Joel Fischer, DSW
University of Hawaii at Manoa

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Letters to the editor, essays, news items, BCRS Chapter activities, cartoons, etc., are all welcome!

Please Note: The deadline for materials submitted for inclusion in the next *BCR Reports* is **January 8, 1993.**

BCRS Members In Action:

Ken Grossinger and Dr. Marlene Kim are recipients of a grant from the Poverty Race Research Action Council and Rutgers University Institute for Management and Labor Relations to study the participatory rates in various income maintenance programs among the working poor. Next summer, Ken and Marlene will present their research findings and proposals and will translate these into action prescriptions in New York, Washington, D.C., Boston, Chicago, and San Francisco.

1993 Summer Fellowships Available

The University of Iowa Center for Advanced Studies and the National Resource Center on Family Based Services invite applications for \$3500 Obermann Faculty Research Fellowships for participation in the 1993 Faculty Research Seminar, "Family- and Community-Based Approaches to Social Problems," July 6-30, 1993, directed by Paul Adams and Kristine Nelson, National Resource Center on Family Based Services, School of Social Work.

Applications are due no later than February 1, 1993. For application materials, write or call Jay Semel, Center for Advanced Studies, the University of Iowa, Iowa City, Iowa 52242 (319) 335-4034.

BCRS Chapter Updates:

Columbus, Ohio: A BCRS Chapter has been organized since February and quickly became involved in many community activities. We have been meeting monthly since organizing, including a picnic in July. Our activities have included organizing a "feeder" march against state general assistance cuts which started at Ohio State University's college of social work and joined marchers from Cleveland, Cincinnati, Youngstown, Dayton and elsewhere at the state Capitol. We have representatives at meetings continuing to work on these issues with our statewide homeless coalition.

Columbus is unfortunately the host community for Ameriflora (or as we refer to it, "Amerihorror" which is essentially a flower/entertainment show celebrating Christopher Columbus' invasion of the Americas. BCRS organized 35 members to join a community-wide protest of the show's opening during which George and Barbara Bush spoke to attendees.

Our BCRS chapter is open to community-wide human service workers in addition to becoming an official student group at Ohio State University. We are considering sponsoring a progressive concert to bring in community and nearby colleges to "get the word out" about BCRS. Also plans have been in the works for us to read more about and by Bertha Reynolds.

Seattle/Puget Sound: The local chapter continued to meet monthly over the summer, including a barbecue gathering. We learned and laughed playing a board game called "Therapy" brought by one of our members, Susan James. We held a retreat in early September with the help of an outside facilitator. We came away from the evening with a closer group, a strengthened sense of mission, and

new steps toward implementing an action plan for the local chapter. Our primary focus this Fall was helping to organize the Welfare, Women and Children Teach-In at the University of Washington School of Social Work. We will continue to follow our monthly potluck/discussion meeting format, with particular attention to local, state and national elections and the implications for progressive social welfare policy and social work.

Boston: Cheryl Hyde, of the Boston University School of Social Work, will be the new editor of *The Journal of Progressive Human Services*. Since the Journal will be based here, we hope its arrival will be the base for a revival of a citywide chapter. In January we will be holding a meeting to discuss what a Boston-area Society might do now. Especially we will be considering how people in Boston can be supportive to, and involved in, the Journal. Massachusetts, Maine and New Hampshire members will receive an announcement of this meeting. If you would like to be involved in its planning, please call Ann Withorn at 287-7365.

Colorado: In keeping with the progressive goals of the national BCRS, the BCRS Colorado Chapter has been busy organizing opposition to the constitutional amendment proposed by Colorado for Family Values. This amendment would prohibit and take away anti-discrimination protections based on sexual orientation throughout the state. Our chapter supports EPOColorado, the statewide organization dedicated to fighting bigotry and promoting basic civil rights for every Colorado citizen.

We have been encouraging our members, and all social workers, to take public positions and actions opposing this amendment. For more information contact: Kat Morgan, PO Box 1944, Boulder, CO, 80306.

Kalamazoo: Our chapter is focusing on two areas this Fall. In conjunction with a local Coalition of child welfare workers and people for social justice (Kalamazoo Coalition for Children), we are planning a series of events around children's issues. We kicked off our efforts with a two-day education, skills-building program featuring Patricia Savage from the Children's Defense Fund. We also focused on the Presidential Campaign with a three-phased program. We worked to get people registered to vote on our own campus and at the local Department of Social Services, as well as the Unemployment and the Food Stamps Office. We co-sponsored presentations around issues important to us and which the Campaign should have been focusing on (i.e. child welfare). We also worked on the Get Out the Vote Campaign.

Western New York: In a beginning attempt to organize a BCRS chapter in the Buffalo area, local members sponsored a panel presentation in October called "Is Progressive in Western New York a Contradiction in Terms?" with panelists Jan Peters (on racism), Margarita Santiago (on working in the Hispanic Community) and Mary Stengel (on welfare reform). For more information, call 716-858-6223.

Blindness - A Dissertation

By Kenneth Jernigan

The National Federation of the Blind is not an organization speaking for the blind. It is the blind speaking for themselves.

Everyone is familiar with the "revolution of rising expectations" which has raised the consciousness of deprived and dependent populations the world over during the generation since World War II. Abroad, this trend has taken the form of independence movements, the rise of new nations, and the decline of the old colonial empires. Within the United States it has found expression in the civil rights movement; the feminist movement; the youth counterculture of the sixties; and a variety of other self-assertive and self-directing mobilizations.

Whatever their ultimate validity or vitality, most of these domestic movements have been attended with considerable fanfare and commotion. They have captured the imagination of the general public. Not so with the blind. We have had plenty of that. Rather, it is that we have not, in present day parlance, been perceived as a minority. Yet, that is exactly what we are - a minority, with all that the term implies.

As with other minorities, we contend with an "establishment" which tries to put us down and keep us out and which denies that we even exist as a legitimate and cohesive group - with common problems, common aspirations, and common interests. Not only is our "establishment" composed of the general sighted public but, more particularly, of the network of governmental and private social service agencies specifically created to give us aid. Principal among these repressive agencies are the American Foundation for the Blind and the National Accreditation Council for Agencies Serving the blind and Visually Handicapped (NAC).

We have organized to take concerted action. In fact, the

National Federation of the Blind (established in 1940) predates most of the activist groups of today. We, too, have our Uncle Toms. We have tokenism; we have efforts to divide and conquer; we have attempts to buy off the trouble-makers; we have threats and intimidations; we have professional-sounding studies and reports; we have impressive meetings and conferences; we have talk about positive and constructive action; we have the force and prestige of tradition and custom; and we have a hundred other delays and obstacles.

But underlying all of these (and far more complex) are our own problems of self-awareness and the need for public education and understanding. We of the National Federation of the blind, for instance, affirm that the ordinary blind person can compete on terms of equality with the ordinary sighted person, if proper training and opportunity are provided. We know that the average blind person can do the average job in the average place of business, and do it as well as sighted neighbors. In other words, the blind person can be as happy and lead as full a life as anybody else.

Even so, blindness has its problems. It can be reduced to the level of a mere physical nuisance, but it cannot be reduced below that point. This is so not only because there are some things that can be done more easily with sight than without it, but because the world is planned and structured for the sighted. It seems to me that many of the problems which are regarded as inherent in blindness are more like those of the left-handed; in other words, created as a natural side effect of the structuring of society for the sighted. It seems to me that the remaining problems (those that are truly indigenous to blindness) are usually vastly over-rated and over-dramatized.

Blindness can, indeed, be a tragedy and a veritable hell, but this is not because of anything inherent in the blindness. It is because of what people think about blindness and because of the deprivations and the denials which result. Most people assume because I cannot look across the room and see who is there or enjoy a sunset I am confronted with a major tragedy - psychologically crippled, sociologically inferior, and economically unable to compete. Regardless of the words they use, they feel deep down, that the blind are necessarily less fortunate than the sighted. They think that blindness means lack of ability. Such views are held not only by most of the sighted but by many of the blind as well. They are also held by many, if not most, of the professionals in the fields that work with the blind.

It would be pleasant to look at a sunset. It would be helpful to look across a room and see who is there, or glance down the street and recognize a friend. But I know that these things are peripheral to the major concerns of life. It is true that it is sometimes a nuisance to devise alternative techniques to get the same results I could have without effort if I were sighted, but it is just that (a nuisance), not a tragedy or a psychological crisis.

If our principal problem is the physical fact of blindness, I think there is little purpose in organizing. However, the real problem is not the blindness but the mistaken attitudes about it. These attitudes can be changed, and we are changing them - our own attitudes and those of the sighted. We need your help; we seek your understanding; and we want your partnership in changing our status in society. Will you work with us?

(Summarized from the booklet, Blindness - A Left-handed Dissertation published by the National Federation of the Blind, and submitted by Jody Constantine and the NYC BCRS Steering Committee).

WHY CAN'T WE SOLVE THE PROBLEM OF HOMELESSNESS?

MYTH: We really can't expect to solve the problem of homelessness.

FACT: We haven't been able to solve the problem of homelessness because its basic causes – low wages, still lower social welfare benefits, the absence of needed social services, and the high cost of housing – are also the obstacle to its solution.

MYTH: But these causes can't also be obstacles, can they?

FACT: Yes. Just look at the interaction between social welfare and the private market place. For example, if you raise social welfare benefits, wages must also increase because work must pay more than welfare. In the current business environment, however, neither benefits nor wages can be raised because of the renewed emphasis on restraining the cost of labor. This emphasis on the cost of labor also explains why social services are rationed. Since many welfare recipients don't have much chance of becoming productive workers, a narrow economic calculus suggests that the benefits of additional spending do not outweigh the costs. Finally, cheaper housing can't be provided because it would compete with the private real estate market. In short, the same political and economic forces that caused homelessness are the ones that prevent us from making much progress against it.

MYTH: Drugs, alcohol and mental illness play a big role in why people are homeless.

FACT: Not really. Drugs, alcohol and mental illness commingle with the cluster of problems already associated with homelessness, but they are more symptoms than causes. Nowadays, when we read about the temperance movement, the notion that alcohol caused the poverty of early 20th century industrial workers seems rather quaint. Workers were poor because they weren't paid enough money; they drank because drinking was one of the few pleasures available to them, and in a pinch, could be used to dull the pain. Someday we will see the idea that drugs, alcohol and mental illness caused homelessness in a similar light – as part of a long tradition that takes a demographic characteristic, converts it into an individual defect and then uses that defect to explain the spread of poverty.

MYTH: The research that demonstrates that a majority of the homeless population are mentally ill and/or substance abusers can't be mistaken.

FACT: The percentages are correct; in fact they will become more and more skewed, the longer damaged people are allowed to remain on the street. The longer a person is homeless, the greater the likelihood that they will drink, take drugs and deteriorate mentally. You really have to disentangle cause and effect in this research.

MYTH: The social movement for the homeless doesn't seem to be making much progress in solving this problem.

FACT: It has been predominately a movement for, rather than by, the homeless – and this fact has defined its character. All over the country charities have given food and shelter to the homeless, political activists have fought for the homeless, and lawyers have litigated some new rights. The homeless themselves, however, have been largely absent from this campaign because, as one activist in Los Angeles said, "it is very hard to sustain a movement when everyone is hungry."

MYTH: Government seems to be addressing the homeless problem in a fairly effective way.

FACT: The efforts of most governments – federal, state and local – have relied on temporary measures designed to get the homeless off the streets and out of public view. At the federal level, the McKinney Act has increased the funding available for the homeless, but done little to provide a more permanent solution to the problem. States have generally passed money on to cities, yet no major city has been genuinely successful in handling the problem of homelessness. there is no better indicator of this failure than the fact the the city with the most comprehensive response (New York) is also the city with the most conspicuous homeless population. A city with one of the largest public sectors can still do little more than try to play catch-up with the private sector's production of homelessness.

MYTH: The money spent on shelters and welfare hotels is really doing a good job in alleviating the homeless problem.

FACT: We waste billions of dollars on temporary solutions because it is cheaper to spend up to \$3,000 a month on temporary shelter for a few thousand homeless families than it is to raise the housing grant for entire state caseloads. Wasting money in this way prevents too many people from getting housing for free, helps to keep welfare grants from rising above the minimum wage, and otherwise functions to preserve the arrangements within the labor and housing markets that made people homeless in the first place.

MYTH: There really isn't a good solution when it comes to eradicating homelessness.

FACT: When poor people began to lose their housing in the late 1970s, the decline in their standard of living foreshadowed the decline in the standard of living of most other Americans. For the first time since the death of the New Deal coalition in 1968, this trend creates the possibility of forging a common interest between poor and middle class people. Both poor and middle class Americans want security in their own home, wages on which they can support a family, and social services (including guaranteed access to health care) for those times when help is required. Universal – and intelligently planned – social programs *can* address these needs. Financed by more progressive taxation and a reduction in military spending, these programs are the key to bringing a coalition together for the next great period of social reform.

Report From The Committee For International Human Rights Inquiry:

This summer, we helped two special international guests, Shirley Gunn, ex-prisoner from South Africa, and Eveylyn Balais-Serrano of the Philippines to appear at two international social work conferences, in Washington, D.C. and in New York.

Balais-Serrano showed the kind of leadership that she and her colleagues in the Task Force Detainees of the Philippines are giving for human rights in the Philippines despite the dangers of imprisonment. Copies of her moving key-note speech are available by writing to our Secretary, Ruth Wilson at: Committee for International Human Rights Inquiry, New York City Chapter National Association of Social Workers, 545-8th Avenue (6th floor), New York, NY 10018. Please enclose a 29-cent stamp. You can also receive a copy of an interview with social worker and trade union organizer Shirley Gunn of South Africa by writing to the address above.

We would also like to draw your attention to Phyllis Coard, a political prisoner and social worker in Grenada, who is suffering physically and emotionally from the oppressive prison conditions she has endured for the past eight years. Coard and her 13 co-defendants were threatened with death sentences on July 12, 1991, having been found guilty of the murder of Prime Minister Maurice Bishop and several cabinet members just prior to the U.S. invasion of Grenada. Three other defendants received long prison sentences.

Because of the world-wide protests against these sentences and the judicial mishandling of the lengthy trials, the sentences were commuted to life imprisonment. There is the possibility of parole after 12 years, eight of which they have already served. There is documentation regarding the deteriorating prison conditions affecting Phyllis Coard. All of the defendants have consistently maintained their innocence and

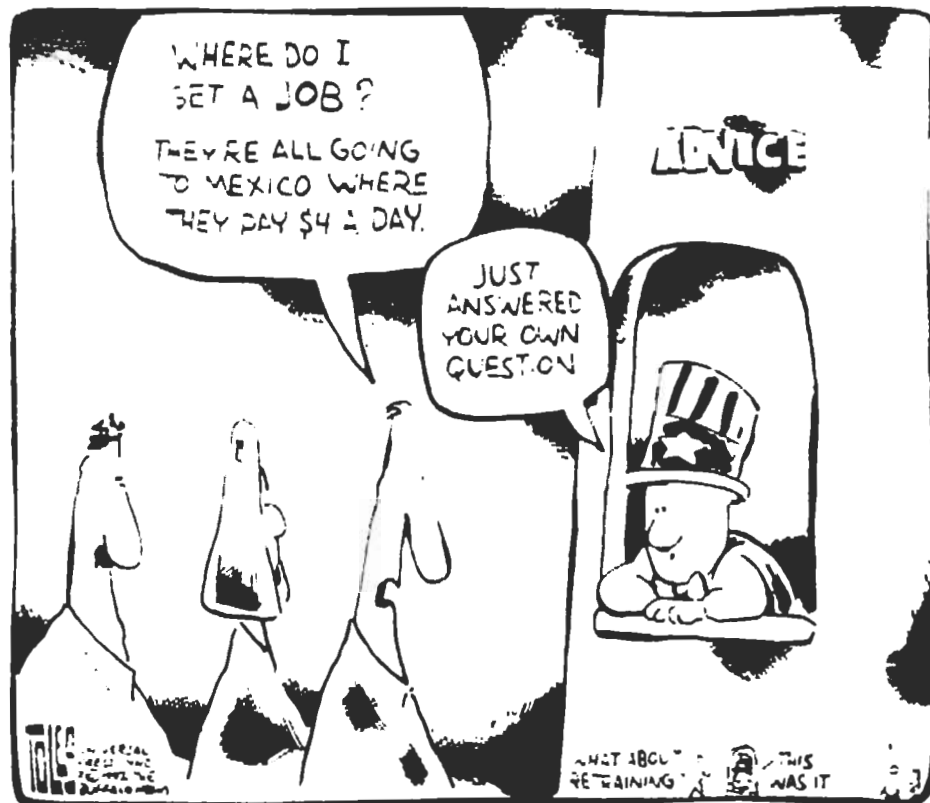
that they were convicted on fabricated evidence.

For Phyllis Coard, the present media silence about her conditions has now become potentially life-threatening. Over the years, campaigners for the Grenada prisoners have seen Phyllis as a special case. Whereas the men were frequently the targets of physical abuse, Phyllis has always faced maximum psychological pressure. Over seven years of her imprisonment have been endured in virtual solitary confinement. She wrote about this experience in her prison diary, published in 1988. She was subjected to degrading and humiliating treatment and was sexually harassed by the Prison Commissioner.

Coard is now 48 years old. She has been the only female prisoner in Richmond Hill prison for most of her sentence. She is rarely allowed out of her cell for solitary exercise in the yard for more than an hour a day. She is serving a double punishment; in addition to being deprived of her liberty, she is being subjected to prolonged solitary confinement – a kind of abuse that is recognized and condemned as torture by the

international community. It is for all those who believe in human rights to demand an immediate end to this situation. We believe that the ill treatment of Coard over the last eight years is serious enough to warrant her immediate release on humanitarian grounds. We know that Coard has reached a stage of extreme desperation about her situation and is in a terrible emotional state. Her inability to care for her children, the youngest of whom was only four when she was first incarcerated, is causing her great anguish. She has deteriorated to the point that she has asked the government to impose the death sentence on her. Independent doctors must be allowed to make a thorough physical and psychological examination to assure the world that her health has not already suffered irreparable damage.

Letters appealing for Phyllis Coard's release and alleviation of conditions should be sent to: Prime Minister Nicholas Brathwaite, Botanical Gardens, St. George's, Grenada. Phone: 809-440-2255 or Minister Joan Purcell, Minister for Women's Affairs, St. George's, Grenada, Phone: 809-440-0366.



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As Bertha Notes

by Sharon Freedberg, DSW
Fordham University

In these hard times social workers need to be increasingly responsive to clients' needs for self-determination. Inherent in this concept are basic tensions which Bertha Capen Reynolds (1885-1978) exposed to the social work community as early as 1934. For Reynolds, the basic contradiction of social work practice was that a truly democratic relationship between social worker and client, based on the value of self-determination and individualism, is impossible when social workers are intermediate agents of a society in which the client is disenfranchised. Thus, the unequal distribution of problems and resources for both the social worker and client creates an unfavorable environment that severely limits capacities for self-determination.

Social workers' contradictory position within our society requires them to balance their responsibility to the community on the one hand, and their responsibility to the clients' need for self-esteem on the other. The locus of client self-determination, however, resides in a sense of common humanness between worker and client. As Reynolds (1934) wrote: "*The social worker must be willing to let the client be the ultimate authority in his (or her) own affairs. The caseworker does not give him (or her) the right. It is his (or hers) already.*"

While the dilemmas of self-determination rest within the individual, they also rest with the social group. We need to encourage social workers today to use the Bertha Capen Reynolds Society as a support network for those values which can work to help clients gain more control over their own lives.

New Journal Available

A new journal, *Alternatives*, appears in Russian and English with articles from the former Soviet Union, Eastern Europe, the developed capitalist countries, and the Third World. The journal provides a forum for analysis and exchange of ideas among those who seek to further the project of socialist alternatives.

To subscribe:

Students and low income \$10.00
Regular \$20.00
Sustaining \$50.00
Outside Canada, add \$3.00.

Send name and address to: *Alternatives*, Centre for Developing Area Studies, McGill University, 3715 rue Peel, Montreal, Quebec. H3A 1X1, Canada.

Worth Reading:

By Mimi Abramovitz:

Book Review of *The New Politics of Poverty: the Non Working Poor in America* by Lawrence M. Mead. Basic Books, 1992, in The Nation, October 5, 1992, pp. 358-371.

Poor Women in a Bind: Social Reproduction Without Social Supports. *Affilia: A Journal of Women and Social Work* 7 (2) (Summer, 1992): 23-44.

The Reagan Legacy: Undoing the Class, Race and Gender Accords. *Journal of Sociology and Social Welfare* 19 (1) (March, 1992). 91-110.

By Stephanie Golden:

The Women Outside: Meaning and Myths of Homelessness. Berkely, Ca. University of California Press, 1992.

By Paula Rothenberg:

Race, Class and Gender in the United States: An Integrated Study. New York. St. Martin's Press, 1992.

By Karen Hansen and Ilene J. Philipson:

Women, Class and The Feminist Imagination: A Socialist Feminist Reader. Phila. Temple University Press, 1990. (Contains many of the classics written during the 1970's and 1980's).

BCRS Brochure Available:

Members wishing to order copies of the Society's brochure may request up to 100 copies by calling Tara Quillinan at Communication Services at (518) 463-3522, faxing her at (518) 426-3961 or writing her at: 4 Central Avenue, Albany, New York 11210. The brochure has an easy to use tear-off return form, and features an "Our Members Say" section with quotes from Chauncey Alexander, Millie Charles, Herman Curiel, Lorraine Gutierrez, Barbara Joseph, Maryann Mahaffey, Mary Bricker-Jenkins, Irmgard Wessel, Susan Kinoy and Sandy Felder. Order copies for your school or workplace today!

Book Order Form

Name _____ BCRS Member? _____

Address _____

City _____ State/Prov _____ Zip Code _____

TITLE	QUANTITY	UNIT/PRICE	TOTAL
Learning and Teaching in the Practice of Social Work Reynolds stresses the need for the professional social worker to be educated as a whole person. She describes the stages of conscious intelligence in the process of learning and relates them, to the motivation for learning. Softbound		\$11.00	
Social Work & Social Living The practice and philosophy of social work are critically examined. Reynolds argues, based upon her experiences with labor unions, that the orientation of social agencies toward psychological dynamics makes it difficult for clients to seek help. Softbound.		\$ 7.00	
Between Client & Community Caseworkers are often caught between the conflicting needs of their clients and the community, especially in times of rapid change. Reynolds examines how these conflicting demands can be resolved. Softbound		\$ 7.00	
Uncharted Journey Reynolds' inspirational autobiography dedicated to "young social workers who are facing realities and shaping our profession with courage and creativity." Covers the development of her practice philosophy and the course of her career from 1914-1964. Softbound.		\$16.00	
The Years Have Spoken A collection of annual greetings sent by Reynolds to her friends from 1935-1973. The collection includes her annual original verse and narrative describing the condition of the world that year and how she had been affected by these events. Makes an excellent holiday or graduation gift. Softbound.		\$10.00	
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How To Organize A BCRS Chapter:

"How to Organize a BCRS Chapter" organizing packets are available by contacting Tara Quillinan at Communication Services at (518) 463-3522, at 4 Central Avenue, Albany, New York 11210. The contents of the packets include such things as posters, brochures, book order forms, recent newsletters, copy of by-laws, names of BCRS organizers from the Steering Committee who will help you, and much much more! Allow 4 weeks for delivery.

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