

New Orleans in 2007:

An Update

Early in the spring of 2007, I wrote an article identifying the lingering effects of Hurricane Katrina in New Orleans. We held the annual conference there in June. Volunteers - primarily students - spent one afternoon working in a local elementary school helping with repair. We held the awards dinner in a working settlement house in the community. We saw Connie Curry's documentary "The Intolerable Burden," a story of the new segregation of public schools in Mississippi. We heard from activists and Civil Rights veterans, not just about the devastating effects of Hurricane Katrina on the region, but how the recovery from that disaster was interwoven with the continued effects of racism, political lassitude, and entrenched poverty. We toured the still debris-laden, uninhabited Ninth Ward and other neighborhoods that have yet to return, and drove by FEMA villages on every other block - row after row of tiny trailers housing families still in need of affordable and permanent housing.

But that was almost eight months ago. What has happened since then? Have we made any progress in not only recovering from Katrina and its effects, but from what Katrina exposed to so many? Perhaps the conditions that were laid bare to the world were not a surprise to those of us in SWAA, but has that exposure resulted in progressive action or simply more business as usual?

The federal government has been blamed for much of the uneven recovery in the region, for reasons ranging from the Bush administration's antipathy for Louisiana Governor Blanco to disregard for people who are living in poverty. Mississippi has been accused of taking more than its share of federal dollars due to the close association of Governor Barbour and Senators Lott and Cochran with the Bush administration. Much of federal responsibility has been relegated to private sector corporations ("disaster capitalism") and volunteers.

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Personal Reflections

I am sitting at the airport after my trip to New Orleans as I begin to write this. My recent trip was probably one of the most emotionally draining "vacations" I have ever had. So, I decided to debrief by sharing my experience with you. I arrived to the New Orleans Airport after 12:30 a.m. Thursday morning and by the time I got to my hotel it was 2 a.m. I made a comment to the shuttle driver about the difference in the way the streets looked (very narrow). He agreed and went on to tell me that the way the city was built was part of the reason why Hurricane Katrina was so destructive. He went on to tell me about how his family and the majority of residents are still living in "FEMA trailers," fighting insurance companies, and having to rebuild on their own. He explained that the FEMA trailers they live in are very small and that he often feels claustrophobic. When time came to drop me off I could sense that he wanted to continue with his Katrina story. I talked to him a little while longer about how a lot of the city still has no electricity, how he has been ripped off by several contractors, and how he was now buying 'how to' books to re-build his home. I thanked him for the ride and ended the conversation - that could have gone on the rest of the night.

I entered the Holiday Inn at the New Orleans Superdome. At the check-in counter there was a SWAA flier inviting conference participants to an afternoon of volunteer work Thursday at noon. I finally got to bed at about 3 a.m.

The next day, while I was having breakfast, I overheard on the news that a protest was scheduled for this morning to demand that the government rebuild their city! This made me pause for a moment, as I struggled to remember - how long ago was Katrina? I begin to notice that there are many "military police officers" through out the hotel. I later find out that they are living in the hotel and have been here for

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From the Editor

The is the second consecutive issue of BCR Reports that is being published behind schedule. The reality is that the needs to edit and layout a newsletter far exceed my abilities, given my other responsibilities as a worker, a partner, a friend and a parent. However, my capacities will be improved with some assistance. I am interested in developing an editorial committee for both SWAA newsletter and website content. While the activities of this committee will develop over time, the primary efforts will include content solicitation, editing (mostly grammatical and punctuation uniformity) and layout. The actual time commitments for this committee are not known as of this moment, but the more hands in play, the less of demands on any particular person. Interested? Please contact me at bikerbillboyd@hotmail.com.

Bill Boyd



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**Social Welfare Action Alliance
(Formerly The Bertha Capen Reynolds Society)
National Steering Committee**

SWAA Mailing Address: Columbus Circle Station, P.O. Box 20563, New York, NY 10023
info@socialwelfareactionalliance.org

Moya Atkinson, Chair Peace & Justice Committee	moyaatk@att.net
Bill Boyd, Website, Newsletter	bikerbillboyd@hotmail.com
Mary Bricker-Jenkins, SWAA Co-Rep to PPEHRC	mbricker@temple.edu
Michel Coconis, listserv moderator	michel4justice@yahoo.com
Joan Dworkin, Co-Chair Faculty Network	dworkin@saclink.csus.edu
Mike Dover, Database, Treasurer	mdover@umich.edu
Jennifer Filipovich, Membership	jmfilipovich@hotmail.com
Joanne Hessmiller, Co-Chair Faculty Network	hessmiller@marywood.edu
Keith Kilty, Ohio State University	kilty.1@osu.edu
Jennifer Jewell, SWAA Co-Rep to PPEHRC	jjewell506@juno.com
David McKell, Northern Arizona U	David.Mckell@nau.edu
Marilynn Moch, SWAA Co-Chair	MochCIHRI@aol.com
Fred Newdom, Former SWAA Chair	fnewdom@nycap.rr.com
Manoj Pardasani, SWAA Co-Chair	mpardasa@iun.edu
Laura Walther, Bertha Book List, Newsletter assist	laura_walther@yahoo.com

CONFERENCE REPS**

Needha Boutte-Queen	queennm@TSU.EDU
Herman Curiel	hcuriel@ou.edu
Michael Forster	michael.forster@usm.edu
Susan Robbins	SRobbins@UH.edu

CHAPTERS

Susan Allen, Mississippi	scallen@bellsouth.net
Bill Boyd, Portland (OR)	bikerbillboyd@hotmail.com
Don Cooney, Kalamazoo	donald.cooney@wmich.edu
Jennifer Jones, Philadelphia	jenjones73@sprintpcs.com
Barbara Kaspar, Rochester Co-Chair	berthabk@aol.com
Melissa Sydor, Rochester Co-Chair	Melissa_Sydor@URMC Rochester.edu
Megan Anne Polito, Houston	megananne.polito@gmail.com
Kate Shimshock, Ann Arbor	shimkate@umich.edu
Tricia Spoto, New York	spoto01@med.nyu.edu

AFFILIATE REPS

David Prichard, Journal of Progressive Human Services	dprichard@une.edu
Carrie Young, KWRU	youngcarrie@hotmail.com
Willie Baptist, University of the Poor	willie@kwru.org

*Co-Chairs share one vote on the NSC.

**The representatives the current year's Conference Committee and year immediately preceding the current year share one vote on the NSC.

SWAA National Steering Committee Meeting

April 4-6, 2008

Houston, Texas (during the annual SWAA Conference)

Open to all SWAA Members

For more information, contact info@socialwelfareactionalliance.org

Social Welfare Action Alliance

www.socialwelfareactionalliance.org
(formerly Bertha Capen Reynolds Society)

2008 National Meeting and Conference

Friday April 4 - Sunday April 6, 2008

Houston, Texas

University of Houston Graduate College of Social Work
And the University of Houston Hilton Hotel

Co-Sponsors (as of 2/11/08): U of Houston Graduate College of Social Work; Texas Southern University Social Work Department

Conference Themes:

- Katrina Recovery
- Immigration
- Social Activism

Social workers and human service workers, social work students and faculty, and activists with community-based organizations, especially in Texas and the Gulf Coast area, are particularly encouraged to attend.

Register Today Using Form on the next page or Register Online at:
www.socialwelfareactionalliance.org

CEUs available!

*Early bird registration has been extended to February 22nd,
so please confirm by that date to get the early bird rate!*

SWAA 2008 CONFERENCE REGISTRATION FORM

Name (Please Print): _____

Address: _____

City: _____ State/Province: _____ Zip Code: _____

Phone: (____) _____ Email: _____

Registrations Include SWAA 2008 Membership for new members or a one year Membership Renewal/Extension for Current/Former Members! For More Information about SWAA, see www.socialwelfareactionalliance.org. Please check one of the Following:

I am a current or former SWAA Member, please renew/extend my membership: _____

I would like to join SWAA, please enroll me for a 2008 Membership: _____

I would like to register, but please do not enroll me as a member at this time: _____

Please fill in the corresponding amounts in each relevant underlined space and total at the bottom:

Early Bird Conference Registration by February 22:	_____	\$50 Student/Low Income	_____	\$100 Regular
Conference Registration After February 22:	_____	\$75 Student/Low Income	_____	\$125 Regular
Friday Registration Only (includes 2008 membership/renewal):	_____	\$35 Student/Low Income	_____	\$75 Regular
Saturday Registration Only (includes 2008 membership/renewal):	_____	\$35 Student/Low Income	_____	\$75 Regular
Contribution to Subsidized Registration Fund (Optional):	_____	Any Amount Welcome	_____	Any Amount Welcome

Total in Check (Made out to Social Welfare Action Alliance): _____ Student/Low Inc. Total _____ Regular Total

Subsidized and Volunteer Registrations: A limited number of subsidized registrations are available upon request. There are several conference volunteer registrations also available. For subsidized or conference volunteer registration, please email Dr. Needha Boutté-Queen at queennm@tsu.edu prior to registering.

Housing: University of Houston Hilton, 4800 Calhoun Street, Houston, TX, 77204-3028

Rooms: \$99 per single room; \$109 per double room (rates are only good through March 3, 2008)

Call: 713.743.2447 or 1.800.Hiltons directly and use code "Social Welfare Action Alliance" to make a reservation

Co-Sponsorships: Schools and departments of social work and community-based agencies and organizations can choose among three options for co-sponsoring the conference in a manner which provides complementary registrations. Co-sponsors are listed on the conference brochures and flyers and are entitled to a full-page ad in the final conference brochure. For a sample, please see the 2007 brochure on our website at www.socialwelfareactionalliance.org

Option A: \$300 for co-sponsorship with one complementary faculty/staff and five student registrations (not including housing)

Option B: \$600 for co-sponsorship with two faculty/staff and ten student registrations (not including housing)

Option C: \$1000 for co-sponsorship with three faculty/staff and up to 20 student registrations (not including housing)

If you are interested, please contact Michael Forster at michael.forster@usm.edu for more information.

CEUs: Please request CEU information/forms at on-site registration upon arrival at the conference.

RETURN THIS FORM ALONG WITH CHECK MADE OUT TO SOCIAL WELFARE ACTION ALLIANCE TO: Dr. Needha Boutté-Queen, Social Work Dept. Texas Southern University, 3100 Cleburne St. Houston, TX 77004.

March For Our Lives

Join Us For The Largest Poor People's March
at the Republican national convention

-March Information

On September
2nd

St.Paul, Minnesota

Money For
Healthcare Not
WAR!



-Contact information

Poor People's Economic Human
Rights Campaign

www.Economichumanrights.org

612-821-2364

POOR
PEOPLE'S
ECONOMIC
HUMAN
RIGHTS
CAMPAIGN

poor people's economic human rights campaign

An Update on the Poor People's Economic Human Rights Campaign (PPEHRC)

As the economic troubles of millions of USians intensify, it is becoming clear to many of them that the program of the organized poor holds more for them than the program of the rich. The former is to abolish poverty and guarantee the economic human rights of all; the latter is to privatize and commodify everything needed to meet human needs and rights to health, housing, education, food, water, and even communication. This is the context in which we are building the movement to end poverty. As the crisis deepens, some opportunities for organizing grow, and we owe it to ourselves and all we care about to take advantage of them. The Poor People's Economic Human Rights Campaign (PPEHRC) is doing just that: educating and organizing around the notion that ending poverty has never been more possible - and necessary for the survival of the majority of people in the US and abroad.

The Organization

The Poor People's Economic Human Rights Campaign (PPEHRC) is a national organization that grew out of the experience of Philadelphia's Kensington Welfare Rights Organization (KWRU). It consists of approximately 100 grass-roots organizations, most of them led by people living in poverty, each with its own focus and program, but united by a commitment to this mission:

The Poor People's Economic Human Rights Campaign is committed to unite the poor across color lines as the leadership base for a broad movement to abolish poverty. We work to accomplish this through advancing economic human rights as named in the Universal Declaration of Human Rights, such as the rights to food, housing, health, education, communication, and a living wage job.

SWAA is an organizational member of PPEHRC, and we are represented on the organization's governing body, the Coordinating Council. Scores of social workers, many of them SWAA members, work with PPEHRC nationally and with many of its constituent member organizations across the country. In addition, we are active in PPEHRC's educational arm, the University of the Poor.

A Sampling of 2007 Actions

Local actions by member groups reflect the range of urgent conditions faced by the US population, all of them embodying a human rights violations: a hunger strike by workers at the Baltimore Orioles' stadium won a fair wage contract after years of struggle; actions by Women In Transition to protect parents and children from unjust child removal precipitated an official investigation of child welfare practices and several important individual and systemic victories; Portland Oregon's Sisters of the Road published a study of homelessness based on research conducted by homeless persons; Minnesota PPEHRC and KWRU continued their campaigns of housing families in "take-over" Human Rights houses; Nashville's Homeless Power Project's tent city action won concessions from the city of the Titans; the Ohio Deaf and Deaf-Blind Committee for Economic Human Rights stages successful actions at hospitals and doctors' offices that denied interpreter services; working in solidarity with allies in New Orleans, representatives from Minnesota and Chicago's Coalition to Save Public Housing were arrested there as they stopped bulldozers from leveling public housing; in Chattanooga, social work students organized a Truth Commission to reveal the range of human rights violations in the Scenic City and to organize a local PPEHRC and SWAA chapter.

In addition to these local actions, PPEHRC had a significant presence at the US Social Forum in Atlanta last summer, organizing from its tent a huge march from the MLK Center to the Coca-Cola headquarters to highlight the

corporate threats to the right to water. PPEHRC representatives were active in planning both the World Social Forum and the USSF, and continued its involvement nationally and internationally in coalitions for peace, universal single-payer health care, immigrant rights, and the full range of human rights, including civil and political rights, threatened by the advance of neoliberalism and repression.

Most recently, Chicago Human Rights Monitor Willie J.R. Flemming joined representatives of United Nations Secretary-General on Internally Displaced Persons in New Orleans as part of a project to document and expose the reality of Human Rights violations faced by the poor in the United States before an international audience.

PPEHRC aims to integrate organizing and political education in all its movement-building activities. SWAA members and other social workers active in the organization continued in 2007 to teach, conduct workshops and to publish on economic human rights practice for social workers. While the University of the Poor web site is being overhauled, those interested in PPEHRC social workers' curricula, syllabi, and publications can sign up on our discussion board: http://health.groups.yahoo.com/group/SSWST_discussion/ - or go to www.yahogroups.com and search for SSWST_discussion (note the underscore).

Upcoming Events

There will be two national PPEHRC events in 2008: A Tent City/March for Our Lives at the Republican National Convention in Minneapolis in August-September, and a University of the Poor Leadership School (date TBA). Information on both will be available at www.economichumanrights.org as plans unfold. Tentatively planned events at the RNC - traditionally a venue for PPEHRC action - include the following:

August 1-23, 2008	Bus stops at key locations in Minnesota for poverty reality tour and documentation
August 24-28, 2008	Minneapolis/St Paul reality tours
August 29, 2008	World Court Of Women
August 30, 2008	Minnesota Truth Commission
August 31, 2008	Billionaires Basketball team Vs. PPEHRC Basketball Team
August 31, 2008	Evening: PPEHRC Human Rights Choir Performance; Arts & Cultural performances
September 1, 2008	Peace March and NATIONAL TRUTH COMMISSION
September 2, 2008	MARCH FOR OUR LIVES/ POOR PEOPLES MARCH

Join the Action

Both individuals and organized groups are urged to participate in PPEHRC's movement-building efforts. Here are a few ways:

- Come to the Republican National Convention next summer - monitor our web site
- Sponsor a training/workshop/keynote - contact us through the discussion board
- Join a local PPEHRC group - contact us; we'll refer you
- Start a PPEHRC group - there are lots of ways; organizing a Truth Commission is a great activity for social workers and students; we have printed guidelines and materials available.

*Your representatives to PPEHRC,
Mary Bricker-Jenkins
Jennifer Jewell, alternate*

Books by Bertha Capen Reynolds

Learning and Teaching in the Practice of Social Work (1985; originally published 1942)

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.

Social Work and Social Living (1987; originally published 1951)

The practice and philosophy of social work are critically examined. Reynolds argues, based on her experiences with labor unions, that the orientation of social agencies toward psychological dynamics makes it difficult for clients to seek help.

Between Client and Community (1982; originally published 1934)

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.

Uncharted Journey (1991)

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 source of her career from 1914-1964.

The Years Have Spoken (1988)

A collection of annual greetings sent by Reynolds to her friends from 1935-1973. This limited edition includes her annual original verse and narrative describing the condition of the world that year and how she had been affected by these events.

*TO ORDER Bertha's Books, go to
www.socialwelfareactionalliance.org*

A Word of Thanks

While articles on organizing and social action are a major focus of the Newsletter, sometimes we also need to acknowledge our members who keep SWAA going.

We want to give special thanks at this time to:

- *SUSAN COLLINS* who has diligently and competently served as our Treasurer for more years than I can remember. She is now handing the job over to *MIKE DOVER* so he can coordinate the records with the database.
- *PAT BROWNELL* and her husband *JIM* who have picked up the mail since 1999 (and sometimes rescued SWAA from unpaid box fees). And *SANDY BERNABIE* who has cheerfully taken over the task (shh - We won't tell her the number of urgent pick-up requests she will be receiving).
- *MIKE DOVER*, *BILL BOYD*, and our tech consultants, *GARY GRZEBIENIK* and *BOB PATIN* for hanging in there as they coordinated our database with the website.

Sincere gratitude to you all!

Marilynn Moch and Manoj Pardasani
Co-Chairs, SWAA

"The real choice before us as social workers is whether we are to be passive or active... We must first of all know that we have allies.... In using the organizations we have we shall find others in the community also fighting in organized ways for the same issues in human welfare."

Bertha Capen Reynolds
Social Work and Social Living,
p. 175-6

Chapter Reports

Houston

This is the second active year for SWAA at the University of Houston (UH). Many improvements have been made as continue to grow and change!

This fall, SWAA held a guest lecture from CARE. This organization works internationally to promote things such as women's rights and education. Their guest lecture was informative and also allowed students to see another avenue that social work is able to be effective in. It was also an invaluable lesson in current world issues.

SWAA also completed a letter writing campaign in support of the Early Treatment for HIV Act. This bill, being sponsored by Hillary Clinton, would provide Medicaid services to individuals with HIV before they become disabled. Currently a low income individual can only receive Medicaid upon becoming disabled. This causes a lack of medical care. SWAA sent over 200 letters to the Texas Senators urging them to support this critical bill.

Our SWAA chapter worked hard to design and sell t-shirts. They were a huge hit and also helped CARE! One dollar from every shirt went to CARE. We raised over one hundred dollars for this organization.

SWAA Houston also participated in the National Day of Action. This day is sponsored by CARE and the focus this year was letter writing for education to be included in US Foreign Policy. Students were able to write letters and learn about CARE's mission to promote education.

Our final fall project was a winter clothing drive for a local homeless coalition, SEARCH. Over fifty items of winter clothing were collected and donated to help the homeless in Houston.

We have had a successful fall semester and look forward to more action this spring!

Megan Polito

Ann Arbor

The Ann Arbor chapter has been active on several fronts this past semester.

We raised awareness about the Jena 6 and provided education to the School of Social Work community. Additionally, we gathered signatures for the Color of Change petition to Louisiana governor and attorney general, raised and donated \$550 for Color of Change to support efforts in Jena, and organized a "Tug-o-War for the Jena 6" event on the Michigan Diag to raise awareness and distribute info on the case for the Jena 6 National Day of Action (http://www.michigandaily.com/home/index.cfm?event=displayArticle&uStory_id=de3b555d-4431-475e-b896-da7e1c6e012f).

We also did a campaign about the S-CHIP legislation to raise awareness and provide education to the School of Social Work community. We submitted letter (which was printed) to the editor of the Ann Arbor Daily News leading up to the attempted override of President Bush's veto. We created a sample Letter to the Editor for the School community and encouraged community members to act through writing to newspapers and contacting elected representatives.

We kept engaged in several other campaigns as well. This includes: support for the ENDA campaign to include gender identity expression protection; monthly tabling and signature gathering for the DREAM act; coordinated transportation and encouraged participation for the Rally for Immigration Rights in southwest Detroit, resulting in attendance of SWAA members and other social work students; participated in Michigan Emergency Commission Against War and Injustice anti-war and anti-racism march and rally; established UM chapter website that will provide information on current and past actions, resources, and a discussion forum; held a 'Social for Justice' happy hour at a local bar with over 80 attendees (for \$5, attendees received a drink special and got to choose one of three organizations to support with some of their money); and wrote and gathered signatures to raise awareness and make concrete changes to "green" the School building.

Our future activities include organizing a 'SWAArée' celebration where we will ask attendees to make an environmentally-friendly commitment and post it for others to see, and which we will follow up on in a few months. We also are planning a two-hour retreat to help transition out current leaders and transition in new leaders, sharing resources and lessons learned over time and developing a concrete plan for the structure of SWAA for the upcoming semesters. Additionally, we plan on collecting information on each major candidate that will be compiled into a report card based on social justice values, and will distribute via internet and print. Finally, our the Eco workgroup within our chapter has several plans, including sale of reusable canvas shopping bags and coffee mugs and a report card on how 'green' local coffee shops are.

Sara Schmidt
sesch@umich.edu

Mississippi

The Mississippi chapter is official finally, with 17 members. The chapter held its first organizational meeting November 8, 2007 and selected Susan Allen as NSC representative for the first year. The chapter adopted an action agenda for the coming year. We will focus on social justice issues related to returning Iraq veterans and their families, including denial of services and trauma-related problems. The chapter is currently developing a proposal on the topic for the 2008 SWAA conference. To contact the chapter, email scallen@bellsouth.net.

Susan Allen

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Chapter Reports, continued

Portland

The focus for the SWAA Portland Chapter in 2007 was to utilize recognition by Portland State University (PSU) as a social action organization as a means both to receive operating funds and to access a broad base of student participants. SWAA coordinators realized a need for a progressive influence in the School of Social Work, both from personal experience and from conversations with students. After SWAA coordinators completed the application process, and attended the necessary trainings, PSU allocated funds to SWAA to be used for marketing, outreach, and event coordination. With this financial support, SWAA coordinators tabled at the Master's of Social Work (MSW) New Student Welcoming to do outreach with incoming students. They also hosted four lunch hour seminars covering topics such as radical social work in mainstream organizations, the history of progressive social work, examples of social justice public education campaigns, and community organizing. Participation at each seminar ranged from 15-40 people. SWAA co-hosted a Muslim Women speaker's panel with the School of Social work and three other campus-based groups, with over 50 people in attendance.

In between events, SWAA held campus meetings to both build community amongst members and plan future endeavors. Meeting participation ranged from 10 to 25 people. In the broader community, SWAA coordinators identified three grassroots, community organizations with focus and practice that align with SWAA's values. The coordinators contacted point-people at each organization and began to cultivate relationships with the hope of long-term engagement. They expanded the Portland Chapter's listserv by collecting emails of event participants and utilized the listserv to announce meetings, presentations, events, and social action items. From listserv posting, members attended anti-war protests and other social justice action events in local the community. At present the SWAA Portland Chapter is collaborating with the Sisters of the Road (www.sistersoftheroad.org) on their Martin Luther King Day Rally. Effort is also being put towards fundraising and outreach opportunities, with the goal being financial independence and sustenance. A long term goal is broader participation and increased member retention.

Sarah Ross

Rochester

The Rochester Chapter continues to have great success with our Reality Tours. We have had members of the Monroe County Legislature, City of Rochester school teachers, doctors and residents from the University of Rochester, college students and high school students and church groups. We often have waiting lists for our upcoming tours. We were recently awarded a grant to fund a paid organizer position to help administer and produce the Reality Tours for SWAA. One of our members became the official organizer and did a wonderful job. Our next

tours may focus particularly on women and children and poverty with special input and assistance from the Rochester Chapter of NOW and the SUNY Brockport Women's Center.

Last spring, SWAA Rochester brought Willie Baptist to the SUNY Brockport campus to speak on "Becoming an Activist to End Poverty". He spoke on campus and later that evening in the community and the events attracted about 150 people.

Two Rochester SWAA members were accepted at the National Conference in New Orleans to present a workshop on "How to Organize a Reality Tour."

Our website is up and running and one of our members will be monitoring and adding updates. We are hoping this will help us attract new members. Lastly, we are looking forward to holding a small conference in the fall of 2008 that we hope will be a precursor for a conference in the spring of 2009. This will take a lot of effort and planning and we are hoping with an increase in membership and momentum we will be successful.

***Are you organizing a
SWAA chapter or some
other activist group?
Please share your efforts
with us!
Send your reports to
info@socialwelfareactionalliance.org***

How To Organize a SWAA Chapter

Any group of 10 current SWAA members can create a Chapter. "How to Organize a SWAA Chapter" organizing packets are available from the SWAA website at www.socialwelfareactionalliance.org or by contacting Melissa Sydor at melmas1@yahoo.com or 585-262-4366. The contents of the packets include such things as posters, brochures, book order forms, recent newsletters, copy of by-laws, names of SWAA organizers from the Steering Committee who will help you, and much more! Please allow four weeks for delivery.

JPHS

The Journal of Progressive Human Services (JPHS) is available to members of SWAA at a substantial discount. It can be ordered through SWAA using the application in this issue of the *BCR Reports*. **Neither the JPHS collective nor SWAA are involved in subscription fulfillment; that is the responsibility of our publisher, Haworth Press. If you are a subscriber and have not received an issue, contact Haworth at 1-800-429-6784 or at getinfo@haworthpress.com.** To submit an article to JPHS, send four copies of your manuscript, including a short abstract to: David Prichard, JPHS, University of New England, School of Social Work, 716 Stevens Avenue, Portland, ME 04103. It is important that your name and any other identifying information not appear on three of these four copies. We also encourage submissions of poetry and short (500-1000 word) opinion pieces for our Soapbox column and letters to the editors. The table of contents of the current issue (17/2 and the forthcoming issue (18/1) appear below.

I am now the sole Editor of the Journal of Progressive Human Services and will be liaison to SWAA. The previous collective members including Marcia Cohen, Barbara Meldrum, Flower Noble, John Baugher, Otrude Moyo, Carrie Eagles, and Kate Delois are to be thanked for their tremendous dedication and support of SWAA, BCR and JPHS

*For JPHS,
David Prichard*

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U S Social Forum Forges Common Ground

ATLANTA, Jul 2 (IPS) - In all, the crowds were huge, the workshops passionate and inspiring, and participants made ideological, relational and personal gains, both large and small.

The U.S. Social Forum wrapped up Sunday in the southern city of Atlanta with a People's Assembly, where civil society and native leaders read declarations on the meeting's main issues: Gulf Coast reconstruction in the post-Katrina era; militarism and the prison industrial complex; indigenous, sexual and immigrant rights; and labour struggles in the global economy.

Atlanta videographer Judy "Artemis" Condor said it was the youthfulness of the crowd that inspired her. "Usually, it's just us old folks at these marches and it takes all our energy just to get from point A to point B," she said.

The youth, on the other hand, were making music, singing, shouting, carrying huge puppets, and some even walking on stilts.

USSF Director Alice Lovelace said many participants were looking to possibly hold their own regional Social Forums in the months and years ahead.

In January 2008, there will be International Days of Action, Lovelace said. Next year will also feature a Social Forum of the Americas, and the USSF will send delegates. World Social Forums should resume in 2009, she said.

The Assembly did not go off without a hitch, as members of the Native American delegation rose in protest when a USSF organiser grabbed the microphone out of one of their speaker's hands because he went "over time." After backstage negotiations, the speaker was able to finish his comments and the Native Americans also held a "healing drum circle" to restore the speaker's dignity.

Still, according to two USSF organisers, some seasoned delegates to the World Social Forum walked away very impressed with the whole event.

"We hit 10,000 [participants] Lovelace said. "The sessions were brilliant. People made a lot of connections. We had proclamations and declarations. It was an extraordinary gathering."

"Members of the [World Social Forum] International Council were here. They said this presented a great challenge to them because it was the best Social Forum they ever saw. They said it raised the bar across the board in terms of diversity. The sessions were focused on the future, on vision, on strategies. They were going to have to step up their game to match what we did," Lovelace told IPS.

It was still vague by what process the USSF participants will be able to endorse the various resolutions.

"There was a decision to extend the process," of submitting resolutions to the Assembly, said USSF organiser Ruben Solis. It "would continue to be organised once people got back home so they would include more people that did not have the opportunity to be here in Atlanta physically at the USSF. All of July and August will be dedicated to that."

"The final adoption [of resolutions] will probably happen in September," Solis said.

The adoption process would involve both the Internet and the next Planning Committee Meeting. "Get them out to all the delegates, give us a process of consultation, adoption, and voting them in, and a process. Because it was a social

experiment that has never been done - even at the World Social Forum - this was really groundbreaking. This made history in that sense as well," Solis said.

And despite the bitter dispute that erupted when one of their speakers was cut off, the Native American contingent also saw gains from their participation in the USSF.

"This was really an awesome opportunity for the indigenous people of the U.S. to develop family with indigenous people from the South, delegations from Guatemala, from Chile and Argentina who were here... It really provided us an opportunity to develop a family," said Tom Goldtooth, a leader with the Cherokee Nation.

"We're willing to share some of our knowledge," he added. "The Water Ceremony [at the USSF] was our opportunity to help inform all people about the unification of water."

"It was announced on the USSF website to bring water from their homeland, whether contaminated or not. This was a ceremony for all people to pray for the water of life. People brought water from all four directions. We had an indigenous woman named Josephine Mandamin, the Water Walker or the Water Keeper, she's walked around each of the Great Lakes," Goldtooth said.

Kimberly Richards from the People's Institute for Survival and Beyond in New Orleans, Louisiana departed feeling ecstatic on the People's Caravan. Richards joined hundreds of others on a caravan of several buses that came from the Western US, went through New Orleans, Mississippi, and Alabama, to join the USSF. Now she was returning home.

"I think there was a lot of progress made. People from the Gulf Coast were able to see oppressive and repressive systems in housing and health care. Atlanta's Katrina was the Olympics. The Olympics displaced people and increased homelessness just as Katrina. For Detroit it was the closing of the auto mills. For North Carolina it was the textile factories," Richards said.

"People are [now] able to understand the intensity of the human rights violations. [People] don't [typically] understand the US has signed on to the U.N. Declaration of Human Rights. The evacuation was: get in your car and leave. People who didn't have cars were discriminated against. That's a human rights violation. We have to understand what our human rights are in order to protect and defend them," she told IPS.

Richards said the biggest benefit for the New Orleans delegation was the raising of consciousness.

"To organise, people have to have all those things. To have the action, you have to have the awareness. We don't need unconscious people to take an action. Those parts are critical to effective action, to effective organising. We do need to do something, but we need to do it with consciousness," she said.

Meanwhile, public housing advocates from across the country at the USSF were able to make connections and have planted the seeds of starting a national organisation to protect public housing, said Carl Hartrampf of the Metro Atlanta Task Force for the Homeless.

After the People's Assembly, a delegation of about 50 public housing residents and advocates marched and delivered an "eviction notice" to the Atlanta Housing Authority, which they taped on the office's front door.

*Matthew Cardinale
IPS - Inter-Press Service
July 3, 2007*

USSF Peace Declaration

*Citizen's Peace Plan

Adopted by the Peace Caucus of the **United States** Social Forum*
June 30, 2007, Atlanta Georgia

We, participants in the US Social Forum Peace Caucus,
Recognizing the devastating effects of the U.S. occupation on the Iraqi people;
And acknowledging the relevance of the Iraq war and occupation to our struggle
for social justice in our communities and our world;
Emphasize the urgency of a rapid and humane end to the occupation.
We therefore call for the following:

*1) Military withdrawal.

*The United States to immediately and completely withdraw all troops and bases
from Iraq.

*2) Iraqi National Reconciliation.

*The United States and the international community to play a supporting role in a
national reconciliation process led by legitimate representatives of Iraq's diverse
peoples.

*3) Regional stabilization.

*The United States to ask international institutions, such as the United Nations,
the Arab League, and the Organization of the Islamic Conference, to sponsor
regional conferences of all neighboring countries, including Iran and Syria, to seek
measures to end the civil war and stabilize Iraq' future.

*4) Reconstruction and reparations.

*The United States to provide sufficient resources to an internationally adminis-
tered fund to address the humanitarian crisis in Iraq, repair the physical damage
caused by its invasion and occupation of Iraq and to provide reparations to Iraqis.

*5) Support for veterans.

*The United States to provide sustained and sufficient support for all the veterans
and their families who have suffered in this war.

*6) Words, not war with **Iran**.

*The United States to cooperate with other countries and the United Nations to
support the Nuclear Nonproliferation Treaty and engage Iran in direct diplomatic
negotiations - without preconditions - to end the nuclear standoff and promote
the stabilization of Iraq.

*7) Change **US** foreign policy.*

The United States to shift its foreign policy to consistently support international
law and institutions for a more just global system.

*8) Transition to culture of peace.

*The United States to support domestic policies and programs that foster the
transition from a culture of war to a culture of peace, human rights, and justice.

*Final Declaration and Action Plan

Adopted by the Peace Caucus of the **United States** Social Forum*
June 30, 2007, Atlanta Georgia

In order to achieve the citizen's peace plan, to strengthen work for peace and
social justice, and to prevent future wars, delegates to the Peace Caucus at the
United States Social Forum commit ourselves to taking the following actions to
make another world possible. We encourage others in the United States and around
the world to join with us to advance the cause of peace with justice.

1) We will participate in multiple activities of community groups other than our
own, following the motto of "giving before we ask" others to support our cam-

paigns.

2) In our work we will remain consistently mindful of the connections between
justice, peace, human rights, and human relations on the earth.

3) We will constantly strive to facilitate healing as we work to promote a culture of
peace and human rights.

4) Recognizing the 60th anniversary of the Universal Declaration of Human Rights
on 10 December 2008, we commit to building awareness of human rights in our
communities.

5) We commit to continuing the conversations begun at the United States Social
Forum, sharing what we have learned and supporting each other in moving for-
ward. We will work to support social forums in our communities in January 2008
as we look towards the second U.S. Social Forum in 2010.

NASW Peace and Social Justice Petition Campaign Successful!

Our heartfelt thanks to the SWAA/NASW members who signed the petition re-
questing that the reinstatement of the national Peace and Justice Committee as a
standing committee of the organization be placed on the August 2008 Delegate
Assembly agenda. Anne Anderson and I hand-delivered the petitions on January
18, 2008 with 824 signatures from 42 chapters. Given that the minimum number
of signatures is 500, and the minimum number of chapters represented is five, we
believe that we have collectively demonstrated that NASW members want this
issue addressed.

Last fall, Teri Cardwell, President of the Indiana Chapter, circulated the message
reprinted below. Now that this issue will come before the Delegate Assembly, we
must strive to make sure that our chapter's leaders, members and delegates to the
Assembly understand the need for this committee. **Please volunteer to contact
your chapter officers and delegates to develop support for the reinstatement
of the P&SJ Committee.** I can help with information and strategies and
can be reached at 703-941-3707 or by email at moyaatk@att.net.

"Peace and social justice. Embodied in the hallmark NASW Code of Ethics
and the Social Work Congress Imperatives, it is the guiding mission and value of
the social work profession. National and international events in recent years have
left an indelible stain on the human condition. At this critical time, we need a
national committee to work on national and international issues of war and peace,
civil liberties and social justice.

In response, groups of committed social workers have been seeking reinstatement
of Peace and Social Justice as a standing committee of the NASW National Board
of Directors.

While the Social and Economic Justice and Peace Specialty Practice Section is one
of the fastest growing within NASW with a 700+ membership, a standing com-
mittee of the National Board of Directors would provide a vehicle for raising the
stature of peace and social justice to the level of the 156,000 members. A stand-
ing committee would provide a voice for the profession at the national level of
NASW. As such, a committee would support the traditions our profession was
founded upon and recommend appropriate action when worldwide efforts seek
to diminish or abolish these very fundamental human rights."

Moya Atkinson

Co-Chair, SWAA Peace and Social Justice Committee

MAKE LEVEES, NOT WAR: FROM THE SWAA 2007 CONFERENCE

The second anniversary of that monumental catastrophe known as Katrina is fast approaching on August 29, 2007. It is important that social workers note its passage: Katrina revealed appalling social and economic injustice and racism; plus the staggering ineffectiveness of our much heralded post-9/11 Homeland Security. It exposed widespread governmental policies that ironically caused suffering, rather than ameliorated it. In New Orleans the world got a shocking peak at what most politicians try to deny - a modern "tale of two cities" within our wealthy democracy where those with resources were saved and those without - mostly people of color - were not. By all accounts, it was shameful; some say even criminal.

Remember the horror of helplessly viewing the undignified dead bodies of fellow Americans floating face down in the streets of that great city? Seeing mothers and children stranded for days with no food or water dying at the Superdome or on their rooftops? Do you recall how the news media instantly managed to get into New Orleans but somehow FEMA could not? At least 1,836 dead (many still unburied) and over \$100 billion dollars damage. Compare this to the current Congressional Budget Office estimate of the \$604 billion we've already spent on the war. Our National Guard, whose primary mission is for such national disasters, was not readily available, being preoccupied fighting a foreign war of choice. The fact that the military was over-stretched in Iraq contributed greatly to the crisis in response.

When will we get our priorities straight? We ought to be "making levees, not war!" The primary purpose of government is to protect its citizens. It failed at all levels in New Orleans and the failures continues today. To add insult to injury, little recovery progress has been made over the past two years, particularly in the badly devastated lower 9th Ward. The victims of Katrina are victims again, now of a conflicted social and political system which has yet to make it right for them. Less than half of the displaced have returned to their homes. Rumor has it those in power are opportunistically using Katrina as a means of purging their poor folk from town forever. This is why social workers must remain vigilant in reminding those who have forgotten the lessons of Katrina. It is apparent the social injustices have conveniently become invisible again to our public conscience.

Hurricane Katrina itself was naturally violent, but was compounded by the violence of incompetent governmental reaction. The storm surge was caused by an extreme act of nature, magnified exponentially by man-made folly in lack of prevention, plus benign neglect in response. Thus, Katrina is a political matter of peace and nonviolence, if peace is defined as not just the absence of war but as the presence of justice, harmony, goodwill and appropriate resolution of conflict. The social disaster may have been preventable or at least minimized with wise governmental intervention both before and after the surge which breached the levees.

So what does government need in order to be able to "make levees, not war?" One helpful thing would be a federal cabinet level Department of Peace and Nonviolence (www.thepeacealliance.org). There is pending legislation for this in the House of Representatives now (HR-808) with 68 co-sponsors (four from NJ: Andrews, Holt, Payne and Rothman). The "Peace Alliance" is a national grassroots educational, non-partisan political campaign with leaders in every state, organized around congressional districts to lobby Congress for passage of this legislation. It is pro-peace rather than anti-war and consciously models its activist actions on principles of Marshall Rosenberg's "Nonviolent Communication." A Department of Peace would focus our collective will on becom-

ing skilled at reducing both interpersonal and international "optional" violence, thus diverting the obscene amounts of money now wasted on that which is preventable into meeting human needs. With passage of this practical legislation, it is possible that nonviolence could become an organizing principle in coordinating service at every level of society, enabling us to really live safely and peacefully "making levees, not war." What better option is there in remedying our current spiraling culture of violence? As MLK said, "it is nonviolence or nonexistence."

I was in New Orleans this past June to present a workshop at the 23rd annual Conference of the Social Welfare Action Alliance on the topic of the US Department of Peace social movement in relation to this year's conference theme of "*Remembering, Rebuilding and Rising Above: Katrina, Civil Rights and Activism.*" The Conference began with a day of community service. Host agency Tulane University School of Social Work arranged for us to get to know each other by working together to paint bathrooms in a dilapidated elementary school. There I saw for myself the shocking aftermath of Katrina's ruins: the lack of stores and employment, the demolished "shotgun" shacks that eerily still had emergency FEMA markings on them, the startling presence of National Guard troops with guns everywhere maintaining order within the palpable air of despair. What hit me most was the stark disparity between rich and poor seen from our tour bus passing through exquisite old Victorian neighborhoods miraculously untouched by the hurricane, in contrast to the plight of the poorest ones closest to the levees virtually wiped out, still looking like the hurricane had hit yesterday. Then, of course, there was outrageously surrealistic Bourbon Street where people go to forget their troubles and, with good reason, sing the blues. Yes, the Big Easy is indeed a unique treasure.

My workshop entitled "Social Work Activism and the Department of Peace Movement" related to the conference topic of Social Activism and Advocacy. It focused on the US Department of Peace and Nonviolence legislation and Peace Alliance campaign, framed within the context of the international movement in 23 other countries to create departments and ministries of peace (www.mfp-dop.org). I discussed my personal involvement in both our national campaign as NJ State Co-coordinator, as well as my international work with the Global Alliance for Ministries and Departments of Peace, as United Nations Liaison to the U.S. delegation.

Someone asked how a Department of Peace would have helped with Katrina? Most social workers there knew little about the comprehensive social scope of the legislation. They were amazed to learn that one of the Department's many missions is to "promote justice and democratic principles to expand human rights." One of the seven proposed offices would specifically address Katrina conditions. An Assistant Secretary in the Office for Human Rights and Economic Rights would "assist the Secretary of State in furthering the incorporation of principles of human rights; gather and document human rights abuses and recommend nonviolent responses to correct abuses; provide trained observers to create a climate conducive to the respect for human rights." Plus, under Educational Responsibilities, a national peace curriculum would include study of "the civil rights movement with emphasis on how individual endeavor and involvement have contributed to peace and justice."

The "Peace Alliance" Department of Peace campaign was a co-sponsor of the SWAA Conference and SWAA became an official endorser of the legislation. Someday I hope NASW national will officially endorse it as well. According to the NASW Code of Ethics, social workers promote social change, justice and human rights by doing social and political action. The "Peace Alliance" political campaign to establish a US Department of Peace is true "macro" social work, empowering civic activism for peace. Its mission is to develop the consciousness, political will and governmental structures necessary to sustain an

evolving culture of peace. A Department of Peace would complement the military, making us smart, secure and efficient in our defense (which would be used ONLY as a last resort when proven state-of-the art nonviolent alternatives fail). Its passage will truly enable us finally to learn how to “make levees, not war” because the disproportionate amount of money now spent on unnecessary violence could be better spent meeting human needs.

Please join the campaign. MAY PEACE PREVAIL ON EARTH!!

Anne Creter, MSW, LSW

Annecrets@aol.com

*note: this article has also been published in the NASW-NJ newsletter

“Social Work can defend its standards only if it realizes the organized nature of the opposition to it, why these interests are opposed, and where its own allies are to be found.”

*Bertha Capen Reynolds
Social Work and Social Living,
NASW, 1975, p. 166.*

Continued from Page 1

Recovery is strong and nearing completion in many tourist areas and among the middle and upper class residential areas, but in impoverished black neighborhoods, New Orleans remains devastated (Lusetich, 2007). People are unable to return to those neighborhoods as there is no infrastructure: no electrical power or water service (Campbell, 2006). Uneven release of federal funding has prevented many black homeowners from the opportunity to rebuild - even if there were resources in the neighborhood. Two largely white parishes have passed laws that will restrict rental property and construction of subsidized housing, resulting in further allegations of plans to remake New Orleans into a whiter, more affluent city (Quigley, 2007). HUD development of “mixed-income” housing in place of former public housing has resulted in a development where 80% of units are rented at market value, and former public housing residents who were supposed to have preference are concerned about future plans to continue “tax-payer funded gentrification” (Grace, 2007; Libson, 2007). One could speculate that as more and more poor families are unable to return to New Orleans, additional properties will be foreclosed or seized under “imminent domain” in favor of high-end development.

Similarly, in Mississippi, funds for low income housing have been redirected to corporate “wealth-fare.” What is being labeled “economic

development” by the state is being called by housing activists “stealing from the poor” (More housing woes in Mississippi, 2007). In addition, two coastal cities have passed legislation to close FEMA trailer parks and prohibit Katrina cottages, even though affordable housing and rental property have not been rebuilt (GCN Recovery News Report, 2007; Ocean Springs allows feds time to find homes for Katrina trailer dwellers, 2007; Walsh, 2007).

What will be required to achieve and sustain economic development that is equitable is the political will to do so. Following the New Orleans conference with the Houston location - currently home to so many displaced New Orleans and Gulf Coast residents - will provide a much needed mechanism for continuing the effort to generate change.

Susan Allen

scallen@bellsouth.net

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The Root of Cultural Competence is Understanding Racism

I would like to share a story, a personal story. A few months ago, we did a teach-in on the New York Rockefeller Drug Laws and the War on Drugs. People in the audience were saying, "What we really need is to drop funds for incarceration and put social workers in these communities." These comments made me reflect back on my own education and work. While I feel as if I did great work, I didn't fully understand the impact the white institutions I was working within had on communities of color. I took every cultural competence workshop available to me; working with the Latino community, the African American community, with Gays and Lesbians, with Indigenous peoples. Never once was I offered a course designed to examine the impact that white institutional culture had on Indigenous people, people of African descent and others. Never! In retrospect, I have to admit that without that knowledge, I was not fit for duty.

This is true of my whole education. Every book I read, at every place I worked, every supervisor with whom I worked, all of the models we used were generated from whiteness. The cumulative effect was that I could only see out of my white eyes. My intentions were good but when I was working in communities of color to do foster care home studies, I had absolutely no idea how powerfully destructive it would be to send a white social worker who was unconscious and racially unprepared into people's lives. I can say that now, after I've been through an Undoing Racism™ process and have some clarity regarding white culture. White culture is often considered equal in the melting pot of cultures without full appreciation of its exclusive relationship to power.

Ten years ago, I attended the People's Institute for Survival and Beyond's Undoing Racism™ Workshop. It was the first time that I had been given a body of information that was historical. There were holes in my education that challenged my effectiveness. The trainers spent a full 18 hours rolling out the power analysis one section at a time. I finally understood. This country was designed for white people by white people. Every single institution that we work in was established and structured before the Declaration of Independence for the benefit of white people and their beneficiaries. They were never designed to include the people who at that time had been dehumanized, specifically the Indigenous people and the enslaved Africans. Therefore, even today every institution will consistently produce racial disparities. Disparities become clear when we ask that findings be delineated by race. We have all been bamboozled because we have not been prepared to change the power structure. Without this historical clarity we remain baffled by the racial disparities we see and frustrated with our struggles for equity.

When I left the Undoing Racism™ Workshop, I was definitely in disintegration. I felt that I had come into the profession to make a difference, not to be a gatekeeper to mop up the mess that had been created by the system and then go home and feel good. But at the same time, the People's Institute was like a breath of fresh air because of their power analysis. This is all political; we've all participated. In seeing that, there was a possibility. There was a possibility that instead of being gatekeepers maintaining the status quo, we could become agents of structural change. We could do it if we were conscious people, and if we as white people were working on internalized racial superiority. And that's not easy. I once heard racism described as a baked cake; it's baked into our culture. It's there. It's everywhere. You can't extract the eggs. You can't say, "This is what it is." And that's why we're baffled by our individual attempts.

Having this knowledge creates a dilemma. Am I going to be part of the problem or part of the solution? If Social Workers were architects of social service institutions as they are, then we can be architects of new anti-racist institutions as we envision them. We can create institutions to eliminate structural racism and produce equity. We can work together once we have clarity on the original template established with the founding of our country, a matrix that generates and sustains racial inequities.

So we said, "OK, we're going to start a movement to transform social work education and practice. We're starting a movement within the human service world. We're going to start in New York, and we're going to start with the Schools of Social Work." We envision a future when every social worker that graduates from our fine schools of Social Work will no longer be baffled and confused. Beyond their kindness and good intent, we will build a critical mass of conscious and strategic professionals, who will work within the institutions to transform them. And those institutions will organize other institutions and work among themselves to organize the profession. So when you say, "I'm a Social Worker," it will be assumed that you have a structural analysis of racism, you are working on these disparities, and you are accountable to communities of color. You have to work with individuals *and* you have to organize for structural change.

So we got our first workshop off the ground and ever since then we've been doing them. At this point, we do one or two every month. We've had 1600 Social Workers go through the process (www.socialworkgatherings.com). Many of those Social Workers come from organizations within our collective like NASW-NYS, NASW-NYC, The Jewish Board of Family and Children's Services and the Human Services Council. CEOs are organizing within their institutions, sending more people each month. It is staggering that they have made a commitment to send managers and program directors to the workshop and begin to undo racism. They're nowhere near an anti-racist organization, but for white institutions to even be so *bold* as to say that, is a miracle!

Each month we offer another Undoing Racism™ Workshop and we are feeling our humanity return. Many share how frustrated they feel working in dehumanized institutions. One of the things that I understand is that as a white person, for the rest of my life, I have to work on internalized racial superiority that's baked into me. The chemical dependency model offers a wonderful model for understanding internalized racial superiority. Through sponsorship, mentoring, getting our self-centeredness out of the way, and working as a collective, we can transform our mindset and life. Undoing Racism™ *is* about transformation.

Whether you're working on it in a small way or you commit your life to it, you've got to activate. It is not enough to undo racism in the clinical setting. It is just not enough! Racism can't be talked or taught away. We learned that Undoing Racism™ is a verb and requires collective action! So the possibility is there for us: we can be a profession of visionary leadership when we all work together from a common analysis to undo racism.

Our website (www.antiracistalliance.com) has everything you need to know about Undoing Racism™ and upcoming workshops. Explore it, keep learning.

Sandra Bernabei, LCSW, CASACr, is a founding member of the Antiracist Alliance, (www.antiracistalliance.com) also serving on the Board of Directors for the Center for the Study of White American Culture and NASW-NYC chapter. She can be reached at ssbernabei@aol.com

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nearly two years. I ask one if they are helping to rebuild the city. The response is, "No, we are here to help police the city - only."

After breakfast I showed up promptly at noon to sign up for the volunteer work. On our way there, I heard stories from others who had already done volunteer work in the area. I heard a story about how a group of residents from a public housing complex forcibly made their way back into their homes. Apparently the city is not allowing residents to return, but besides the growing mold - the complexes are not seriously damaged. The residents broke down boards to the entrance, used some bleach and water to kill the mold and moved in. Another group then tried the same thing, but cops threatened arrests and obtained a court order to keep them out. I later found out that the city does not want residents moving back in because they have plans to demolish public housing. The city wants to build apartment complexes in their place where Section 8 funding is provided to some residents (integrated program)... Meanwhile, nearly two years later the hundreds of residents that had previously lived in public housing are not allowed to enter the homes and are forced to live in FEMA trailer parks. The building of apartment complexes is still years away.

After a short drive we arrive to a church where we sign waivers and Ameri-Corps volunteer forms. The church was located in what appeared to be a nicer part of New Orleans. The church looked freshly painted and remodeled with several office rooms. A pastor who called himself a social worker spoke to us. The pastor wore slacks, a dress shirt, and a tie. His entire speech sounded like a well-prepared script by a politician. He told us about how his church grew from a few hundred thousand dollar businesses to an over a million-dollar business with funding from the federal government. He concluded by telling us how he was homeless after the storm and that his story has made other outside volunteers cry. After he said this I wondered if perhaps he forgot that in his "speech" he had already told us that his two-story home did not suffer serious damage and that his home was the first one that volunteers and he worked on after the storm. I felt disappointed that he would compare his plight to those who did not have resources before, during, or after the storm, because I had a difficult time picturing him on the cold wet streets. It was more likely that he jumped into his SUV, checked himself into a nearby hotel, and quickly returned to his home to assess damage after the storm. Thoughts of my distressed shuttle driver remained in the back of my mind.

Either way, I quickly glanced around at the other 20 or so multi-racial group of social work volunteers and saw no tears. I asked him if he and his group participated in the morning protest and he said that they leave the advocacy for others because he considered the work that his organization is doing as more important. He said that volunteers are out mowing neighborhood lawns and painting homes. I asked if they were doing work in the lower 9th Ward, or Gentilly, or Lakeview, as I had recently learned that these were the most affected areas. He said that they were only concentrating their efforts on the area surrounding the church and the homes of some of his staff. I quickly glanced around at the staff members who were all white, as was the pastor. Again I was disappointed that while they were getting a tremendous amount of federal dollars and coordinating Ameri-Corps volunteers, they were doing nothing in the areas most affected.

Finally, we were off to do our volunteer work. We would be painting

an elementary school. Five Ameri-corps staff "supervised our work," but did not help. I found it odd that they too were all white and very young (probably in their early 20's) yet New Orleans is made up of mostly black people. I'm sorry that I constantly look at things around me in a questioning manner - maybe even a biased manner, but that's who I am. So, I wonder who does the hiring for Ameri-corps? I also can't help but wonder: why are volunteers being used to paint a school, which definitely needs it - and not paid employees - with benefits?

At the end of the day we went out to dinner as a group and talk about our experience. I discovered that everyone seemed to be asking, wondering, and thinking the same things! Social workers are so similar! A lot of our conversation ended up centering on the pastor who seemed to be patting himself on the back while getting rich off of the disaster. Everyone also disagreed with his tactic of separating "hands on" work from "social justice/advocacy" work. I guess it was the "one starfish at a time" vs. "give a man a fish he'll eat for a day" mentalities. We basically agreed that both concepts were equally important and that only doing one fell short. One man can only save one starfish, but if through organizing he enlists the help of 10 or 20 or 100 then that is a heck of a lot more starfish! And imagine if he found a way to get to the root of the problem... WOW, then perhaps eventually there would be no more starfish washing ashore.

Friday, June 15, 2007

The SWAA conference begins. I begin hearing from Deans, Program Directors, and Child Welfare Workers about the destruction with real numbers. I can hardly keep myself from breaking down and crying the entire time.

Hearing about how some residents were left stranded starving to death, as the government decided whether people were worth saving. Hearing stories about how entire families, along with their pets, climbed up into attics (those that were able, because a lot of the elderly could not do this) and then after days of no rescue started cutting through their rooftops. When rescue boats started to actually rescue people they had a "no pets" policy. Some pet owners decided to shoot their pets rather than having them drown (as they attempted to follow their owner) or starve to death if they stayed on rooftops. Another policy was "women and children first." Families were torn apart having to leave spouses/fathers behind and not knowing if this would be their last time seeing each other... and sometimes it was.

Hearing stories about how in some areas the water was only about waist high for miles around. With no electricity or drinking water for days families had to make the decision of going to higher ground - for single parents or couples with several children, this became especially challenging - some children were not able to hang on or fell off.

Hearing from a military social worker in fatigues, that was a native to New Orleans, about how they were initially deployed to the area for search and rescue, but then were quickly pulled out after media coverage talked about wide spread crime. He explained that he had not observed any crime while he was helping, but that these were his orders. The National Guard military police were then deployed with their policing only mission.

A foster parent recruiter talked about how foster parents hopped on

Continued on Page 18

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busses and traveled out of state with foster children. Most left to seek shelter with extended family members. After a couple of weeks the recruiter was having to locate all foster parents and children and requesting that they return to New Orleans or return the foster children. Many foster parents said they had no home to return to or that their home was not in any condition to return to. The agency then either paid for the child/ren's return or went out for the child/ren. She said that some of the children had been with the same foster parents for many years and some had been wishing to adopt. It was very difficult for the foster parents and children.

Everything was also very difficult for the birth parents that ended up like many in "Anywhere USA." All court orders remained in place and they have had to find ways to visit with their children. Again many cannot return to New Orleans. The recruiter explained that New Orleans ended up with over 600 foster children and fewer than 200 foster parents.

She talked about the special circumstances of teen youth that started returning to New Orleans without foster parents and without parents. Some teens were previous foster children and some were simply children who had been torn from friends, girlfriends/boyfriends, and home and wanted to return. She explained how youth were (and are) having to go to group homes because of the lack of foster homes and that many run away and end up living on the streets until they are picked up by law enforcement... again. She explains that this routine is repeated until the child eventually commits a crime and is considered a "delinquent." The child is then moved from dependency court and determined to be a ward of the court.

The list of problems seemed to be never ending. From problems such as day care to the quadrupling of rents - from the lack of grocery stores to the lack of open schools - from the terrible loss suffered by many to having to live in FEMA trailers that smell of formaldehyde (making children ill) to the neglectful government response. AND as if I needed any more exposure... on Saturday afternoon I went on a tour of the most affected areas. I could hardly stand my overwhelming feelings of sadness, anger, and helplessness. Overgrown grass and numbers spray painted on the doors was the norm. The overgrown grass was an obvious indicator of an abandoned home. It is said that less than half of New Oleanians have returned. Some found it too costly to repair their home; some found jobs elsewhere and permanently relocated; some would no longer be able to afford their mortgage or rent. On the doors of most homes was the date the home was inspected, who inspected it, and how many pets and people were found dead inside. In the lower 9th Ward there were very little homes left standing and those that still stood are unlivable. Some of these homes

did not have any markings, which meant that they have never been inspected. The homes in the 9th Ward have been the lowest priority because it is assumed that anyone who stayed in their home did not survive. They did not send rescuers to this area.

Well, I will end here - with this last comment: A man who learned of our volunteer work came up to me and told me with tears in his eyes that it always lifts his spirits when he hears about volunteers who travel to New Orleans because it reassures him that they are not completely forgotten. Please keep these people in your thoughts.

Natalia Salinas

natie_v2001@yahoo.com

Postscript:

As I have had more time to reflect on my experience one of the things that continued to stand out for me was the pastor's philosophy. He called himself a social worker and he actually had a social work degree, but to me he fell short of what a social worker should be. To me, being a social worker is more than a profession... it is more than a job. It is truly a philosophy - a certain way of looking at clients and at looking at the world around us. It is not only identifying injustices, but also taking steps (whatever small) to change the system so we can all live in a more just and equal society. One should not do 'hands-on' work at the expense of doing advocacy work, or leave the advocacy to "others."

Something else that continues to stand out for me was how Hurricane Katrina and its aftermath revealed the deadly racist core or the capitalist system. I recently read that Harvard conducted a study that found that suicide rates have doubled in the Gulf Coast and nearly tripled in New Orleans. They also found that diagnoses of PTSD have gone from 16% 6-months post Katrina to 21% today. However, I wonder why Harvard is so eager to point out what is wrong with the individuals rather than what is wrong with society? Do these people need counseling or do they need adequate housing, jobs, schools, grocery stores, day care? The worst part about this is that the capitalist system exists in "anywhere USA," not only in New Orleans.

The struggle continues for us everywhere, but New Orleans continues to be a microcosm of a rotting system that cannot seem to meet the basic human needs of most. As you read this, public housing is probably being demolished, as New Orleans City Council voted in December to demolish it. As you read this, another family could be getting evicted from their FEMA trailer, as the government has decided to kick everyone out of FEMA trailers. As you read this, many more are probably homeless, as the government has not built new public housing or created their preferred "integrated program." The struggle continues, but one day I have faith that it will be different... much different.

Membership Committee Update

The annual renewal membership mailing just went out in January 2008. If you have not joined or renewed your membership yet this year, look for the upcoming membership letter in your mailbox OR go to <http://www.socialwelfareactionalliance.org> TODAY, print off a membership form, complete the form and mail it in! Database Coordinator Michael Dover continues to monitor and maintain the database with the assistance of key faculty, staff and students at the University of Michigan. SWAA is looking for folks to join the Membership Committee! Please contact co-chairs Marilyn Moch (mochCIHRI@aol.com) or Mano Pardasa (mpardasa@iun.edu) if you are interested.

Jennifer Filipovich,

Membership Committee Co-Chair

Marching for Civil Rights in North Carolina and Northern Ireland

Chapel Hill, North Carolina [1963] and Newry and Belfast, Northern Ireland [1968] were the historic sites for dramatic civil rights marches of which I was a very small part. Both of these protests sprang out of mass movements for social justice, against racism in the first instance, and sectarianism, in the second. An end to discrimination in housing, employment, and voting were the rallying cries. The songs “We Shall Overcome”, and “We Shall Not be Moved” filled the air at these events on both sides of the Atlantic.

Lest the link between the U.S. and Irish escape the protesters, the Irish firebrand leader, Bernadette Devlin, often began her orations with, “We are the niggers of Ireland.”

How I ended up involved in marches, sit-ins and lie-ins in both countries has to be one of strangest twists of fate and lucky timing in my life. I did not so much seek them out as happen upon them. And in my psychological state at the time, I was ripe for protest. Brought up in segregated and multicultural New Orleans, white privilege had left with overwhelmed with white guilt, a guilt that had to be expiated. Then there was my upbringing by a southern belle mother who was liberated in her own way and who was inspired by the teachings and successes of her hero, Mahatma Gandhi. So then, the day after college graduation, when I left America (over anger due to the war in Vietnam) to become a teacher in Northern Iowa, Protestant guilt became an everyday reality.

The beautiful thing about mass protests is you can be shy, inarticulate, and lack the courage to confront bigotry, never daring to say a word to express your outrage, and then you can feel the power of a mass movement, maybe get your picture in the paper, and express yourself in that way, let loose for the moment of your individualism and privileged identity, by simply singing and holding up a protest sign. The experience of can be exhilarating, a combination of mass consciousness raising and empowerment.

Coming to today, Barack Obama, in a recent speech to commemorate the historic Selma march, stressed the discipline of the civil rights movement. He credited such protesters because of their discipline and non-violence with the ability “to win over the conscience of a nation.” My memory confirms this: People did not just spontaneously line up and march; rather, the participants and their leaders were trained in crowd control. The nationally trained leaders wore special armbands and monitored the processions, every step of the way. The formations of civil disobedience were practiced beforehand. Just as hours were spent every Saturday practicing a large repertoire of protest songs - such harmonizing as I had never heard before - so assignment of participants to various activities was carefully orchestrated and rehearsed.

The discipline to which Obama referred was reinforced by an oath of non-retaliation taken before each march to prepare us for the taunts of red necks among the bystanders. During the week, we picketed segregated bars and motels in small groups. On Saturday the march which attracted most of the town and university students who watched in amazement, culminated with civil disobedience in the town center where demonstrators were carried off in paddy wagons to the local jail.

The contrast between this civil rights movement and that which I experienced in Northern Ireland was striking, mainly with regard to planning and discipline. The lack of preparation showed in the singing as in shouting and violent episodes that arose. Police vans were rolled over and set on fire. Media coverage, therefore, was less than sympathetic. Instead of the moving speeches, the violence dominated in the news. And although as in the US, the minority group (here, the Catholics) eventually won voting and other rights, the influence of paramilitary groups who were able to exploit the situation for their own purposes was ever present and destructive. The situation today in Northern Ireland is still volatile and the schools still over 90% segregated by religion. I was impressed by the wide range in age and the presence of teachers and priests in the crowd. The kind of soul force as advocated by Mahatma Gandhi and Martin Luther King, however, was absent. When we passed the police lines, for example, youths in the crowd mocked them with Nazi salutes and loud taunts of Sieg Heil.

Although the one civil rights movement was clearly better organized than the other, I have to say that emotionally, I was completely swept up by both of them. The optimism of youth out to change the social structure and the sense of unity of purpose were infectious. In today's atmosphere of relative passivity by the younger generation, my mind often goes back to those history-making activities in Chapel Hill and Newry. We sang “We Shall Overcome” and we did - the U.S. Civil Rights Act was passed in 1964 and Catholics won rights to equality in the 1970s. In the latter case, the government was overthrown, and the British troops brought in, but that is another story in itself.

During these times of remembering, how I would love to give my students a first-hand account to let them know the sense of empowerment that can come from mass organizing and protest! But when I make even the slightest reference to those days and times, I can see the yawns coming on and the sideways glances that say, “there she goes again.” No questions ever asked. And I want to say, “But only if you could know what it was like, how much fun to fight the power structure, how much power in mass organization.” Sadly, I turn the power point to the next slide.

Katherine van Wormer

Katherine.VanWormer@uni.edu

To read a detailed account of these U.S. and Irish protests, go to www.katherinevanwormer.com and search under articles.



What's Really Ailing Our Veterans? Where We Can Start Looking

Reprinted from *NASW California NEWS*, Vol. 33, No. 4, January 2007

Harry Butler's opinion article in the December *California News* ("On Working with Military Men and Their Families") draws attention to the emotional problems of men in today's military.

Grim statistics support Dr. Butler's concern. According to references, some 20,000 service people have been severely wounded in Iraq, and 20 percent of those injuries represent head wounds in addition to limb amputations and grossly disfiguring facial wounds.

These casualties pose tremendous challenges of emotional adjustment. The figures for PTSD are mounting also: in the first quarter of 2006 alone, the Veterans Administration (VA) treated 20,638 Iraq War veterans, well over the VA's projected figure for the whole year.

In 2005, there were 83 officially recognized cases of suicide among Army personnel on active duty - the highest rate in 12 years. The actual extent of war-related suicides could be much higher. As social workers, we know too well the pain-filled consequences of these individual tragedies for family members also.

Despite its commendable choice of topic, Dr. Butler's article suffers from a serious shortcoming. His pivotal concept of "honor" sidesteps the question of how men and women are actually recruited into today's armed forces and conditioned through their training.

Perhaps worse, honor as an explanation risks romanticizing the experiences of the military, and it ignores the devastating psychological trauma of having to fight counterinsurgencies in the midst of civilian populations, as our troops are ordered to do in Iraq and Afghanistan. As a result, the honor concept can't inform our search for the most effective interventions.

Who is sent into harm's way? No doubt some are on a quest for honor, but a look at the military's recruitment tactics sheds more light on the process of selection for the world's most perilous jobs. Economic need is one factor. Recruiters meet their quotas most easily in depressed regions of the country and among minorities, especially Latinos.

A sluggish economy helps meet quotas too. Besides this "economic draft," the "solidarity draft" offers escape from the alienation of broken homes and atomized communities, offering, as Dr. Butler observed, "a family."

The recruiting budget devoted to luring the young into uniform is truly vast, approaching \$4 billion annually. Sales tactics aim at young people's yearnings for prestige, achievement and recognition, adventure, and mastery of powerful technologies. They also manipulate young men's gender identity insecurities by offering symbols of manliness.

All the techniques of modern persuasion have gotten a boost from old-fashioned dishonesty and abuse of authority too. The Government Accountability Office counted 6,600 allegations of military recruiter wrongdoing and 68 clear criminal violations in 2005, with "irregularities" increasing at end of month quota time.

Understanding the experience of today's veterans also requires familiarity with their training. Marching and drilling have been a staple of training to instill automatic, unthinking responses and discourage flight in the face of a lethal hail of lead.

Sleep deprivation and abusive behavior from drill instructors elicit obedience by wearing down individual identity, and generate pent-up subordination stress ready for channeling at the next human target through redirected aggression.

Graduates of such training recount having to chant cadences about blood and indiscriminate murder.

Dr. Butler correctly identifies the peer pressure among troops that encourages cooperation and bravery. But this dynamic doesn't reflect enduring traditions of honor: the later years of the Vietnam War, for example, saw near-chaos as men defied orders or, in some cases, even killed their officers.

The American military learned from that. Since then, the Pentagon has carefully nurtured soldiers mutual dependence to achieve "unit cohesion."

Battalions train, deploy and return together in whole-unit rotations as opposed to individual transfers. Hence the sense of guilt experienced by returning soldiers, who say they feel they've abandoned their comrades.

Pentagon planners also rely, ultimately, on the instinct of self-preservation. Military specialist Philip Gold related the old saying: "The Army never forces you to fight. They just put you down in the middle of a war and let you make up your own mind."

Dr. Butler asserted that honor inspired soldiers to march "enthusiastically" into Pickett's Charge in the Civil War, but such past battles are more instructive for their differences from today's firefighters than their similarities. The targets then were men in uniform, usually well separated from civilian populations.

A sense of honor did play a part in risk-taking. Soldiers' letters and diaries, however, expressed deep religious beliefs about eternal life and a fatalistic trust in God that also bolstered courage. Even then, foot soldiers' convictions and training did not make them efficient killers amidst the havoc and terror of industrialized war.

The single-shot shoulder arms of that period required loading using a ramrod to push a single gunpowder packet and bullet down the gun's barrel. But after battles the fields were littered with loaded muskets, many crammed with multiple powder packets, bullets, and even ramrods.

What We Can Do

Many of us are directly involved in helping veterans already: the VA employs more than 4,400 social workers. Those of us outside the VA who know the politics of social services and the abuses of large bureaucracies must work with colleagues within, raising our voices to make sure our vets get the treatment they deserve.

We must also sharpen our knowledge of what goes on inside military life. Calling an organization a family doesn't make it benign, and unlike most real families, the military exercises a stark hierarchy beyond questioning.

About 15 percent of our people in uniform are women, and they are now assigned the most dangerous jobs. We must look for dysfunction and for abuse of women or any other "family" members who may have less power, just as we diagnose and intervene among actual families.

The good therapist listens first, and we have some painful listening to do. My fellow members of the Social Action Social Justice Council join me in asking all concerned social workers to educate themselves about the issues. I suggest viewing the documentary, *The Ground Truth* (<http://thegroundtruth.net>) and reading *Purple Hearts* (www.purpleheartsbook.com) for starters.

We shall help returning vets, just as trained paramedics and trauma surgeons treat the victims of a horrific auto accident after a traffic light malfunctions. While helping to the best of our abilities, though, we empower veterans and ourselves by helping to fix our country's geopolitical traffic light: it turns green for war far too easily.

Sam Coleman
sam.coleman5@verizon.net

Sending the daily 4-1-1 on 9/11: Montclair resident creates a cyber-lifeline

For Arnold Korotkin of Montclair, 9/11 will never recede into the shadows of memory. It occupies a sizable chunk of each day, as it has for the past five years, giving him a sense of purpose and the means to empower thousands of 9/11 families, survivors and activists.

In September 2001, Korotkin was the director of community development for the United Way of Passaic County. When the terrorists struck, he became the agency's 9/11 contact person. "I contacted local families that had lost a loved one on Sept. 11," he said. "In the course of this outreach, I spoke with many family members who were in a state of shock and finding it difficult to understand or accept their loss."

He was talking with a 9/11 widow and mother of four young children who said that she had stopped reading the daily newspaper and listening to television and radio news reports in the days following the terrorist attacks. Korotkin, believing "that it was essential for 9/11 families to stay informed, began sending her e-mails containing articles and information relevant for her access to services that had been established."

That service grew into the 9/11 Listserv, through which he sends two daily e-mail roundups containing newspaper and magazine articles, resources and information vital to the 9/11 community. Korotkin said he spends about four hours a day, seven days a week, rounding up the information that he deems vital to his mission. "For those who lost loved ones, how do you bring about closure when an event is so public?" he asked. "It's in the news every day. There are no easy answers."

Recent issues of the listserv included links to such articles as "Firefighter with 9/11 Ailment Fights for his Job," from [newsday.com](#); "Ground Zero Suit Adds 1,000 Ill Workers," from [nypost.com](#); "American Family Association to Protest 9-11 Documentary," from [apnews.myway.com](#); "House GOP September Agenda to Focus on National Security, Homeland Security and Border Security," from [lexisnexis.com](#); "Young U.S. Muslims Strive for Harmony," from [washingtonpost.com](#); "How 9/11 Changed Key Jobs," from [thechief-leader.com](#); "Psychological Resilience After Disaster," from [ncptsd.va.gov](#); and "Study Finds Sharp Drop in the Number of Terrorism Cases Prosecuted" from [nytimes.com](#).

"I include papers and magazines throughout the political spectrum. It runs the gamut," Korotkin explained. In his online community, "I sometimes get asked why I send out certain things. There are as many opinions, perspectives and points of view as there are families." He is careful not to inject his personal political leanings or views into his news-and-resource gathering for the listserv. "I try to remain neutral," he said. "My idea is to get information out and empower citizens."

Estimating that his listserv reaches thousands of people each day, some of whom forward the e-mails to their own lists, Korotkin said he has talked with and interacted with "virtually everyone involved in activities around 9/11. "It's a labor of love," he explained, "a new avocation." After leaving his position at United Way, he divides his time between the listserv, teaching sociology courses at Montclair State University as an adjunct, and consulting in the human services field.

Along with the ongoing sense of purpose, Korotkin said he enjoys being a "cybrarian," a person who is skilled in getting information from the Internet." More than anything, the knowledge that he is making a difference keeps him going.

By TARESSA STOVALL

of *The Montclair Times*

Thursday, September 07, 2006

http://cache.zooinfo.com/cachedpage/?archive_id=0&page_id=1734804333&page_url=/www.montclairtimes.com/page

Editor's Note: *Arnie Korotkin is a Founding Member of SWAA*

Faculty Network Update

The next Faculty Network meeting will be held at the SWAA annual conference in Houston, Texas. The exact time and day has not been set, however we are aiming for a breakfast meeting on Saturday April 5th. The proposed topic for the meeting will be recent attempts at erosion of academic freedom in schools of social work by the radical right and also attacks on fundamental social work values and commitment to social justice. If you have ideas that you would like to see included or wish to help plan the meeting please contact Joanne at hessmiller@marywood.edu.

Notes from Faculty Network Meeting at CSWE, October 29, 2007: Twelve faculty network members attended this meeting. Gretchen Heideman, Secretary of the Progressive Social Work Practitioners and Educators (PSWEP) Council of NASW California in the Los Angeles area, was the speaker. She discussed the work that PSWEP has been doing to develop progressive field placements that provide an opportunity for students to engage in social justice work in the community. The group convened a meeting of field work directors in the LA area to encourage them to support these types of placements. The group strives to provide placements in labor and social/economic justice settings. Many of these organizations are not staffed by professional social workers. Therefore an outside MSW supervisor provides field instruction in addition to an organization staff member who supervises day to day activities.

Gretchen spoke of her experience as a student at the Los Angeles Coalition to End Hunger and Homelessness. Because the placement had no MSW on staff an outside MSW served as a field instructor. This is often necessary at organizations that are active in the community. A lively discussion ensued about what constituted a progressive field placement. The question was raised whether any macro placement would be considered progressive. Gretchen noted that a defining characteristic would be the focus on working for social justice. The group also holds annual events, the most recent one being co-sponsored with several labor unions to present issues of mutual interest to social work students, faculty, and practitioners. Gretchen, who has been adjunct faculty at University of Southern California, is currently a doctoral student there.

Bertha Capen Reynolds Chair at Hunter College School of Social Work: We wish to congratulate Mimi Abramovitz, a founding Bertha Capen Reynolds Society (SWAA) member, who was appointed this past fall to the recently funded Bertha Capen Reynolds Chair at HCSSW. The chair is awarded to a faculty member who reflects Bertha Reynolds' commitments to social justice, pedagogy, and practice. An anonymous donor provided the funding for this position.

Publications by faculty network members:

Bricker-Jenkins, M., Young, C., & Honkala, C. 2007. Using economic human rights in the movement to end poverty. In Reichert, E. (Ed.) *Challenges in human rights: A social work perspective*. NY: Columbia University Press, 122-137.

Van Wormer K. 2008. *Restorative justice across the east and west*. Hong Kong: Casa Verde Publishing.

Wagner, D. 2007. *Ordinary people: In and out of poverty in the gilded age*. Herndon, W. Va.: Paradigm Publishers.

Wronka, J. 2008. *Human rights and social justice: Social action and service for the helping and health professions*. Thousand Oaks, CA.: Sage Publications.

There will be another faculty network update in March. Please send us any special notices or information about publications.

*Joan Dworkin and Joanne Hessmiller,
SWAA Faculty Network Co-Chairs*

Remembering Earl L. Durham

Editor's Note: the following obituary, which was published in the Chicago Tribune on November 2, 2007 is followed by two reflections, one by Mike Dover and one by Jim Williams.

Earl L. Durham: 1923 – 2007

PROFESSOR, MENTOR, COMMUNITY ACTIVIST

He used both teaching, organizing skills to bring people together toward a common goal

Earl L. Durham taught organizational theory at two Chicago universities and put his knowledge into practice as a community activist on a wide range of fronts over more than 50 years. Mr. Durham, 83, died Saturday, Oct. 27, in the University of Illinois Medical Center at Chicago, of cardiac arrest, said Caroline Hudson, his companion of 23 years. He lived in Hyde Park.

Mr. Durham taught at the University of Chicago's School of Social Service Administration for many years and from 1981 until 1999 was a professor at the University of Illinois at Chicago's Jane Addams College of Social Work. Herb Smith, who took graduate classes from Mr. Durham in the early 1970s, is now a management consultant and executive recruiter in Ohio who counts Mr. Durham among his life's chief influences. "Earl had a way of helping people be successful at what they claimed they wanted to do," Smith said. "Earl would ask you more questions than a lawyer in a courtroom. He'd never give an answer. He'd guide you through a problem-solving process."

A pipe-smoker who fiddled with his supplies during a conversation, Mr. Durham often repeated what the other person had just said before speaking for himself. "Reflective," Smith said. "Talking to Earl was like talking to a great-grandfather."

His activities beyond teaching were many, but all traced back to his skills at getting people to work together toward a common goal, colleagues said. "Earl was fundamentally an organizer," said Wendell Haywood, who met Mr. Durham in 1950 when Haywood was working with the United Packinghouse Workers at the old Union Stockyards. "He was very focused on community improvement and development." Mr. Durham was the board chairman of Design for Change, an educational research group, from its inception in 1977, said Donald R. Moore, the group's executive director. He was deeply involved in the push for decentralization of Chicago schools in the 1980s, Moore said. More recently, he was working with various groups to slow the gentrification of the South Side, Moore said.

Mr. Durham grew up in Bronzeville the youngest of seven children. His father worked as a laborer while his mother was a cook at Jackson Park Hospital, Hudson said. His mother, Channie, had only six years of schooling and at age 60 went back to night school at Phillips High School, graduating four years later as her class valedictorian.

After graduating from Tilden High School, Mr. Durham served in the Army, then studied at Wright Junior College and Roosevelt University while working as a waiter at the Illinois Central Railroad station diner. Drawn to liberal politics from an early age, he became involved with community groups and causes, including St. Leonard's Ministries, which works with men just out of prison. After receiving

a master's degree from the School of Social Service Administration at the University of Chicago, Mr. Durham began teaching at the school. In the early 1970s he helped Smith organize a project to make young people feel more welcome on the U. of C. campus.

From 1994 until 2004, Mr. Durham was on the board of the Edward W. Hazen Foundation in New York, an 82-year-old private organization that works on behalf of disadvantaged youths, particularly minorities. "All of his life, from civil rights to school reform to being a professor, he was always about taking on inequity. For him, anger got funneled into action," said Lori Bezahler, foundation president. "He really knew how to help people get in touch with their own sense of caring about young people and justice." According to Smith, Mr. Durham's organizational philosophy could be boiled down to three main points: Think big. Act quickly. Solve problems. "He was a man of strong convictions. But he always taught people how to think, not what to think," Haywood said.

Mr. Durham was divorced twice. He is survived by three sons, Gerald, Eric and Jody; a brother, Caldwell; a sister, Clotilde Smith; and two grandchildren. Services are set for 3 p.m. Sunday in St. Columbanus Catholic Church, 331 E. 71st St., Chicago.

*By Trevor Jensen
Chicago Tribune staff reporter
November 2, 2007*

Earl was a founding member of the Bertha Capen Reynolds Society, was present at the founding meeting in Chicago and was an endorser of the Call to Join. He remained a member for many years and was in touch with SWAA as recently as during the organizing for the 2006 conference at Loyola, which he was unable to attend. He was also a member of NABSW and ACOSA. Thanks to Jim Williams, one of his former students, for forwarding this obituary.

*Mike Dover
mdover@umich.edu*

Earl's brother, Richard Durham, had a radio show with Studs Terkel in the pre-McCarthy Days called "Freedom Road" which presented vignettes from African American history. Richard later became editor of Muhammad Speaks (back when it was good) and was the writer of Muhammad Ali's autobiography.

Earl was a part of the progressive African American Left in Chicago. When he was a professor at SSA, he would bump into Fogel ("Time on the Cross") who was a "comrade" from the Labor Youth League national committee. I would have liked to have been a fly on the wall at those meetings. Earl had close ties to the Packinghouse Union, as did most of the Chicago African American Left in the 40s & 50s.

Earl combined the teaching methods of Socrates and Friere. He was my adviser and mentor through the MSW program. He probably stopped me from dropping out a number of times. He was a great mind. We discovered Robin D.G. Kelley together and had a great time.

*Jim Williams
jimberwilliams@yahoo.com*

Remembering Barbara Joseph

Dear Friends, Family and Colleagues of Dr. Barbara Hunter Randall Joseph,

It is with great sadness that I write to you today. As some of you may know, Barbara Joseph, my mother, passed away on Sunday morning after a seven-month active battle with uterine cancer. She, least of any of us watching her suffer so terribly, expected that she would die both this way and so quickly. She was diagnosed in April and fought valiantly, but the cancer was already much (Stage 4) progressed. The prognosis for sarcomas is grim at best, and hers took her from us far too soon.

My mother was a giant among humans - an unstoppable advocate for the poor, the weak, the oppressed. She was a life-long teacher, not only to her many, many students but also to her family and friends. Barbara detested pretense, and would scoff when someone described her as an "academic" - she was, she said, simply "a teacher". Several times, she refused important career opportunities to work at Ivy League universities with students whom she saw as privileged, choosing instead to devote her time (I don't think she ever took a sick day, and for most of my life I remember her getting home late in the night) to young people without significant opportunity. In fact, her dissertation on the study of human need - a topic she considered crucial to the field of social work - written at Columbia University's School of Social Work, took fifteen years to complete. Barbara was nothing if not deliberate.

She had a soft yet significant grace; her Native American name translated to "Gentle Deer," and she was indeed gentle. Animals, babies and grown-ups loved her for this, but Barbara's grasp of history, social movements and the human condition was formidable and she was equally adored and admired in this regard.

Whether you knew my mother well or not, you're probably aware that she was only a traditionalist when it came to maintaining culture. Raised in the Church in the African-American community of the '40s and '50s Bronx, Mom learned the Hebrew prayers and songs for high holidays and performed them better than any of us, because my father's family is Jewish. She could also beautifully sing Christian hymns, and loved a good gospel choir as much as political liberation songs. It was her unique way of looking at culture and family (she had many "adopted" children and siblings), and the idea that one can create a whole new circle of care outside of blood relations that has led me to decide on planning a larger memorial (with a gospel choir, of course) for her in early 2008 - rather than a traditional "hurry-up" funeral. I thought this would be most fitting, and given that I am expecting my first child just after the holidays, I wanted to begin to plan now - then be able to devote whatever's left once our new little girl arrives to a celebration of Mom's life.

If you would like to be informed of memorial event details, please respond to me with your mailing address, and I will be sure to send you an invitation in the new year. If you have stories or memories about Barbara that you would like to commit to paper, please send them to me by January 31st, and I will include them all in a booklet

at the memorial. In the interim, for those who have asked, Mom was cremated per her request, and will be buried in a small family ceremony in Riverhead, near her mother, sometime soon. If you wish information about that, please contact me via email or phone.

In lieu of flowers, as that's been asked as well (and thank you), please see the attached document with information on making donations to several of Mom's favorite organizations. Condolence cards, if you wish to send them, may be mailed to my address at: Alli Joseph 338 East 20th Street, #3R New York, NY 10003.

If you have further questions about anything, please do not hesitate to contact me directly. An obituary is expected to run in the New York Times shortly; however, I have pasted a copy of one written by a committee of some of Mom's closest friends, below.

Thank you for reading, and my heart goes out to all who loved mom and are as heartbroken as I. She was truly one-of-a-kind. Sadly,

Alli Joseph

BARBARA HUNTER RANDALL JOSEPH, Ph.D.

Died in Manhattan, after a long illness, on December 2, 2007. Mother of Allison, sister of Herbert and Kim Randall, sister-in-law of Rosalind Randall, former wife of Stephen Joseph; she leaves hundreds of dear friends, former students, relatives and colleagues.

She received her Ph.D. from Columbia University where she was a professor of social welfare. She was a director of numerous programs, such as: Institute of Applied Social Sciences at Hofstra University/District 65; Environmental Studies at The College of New Rochelle. She was on the faculty of SUNY at Old Westbury, on the Board of The American Indian Community House, was Board Chair of Elders Share of the Arts, as well as serving on several other Boards, in a career spanning forty-five years.

Her honors include Social Work Action for Welfare Rights' Social Worker of the Year Award, and The Michael Schwerner Award (named for the young social activist murdered in Mississippi).

She was instrumental in opening Harlem Hospital in the late 1960's, and her interests included advocacy for her tribe, the Shinnecock Indian Nation and strategizing for the National Association of Social Work's "Undoing Racism" Project.

She was a tireless advocate for the unjustly accused and oppressed and spent a lifetime serving as a social activist at organizations such as Mobilization for Youth, and as a university professor, therapist, and human needs theorist.

A Memorial Service will be held in Spring 2008.

Remembering Edith Pollach

Edith Pollach, a longstanding member of the Social Welfare Action Alliance and lifelong social activist has passed away. Listing in the current membership directory, she has lived in recent years in Long Beach CA. She was a member of AFSCME Retiree Chapter 36. An obituary is reprinted below from www.portside.org.

Mike Dover

Edith Pollach (March 2, 1921 - November 30, 2007) Remembered - Memorial Dec. 9

Edith Pollach, a lifelong activist in the struggle for peace, workers' rights, and social justice, died in her home on November 30, 2007. Her immediate family was with her.

Edith was born in New York on March 2, 1921. She was the eldest of two daughters born to Rumanian Jewish working class immigrants. She attended public schools in the Bronx, earned her B.A. in psychology at Brooklyn College, and her Masters in social work at Case Western Reserve, in Cleveland, Ohio.

Edith's career as a social worker, in non-profit and public agencies, spanned 40 years. She was proud of the fact that she was fired twice: once for union activity, and once for supporting the right of clients to self-determination. Edith was also forced to resign from a job during the McCarthy era.

Edith's life was spent organizing to build a better world. Her political activities started in high school in 1936 with the American Youth Congress. She was active in the Independent Progressive Party campaign for Henry Wallace for President (1947-48), the campaign to save Julius and Ethel Rosenberg (1952), Women's Strike for Peace (1960's), and the Los Angeles Child Care Coalition (early 1970's). In addition, Edith was Executive Director of the Long Beach Women's Resource Center

(mid-70s); a candidate for the Long Beach City Council (1977-78), and served as President of her AFSCME local and retiree chapter (1979-1992). After 50 years as a member of the Communist Party, she joined 700 comrades who left the Party to form the Committees of Correspondence for Democracy and Socialism. Most recently, she was active in CCDS, Harbor Area Halfway Houses for Women, AFSCME Retirees Chapter 36, Long Beach Coalition for the Homeless, Long Beach Civil Liberties Defense Coalition, and the NASW Women's Council.

Edith dedicated her life to her vision: "My ethical and moral beliefs stem from the core Jewish values instilled by my parents: the concern and caring each of us must have for our fellow human beings, particularly the downtrodden. I believe that the sense of empowerment that people develop as a result of political and community involvement is as important as the outcome of the immediate struggle, the belief that they can have control of some aspect of their lives and that they have choices and options. I feel that I am part of an effort of many people from the past and into the future who struggle for the ideals of peace, economic comfort and social justice. In my 70 years of activism, I have seen that nothing we do in organized groups and actions is ever lost: it becomes part of people's consciousness and later may inspire them to act in other struggles."

Edith's life partners were Sam Pollach and Henry Giler. Her family consisted of her twin daughters Karen and Donna (Donna died in 2002), Donna's partner Sue, Edith's grandchildren Sam Pollach and Shawn and Jane St. Michael and great-grandchildren Dillon and Jessica St. Michael, Edith's nephew Michael Kannel (who died in 1996), and Michael's wife Desiree and their daughter Sarah Rose; and Edith's sister Selma and Selma's partner Nancy.

There will be a memorial tribute to Edith's life on Saturday, December 8, 2007, at 3:00 p.m., at the Unitarian Universalist Church of Long Beach, 5450 East Atherton Street, Long Beach. A potluck reception celebrating Edith's life will follow the service. For further information, call 323-394-2811 or 323-482-4702.



Join the only organization of
social workers and human service workers
dedicated to activism for social and economic justice.



Who We Are

The Social Welfare Action Alliance (SWAA) is a national organization of progressive social workers and other human service workers. Founded in 1985, the Alliance is based on principles that reflect a concern for social and economic justice, peace and coalition building with progressive social movements. These principles articulate a need by social service workers for a practice and theory that responds to progressive concerns.

SWAA chapters determine their own agendas, provide forums for discussions and debates around local, national and international issues. Local chapters are represented on the national steering committee to help shape the organization's direction. In addition, the Alliance holds annual national gatherings that focus on critical issues, tools and ideas for action to promote social change.

"The real choice before us as social workers is whether we are to be passive or active."

- Bertha Capen Reynolds

Join the local chapter of the Social Welfare Action Alliance

Any group of 10 current SWAA members can create a Chapter. "How to Organize a SWAA Chapter" organizing packets are available from the SWAA website at www.socialwelfareactionalliance.org or by contacting Melissa Sydor at melmas1@yahoo.com or 585-262-4366. The contents of the packets include such things as posters, brochures, book order forms, recent newsletters, copy of by-laws, names of SWAA organizers from the Steering Committee who will help you, and much more! Please allow four weeks for delivery.

www.socialwelfareactionalliance.org



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Social Welfare Action Alliance
Columbus Circle Station
P.O. Box 20563
New York, NY 10023
www.socialwelfareactionalliance.org