



CONNECTING CORE COMPETENCIES SERIES

Human Behavior and the Social Environment

SHIFTING PARADIGMS IN ESSENTIAL KNOWLEDGE
FOR SOCIAL WORK PRACTICE

SIXTH EDITION

Joe M. Schriver

MySearchLab®



CSWE's Core Competencies and Practice Behavior Examples in this Text

Competency	Chapter
Professional Identity	
<i>Practice Behavior Examples...</i>	
Serve as representatives of the profession, its mission, and its core values	11
Know the profession's history	8
Commit themselves to the profession's enhancement and to their own professional conduct and growth	9
Advocate for client access to the services of social work	
Practice personal reflection and self-correction to assure continual professional development	
Attend to professional roles and boundaries	
Demonstrate professional demeanor in behavior, appearance, and communication	
Engage in career-long learning	
Use supervision and consultation	
Ethical Practice	
<i>Practice Behavior Examples...</i>	
Obligation to conduct themselves ethically and engage in ethical decision-making	1
Know about the value base of the profession, its ethical standards, and relevant law	1, 9, 10
Recognize and manage personal values in a way that allows professional values to guide practice	
Make ethical decisions by applying standards of the National Association of Social Workers Code of Ethics and, as applicable, of the International Federation of Social Workers/International Association of Schools of Social Work Ethics in Social Work, Statement of Principles	
Tolerate ambiguity in resolving ethical conflicts	3
Critical Thinking	
<i>Practice Behavior Examples...</i>	
Know about the principles of logic, scientific inquiry, and reasoned discernment	3, 5
Use critical thinking augmented by creativity and curiosity	
Requires the synthesis and communication of relevant information	
Distinguish, appraise, and integrate multiple sources of knowledge, including research-based knowledge, and practice wisdom	
Analyze models of assessment, prevention, intervention, and evaluation	
Demonstrate effective oral and written communication in working with individuals, families, groups, organizations, communities, and colleagues	
Diversity in Practice	
<i>Practice Behavior Examples...</i>	
Understand how diversity characterizes and shapes the human experience and is critical to the formation of identity	9
Understand the dimensions of diversity as the intersectionality of multiple factors including age, class, color, culture, disability, ethnicity, gender, gender identity and expression, immigration status, political ideology, race, religion, sex, and sexual orientation	



CSWE's Core Competencies and Practice Behavior Examples in this Text

Competency	Chapter
Appreciate that, as a consequence of difference, a person's life experiences may include oppression, poverty, marginalization, and alienation as well as privilege, power, and acclaim	
Recognize the extent to which a culture's structures and values may oppress, marginalize, alienate, or create or enhance privilege and power	2
Gain sufficient self-awareness to eliminate the influence of personal biases and values in working with diverse groups	8, 11
Recognize and communicate their understanding of the importance of difference in shaping life experiences	2

Competency	Chapter
Human Rights & Justice	
<i>Practice Behavior Examples...</i>	
Understand that each person, regardless of position in society, has basic human rights, such as freedom, safety, privacy, an adequate standard of living, health care, and education	6
Recognize the global interconnections of oppression and are knowledgeable about theories of justice and strategies to promote human and civil rights	7, 11
Understand the forms and mechanisms of oppression and discrimination	1, 2
Advocate for human rights and social and economic justice	4
Understand the forms and mechanisms of oppression and discrimination. Advocate for human rights and social and economic justice	10
Engage in practices that advance social and economic justice	2

Research Based Practice	
<i>Practice Behavior Examples...</i>	
Use practice experience to inform research, employ evidence-based interventions, evaluate their own practice, and use research findings to improve practice, policy, and social service delivery	3
Comprehend quantitative and qualitative research and understand scientific and ethical approaches to building knowledge	2
Use practice experience to inform scientific inquiry	
Use research evidence to inform practice	

Human Behavior	
<i>Practice Behavior Examples...</i>	
Know about human behavior across the life course; the range of social systems in which people live; and the ways social systems promote or deter people in maintaining or achieving health and well-being	1, 7, 8, 9, 10, 11
Apply theories and knowledge from the liberal arts to understand biological, social, cultural, psychological, and spiritual development	1, 3
Utilize conceptual frameworks to guide the processes of assessment, intervention, and evaluation	1
Critique and apply knowledge to understand person and environment.	1, 4, 5, 6



CSWE's Core Competencies and Practice Behavior Examples in this Text

Competency	Chapter
Policy Practice	
<i>Practice Behavior Examples...</i>	
Understand that policy affects service delivery and social workers actively engage in policy practice	4, 7
Analyze, formulate, and advocate for policies that advance social well-being	10
Collaborate with colleagues and clients for effective policy action	
Practice Contexts	
<i>Practice Behavior Examples...</i>	
Keep informed, resourceful, and proactive in responding to evolving organizational, community, and societal contexts at all levels of practice	
Recognize that the context of practice is dynamic, and use knowledge and skill to respond proactively	
Continuously discover, appraise, and attend to changing locales, populations, scientific and technological developments, and emerging societal trends to provide relevant services	6
Provide leadership in promoting sustainable changes in service delivery and practice to improve the quality of social services	8
Engage, Assess Intervene, Evaluate	
<i>Practice Behavior Examples...</i>	
Identify, analyze, and implement evidence-based interventions designed to achieve client goals	
Use research and technological advances	
Evaluate program outcomes and practice effectiveness	
Develop, analyze, advocate, and provide leadership for policies and services	
Promote social and economic justice	3
A) Engagement	
Substantively and effectively prepare for action with individuals, families, groups, organizations, and communities	
Use empathy and other interpersonal skills	
Develop a mutually agreed- n focus of work and desired outcomes	
B) Assessment	
Collect, organize, and interpret client data	
Assess client strengths and limitations	5
Develop mutually agreed-on intervention goals and objectives	
Select appropriate intervention strategies	
C) Intervention	
Initiate actions to achieve organizational goals	
Implement prevention interventions that enhance client capacities	
Help clients resolve problems	
Negotiate, mediate, and advocate for clients	
Facilitate transitions and endings	
D) Evaluation	
Critically analyze, monitor, and evaluate interventions	

This page intentionally left blank

SIXTH EDITION

Human Behavior and the Social Environment

Shifting Paradigms in Essential
Knowledge for Social Work Practice

Joe M. Schriver
University of Arkansas

PEARSON

Boston Columbus Indianapolis New York San Francisco Upper Saddle River
Amsterdam Cape Town Dubai London Madrid Milan Munich Paris Montréal Toronto
Delhi Mexico City São Paulo Sydney Hong Kong Seoul Singapore Taipei Tokyo

VP and Editorial Director: Jeffery W. Johnston
Editorial Assistant: Andrea Hall
Senior Product Manager: Julie Peters
Program Manager: Alicia Ritchey
Executive Marketing Manager: Krista Clark
Marketing Coordinator: Elizabeth Mackenzie Lamb
Operations Specialist: Maura Zaldivar-Garcia
Senior Art Director: Diane Lorenzo
Manager, Rights and Permissions: Ben Ferrini

Image Permission Coordinator: Martha Shethar
Cover Art: Fotolia © Olga Lyubkin
Media Producer: Allison Longley
Full-Service Project Management:
PreMediaGlobal, Inc./Sudip Sinha
Composition: PreMediaGlobal, Inc.
Printer/Binder: Edwards Brothers
Cover Printer: Edwards Brothers
Text Font: Dante MT Std

Credits and acknowledgments borrowed from other sources and reproduced, with permission, in this textbook appear on appropriate page within text.

Copyright © 2015, 2013, 2009 by Pearson Education, Inc. All rights reserved. Printed in the United States of America. This publication is protected by Copyright and permission should be obtained from the publisher prior to any prohibited reproduction, storage in a retrieval system, or transmission in any form or by any means, electronic, mechanical, photocopying, recording, or likewise. To obtain permission(s) to use material from this work, please submit a written request to Pearson Education, Inc., Permissions Department, One Lake Street, Upper Saddle River, New Jersey 07458 or you may fax your request to 201-236-3290. Many of the designations by manufacturers and seller to distinguish their products are claimed as trademarks. Where those designations appear in this book, and the publisher was aware of a trademark claim, the designations have been printed in initial caps or all caps.

Library of Congress Cataloging-in-Publication Data

Schriver, Joe M.

Human behavior and the social environment : shifting paradigms in essential knowledge for social work practice / Joe M. Schriver, University of Arkansas.—Sixth edition.

pages cm

Includes bibliographical references and index.

ISBN 978-0-205-92436-3—ISBN 0-205-92436-0

1. Social psychology. 2. Behavioral assessment. 3. Social interaction. 4. Social systems.
5. Paradigms (Social sciences) 6. Social service. I. Title.

HM1033.S373 2014

302—dc23

2014004851

10 9 8 7 6 5 4 3 2 1

PEARSON

Student Edition

ISBN 10: 0-205-92436-0

ISBN 13: 978-0-205-92436-3

Contents

Preface xv

1. Human Behavior and the Social Environment (HBSE) and Paradigms 1

Purpose and Assumptions	2
<i>Purpose</i>	2
<i>Assumptions</i>	2
Core Competencies	3
Core Values	3
Human Behavior and the Social Environment	4
Paradigms and Social Work	4
Two Types of Paradigms: Traditional and Alternative	5
Paradigms: Both/and not either/or	5
Paradigm Analysis	6
Paradigm Shift	7
<i>Paradigm Shift, Social Work, and Social Change</i>	8
Power: Social and Economic Justice	10
Paradigms and History	10
<i>Pre-modern/Pre-positivism</i>	10
<i>Modernism/Positivism</i>	11
<i>Postmodernism/Post-positivism</i>	12
<i>Post-Postmodernism</i>	13
Social Work History: Science and Art	14
<i>Social Work and the Liberal Arts</i>	15
Paradigms, Culture, and Society	16
<i>Culture and Society: Multiple Meanings</i>	16
Social Work and Cultural Competence	17

2. Traditional and Alternative Paradigms 19

Dimensions of Traditional and Dominant Paradigm	19
<i>Positivistic/Scientific/Objective/Quantitative: Ways of Knowing</i>	20
<i>Masculinity/Patriarchy</i>	22
<i>Whiteness</i>	23
<i>Separate/Impersonal/Competitive</i>	24
<i>Privilege</i>	25

Dimensions of Alternative/Possible Paradigms	27
<i>Interpretive/Intuitive/Subjective/Qualitative: Ways of</i>	
<i>Knowing</i>	27
Feminisms	31
African American Feminism, Standpoint Theory, and Global	
Feminism	32
Diversities	33
Interrelatedness	36
Oppressions	38

3. Social Work Knowledge for Practice: Tools for Social Workers 40

Tools for Thinking about Thinking	41
Critical Thinking	41
<i>Ontology and Epistemology</i>	41
<i>The Meaning of Metaphor</i>	43
<i>The Necessity of Appreciating Ambiguity</i>	44
<i>The Substantive Nature of Language and Words</i>	45
Technology	48
Social Work and Assessment	49
Cultural Competence	50
Evidence-Based Practice (EBP)	52
Tools for Social Workers: Traditional Theories for	
Practice	52
Functional Theory	53
Conflict Theory	53
Interactionist Theory	53
Role Theory	54
Psychoanalytic Theory	54
Behavioral/Learning Theory	54
Solution-Focused Brief Therapy (SFBT)	54

4. More Tools for Social Workers: Mid-Range and Alternative Theories for Practice 57

Mid-Range Theoretical Approaches	58
Human Development	58
Life Span Perspective	58
Social systems/Ecological perspectives	59
Life Course Theory	62
Strengths-Based Perspective	62
Empowerment	64
Standpoint theory	65

Alternative Theoretical Approaches	65
<i>Multi-System Life Course Perspective (MSLC)</i>	65
<i>Intersectionality</i>	67
<i>Critical Race Theory</i>	68
<i>Differential Vulnerability Versus “Equality-of-Oppressions” Theory</i>	69
<i>Environmental Social Work</i>	71
<i>Mindfulness</i>	72
<i>Transpersonal/Spirituality</i>	73
Alternative Extensions of Systems Approaches	75
<i>Chaos/Complexity</i>	75
<i>The Gaia Hypothesis</i>	76

5. Traditional/Dominant Perspectives on Individuals 79

A Critical Perspective on Developmental Journeys: Ladders to Climb?	80
<i>Critiques of Traditional Stage-Based Theories of Individual Development</i>	80
<i>Developmental Perspectives: Commonality and Diversity</i>	83
<i>Traditional Notions of Intelligence: IQ</i>	86
<i>Developmental Paradigms and Social Work</i>	88
<i>The Traditional Theories: Why do I need to know?</i>	89
<i>Reductionism and Determinism</i>	89
Traditional and Dominant Developmental Theories	90
<i>Freud</i>	90
<i>Piaget</i>	96
<i>Kohlberg</i>	98
<i>Erikson</i>	99
<i>Levinson: Adult Development</i>	102
<i>Disengagement Theory of Aging</i>	104
<i>Analysis/Criticism: Traditional Developmental Approaches and People of Color</i>	107
<i>Themes Regarding People of Color in Traditional Developmental Approaches</i>	108

6. Alternative and Possible Perspectives on Individuals 110

Destinations	110
Alternative and Possible Developmental Theories	111
<i>The Larger Environment and Individual Development</i>	112
<i>Poverty and Individual Development</i>	113
<i>Food Insecurity in the United States and Globally</i>	113

Basic Concepts for Understanding Individual Development	115
<i>Identity Development</i>	115
<i>Sexuality</i>	116
<i>Multiple Intelligences</i>	117
<i>Creativity</i>	118
Focus: People of Color	119
<i>Introduction</i>	119
<i>Developmental Perspectives and People of Color</i>	120
<i>Nigrescence/Black Identity Development Models</i>	120
<i>Africentric/African-Centered Models</i>	121
<i>Multidimensional Model of Racial Identity</i>	122
<i>Invisibility and Microaggressions</i>	124
<i>Multiracial Identities</i>	127
<i>Biracial and Multiracial Identity Development</i>	128
Focus: Whiteness/White Identity	129
<i>White Identity Development Models</i>	130
Focus: Women	130
<i>Women and Development: A Different Voice</i>	131
<i>Women and Identity Development</i>	132
<i>Adult Women and Developmental Experiences</i>	136
Focus: Sexual Orientation	136
<i>Sexual Orientation and Biology</i>	137
<i>Perspectives on Lesbian, Gay Male, Bisexual, and Transgender Development</i>	138
<i>Life Course Theory and Sexual Orientation</i>	139
<i>Multiple Meanings of Lesbianism</i>	140
<i>Bisexualities</i>	141
<i>Transgender</i>	142
<i>Cass's Model of Homosexual Identity Formation</i>	143
Focus: Elders	145
<i>Theories of Aging</i>	145
Focus: Persons with Disabilities	147
<i>The Americans with Disabilities Act as Amended (ADAAA)</i>	147
<i>What does ADAAA cover?</i>	148
<i>Social Work, Developmental Disabilities, and Children</i>	149
<i>Persons with Disabilities and Social and Economic Justice</i>	150
<i>ADA and Advocating for Social and Economic Justice</i>	150
Focus: Men	151
<i>Men, Masculinity, and Identity</i>	151
<i>NOMAS: An Alternative Vision of Maleness</i>	152
<i>Men and Violence</i>	152

7. Perspectives on Familiness 154

- Familiness 154
- Social Work and Families 156
 - Social Work Implications* 156
 - Current Influences on Families* 156
 - Family and Child Poverty* 157
- Family and Global Issues: Immigration 157
 - Immigrants and Oppression/Discrimination* 157
 - Impact of Immigration on Families and Children* 159
- Approaches to Understanding Familiness 159
 - Family-Centered Practice* 160
- Traditional Models 160
 - Traditional Definitions* 161
 - Duvall and Hill: National Conference on Family Life Model* 161
 - Changes in Traditional Family Life Cycle Models* 163
 - Grandparents as Parents* 165
- The Alternative/Possible 166
 - Alternative Definitions* 166
 - Life Course Theory and Familiness* 168
- Focus: People of Color 171
 - Adaptive Strategies* 171
 - Familiness and Multiracial Realities* 179
- Focus: Women 180
 - Feminist Perspectives on Families and Familiness* 180
- Focus: Sexual Orientation 183
 - Familiness from a Lesbian/Gay Perspective* 183
 - Defining Gay and Lesbian Families* 185
 - Contested Terrain: Gay and Lesbian Marriage* 185
- Focus: Families and Disability 188

8. Perspectives on Groups 193

- Definitions 194
- Historical Perspective 194
 - History of Group Theory and Practice* 194
 - History with a Group* 195
- Traditional and Alternative Perspectives 195
 - Basic Concepts* 195
 - Product and Process Dimensions* 196
 - Goals and Purposes* 196
 - Membership* 197
 - Leadership, Followership, and Decision-Making* 198
 - Democratic Groups* 200
 - Roles and Norms* 203

<i>Conformity and Deviance in Groups</i>	204
<i>Individual and Group Aspects</i>	205
<i>Stage Theories and Models</i>	209
<i>Social Systems/Ecological Perspectives</i>	212
<i>Diversity, Oppression, and Groups</i>	213
<i>Effective Groups</i>	221

9. Perspectives on Organizations 223

Historical Perspective on Organizations	225
Basic Concepts/Definitions	225
<i>Types of Organizations</i>	227
Traditional Paradigms	227
<i>Scientific Management or Classical Theory</i>	228
<i>Bureaucracy</i>	230
<i>Human Relations</i>	232
<i>Theory X and Theory Y</i>	233
<i>Contingency Theory</i>	235
<i>Organizational Life Cycle Theories</i>	235
Strengths, Weaknesses, Criticism	236
Alternative Paradigms	237
<i>Organizational Culture/Climate</i>	238
<i>The “Iron Law of Oligarchy”</i>	240
<i>A Critical Perspective</i>	241
<i>Consensus Organizations</i>	242
<i>Modified Consensus Organizations</i>	245
<i>Feminist Approaches to Organizations</i>	250
<i>Chaos/Complexity Theory and Organizations</i>	252
<i>Theory Z</i>	253
<i>Learning Organizations</i>	255
<i>Managing Diversity</i>	256
Technology, Organizations, and Social Policy	259

10. Perspectives on Community(ies) 260

Historical Perspectives on Community	262
Defining Community	263
Traditional Perspectives	263
<i>Community as Place</i>	263
<i>Community as Function</i>	264
<i>Community as Middle Ground, Mediator, or Link</i>	265
<i>Community as Ways of Relating</i>	265
<i>Community as Social System</i>	266
Alternative Perspectives on Community	267
<i>Nonplace Community</i>	267

Intentional Communities	269
<i>Communes</i>	269
<i>Alternative Approaches to Community Change</i>	274
<i>Poverty Reduction</i>	274
<i>Community Building/Community Renewal</i>	274
<i>People- and Place-Based Strategies</i>	276
<i>Community Building and Physical Environment</i>	276
<i>Comprehensive Community Initiatives</i>	279
<i>Economic Perspectives on Community: Capital/Assets</i>	280
<i>Types of Capital: Financial, Human, Social, and Cultural</i>	280
<i>Civil Society, Civic Culture, and Civic Ethic</i>	285
<i>Social Capital and Diversity</i>	286
<i>Cultural Capital</i>	286
<i>Community as Social Network</i>	287
<i>Qualitative Aspects of Community</i>	287
<i>Community: Social and Economic Justice and Oppression</i>	288
<i>Diversity and Community</i>	291

11. Global Perspectives and Theories 295

Social Work and Islam	296
<i>War, Refugees, and Immigrants</i>	298
Defining International and Global Contexts	299
Historical Context of International Social Work: Traditional and Alternative Perspectives	299
<i>Social Work in a Global Context: Debates/Critiques</i>	300
Technology and International Social Work	302
Neoliberalism in a Global Context	302
International Social Development	303
United Nations Universal Declaration of Human Rights	305
<i>Millennium Goals</i>	307
<i>Social Work as a Human Rights Profession</i>	308
International Social Work Organizations	309
<i>International Association of Schools of Social Work (IASSW)</i>	310
<i>International Council on Social Welfare (ICSW)</i>	310
<i>International Federation of Social Workers</i>	311
International Definition of Social Work	311
<i>Commentary</i>	311
<i>Values</i>	312
<i>Theory</i>	312
<i>Practice</i>	312

References 314

Index 337

To Cathy and Andrew

Preface

This text begins with a presentation of the basic purposes and foundations of social work and social work education. Principles and fundamental concepts necessary for acquiring and organizing knowledge about human behavior and the social environment (HBSE) are also presented. Next, a conceptual framework for thinking about both traditional and alternative ways in which knowledge about human behavior and the social environment is created and valued is outlined. This conceptual framework is accompanied by discussion of some widely used approaches and fundamental themes guiding social workers in the creation, selection, organization, and use of knowledge about human behavior and the social environment. The book then uses the notions of traditional and alternative paradigms to organize and present a variety of models, theories, and concepts concerning HBSE. At least one full chapter (two chapters are included on individual behavior and development) is devoted to content about each of the social system levels required of professional social work education by the Educational Policy and Accreditation Standards (EPAS) of the Council on Social Work Education. Knowledge for practice with individuals, families, groups, organizations, communities, and global contexts as well as content on the interaction among these systems is presented.

In this, the sixth edition, significant changes in both organization and content have been made. The overall intention here is to add new content, streamline by removing redundancies, and improve the logic and flow of content throughout the book. The reader, of course, will determine if my intention has been achieved.

The most significant changes in this edition include:

- The most exciting change has been the transition to the book's availability as an e-book with many more engaging and interactive opportunities for learning the content.
- New sections on environmental social work, mindfulness, new urbanism, neoliberalism, food insecurity, the Millennial generation (Gen Y), and the Multi-System Life Course perspective.
- The addition of a chapter expanding the current Chapter 3 and including more tools for social work practice (new Chapter 4).
- Removal of Illustrative Readings. Given the knowledge explosion and the availability of full-text databases, readings related to chapter content become quickly outdated and are more current and readily available through electronic access. This has also improved the flow of content from one chapter to the next.
- New mechanisms for connecting the CSWE required core competencies and practice behaviors to the content throughout the book.

To read about the full chapter-by-chapter changes, please visit www.pearsonhighered.com.

Preface

Features

There are many features of this text to enhance your experience; however, they are only as useful as you make them. By engaging with this text and its resources, you'll learn about human behavior through:

- **An applied focus** – bridging knowledge about influences on human behavior and decision-making in varied social work practice settings.
- **A topical approach** – providing a focus on issues while noting the influence of developmental considerations, allowing for easy identification of information.
- **A multidimensional framework** – providing in-depth examination of biological, psychological, social, cultural, spiritual, environmental, and systemic influences.
- **Well-tested theories and current evidence** – including helpful diagrams, figures, graphs, and tables to promote students ability to grasp concepts.
- **Current topics** – such as immigration, trauma and abuse, and discrimination, sexual orientation, gender identity, sustainability, the environment, war, globalization, poverty, and health care.
- **Multimedia resources** – including videos, case examples, and narratives.

Learning Outcomes

Students will be able to achieve a variety of learning outcomes by using this text and its resources including:

- **Critical Thinking skills** – students can develop their critical thinking skills by reviewing the competency boxes (indicated by the Core Competencies series icon) and engaging with the multimedia resources highlighted in blue boxes throughout the chapter.
- **Oral Communication skills** – students can develop their oral communication skills by engaging with others in and out of class to discuss their comprehension of the chapter based on the chapter's learning objectives.
- **Assessment and Writing skills** – students can develop their assessment and writing skills in preparation for future licensing exams by completing topic-based and chapter review assessments for each chapter.
- **CSWE Core Competencies** – students can develop their comprehension and application of CSWE's core competencies and practice behaviors by discussing the competency box critical thinking questions.

A Note about Bias and the Author

I should make it explicit that I am biased. I recognize the contributions of traditional perspectives and approaches to creating and valuing knowledge, but I believe that we as humans will not realize our collective (and individual) potential for well-being as long as we do not embrace alternative perspective and worldviews such as those described in this book. Therefore, while traditional perspectives and paradigms are presented in this book, the reader should keep in mind that the author generally finds these perspectives lacking. This author believes that the perspectives used to define and describe “normal” or “optimal” human behavior and experiences too often represent the beliefs and realities of only a privileged few. This privileged few too often includes only those who have the power, the good fortune, the gender, the color, the wealth, or the sexual orientation consistent with and reflected in traditional perspectives and worldviews.

The reader should also be aware that, though in many respects this book is a critique of traditional paradigm thinking, this author is a product of the traditional institutions that create and enforce those traditional perspectives and worldviews. This author also shares many of the characteristics of the “privileged few.” Therefore, writing this book has been an effort to question, to examine, and to expand my own worldview.

Acknowledgments

Those friends and colleagues from around the country and internationally whom I listed in prior editions remain a most supportive community for me. That community is ever expanding and for that I am most grateful.

Special thanks to reviewers for all editions: Yvonne Barry, John Tyler Community College; Brian Flynn, Binghamton University; and Valandra, St. Catharine University.

I noted in the first edition that my son, Andrew, then almost two years old, had taught me more about human behavior and the social environment than anyone else. Andrew, now at an amazing twenty-two years old, you continue to be the best of teachers as you share your curiosity, knowledge, and wonder about humans and our worlds. Cathy Owens Schriver, as with the other editions—you have been the most important and patient supporter of my work I could wish for.

This text is available in a variety of formats—digital and print. To learn more about our programs, pricing options, and customization, visit www.pearsonhighered.com.

This page intentionally left blank



JEFF GREENBERG / PHOTOEDIT

Human Behavior and the Social Environment (HBSE) and Paradigms

✓ [Learning Objectives](#)

INTRODUCTION

Who should use this book and how should it be used? Instructors in both undergraduate and graduate social work education programs can use this book to help their students gain HBSE content. The book is designed to meet the requirements of the Council on Social Work Education for HBSE foundation content at either the undergraduate or graduate level. At the undergraduate level, the book may work best in programs with a two-course HBSE sequence designed to provide content on HBSE from a multi-systems perspective (individual, family, group, organization, community, and global systems). At the foundation graduate level, the book can be effectively used as the text in a single HBSE course or a two-course sequence designed to provide basic content across system levels and, in the case of graduate programs, prior to delivering advanced HBSE content. In addition, this book integrates content from the other CSWE required competencies into the HBSE area.

CHAPTER OUTLINE

Purposes and Assumptions	2
Purpose	2
Assumptions	2
Core Competencies	3
Core Values	3
Human Behavior and the Social Environment	4
Paradigms and Social Work	4
Two Types of Paradigms: Traditional and Alternative	5
Paradigms: Both/and not either/or	5
Paradigm Analysis	6
Paradigm Shift	7
Paradigm Shift, Social Work, and Social Change	8
Power: Social and Economic Justice	10
Paradigms and History	10
Pre-modern/Pre-positivism	10
Modernism/Positivism	11
Postmodernism/Post-positivism	12
Post-Postmodernism	13
Social Work History: Science and Art	14
Social Work and the Liberal Arts	15
Paradigms, Culture, and Society	16
Culture and Society: Multiple Meanings	16
Social Work and Cultural Competence	17
Summary/Transition	18

Chapter 1

The purpose of human behavior and the social environment content in social work education is to provide us with knowledge for practice. We need to continually look at this content for how to apply what we are learning about human behavior and the social environment to social work practice and to our lives. As we move through the material in this book, we will struggle to integrate what we are learning here with what we have learned and are learning from our own and others' life experiences, from our other social work courses, and from our courses in the liberal arts and sciences. We will try to weave together all these important sources of knowing and understanding into an organic whole that can help us become life-long learners and guide us in our social work practice.

PURPOSE AND ASSUMPTIONS

Moving through the content of this book can be compared to a journey. Before we begin our journey, we will place the content and purposes of this human behavior and the social environment (HBSE) book within the context of the purpose of social work as the Council on Social Work Education (CSWE) has defined it. The Council on Social Work Education is the organization responsible for determining and monitoring the accreditation standards for undergraduate and graduate (MSW) social work education programs in the United States.

Purpose

According to the Council on Social Work Education:

The purpose of the social work profession is to promote human and community well-being. Guided by a person and environment construct, a global perspective, respect for human diversity, and knowledge based on scientific inquiry, social work's purpose is actualized through its quest for social and economic justice, the prevention of conditions that limit human rights, the elimination of poverty, and the enhancement of the quality of life for all persons. (CSWE, 2008: 1)

The purpose of social work will guide us throughout our journey to understand HBSE content. The purpose emerges from the history of the social work profession and its continuing concern for improving quality of life, especially for vulnerable populations.

Assumptions

In addition to the purpose of social work, our journey through this book will be guided by several very basic assumptions:

1. How we view the world and its people directly affects the way we will practice social work.
2. The way we view the world and its people already affects the way we behave in our daily lives.
3. Our work as social workers and our lives are not separate from each other.
4. Our lives are not separate from the lives of the people with whom we work and interact.

5. While our lives are interconnected with the lives of the people with whom we work and interact, we differ from each other in many ways.
6. The assumptions we make about ourselves and others are strongly influenced by our individual and collective histories and cultures.
7. Change is a constant part of our lives and the lives of the people with whom we work.

Such assumptions as these are reflected in what we will come to conceptualize as an alternative paradigm for thinking about social work.

CORE COMPETENCIES

Social work education programs (BSW and MSW) are required to prepare all students to demonstrate mastery of 10 core competencies

It is difficult to imagine that competence in HBSE can be achieved without including content related to the other core competencies:

- The development of your professional identity as a social worker
- Ethical behaviors and dilemmas
- Critical thinking skills
- Diversity in Practice
- Human rights and social and economic justice
- Research-informed practice and practice-informed research
- Human behavior and the social environment
- Social policy practice
- Practice contexts
- Engage, assess, intervene, evaluate: The processes involved in doing social work

It is difficult as well to imagine that achieving competence in the ten areas, in addition to the HBSE competency, listed above could be accomplished without HBSE content. In essence, this book is intended to be an integral and interdependent part of your overall social work education.

CORE VALUES

In addition, the content of this book is grounded in the basic and fundamental or core values of the social work profession as identified by the CSWE:

- Service
- Social justice
- The dignity and worth of the person
- The importance of human relationships
- Competence
- Human rights
- Scientific inquiry (CSWE, 2008)

These values are and have historically been the underpinning for all of social work education and practice.



Ethical Practice

Practice Behavior Example: Know about the value base of the profession, its ethical standards, and relevant law

Critical Thinking Question: How might the fundamental values of the social work profession be reflected in and guide our efforts to gain knowledge about human behavior and the social environment?



Human Behavior

Practice Behavior Examples:

Know about human behavior across the life course; the range of social systems in which people live; and the ways social systems promote or deter people in maintaining or achieving health and well-being

Apply theories and knowledge from the liberal arts to understand biological, social, cultural, psychological, and spiritual development

Utilize conceptual frameworks to guide the processes of assessment, intervention, and evaluation

Critique and apply knowledge to understand person and environment.

Critical Thinking Question: Why do you think this is a necessary component of education for competent social work practice?

Test your understanding of the purpose of the HBSE competency by taking this short [Quiz](#).

- Critique and apply knowledge to understand person and environment. (CSWE, 2008:6)

In addition to being guided by the requirements of CSWE regarding HBSE, our journey through this book will be guided by several very basic concepts and perspectives. The most basic concept that will guide us is that of paradigm.

HUMAN BEHAVIOR AND THE SOCIAL ENVIRONMENT

So, specifically what does the CSWE expect of us in order to attain the required competence in HBSE? In order to become competent in applying “knowledge of human behavior and the social environment,” we are expected to be knowledgeable about:

- Human behavior across the life course
- The range of social systems
- The ways social systems promote or deter people in maintaining or achieving health and well-being

In addition, we are expected to be able to:

- Apply theories and knowledge from the liberal arts to understand biological, social, cultural, psychological, and spiritual development

We will know we have achieved these expectations when we can:

- Utilize conceptual frameworks to guide the processes of assessment, intervention, and evaluation

PARADIGMS AND SOCIAL WORK

A **paradigm** “is a world view, a general perspective, a way of breaking down the complexity of the real world” (Lincoln and Guba, 1985:15). Paradigms constitute “cultural patterns of group life” (Schutz, 1944). More specifically, Kuhn (1970 [1962]:175) defines a paradigm as “the entire constellation of beliefs, values, techniques, and so on shared by the members of a given community.” Paradigms shape and are shaped by values, knowledge, and beliefs about the nature of our worlds and are often so “taken for granted” that we are virtually unaware of their existence or of the assumptions we make because of them. For social workers the notion of paradigm is particularly important, because if we can become conscious of the elements that result in different worldviews, this awareness can provide us with tools to use to think about and to understand ourselves, others, and the environments we all inhabit. The notion of paradigm can help us understand more completely the past perspectives, current realities, and future possibilities about what it means to be human. Furthermore, the notion of paradigm can help us understand our own and others’ roles in creating and re-creating the very meaning of humanness.

Specifically, thinking in terms of paradigms can provide us with new ways of understanding humans' behaviors in individual, family, group, organizational, community, and global contexts. The concept of paradigm can serve us very well to organize our thinking about and increase our understanding of multiple theories and perspectives about human behavior and the social environment. Using the concept of paradigm can help us understand the way things are and, equally important for social workers, it can help us understand the way things might be. Throughout this book, we will explore paradigms from two different types of paradigms: traditional or dominant and alternative or possible.

TWO TYPES OF PARADIGMS: TRADITIONAL AND ALTERNATIVE

Traditional (dominant) and alternative (possible) paradigms are quite different from each other but are not mutually exclusive kinds of paradigms. We explore in some detail the characteristics of both of these types of paradigms in Chapter 2. For now, when we refer to traditional or dominant paradigms, we simply mean the paradigms or worldviews that have most influenced the environments that make up our worlds. When we refer to alternative or possible paradigms, we mean worldviews that have had less influence and have been less prominent in shaping our own and others' views about humans and their environments. However, alternative or possible paradigms reflect worldviews that are of significant importance to social workers and many of the people we serve. They are called alternative paradigms only in the sense that they have for too long been overlooked and undervalued in a world that disproportionately reflects traditional or dominant worldviews.

PARADIGMS: BOTH/AND NOT EITHER/OR

Much of the emphasis in this book is on shifting to alternative paradigms and transcending the limits of traditional and dominant paradigm thinking. It is important to realize, though, that our journey to understanding Human Behavior and the Social Environment will not take us to either one or the other worldview. Our journey will take us to both traditional and alternative destinations along the way. After all, traditional scientific worldviews have revealed much valuable knowledge about ourselves and our worlds.

We will try in this book to learn about alternative paradigms and to challenge us to think beyond traditional paradigms in which science is the single source of understanding. However, in order to understand alternative paradigms, we need to be cognizant of traditional theories about human behavior and development. We will challenge traditional paradigms as incomplete, as excluding many people, and as reflecting biases due to the value assumptions and historical periods out of which they emerged. These inadequacies, however, render traditional theories nonetheless powerful in the influences they have had in the past, that they currently have, and that they will continue to have on the construction and application of knowledge about human behavior and the social environment. Traditional approaches provide important departure points from which we may embark on our journey toward more complete, more inclusive, and less-biased visions (or at least visions in which bias is recognized and used to facilitate inclusiveness)

of HBSE. Many of the alternative paradigms we will visit began as extensions or adaptations of existing traditional worldviews.

There is another very practical reason for learning about theories that emerge from and reflect traditional paradigms. The practice world social workers inhabit and that you will soon enter (and we hope transform) is a world constructed largely on traditional views of human behavior and the social environment. To survive in that world long enough to change it, we must be conversant in the discourse of that world. We must have sufficient knowledge of traditional and dominant paradigms of human behavior and development to make decisions about what in those worldviews we wish to retain because of its usefulness in attaining the goal of maximizing human potential. Knowledge of traditional and dominant paradigms is also necessary in deciding what to discard or alter to better serve that same core concern of social work. To help us understand paradigms in the context of social work, we need to be able to conduct a paradigm analysis.

PARADIGM ANALYSIS

Put simply, **paradigm analysis** is learning to “think paradigm.” It is a process of continually asking questions about what the information, both spoken and unspoken, we send and receive reflects about our own and others’ views of the world and its people, especially people different from ourselves. It is a process of continually “thinking about thinking.” Paradigm analysis requires us to continuously critically evaluate the many perspectives we will explore for their consistency with the core values of social work.

Paradigm analysis involves asking a set of very basic questions about each of the perspectives we explore in order to determine its compatibility with the core values of social work. These questions are:

1. Does this perspective contribute to preserving and restoring human dignity?
2. Does this perspective recognize the benefits of, and does it celebrate, human diversity?
3. Does this perspective assist us in transforming our society and ourselves so that we welcome the voices, the strengths, the ways of knowing, and the energies of us all?
4. Does this perspective help us all (ourselves and the people with whom we work) to reach our fullest human potential?
5. Does the perspective or theory reflect the participation and experiences of males and females; economically well off and poor; white people and people of color; gay men, lesbians, bisexuals, transgendered, and heterosexuals; old and young; temporarily able-bodied and people with disabilities?

The answers we find to these questions will tell us generally if the perspective we are exploring is consistent with the core values of social work. The answer to the final question will tell us about how the paradigm came to be and who participated in its development or construction. The questions above can also help us decide whether the paradigm or perspective being examined should change or “shift” in order to help fulfill the purposes of social work.

Test your understanding of Paradigms by taking this short [Quiz](#).

PARADIGM SHIFT

A **paradigm shift** is “a profound change in the thoughts, perceptions, and values that form a particular vision of reality” (Capra, 1983:30). To express the fundamental changes required of a paradigm shift, Thomas Kuhn (1970) uses the analogy of travel to another planet. Kuhn tells us that a paradigm shift “is rather as if the professional community had been suddenly transported to another planet where familiar objects are seen in a different light and are joined by unfamiliar ones as well” (1970, p. 111). The elements of this analogy—travel, another planet or world, viewing both familiar and new objects in a different light—are consistent with our efforts in this book to travel on a journey toward a more complete understanding of HBSE. Our journey will take us to other people’s worlds and it will call upon us to view new things in those worlds and familiar things in our own worlds in new ways and through others’ eyes. As we continue on our journey we should try to appreciate that the process of taking the trip is as important and enlightening as any final destination we might reach.

Paradigms are not mysterious, determined for all time, immovable objects. Paradigms are social constructs created by humans. They can be and, in fact, have been changed and reconstructed by humans throughout our history (Capra, 1983:30). Kuhn ([1962] 1970:92), for example, discusses scientific and political revolutions that result in paradigm shifts and changes. Such changes, Kuhn suggests, come about when a segment of a community, often a small segment, has a growing sense that existing institutions are unable to adequately address or solve the problems in the environment—an environment those same institutions helped create. The actions taken by the dissatisfied segment of the community can result in the replacement of all or parts of the older paradigm with a newer one. However, since not all humans have the same amount of influence or power and control over what a paradigm looks like and whose values and beliefs give it form, efforts to change paradigms involve conflict and struggles (Kuhn, [1962] 1970:93).

Use of the notion of paradigm shift will enable us to expand our knowledge of human behavior and the social environment and to use this additional knowledge in our practice of social work. It can free us from an overdependence on traditional ways of viewing the world as the only ways of viewing the world. It can allow us to move beyond these views to alternative possibilities for viewing the world, its people, and their behaviors.

The concept of paradigm shift allows us to make the transitions necessary to continue our journey to explore alternative paradigms and paradigmatic elements that represent the many human interests, needs, and perspectives not addressed by or reflected in the traditional and dominant paradigm. The concept of paradigm shift is also helpful in recognizing relationships between traditional and alternative paradigms and for tracing how alternative paradigms often emerge from traditional or dominant ones. Traditional or dominant paradigms and alternative or possible paradigms for human behavior are not necessarily mutually exclusive.

As we will see in the discussion of paradigms and history, different paradigms can be described as different points in a progression of transformations in the way we perceive human behavior and the social environment. The progression from traditional and dominant to alternative and possible that we envision here is one that reflects a continuous movement (we hope) toward views of human behavior more consistent with the core values of social work and away from narrow perspectives that include only a

privileged few and exclude the majority of humans. In some cases, this progression will mean returning to previously neglected paradigms. Such a progression, then, does not imply a linear, forward-only movement. It might more readily be conceived as a spiral or winding kind of movement. The worldviews illustrated in our discussion of history, for example, represented the perspectives almost exclusively of Europeans. Very different worldviews emerged in other parts of the world. Myers (1985:34), for example, describes an Afrocentric worldview that emerged over 5,000 years ago among Egyptians that posited the real world to be both spiritual and material at once. This holistic perspective found God manifest in everything. The self included “ancestors, the yet unborn, all of nature, and the entire community” (Myers, 1985:35). Many scholars suggest that this paradigm continues to influence the worldviews of many people of African descent today. This Afrocentric paradigm clearly offers an alternative to European humanist or scientific paradigms that emerged during the Renaissance. Such an alternative emphasizing the interrelatedness of individuals and community and their mutual responsibility for one another encompasses much that is valuable and consistent with the core values of social work. The notion of a continuum helps us to understand the importance and usefulness of knowing about dominant paradigms at the same time that we attempt to transcend or shift away from the limits of traditional paradigms and move toward ones that are more inclusive and that more fully reflect the core values of social work.

Paradigm Shift, Social Work, and Social Change

The concept of paradigm change has significant implications for us as social workers. If you recall from earlier discussion, the basic purposes of social work include social change or social transformation and call upon us to be involved in social and political action to promote social and economic justice. Social change is also required in our call to enhance human well-being and to work on behalf of oppressed persons denied access to opportunities and resources or power. When we as social workers become a part of the processes of changing paradigms and the institutions that emerge from them, we are, in essence, engaging in fundamental processes of social change and transformation.

We can use the information we now have about paradigms and paradigm analysis to change or replace paradigms that create obstacles to people meeting their needs and reaching their potential. Since paradigms are reflected throughout the beliefs, values, institutions, and processes that make up our daily lives, we need not limit our thinking about paradigms only to our immediate concerns here about human behavior and the social environment. We can apply what we know about paradigms and paradigm change throughout our education and practice. For us as students of social work, that means we must become aware of the nature of the paradigms reflected throughout all areas of our studies in social work necessary to achieve the 10 core competencies required of professional social workers. We certainly also must begin to analyze the nature and assumptions of the paradigms we encounter through our course work in the arts and humanities (music, theater, visual arts, philosophy, literature, English, languages, religious studies), social sciences (economics, political science, psychology, sociology, anthropology, history), and natural sciences (biology, physics, chemistry, geology, geography), as well as through our own personal histories and life experiences.

Socialization is the process of teaching new members the rules by which the larger group or society operates. Socialization involves imparting to new members the knowledge, values, and skills according to which they are expected to operate. For example,

the social work education process in which you are currently involved is a process for socializing you to the knowledge, values, and skills expected of professional social workers.

In a more general sense, we are socialized to and interact with others in the social environment from paradigmatic perspectives. These perspectives are not only imparted to us through formal education in the schools but also through what we are taught and what we learn from our families, religious institutions, and other groups and organizations as well. We are influenced by worldviews and we reflect the worldviews to which we have been socialized. The worldview likely to have influenced us most if we were socialized through the educational system in the United States is the traditional or dominant paradigm. The influence of this paradigm is pervasive, even if the worldviews of our families or cultures are in conflict with parts or all of the traditional or dominant paradigm. Because of the power accorded thinking consistent with the traditional paradigm, it is extremely difficult for alternative paradigms to be accorded legitimacy. It is not, however, impossible. As we shall see, it is quite possible through understanding traditional and alternative paradigms and the dynamics of paradigm change that we can exercise choice in the paradigms or worldviews through which we lead our lives. We suggest here that social changes resulting from shifts in worldviews inherently and inextricably flow from changes in the way we as individuals view our worlds. This position is consistent with the suggestion of much alternative paradigm thinking, in particular that of feminism, that *the personal is political*.

In order to use our understanding of paradigms to support processes of social change/transformation, we must first engage in the process of paradigm analysis we described earlier. Paradigm analysis, you might recall, requires us to ask a set of questions that can guide us, in our education and practice, toward adopting and adapting approaches to understanding human behavior and the social environment that incorporate perspectives consistent with the core values of social work.

As suggested earlier, a significant responsibility for us as social workers is assisting people whose needs are not met and whose problems are not solved by the institutions and processes in the social environment that emerge from and reflect the dominant/traditional paradigms. Much of what social work is about involves recognizing, analyzing, challenging, and changing existing paradigms. An essential step in fulfilling this important responsibility is learning to listen to, respect, and effectively respond to the voices and visions that the people with whom we work have to contribute to their own well-being and to the common good. In this way, paradigms that too often have been considered permanent and unchangeable can be questioned, challenged, altered, and replaced. More important, they can be changed to more completely include the worldviews of persons previously denied participation in paradigm-building processes.

Such a perspective on knowledge for practice allows us to operate in partnership with the people with whom we work. It allows us to incorporate their strengths, and it provides us an opportunity to use social work knowledge, skills, and values in concert with those strengths in our practice interactions.

The possible or alternative paradigms are those that enrich, alter, or replace existing paradigms by including the voices and visions—values, beliefs, ways of doing and knowing—of persons who have usually been left out of the paradigm building that has previously taken place. It is interesting, but not coincidental, that the persons who have usually been left out of paradigm-building processes are often the same persons with whom social workers have traditionally worked and toward whom the concerns of social workers have historically been directed.