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Editorial

This very special issue has powerful meaning as two important events converge. First, this is my last issue as editor. I took over the reins with the Fall 2002 from the very capable hands of Professor Barry Cournoyer and I pass on the leadership to the highly talented Professor Bill Barton. The journal is in good hands. It feels simultaneously as forever and just a moment since I took over as editor. A lot of work and creativity has resulted in top notch scholarship and conceptualization being disseminated to the profession and beyond. I am particularly proud of the special issues that have produced in-depth coverage of student assessment, the future of social work, and a critique of HBSE theories. I say goodbye with a tired smile on my face.

The second, more important event is that our journal begins its digital life with this issue. Advances in Social Work is a free-access electronic journal as of this issue. There are no more paper copies being produced as of this issue. We have pushed hard to get as many past issues uploaded to the Advances website so visitors to our website can look at not just the Spring 2008 issue but at the dozens of past articles. The Indiana University School of Social Work views this journal as one of our contributions to the profession. Hopefully we have made the journal more accessible and visible.

This issue continued the high standards and diversity of content that our previous paper copy issues have had. Khaja and Frederick describe a very timely issue, how to best work with Muslim communities and what they have learned about teaching about Muslim issues. Washington offers a nice discussion of attachment theory. Besthorn raises several important issues about how we live after 9-11 and offers a somber warning about legislative directions such as the Patriot Act. Miller and colleagues report on the findings from their study looking at dual degree social work

programs. Bhandari offers some important insights on how the Violence Against Women Act has helped immigrant women from South Asia get better protection and rights. Gallegos, a pioneer on cultural competence theory, and his colleagues offer a very provocative discussion on the status of cultural competence theory.

The reader will receive, as always with our journal, a range of thought-stimulating and informative articles. I encourage you to get a cup of coffee and curl up with your laptop on a comfortable chair. Let the paradigm shifting begin!

Reflection on teaching effective social work practice for working with Muslim communities

Khadija Khaja
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Abstract. *In many academic departments like social work, psychology, and psychiatry there is a growing consensus that teachers need to instruct students to be culturally competent especially if they are going to be effective helpers with diverse populations. Multicultural instructional counseling methods are imperative if we are to ensure that our students of counseling are well prepared to work with diverse families, particularly those from Muslim backgrounds. In this narrative the author writes about the challenges of teaching non-Muslim students effective counseling techniques with Muslim families. Culturally innovative teaching methods are illustrated to facilitate students' learning how to be effective counselors with Muslim communities.*

Keywords: *Muslims, Islam, Spirituality, Religion, Clinical Skills, Counseling*

INTRODUCTION

It is never easy to teach students how to be effective social workers. Those of us that have years of experience teaching social work in the West whether it be in colleges or universities realize that each individual, family, or group is different, and will require different types of interventions. In many academic departments like social work, psychology, and psychiatry there is a growing consensus that teachers need to instruct students to be culturally competent especially if they are going to be effective helpers with diverse populations (Brammer, 2004). This is not as easy as it sounds. Western helping frameworks generally appear to stress individual self-sufficiency, independence, and autonomy. The majority of students in the United States learn counseling techniques which were primarily designed to serve European American families (Brammer, 2004). This could explain why many minority groups end counseling faster than European American clients do (Ridley, 1989). The importance of teaching culturally competent social work practice became even more relevant when the horrific attacks took place against the World Trade Center on September 11, 2001. Negative images of Muslims were prevalent in the media, which created internalized fear or anger even in the best of social work students (Brammer, 2004). Thus, teaching non-Muslim social work students how to be effective helpers with Muslim families can be a rather daunting and challenging task. Carter and Rashidi (2004) report that most Muslim families who have migrated to the West continue to support their traditional beliefs. Most Western social work students, however, do not even know what this means. This should reinforce that as teachers we should, and can play a leadership role in classrooms by making sure our students understand how best to help Muslims. This paper will illustrate lessons learned

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in classrooms when trying to educate mainstream non-Muslim students about how to effectively engage in social work practice with Muslim communities.

EDUCATING SOCIAL WORK STUDENTS ABOUT MUSLIMS

One of the first things a teacher can do is illustrate that understanding and helping Muslims is relevant simply because of the population's growing demographics. This sounds like a fairly simple task, but it is powerful because it grabs the attention of the social work classroom. Today over one billion, or nearly one in five people around the world are Muslim. The Islamic faith is the second largest in the world, and there are at least fifty countries around the world in which Muslims represent the majority of the population (Carter & Rashidi, 2004). While the continents of Asia and Africa have the largest populations of Muslims, migration patterns have led to many Muslims migrating to North America (Khaja, 2004). Many have migrated due to civil and political conflicts, to have access to better education and economic opportunities for their families, or to escape religious persecution, and civil wars (Carter & Rashidi, 2004). Seven to eight million Muslims live in the United States (Rashid, 1999). To prevent stereotyping, it is also important to reinforce to students that 80% of the Muslim world is not Arab, and that 90% of Arab Americans are Christian (Reizian & Meleis, 1986). Sharing these demographics in social work classrooms is important because it breaks common misconceptions that can be detrimental to both Muslims and Arabs. Also, when students learn how large the Muslim community is they become interested, curious, intrigued, and committed to their learning. This is because students realize there is a strong possibility that they will eventually have a helping relationship with a Muslim, whether it be in a role as an advocate, case manager, counselor, community development worker, or administrator.

STIGMA OF MENTAL HEALTH

It is critical to teach students that Muslim clients have to be the ones that educate a social worker on their lives, supports, and resources (Carter & Rashidi, 2004). It is, however, equally important to educate students that the term "mental health", used commonly in Western social work classrooms, must be used cautiously. Asking anyone to reveal whether they have a mental health concern, or asking them to fill out a form sharing whether they have a mental health diagnosis is never easy, with a Muslim it is even more challenging. This can be met with extreme resistance and anger. This is because mental health issues are still viewed in a shameful manner in many Muslim communities. Often such issues are dealt with privately in the home or with the help of extended family. It is not unusual to hear about cases where Muslims have experienced various mental health issues such as depression, anxiety, and psychosis, but suffered silently or were very apprehensive to reach out for help for fear of community gossip (Khaja, 2004). For example, in Saudi Arabia, and Pakistan, a stigma still exists that mental illness is caused by the affliction of evil spirits (Pridmore & Pasha, 2004). Muslim mental health patients in such areas are reported to have been chained, burned, beaten, or undergone exorcisms (Pridmore & Pasha, 2004). Hence, it is important to educate students that it is probably better to ask Muslim clients if they are experiencing any emotional stresses instead of asking if they have any mental health issues or concerns,

especially if a social worker needs the information for an assessment or intake form. Clearly stressing confidentiality and what mitigating conditions it can be broken under can alleviate some stress for the Muslim client that reaches out to a Western mainstream social work agency. Speaking about medications that treat mental health issues cannot be taken lightly either. It is not unusual to hear Muslim families saying they are against taking medications to cope with mental health issues, as it is considered a sign of spiritual weakness. While there are some Muslims that use medications to deal with mental health issues, more studies are needed that explore how common or accepted this practice is.

TEACHING SPIRITUAL HEALING OF MUSLIMS

Teaching social work students how to help Muslim clients needs to involve education on the role of spirituality (Carter & Rashidi, 2004). Islam often guides how Muslim families live (Carter & Rashidi, 2004). Hence, it is important to educate students on the basic tenants of Islam. For example, the author will often invite a guest speaker from an Islamic Center who will educate students on Islam. Students quickly learn that the average Muslim family follows the Qur'an which is the Holy Scripture of Muslims, and sunnah which are traditions of Prophet Muhummed, both of which often play a central role when families face difficulties (Carter & Rashidi, 2004). The average Muslim family will consult with experts of the Qur'an, and sunnah when they are dealing with any concerns. Students are often surprised to learn that the Qur'an provides guidance on family and company, ethics and etiquette, economic well being, order, charity, models of family conduct, social welfare, and oppression (Eliyasee & Picktall, 1996). Experts in the Qur'an are often contacted where they will suggest various healing techniques such as reciting paragraphs of the Qur'an a certain amount of times, use of herbs, and special diets. Thus the role of the Qur'an in counseling Muslim families is quite central, and cannot be underestimated or ignored. Therefore it is important to educate Western counseling students that many Muslims would probably feel more comfortable consulting a well trained Sheik or Moalj Bel-Koran (Muslim Traditional Healer) to help them with emotional struggles instead of relying only on the Western trained counselor (Al-Krenawi & Graham, 1999). This can lead to more referrals to Muslim traditional healers, and will ensure that Western counseling students appreciate the importance of spirituality in the lives of Muslim families, and that interventions by God are seen as critical to dealing with emotional crises in many Muslim families (Al-Krenawi & Graham, 1999). A central concept of Islam is the "belief in fate, that all things that happen to a person, both good and evil, are the will of God" (Al-Krenawi & Graham, p. 55. 1999).

TEACHING MUSLIM PSYCHOTHERAPY

I also educate my students on the Arabic word Islam which literally means peace, and belief in only one God, Allah (Carter & Rashidi, 2004). For Muslims, their higher power is Allah (Carter & Rashidi, 2004). The next step is to educate counseling students on the purpose of helping Muslim families. For example, in western counseling techniques the focus might be on people realizing strengths, coping mechanisms, dealing with past conflicts, and finding solutions. However, in Muslim counseling methods we try to help families in a deeply holistic manner (Carter & Rashidi, 2004). The focus is on

balance between mind, and body (Carter & Rashidi, 2004). Counseling techniques need to therefore focus on peace in the "spirit (*Rouh*), mind (*Aghl*), soul (*Nafs*), intellect (*Aghlaniah, Tafakkor*), body (*Badan or Jesm*) and emotion (*Atefah*)" (Carter & Rashidi, 2004, p. 153, 2004). The Quran sees all these parts as connected, and if one area is not functioning well, the spiritual balance of mind and body are adversely affected. The concepts of "inner tranquility" and "peace" need to be the central point of counseling (Carter & Rashidi, 2004, p. 154). A person must have virtue inside, and practice it externally (Carter & Rashidi, 2004). This is done with a strict diet, fasting, prayer, and meditation. This is believed to lead to a person having balance "physically", "emotionally", "spiritually", and "mentally" (Carter & Rashidi, p. 155).

ROLES OF GENDER IN COUNSELING

Counselors of a different gender than clients can pose a problem. It is not unusual to hear that a Muslim woman would have difficulty seeking help from a male counselor because she "cannot occupy private space together without the presence of another person" (Carter & Rashidi, 2004, p. 153). To complicate matters further, both male and female clients cannot look at counselors of the opposite sex directly, a common practice in many Muslim families (Carter & Rashidi, 2004). Because of this counselors may wrongly assume that the client is "lying" or has poor self-esteem (Carter & Rashidi, 2004, p.153). Physical contact as simple as a handshake is not permissible in many Islamic cultures. Males may often be expected to enter or leave a room first (Carter & Rashidi, 2004). The counselor may erroneously assume this is a sign of disrespect when actually the client believes they are showing respect. It would also not be unusual to bring other family members to sessions even if the concern pertained to individual matters. A counselor should also realize that statues or pictures of people in a room can be offensive to Muslims as this was equated to idol worship in early Islamic times. Even the smell of pork or ham can be seen as offensive as Muslims are forbidden to eat flesh from a pig. In many Muslim families, extended family supports are critical, and their expertise or wisdom will be sought even in counseling matters (Carter & Rashidi, 2004). Patience in times of adversity, and helping others are seen as key ways to deal with trouble in one's inner peace (Carter & Rashidi, 2004).

HEALING THE MUSLIM HEART

It is important to teach mainstream social work students that many Muslim believe that healing of one's heart is seen as critical to ensuring a peaceful life without any emotional troubles or conflicts. Purification and cleansing of the soul (tazkiat) is seen as the ultimate form of healing for the Muslim heart (Farid, 1991). Mental health issues can often be seen as resulting from a sick or dead heart (Farid, 1991). Many Muslims believe that a person with a healthy heart does not give in to temptations, has hope, and dedicates life to God (Farid, 1991). It is believed that a person with a sick heart is focused on materialistic things in this world, and will suffer deeply (Farid, 1991). The person with a dead heart is viewed as focusing on "lust", "desire", and "worships things" other than God (Farid, 1991, p.15). This person does not listen to those trying to help, has great impulsivity, can be manipulative, and lives in a world of fantasy (Farid, 1991).

Those with a sick or dead heart are viewed as people who have a soul that lacks remorse, and are preoccupied with this world (Farid, 1991). Temptations are seen as the main causes of a sick or dead heart.

Four areas are considered particularly poisonous to the Muslim heart. Talking a great deal without praise of God is believed to "harden" the heart (Farid, p. 20, 1991). What we utter, and how we utter it is believed to affect our peace. Farid (1991) states that "those who sow the seeds of good words and deeds harvest honor and blessings; those who sowed the seeds of evil words and deeds reap only regret and remorse" (p. 20). It is also important to educate mainstream social work students that glances of the eye are seen as something that can affect our inner peace in the heart. For example, many Muslims believe the eye and the heart are intrinsically connected. If we enjoy viewing things that hurt other humans our heart decays (Farid, 1991). The heart becomes more preoccupied with the "beautiful" instead of being preoccupied with "worship" (Farid, 1991, p. 23). This is one of the main reasons why Muslims are expected to lower their gaze when interacting with others so that the temptations of the devil do not pass through (Farid, 1991). If the heart is "dark" problems will overcome the individual. If the heart "lights up" positives things will happen to the individual (Farid, 1991).
Diet is considered intrinsic to a healthy inner peaceful heart. Eating tiny portions of food is believed to ensure a tender heart, increases intelligence, encourages humbleness of the soul, reduces temptations, and ensures a gentle temperament (Farid, 1991). This is one of the reasons Muslims fast so they can cleanse themselves of temptation, purifying their souls, which gives the devil little room to move and tempt a person (Farid, 1991).

DIFFERENT STATES OF SOUL

For Muslims, key methods of dealing with mental health issues are remembering God, seeking forgiveness, patience, gratitude, and praying (Farid, 1991). It is also important to teach mainstream social work students that Muslim believe souls are accountable. For example, the Muslim soul at peace is believed to be one that accepts problems with a sense of surrender, knows it has come from God and accepts it. This type of soul has faith in God's "predestination" and has deep self awareness, taking responsibility for inner peace that is lacking (Farid, p. 54, 1991). The Oft-Blaming Soul is one that moves from positive, and negatives senses of inner peace. One minute the person remembers God and has faith, the next minute the person is forgetful of God (Farid, 1991). The soul directing to sin is an individual that blames God for any type of affliction, and does not give to charity (Farid, 1991). For example, many Muslims will give more to charity if they are experiencing any emotional troubles.

TEACHING STRATEGIES

One can easily understand why it is so important for mainstream social work students to understand some general beliefs about why Muslims believe they may be suffering emotional troubles. God is certainly seen as key to the helping process, and cannot be ignored in any type of counseling intervention with most Muslim families. The author has used a number of techniques in the classroom to help social work students

understand their assumptions about Muslims, and what they will need to learn if they want to help Muslim clients effectively. One exercise may be to have students analyze how media affects the way they view Muslims. This can lead to a powerful discussion on stereotypes that can lead to bias in counseling.   Students should be taught to be themselves so they appear more personal (Brammer, 2004). It is also important to reframe issues that Muslim clients face in a positive way so clients don't feel so different than a counselor from a different culture (Brammer, 2004). Social work students can also be asked to write personal reflections on what they know about Muslims, and where they learned this from. Each student could read this to the class and classmates could comment on what they think, even challenging some of these beliefs. This can help students realize the hidden messages they have learned about Muslims from families, peers, books etc. Students can also be asked to discuss how spirituality fits or does not fit in their own personal life. They should share how this can impede communication with Muslims who almost always prefer spirituality to guide the general frame of counseling. Students should also be encouraged to do bias checking by having an open dialogue about their concerns about working effectively with Muslim populations. Most importantly, students should also be encouraged to do visits in the Muslim community. They could visit mosques in their community where they can also interview religious heads to ask for advice pertaining to counseling. This allows the mosque to have increased comfort in making referrals to non-Muslim counselors, it also allows for mainstream social workers to build collaborative partners in the Muslims community who could assist in counseling if necessary, and only if the family is agreeable.

CONCLUSION

Multicultural instructional counseling methods are imperative if we are to ensure that our students of counseling are well prepared to work with diverse families, particularly those from Muslim backgrounds. More studies are needed to assess whether in fact non-Muslim counselor are going to be effective in helping Muslim families. Studies are also needed that address whether Muslim families are reaching out to non-Muslim counselors, and under what circumstances they drop or continue with counseling. To end, more instructors must take an active role to teach social work students that clients are diverse, with varied belief systems of how they prefer their helping experience. Social work students must in turn learn that we live in a multicultural society where people have different beliefs about what can, and will help them. Mainstream social work education must commit itself to addressing unique and diverse forms of counseling techniques.

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Attachment and Alternatives: Theory in Child Welfare Research
Karla T. Washington

Abstract.   *In an effort to improve the effectiveness of their services with children and adolescents, many social workers consult research guided by attachment theory. This article provides a brief overview of attachment theory with specific attention given to its application to contemporary child welfare research.   Criticisms of attachment theory are discussed in detail, along with possibilities for alternative research frameworks including crisis intervention, anti-discrimination, social construction, and critical social work theories.*

Key words: *Child welfare, research, attachment theory, theoretical alternatives*

A substantial body of research now supports what child welfare workers have known for decades: The detrimental effects of child abuse and neglect are significant, long-lasting, and can impact every aspect of a child's life (Augoustinos, 1987; Cahill, Kaminer, & Johnson, 1999; Fagan, 2001; Glaser, 2000; Pollak, Cicchetti, Hornung, & Reed, 2000; Smetana & Kelly, 1989; Starr & Wolfe, 1991). Furthermore, many children experience additional trauma and problematic outcomes after they enter protective services (Dumaret, Coppel-Batsch, & Couraud, 1997; Fish & Chapman, 2004). Faced with the task of protecting some of the country's most vulnerable clients, those in the field of child welfare must continually seek out ways to improve the effectiveness of their services. For many, social work research guided by attachment theory has provided some answers.

ATTACHMENT THEORY

The basic premise of attachment theory is that a child's relationship with a primary caregiver during infancy is critically important to later development and serves as a prototype for the child's relationships throughout the lifespan (Howe, 1995). The theory originated in the work of John Bowlby and Mary Ainsworth who sought to explain and measure infants' responses to separation from their mothers. Bowlby (1969, 1973, 1980) viewed the infant as an active participant in shaping the relationship between mother and child, responding to innate drives to increase the proximity of the mother for reasons of safety and security. Ainsworth's most significant contribution to attachment theory was the now-famous "strange situation" test, which has become the standard method of assessing attachment (Ainsworth, Blehar, Waters, & Wall, 1978). During the strange situation test, an infant (12 to 18 months old) is observed experiencing the separation and return of a primary caregiver. Based on the observed responses, the infant is classified in one of four attachment categories: insecure-avoidant, secure, insecure-ambivalent, or insecure-disorganized.   These attachment classifications have been used extensively in child welfare practice and research (Mennen & O'Keefe, 2005).

Applications to child welfare
Proponents of attachment theory stress its usefulness in understanding the psychological ramifications of child abuse and neglect. They argue that the challenges that

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children who have been mistreated introduce into the foster care system are more clearly understood and addressed by workers who are familiar with basic attachment concepts (Golding, 2003; Mennen & O'Keefe, 2005). Attachment theory attributes the problems that children continue to experience even after being removed from an abusive situation to the trauma that they endure when experiencing repeated separations from caregivers. Importantly, research has shown that difficulties are not restricted to interpersonal relationships. The quality of a child's attachments has been shown to predict performance socially, cognitively, behaviorally, and academically (Golding, 2003).

Researchers interested in the long-term consequences for children in out-of-home care have given considerable attention to attachment patterns due to evidence that children's attachment classifications are associated with the quality of their relationships and development over the entire lifespan (Howe, Brandon, Hinings, & Schofield, 1999). Children who are securely attached are typically able to balance autonomy with participation in satisfying, emotionally reciprocal relationships later in life. A child classified as insecure-avoidant may minimize the importance of connections to others as an adult and will likely find it difficult to empathize with emotional individuals. An insecure-ambivalent classification may predict impulsivity and a limited ability to regulate one's emotions in adulthood.

The insecure-disorganized classification category was not originally included in the work of Ainsworth and her colleagues. This pattern of attachment was recognized by Main and Solomon (1986) who noticed unusual responses in infants who had experienced significant trauma and/or behavior on the part of the primary caregiver that was frightening or unpredictable. Adult relationships for individuals who are classified as insecure-disorganized are typically volatile and may include emotional or physical abuse (Howe et al., 1999). Studies have shown that children displaying disorganized attachment patterns are significantly overrepresented in the child welfare system (Golding, 2003; Howe et al., 1999).

Criticisms of Attachment Theory

Although attachment theory is widely used in child welfare, it is not without criticism. Some writers suggest that it is culturally-biased and may lead to decision making that ignores the importance of raising children in an environment consistent with their cultural heritage (Neckoway, Brownlee, Jourdain, & Miller, 2003). Others propose that attachment theory is particularly vulnerable to sociopolitical influence (Bolen, 2002; Olafson, 2002).

Arguably the most vocal opposition to attachment theory in recent years has come from the field of genetics. In the most recent formulation of the nature versus nature debate, some researchers are exploring the idea of inborn temperament. Their findings suggest that many traits currently thought of as "personality" may be influenced by a person's biological make-up (Kagan, 1998, 2004; Kagan & Snidman, 2004). Further study in this area may challenge attachment theory's assertion that environmental factors, specifically parental behavior, are most significant in shaping the character of children.

Additional criticism of attachment theory originates in feminist thought. Although attachment theorists do not claim that mothers are exclusively able to be primary caregivers, much of the research in this area focuses on females as the critical attachment figures in

children's lives. Therefore, feminist theorists have contributed significantly to the discussion regarding political issues inherent in the attachment theory movement (Contratto, 2002). Since attachment theory posits that a child's relationship to a primary caregiver (again, often female) serves a critical role in the child's psychological development, the theory logically implies that complications in development (i.e. psychopathology) can be attributed to problems within the child-caregiver relationship. This professionally sanctioned "mother-blaming" has been identified by feminist writers as problematic, sexist, and designed to support the status quo (Birns, 1999; Contratto, 2002).

Attachment's response

With a few key exceptions, attachment theorists do not seem defensive regarding criticisms. The inclusive nature of attachment theory and its ability to adapt in light of new science has contributed to its staying power. For example, attachment theorists have not totally rejected the idea of temperament. In fact, contemporary attachment work has absorbed some of the ideas that guide temperament research and is currently exploring the interaction among biological factors, parenting styles, and attachment (Steele, 2002; Zeanah & Fox, 2004). Additionally, some professionals who use attachment perspectives in their work consider themselves to be feminists and disagree with criticisms of the theory.   They explain that attachment theory actually honors women and the significant contributions that female caregivers make to society (Harvey, 2003).

ALTERNATIVE THEORETICAL FRAMEWORKS

In his discussion of theory, Howe (1987) explains that social workers always employ some frame of reference when making practice decisions, even if they are not consciously aware that they are doing so. If theory serves as an anchor for decision making in child welfare, it is important that the theories be appropriate to and useful in child welfare practice, as well as in accordance with professional ethics. With regard to the utility of attachment theory, the jury is still out. However, even if attachment theory is accepted as a sound framework for research, use of a more diverse range of perspectives will almost certainly enhance studies in the field. Crisis intervention theories, anti-discrimination perspectives, social construction theories, and critical social work all contribute unique viewpoints and can be useful in forming research questions in child welfare. Table 1 summarizes the basic premises of these theories and research questions that emerge from each perspective.

Crisis intervention theories

According to crisis intervention theories, individuals are typically able to cope with change (Roberts, 2000). When an event occurs that overwhelms a person's existing coping strategies, he or she may learn new and more effective coping skills and emerge from the situation better able to handle taxing situations. Conversely, if one is unable to acquire adequate coping abilities, he or she will fail to handle the stressor, resulting in a compromised level of functioning and an increased susceptibility to behavioral and mental health problems.

Children who enter protective services may experience events that challenge their ability to cope, including abuse and/or neglect and removal from their family of origin. Crisis intervention theories provide a useful framework for research into how, if at all, children are able to cope with maltreatment. Furthermore, studies may explore how children regain a sense of normalcy following removal from their home of origin, entry into the foster care system, and introduction of new caregivers.

Table 1: Social work theories and potential applications to research in child welfare		
Theoretical Framework(s)	Basic Premise	Child Welfare Research Questions
Crisis Intervention Theories	Individuals are typically able to cope with change. Crises challenge existing coping strategies and either result in improved skills or failure to cope, resulting in a decreased ability to manage life events (Roberts, 2000).	• How, if at all, are children able to cope with removal from home of origin? • How, if at all, are children able to cope with experiences of abuse or neglect? • What is the relationship, if any, between family crises and child abuse/neglect?
Anti-Discrimination Theories	Oppressive conditions exist to advance the power of privileged groups. Institutionalized discrimination is harmful to society and individuals and should be challenged (Thompson, 2003).	• How can minority overrepresentation in child welfare system be explained? • Are culturally acceptable practices misunderstood or viewed as inferior (e.g. fictive kinships)? • How are homosexuals impacted by child welfare policies?
Social Construction Theories	Human understanding of reality is the product of participation in social processes. Social "problems" are not inherently problematic. They become so only when a social group labels them as such and suggests that political or social action is required (Berger & Luckmann, 1971; Kituse & Spector, 1973).	• How effective is the use of strengths perspectives in changing behaviors/attitudes of child welfare workers? • Do sociopolitical forces dictate which conditions are considered problematic or deviant?
Critical Theories	Society as it is presently constructed is corrupted by political and economic inequalities that should be rectified. Rather than focus on the well being of individuals, people should strive to change exploitative societal practices (Pozzuto, Angell, & Dezendorf, 2005).	• Are child welfare decisions based on best interests or financial considerations? • How will privatization impact child welfare? • Are child welfare courts accessible and understandable to the people they serve?

Research findings may also inform child welfare workers, law enforcement officers, and mental health professionals of which interventions improve the experiences of children in the child welfare system. In her qualitative study of children on the day they were taken

into custody, Folman (1998) found that virtually every child in her study who was removed from their home by a law enforcement officer was subsequently taken to a McDonalds® restaurant. Clearly, professionals are looking for answers on how to best support children when they are at risk of entering a crisis state. It is also clear that more answers are needed.

Anti-discrimination theories

Anti-discrimination theories focus on the oppressive forces that are present in our society's institutions and policies. According to anti-discrimination theories, these conditions exist to advance the power of privileged groups and are harmful to both individuals and society (Thompson, 2003). Some theorists do not consider anti-discrimination perspectives to be a separate set of ideas, but argue that issues pertaining to equality and social justice should permeate all social work practice, policies, and research (Payne, 2005).

It is common knowledge that individuals experience discrimination of the basis of race, class, gender, sexual orientation, ethnicity, and religion, despite countless laws and policies designed to protect marginalized groups. Child welfare is not immune to these discriminatory practices. Anti-oppressive research may seek to explain minority overrepresentation in the child welfare system. Are culturally sanctioned practices (e.g. fictive kinship, group care) misinterpreted by child welfare workers or viewed as somehow inferior? Research may also attempt to answer the question asked by many social work practitioners: If social work is dominated by women, why are so many supervisors men?

Perhaps the most discussed discrimination in child welfare over the past decade is that pertaining to members of the lesbian, gay, bisexual, and transgendered community. Politics and religion aside, objective research can provide answers to whether or not homosexual couples or individuals are as capable as their heterosexual counterparts of providing stable, nurturing environments for children awaiting foster homes or adoption. Further study may also determine whether or not homosexual adolescents are adequately supported in foster homes or alternative care settings.

Not only do anti-discrimination theories provide a background for innovative research, they also allow social workers to fulfill obligations dictated by the profession. Ethically, social workers must work toward increasing equality and social justice for all people (NASW, 1999). This is an honorable goal; however, it is impossible to achieve without a clear understanding of oppressive practices as they presently exist. Continued research will grant the profession insights into the current status of discrimination in society.

Social construction theories

Social construction theories take objection with the notion that there is a singular, fixed reality upon which everyone naturally agrees. According to Berger and Luckmann (1971), human understanding of reality is the product of participation in social processes. Kituse and Spector (1973) expanded on the work of earlier social constructionists, explaining that there is nothing inherently problematic about the social phenomena that are labeled "social problems." Social problems only become defined as such when a group with considerable power or influence suggests that political or social action is required to change a given condition. Research informed by social construction theories may seek to determine if

there is something inherently dysfunctional about single parent families, all other things being equal. Furthermore, would studies investigating the "problem" of children being raised by grandparents obtain different results if society viewed this family arrangement as legitimate, or at least adaptive?

In recent years, the strengths perspective has gained popularity in child welfare settings, challenging workers to reconstruct the ways they think, write, and talk about clients and their families, viewing what would previously have been labeled as "problems" as opportunities or needs (Saleebey, 2001). As professionals work to integrate strengths into practice models, it seems fair to ask how effective the use of the strengths perspective is in changing attitudes of child welfare workers and clients. Furthermore, if thoughts and attitudes are changing, are these changes resulting in better outcomes for clients? Research can contribute findings to answer these questions.

Critical theories

Critical theorists believe that society as it is presently constructed is corrupted by political and economic inequalities that should be rectified. Rather than focus on the well being of individuals, critical theories suggest that members of society should strive to create macro-levels changes that minimize exploitation and distribute power more equitably (Pozzuto et al., 2005).

Research in this area may seek to illustrate ways that social work supports and participates in an unjust society. Studies may focus on the "hidden agendas" of social work decision makers by asking whether child welfare decisions are actually based on what is believed to be in the child's best interest or if they are based on economic or public relations considerations. This will be a decidedly important focus as increasing numbers of private agencies provide child welfare services. With regard to individual rights of children and families, critical theorists may study the legal processes involved in the child welfare system, asking whether children (or their families, for that matter) adequately understand and are able to successfully navigate the complex world of guardians, child welfare workers, juvenile officers, therapists, and judges. Research can then be used as a catalyst for systems-level change.

CONCLUSION

Albert Einstein once said that it is the theory that decides what can be observed. If this is true, then research guided by a diverse range of theories can only expand social work's knowledge base and improve the profession's ability to thoroughly explore important social conditions. With nearly 300,000 children entering foster care each year (U.S. Department of Health and Human Services, 2003), the child welfare system undoubtedly deserves the highest quality of research and attention available. Through continued diligence, study, and effort, social workers can create changes that improve the lives and futures of children.

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Post 9-11 Terror Hysteria: Social Work Practice and
The US Patriot Act

Fred H. Besthorn

Abstract. *It was only weeks after the planes crashed into the twin towers on that bright, sunlit morning of September 11th, 200l, that it became apparent that the most important challenge now facing American democracy was how well would we strike a balance between liberty and security. This paper will look at the history of civil liberties in light of threats to national security. It will examine components of the US Patriot Act, how these provisions are being applied and the potential implication of the act on social work education and practice. Suggestions of how social work might respond to these new realities will be discussed.*

Key Words: Patriot Act, Social Work, National Security, Civil Liberty, Education

> History teaches that grave threats to liberty often come in times of urgency, when constitutional rights seem too extravagant to endure. The World War II Relocation-camp cases, and the Red Scare and McCarthy-era internal subversion cases, are only the most extreme reminders that when we allow fundamental freedoms to be sacrificed in the name of real or perceived exigency, we invariably come to regret it
> --Justice Thurgood Marshall's dissenting opinion in
> *Skinner v.Railway Labor Executives Association*

> The accumulation of all powers, legislative, executive and judiciary, in the same hands…may justly be pronounced the very definition of tyranny.
> --James Madison, Federalist Papers, 47

DAYS OF TERROR ~ YEARS OF FEAR

It was only weeks after the planes crashed into the twin towers on that bright, sunlit morning of September 11th, 200l, that it became apparent that one of the most important challenges now to face American democracy was how well would we strike a balance between liberty and security. Adam Curtis's documentary, *The Power of Nightmares: The Rise of the Politics of Fear,* which I am told has been shown on British TV, but which is unavailable in America, makes the same point: *liberty is often the first casualty in the rush to maintain security.* Long before citizens or the government had any idea what had gone wrong in the security apparatus of the state, the assumption was, indeed, made that something had gone terribly wrong in the balance between security and liberty, and that this *something* was at least partially to blame for the attack's success. The assumption, haphazardly stated, just weeks after those days of terror was this: an open society had made

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America less secure and in order to be more secure we had to choose to become a less open society. Thus, one of the first non-material casualties of the war on terrorism and the rush to protect the United States from further attacks was the degree to which America, as a free society, had turned its democratic rights over to a new class of security elites who promised protection in exchange for cooperation (no dissent, restricted movement, summary imprisonment, indefinite detention and government sponsored eavesdropping). Indeed, the days of terror were giving rise to unending years of fear.

We Americans, with much hubris and feigned humility, have been fond of referring to ourselves as "the last great hope on earth" in terms of democracy, rights, and freedoms. Unfortunately, our rhetoric is far more polished than the dull glint of our burnished swagger. Indeed, in many large and subtle ways, both at home and abroad, the American government, with the silent and often compliant assent of the majority of the public has cynically abandoned its obligation to a comprehensive commitment to protect democracy, freedom, and human rights.

A GOOD HISTORY GONE BAD

The changes that have taken place in American civil liberties since 9-11 are all the starker because America played such an important role in creating the concept of international human rights in the aftermath of the carnage of World War II. The US was a pioneer in the International Human Rights movement, providing most of the language, inspiration, and moral direction for these efforts to insure civil protections and equality to all (Brown, 2003; Reichert, 2003). In reality, Eleanor Roosevelt, wife of famed US president Franklin Delano Roosevelt, was one of the principal drafters of the Universal Declaration of Human Rights—the first international document creating the framework for a vital international human rights movement. Her efforts, along with those of other prominent Americans of the post World War II period, including such luminaries of the civil Rights movement like W.E.B. Dubois, Walter White, Mordecai Johnson, and Mary McLeod Bethune, founder of the National Council of Negro Women, fully participated as activists and observers in the early conferences that gave rise to the United Nations—an international body of nations whose charter was founded upon a guarantee of fundamental human rights.

But, from the very earliest days, the high rhetoric of human rights and civil liberties has always been, for American governments and the average citizen alike, a mixed story of some very profound contradictions. On the one hand, there is a clear emphasis on the necessity of worldwide respect for human rights. On the other hand, successive American governments from Truman to Bush II have repeatedly stymied efforts to bring these rights home to our own oppressed or dispossessed minorities and, in recent years, has sought to force other nations into the so-called "freedoms of democracy" at the point of a gun. At the core of our collective moral identity as a world leader lurks the soft underbelly of hypocrisy that is clear to anyone willing to see. We began as a nation committed to a rights-based democracy, while at the same time we have attempted to collectivize this consciousness into a society largely built and maintained on the tortured and bloodied backs of slaves, Native Americans, Latinos and Pacific Islanders (Aguirre & Turner, 2004). The commitment to grant basic human rights to some (whites, males, landholders and social elites) while denying them to others (African-Americans, Indigenous Peoples,

women, and the poor), has been a constant moral thorn into the side of America's civic attitudes and responsibilities. We are still contending with the legacy and deep divisions of racism, sexism, and classism, manifested in a variety of different ways. We continue to embrace this historic double standard as we are one of the last remaining holdouts in the ratification of such important international initiatives as the International Convention on the Rights of the Child; the International Covenant on Economic, Social, and Cultural Rights; the movement to abolish capital punishment; and our government's visceral opposition to the International Criminal Court (Pearlstein, 2004).

SUPPRESSION IN TIMES OF CRISIS

Unfortunately, the US has a checkered history in its sometimes very open disregard for its own human rights and civil libertarian heritage (Chang, 2002; Cole & Dempsey, 2002; Leone & Anrig, 2003; McDougall, 2004). Several prominent examples will serve to illustrate this point.

The Sedition Act of 1798—Just over twenty years after the signing of the Declaration of Independence, and only seven years after the ratification of the Bill of Rights, the first assault on citizen's freedom of expression began. The Federalist controlled Congress passed the Sedition Act, which made it a *crime* to criticize the government of, then President, John Adams. The passage of this bill was justified in light of heightened tensions and *talk of war* between the United States and France. The intended targets of the bill all turned out to be members of the opposition party, the *Republican Party,* and many arrests and convictions were upheld that substantially supported a largely misguided grab for power among an elite group of hawkish internationalists within the Federalist Party. How history does seem to repeat itself.

The Habeas Corpus Act of 1863—This Act was passed to give congressional backing to President Abraham Lincoln's earlier executive order to suspend the constitutional guarantee of the writ of habeas corpus. Habeas corpus is a legal principle that requires the government to prove the legality of a person's imprisonment. In other words, it is a protection against the confinement of persons without legitimate reason and due process. But, in the early days of the American Civil War, there was a very real belief among those in power that the conflict would spell the end to American democracy and that any means necessary was justified in protecting the state. Thus, President Lincoln suspended the writ of habeas corpus and, as a result, opened the door for the detainment, without cause and for trial by military tribunal, of any citizen suspected of being disloyal to the cause of the union. Some unfortunate few were sentenced to death for their perceived, though largely unproven, complicity with the southern confederacy. Arbitrary arrests and summary imprisonment became widespread until the close of the Civil War when the US Supreme Court imposed limits on government's wartime powers.

The Espionage and Sedition Acts of 1917 and 1918—The worldwide social and political unrest of the early 20th century and the ensuing world war led to the passage of these landmark bills. The Espionage and Sedition Acts empowered the American government to suppress and punish *disloyalty and subversion*, which they broadly defined to include any publication or oral utterance that would impugn the motives of government and thus lead to political dissent among the citizenry. Any publication or any person deemed to be radically disposed, socialistically inspired, or in any way contemptuous of

the US government was subject to arrest and prosecution. The most notable examples were the arrest and imprisonment of Socialist Party members Charles Schenck and Eugene V. Debs for questioning American involvement in World War I. In a similar manner, the so-called *Palmer Raids* of early 1919, occurring during the height of America's first great *Red Scare*, were also a response to hyper-exaggerated fears of Communism and foreign born citizens. This represented the logical outcome of citizens scared into believing the worst about those different from themselves and the willingness of the average person to forfeit fundamental freedoms in the name of national security. These raids, precipitated by the bombing of Attorney General A. Mitchell Palmer's home by a foreign provocateur, led to the torture, forced detention, and summary arrest of nearly 10,000 resident aliens and the ultimate deportation of hundreds more. These government actions took place across the continental US and were supported by government sponsored *vigilante* groups, such as the American Protective League and National Security league. Again, a not so strange parallel to current history that sees vigilante groups like the *Minutemen* guarding America's southern borders with Mexico. Brinkley (2003) notes that groups like these defined their mission as:

> …spying on their neighbors, eavesdropping on suspicious conversations in bars and restaurants, intercepting and opening the mail and telegrams of people suspected of disloyalty, and reporting to the authorities any evidence of disenchantment with the war effort. (p. 28)

It was not unusual for these vigilante groups to spawn and otherwise support violent action against average persons and the legitimate activities of groups deemed to be un-American or un-patriotic. German, Jewish, Irish Americans, Bolsheviks, labor-unionists, pacifists, and political dissenters were favorite targets. Reports of tar and feathering, public castration, and lynching were not uncommon.

The Smith Act of 1940—The period up to and including World War II was another chaotic time in American history when civil liberties came under challenge with the passage of the Smith Act. This legislation made it a crime to knowingly advocate for or abet the overthrow of any duly elected governmental institution or to organize any assembly of people to encourage the overthrow of any governmental unit within the US. The Smith Act was the catalyst for one of the saddest moments in recent American history: the forced evacuation, relocation, and internment of 110,000 men, women, and children of Japanese ancestry. While no evidence was ever given for the necessity of the forced exile of this large group, two-thirds of which were American citizens, they were kept in harsh and often punitive conditions for much of the war. It was not until forty-four years later with the passage of the Civil Liberties Act of 1988 that a public apology and modest financial reparation was granted to either the detainees or their descendants.

While the Smith Act was passed during the imbroglio of World War II, its reach extended far beyond that period. The immediate post World War II period, much like the time immediately after the First World War, ushered in the second great *Red Scare* of the 20th century and was the flash point for what became known as the *McCarthy Era.* Junior United States Senator Joseph McCarthy of Wisconsin capitalized on the fear and insecurity at the height of Cold War hysteria by chairing the infamous *House Un-American Activities Committee* (HUAC). Its sole purpose was to expose and root out the incipient influence of communism in American society. During this sordid chapter in American history,

Communist Party leaders, political dissenters, liberal academics, left-leaning entertainment personalities, radical labor-unionists, and leaders of a broad range of progressive political organizations were prosecuted and convicted based solely on their political views and/or their perceived association with a worldwide communist conspiracy. Witnesses before McCarthy's committee who refused to testify against other citizens or to provide names of their associates suspected of some connection to un-American groups were imprisoned for contempt of Congress. *Guilt by association* became the primary mechanism that insured anyone targeted by the committee would pay a high price—whether or not evidence was ever marshaled to support the claim of un-American activities. It was common to point to any political party association or activist group that questioned or criticized the prevailing political climate as a *communist front* or *communist-action* organization and thus becoming prima-facially suspect. "In November 1950, for example, the attorney general had nearly 200 groups on a list of Communist and *other subversive* organizations" (Cole, 2003, p.15). Affiliation with any of these groups in any manner could lead to being called before the HUAC, and ongoing surveillance, blacklisting from employment, destruction of reputation, loss of job, or being subjected to vigilante violence. The execution of communist sympathizers and convicted spies Julian and Ethel Rosenberg was but one of the most sordid results of this disastrous time in recent US history.

COINTELPRO: 1956-1971—Government efforts to suppress political dissent and restrict civil liberties under the guise of national security did not stop with the ending of World War II or the ebbing of the Cold War. Indeed, the Federal Bureau of Investigation (FBI) operated a highly secretive counterintelligence program (COINTELPRO) that covertly spied on, interfered with, and harassed law-abiding political organizations deemed to be a threat to the stability of the US government. Its stated mission, according to an internal memo from controversial FBI director J. Edgar Hoover, was to expose, disrupt, misdirect, discredit, or otherwise neutralize activities of individuals and organizations perceived to pose a threat to *domestic tranquility* (Chang, 2002, p. 30). This mission was carried out through a range of activities involving a roguish repertoire of *dirty tricks,* including frequent use of informants and agent infiltrators to disrupt political organizations; illegal wiretaps and break-ins; and spreading false rumors and character assassinations designed to ruin personal lives, split marriages, and leading to job loss and/or public shaming. While its original purpose was to ferret out and dislodge communist sympathizes in American society, during its fifteen years of covert operations, COINTELPRO also targeted labor unions, the civil rights movement, the black nationalist movement, the women's liberation movement, the environmental movement, the new Left, and, of course, a plethora of anti-Vietnam war groups. Many prominent Americans and average citizens alike became the target of relentless FBI smear campaigns, including such people as the Reverend Dr. Martin Luther King, Jr. of the civil rights movement, Stokely Carmichael of the Black Nationalist movement, David Brower of the Sierra Club, Paul Ehrlich—a noted academic, and other prominent spokespersons in the feminist movement. The clandestine activities of the FBI and related counterintelligence groups was later and resoundingly repudiated in a scathing report from the Senate Select Committee to Study Governmental Operations with Respect to Intelligence Activities, chaired by the late Senator Frank Church. Nonetheless, many serious social critics and legal scholars agree that the full extent to which COINTELPRO significantly altered the trajectory of American political life and weakened constitutional protection will never be fully known (Brinkley,

2003; Brown, 2003; Chang, 2002).   But, unfortunately, it has not been the last attempt to circumvent the Constitution and threaten civil liberties in the name of security and patriotism. A new and potentially even more virulent effort has recently begun, mostly notably authorized in the language and provisions of the US Patriot Act.

THE PATRIOT ACT

As our previous discussion has no doubt demonstrated, the Patriot Act is not a new or particularly novel approach to an external threat to American security. On October 26, 2001, President George W. Bush, signed into law the so-called *USA Patriot Act* (Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism Act of 2001), and fourteen months later its sister legislation the *Homeland Security Act*. The cumulative impact of these laws and similar administrative rules, executive orders, and judicial rulings is a radical and unprecedented departure from constitutional protections. In a matter of weeks, and with little Congressional debate and even less public input, the Patriot Act sacrificed cherished civil freedoms in the name of national security and consolidates unheralded new police and intelligence powers into the hands of the president and the executive branch of government (Cole & Dempsey, 2002; Foner, 2001; Greider, 2004; Hentoff, 2003). The Act consists of ten titles, revises fifteen existing federal statutes, and deals with various activities related to both domestic and international terrorism.

In general terms, the Patriot Act has three primary impacts on civil protections in America. One, the Act places the guaranteed 1st Amendment right of free speech and free association in jeopardy by creating a broad new crime of *domestic terrorism* that, in effect, gives the federal government the power to designate any person or political group a *domestic terrorist* if they are deemed a threat to the public order, are suspected of encouraging terrorist activities, or even if they are suspected of holding controversial views that run contrary to the current administration's foreign and domestic policy (Chang, 2002). Environmental, anti-globalization, political, and welfare activists, in addition to Arab and Muslim philanthropic organizations are prime targets.   Recently, free-speaking academics, such as the case of University of Colorado professor Ward Churchill, have also come under greater scrutiny and criticism, especially in those states that have passed or are considering passage of a so-called *Academic Freedom Bill of Rights*, a euphemistic name for a radical neo-conservative initiative to muzzle outspoken academics (American Association of University Professors, 2005; Vanlandingham, 2005).

Secondly, the Act reduces the increasingly low expectation of personal privacy by granting all branches of law enforcement increased powers of surveillance. These powers, which are unprecedented and often unchecked, include the ability to monitor all e-mail correspondences and internet usage; conduct so-called *sneak and peak* searches without probable cause or court orders; and force the disclosure of sensitive personal records from third parties, including private client information from doctors, social workers, educational institutions, libraries, hospitals, social service agencies, insurance companies or any business. It also authorizes the government to monitor all financial transactions and to conduct nationwide roving wiretaps without warrant as long as the snooping has a significant likelihood of gathering intelligence on terrorist activities. The 4th Amendment has historically granted government the right to conduct searches and wiretaps only with a

legally proscribed probable cause to believe an individual is or has engaged in criminal activity. But the Patriot Act allows government to evade that requirement altogether if it says based upon *its good word only* that the search has a chance of yielding significant foreign intelligence. These unheralded *data mining techniques* are already being organized into a national tracking system of domestic surveillance of every person in the United States.   This system is being formulated under the Department of Transportation's Computer Assisted Passenger Pre-Screening System (CAPPS II) and is what the Bush administration has referred to as Total Information Awareness. Of these kinds of programs New Times columnist William Safire (2002) wrote:

> Every purchase you make with a credit card, every magazine subscription you buy and medical prescription you fill, every Web site you visit and e-mail you send or receive, every academic grade you receive, every bank deposit you make, every trip you book and every event you attend—all these transactions and communications will go into what the Defense Department describes as a "virtual, centralized grand database."

> To this computerized dossier on your private life from commercial sources, add every piece of information that government has about you—passport application, driver's license and bridge toll records, judicial and divorce records, complaints from nosy neighbors to the FBI, your lifetime paper trail plus the latest hidden camera surveillance—and you have the supersnoop's dream: a "Total Information Awareness" about every U.S. Citizen. (pg. 35)

Finally, the Patriot Act erodes the *due process* rights of non-citizens by allowing federal authorities to arrest foreign nationals, place them in mandatory protective detention, and even deport them based on the suspicion that their political activities may be construed as being terrorist in nature. As of late 2004, over 5,000 citizen aliens have been detained by the Department of Justice's so-called *anti-terrorist* sweeps (Cole, 2004). To date there have been exactly zero (0) convictions of any of these suspects for terrorist activities.

In addition to these seminal provisions of the Patriot Act, which significantly impact US civil liberties, there is other less noticeable but equally invasive aspects of the Act that deserve monitoring. The first relates to the issue of the *guilt by association* provision of the Act that target immigrants for deportation and exclusion. This idea is a current iteration of the anti-communist witch hunts of the McCarthy era and earlier periods of US history and make citizen aliens suspect if they are associated *in any way* to a *terrorist* organization no matter how innocent or diffuse this association. Terrorism is defined very generally by the Act. Its overly broad definition includes: (1) any act dangerous to human life that violates criminal law, (2) any acts appearing to be intended to influence policies of the government by intimidation or coercion, and (3) any acts occurring primarily in the territorial jurisdiction of the US (Romero, 2003, p. 122). Thus, the Act's very loose definition of terrorism and its proscription against *associational activity* makes anyone's involvement with an organization that has ever been involved in civil disobedience or has ever been party to any crime of violence or attempted to influence a governmental policy suspect—whether it be a pro-life group, or the African National Congress, or the American Civil Liberties Union, or the Irish Republican Army—since all

have been involved at one time or another in acts of civil disobedience or some act of violence.

> …the new law contains no requirement that the alien's support have any connection whatsoever to a designated organization's violent activity. Thus, an alien who sent coloring books to a day-care center run by a designated organization would apparently be deportable as a terrorist, even if she could show that the coloring books were used only by 3-year olds. Indeed, the law apparently extends even to those who seek to support a group in the interest of countering terrorism. (Cole & Dempsey, 2002, p. 153)

In another related provision, the Patriot Act authorizes the government to deny entry into the country of any foreign-born person based solely on acts of *pure speech* (Chang, 2002). That is, aliens can be denied entry to the US for their political views if in the mind of the US Secretary of State this speech undermines efforts to combat terrorism. Thus, *ideological exclusion* is once again resurrected from the Cold War Era's McCarthyism in a manner that intends to *protect* Americans from hearing and thoughtfully considering ideas that may be viewed with disfavor by the government or that may run contrary to prevailing public opinion. Finally, the Patriot Act dramatically reduces *judicial oversight* of intrusive information gathering powers and expands the role of both the FBI and CIA—empowering them to blur the boundaries between law-enforcement and espionage activities. In the final analysis, the Bush administration has chosen to ignore the lessons of history that democracy cannot survive in the absence of free and open debate. The administration has, instead, warned Americans to watch what they say and to be careful who they associate with, thus threatening the very vitality of democracy they intend to protect.

THE PATRIOT ACT AND BEYOND: SILENCING DISSENT

In the emerging debate between fighting terrorism and protecting liberty, many well-meaning Americans strongly argue that civil liberties must be sacrificed in order to ensure public safety and maintain democratic institutions and practices. Terrorism, in and of itself, as the logic goes, seems to require that we permanently suspend constitutional protections. The radical, neo-conservative right relies on the unquestioning logic that antiterrorism measures infringing upon civil liberties will, in fact, work. But, no one can ever be sure of these premises. In reality, the opposite is likely to be true. While it is perhaps too early to assess the long term implications of a new national security state now descending on American society, a brief glance will suggest at least one very important immediate impact. Later generations may well conclude the most compelling legacy of the early 21st century's war on terror was the silencing of political dissent. If the hard fought battles of the civil rights movement; the massive public outcry against the war in Vietnam; and the multitude of dissenting acts of the early abolitionists, suffragists, and labor organizers has taught us anything, it is that *freedom of expression* and the *right to criticize the government* is fundamental to the survival of democracy. When these hard won rights are trampled under the banner of patriotism and national unity, then we are indeed close to realizing one of the gravest warnings of our early founders. These men knew well that freedom is lost not in a single, militant assault upon the rights of persons, but in a thousand small restrictive and subversive acts, which few notice and which most believe matter

little. In the words of Senator Russ Feingold, the only member of the US Congress to vote against the Patriot Act:

> There is no doubt that if we lived in a police state, it would be easier to catch terrorists…But that wouldn't be a country in which we would want to live, and it wouldn't be a county for which we could, in good conscience ask our young people to fight and die…I think it is important to remember that the Constitution was written in 1789 by men who had recently won the Revolutionary War…They wrote the Constitution and the Bill of Rights to protect individual liberties in times of war as well as in times of peace…Preserving our freedom is the reason we are now engaged in this new war on terrorism. We will lose that war without a shot being fired if we sacrifice the liberties of the American people in the belief that by doing so we will stop the terrorists (Hentoff, 2003, pp. 24-25)

SOCIAL WORK AND THE NATIONAL SECURITY STATE

Any effective social work response to the new national security apparatus now emerging in American society must begin with the profession fully comprehending the fact that we cannot afford to sit idly by as civil liberties erode, and we cannot be silent even in the face of virulent opposition and threats to our personal safety and professional livelihood. We urgently need a coordinated and coherent view of social work education and practice in this emerging crisis and we need to find our collective voice in response. We cannot separate our professional ethics and responsibilities from the political climate around us. All things are political, as a familiar phrase goes, and we must be willing to assess and respond to the inherent friction between protecting safety and insuring freedom in this complex new world of global economism and heightened national security interests.

There are a number of issues that are beginning to confront US social workers in this new environment. First, one increasingly hears reports leaking out of service agencies that suggest increasing efforts on the part of government agents pressuring social work personnel into informing on certain of their clients. This is especially true for young, impressionable and frightened social workers engaged with refugee and immigrant communities of either Islamic or middle-eastern origin. Recent reports from my home community by social workers involved with these clients substantiates this practice (K. Ragan-Pepper, personal communication, May 3, 2005). This intentional targeting of social service workers (especially those who are new to the profession) involved with specific immigrant groups is a breech of our professional code of ethics which has historically honored the worth and dignity of each person, client self-determination, personal privacy and protection of the confidentiality of client records. It amounts to the most repulsive kind of racial, ethnic, and religious profiling and puts social workers in the very untenable position of breaching confidentiality or risk intimidation and black-listing efforts to coerce their so-called *voluntary cooperation*.

While reports like these are relatively few, it is likely this trend will continue because social workers are the ones who serve the most diverse groups in American society. And, of course, social work has had a checkered history of co-optation as agents of social control for the ruling establishment. The pressure will only increase for social workers to do their patriotic duty. This informal but corrosive pressure to conform is related to a second issue confronting social workers in America's current social service

delivery system: the stigma associated with negative labeling. The tag of *unpatriotic* or *aiding the enemy* can have powerful impacts on social workers just trying to do a good job, pay their bills, and be good citizens. The statement of former attorney General John Ashcroft before the Senate Judiciary Committee just months after 9-11 is still having a chilling effect on most professions' willingness to challenge or circumvent the current administration's draconian measures to protect liberty. Ashcroft admonished that "those who scare peace-loving people with phantoms of lost liberty…your tactics only aid terrorists, for they erode our national unity and diminish our resolve", and "they give ammunition to America's enemies and pause of America's friends" (Senate Judiciary Committee, 2001, p. 10)

In the social welfare services debate the new national security state also portends a third difficulty for social work educators, student practitioners, policy advocates and other public interest groups (Piven, 2004). Advocacy requires understanding and skill in the politics of change. But, a fear of personal attack or being labeled un-patriotic or un-American tends to create an environment where political deliberation collapses or is subsumed under the umbrella of national unity. Crucial social and domestic policy discussions, normally hammered out in the hot fires of contentious debate and opposing viewpoints, give way to political passivity as the smoldering *fear factor* is fanned into open flame and everyone is expected to fall in line to support the war effort. This is, of course, not new to American social work. The early years of the 20th century saw many social workers castigated and ostracized for their so-called *communist* leanings, which included such nefarious and socially destabilizing activities as calling for a forty-hour work week, the elimination of child labor, the provision of sanitation services for inner city immigrant groups, and the right of workers to organize (Ife, 2001).

For social work educators and field practitioners the new national security state offers new opportunities and creates new risks. Increasingly, educators are being challenged to more fully prepare their students for the realities of practice in a climate fraught with new fears and uncertainties. Section two of the Patriot Act virtually guarantees that government agents will have unprecedented access to a wide range of client records held by libraries, insurance companies, schools, and social service agencies. In this new environment, young social workers still unaccustomed to the rigors of working with marginalized clients and the applied ethics of protecting client rights will become prime targets of agents seeking information on questionable citizens and non-citizens alike.

There a several things social work educators can do. First, we must do a better job in educating our students to the new realities of practice. We must make sure that they have a rigorous knowledge of the laws and ethical guidelines insuring confidentiality. And, we must work together to strengthen them. We must help our students understand that self-determination means more than encouraging personal choice but includes standing firm against efforts to clamp down on freedom of speech and freedom of association. The absence of these protections serve to isolate refugee/immigrant groups and make them more vulnerable to the onslaughts of intrusive government. We can also encourage our field students, fellow faculty and agency personnel to be involved in broad coalitions devoted to preserving and restoring privacy and civil protections. These activities might include lending expertise and vocal support for protecting personal and confidential information, helping agencies to draft and implement stricter policies on confidentiality

and privacy, and becoming allies and advocates with other social service providers to fight any effort where citizens are asked to spy and inform on other citizens.

CONCLUSION

A new form of rampant and unremitting insecurity has replaced civil freedoms and the constitutional protections of democracies. The United States has become the world's newly aggrieved giant. It claims its absolute right to act on behalf of itself and its citizens—alone, always and in every circumstance—to wage pre-emptive war justified only by its own internal logic and store of facts and to force democracy at the point of a gun on any nation in the ideological belief that only brutal dictators sponsor terrorism. Although the Patriot Act is currently undergoing review by the Senate Judiciary Committee, there is still great pressure to permanently legalize increased government snooping on citizens and to enact ever tighter controls on political dissent and organized advocacy. The land of the free and home of the brave is giving way to the sobering realization that we are a nation perpetually at war, chronically frightened by unseen enemies and paralyzed by phantasms of fear.

This paper has reviewed the sordid history of national security efforts to muzzle dissent and free speech in times of national crisis. It has provided a graphic picture of the high cost of allowing such efforts to go unchallenged. Social work is in the front lines of this new domestic war on terrorism. It is being asked, paradoxically, to be both servants of the dispossessed and spies upon the marginalized. If the fearmongering triumphs in creating an environment where the innocent lives of the most vulnerable in our nation's people are sacrificed in a delusional attempt to protect ourselves then we will have already lost the fight. Long before any government succeeds in controlling and institutionalizing deeply undemocratic practices, the seeds of tyranny would already have been planted in the years and perhaps decades proceeding. Our times are perilous not just because of the threat of terrorist attack but because of the slow and almost imperceptible erosion of civil liberties. This gradual decline, if left unchecked, will one day bear fruit in a society shunted away from freedom and burdened under the heavy yoke of centralized thought control and the criminalization of free speech. What role will social work play in this stealthily encroaching Orwellian world?

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Dual Degree Social Work Programs:
Where are the Programs and Where are the Graduates?

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Abstract. *This article presents results of an exploratory study designed to survey the dual degree graduates of one large school of social work, and to report on the prevalence and types of dual degree programs offered at accredited schools of social work in the U.S. Quantitative and qualitative data were gathered from 72 dual degree graduates. Income, career trajectories, identification with social work, satisfaction with the decision to obtain a dual degree, whether graduates would encourage others to follow the dual degree path, and implications for the social work profession and social work education are discussed.*

Key Words: Dual degrees; social work education; interdisciplinary study; job market

How prevalent are dual degree programs? And what happens to the graduates of these programs after they complete their studies? Though the number of dual degree programs linking social work and other professions continues to grow, little published research exists about the prevalence of these programs and the impact of such an education on the social work graduate's professional development. This article presents the results of a two fold-exploratory study including findings from a web site search of all Council on Social Work Education (CSWE) accredited masters programs (CSWE, 2003) to determine which schools offer dual degree programs, what types of dual degree programs they offer and whether programs have proliferated between 2005 and 2007, as well as the findings from a survey mailed in 2005 to 181 dual degree graduates from one school of social work's multiple dual-degree programs. The dual degree programs offered by this large urban school of social work are consistent with the types of dual degrees found in other urban social work schools. Therefore, the authors were interested in learning if these graduates are pleased with their decision to pursue a dual degree, to what extent they are using their MSW and their other degree, what advice they might have for other social work students considering the dual degree, and the implications for teaching in social work.

INTERDISCIPLINARY EDUCATION AND DUAL DEGREE PROGRAMS

Interdisciplinary education can be understood as the precursor to dual degree education. Combining fields of study reaches back, in the broadest sense, to a liberal arts education (Brubacher & Rudy, 1976). The early scientists/philosophers, trying to understand the nature of the universe, sought new and crosscutting contexts in which to locate their areas of inquiry. Obtaining multiple degrees by studying at different universities or in different departments was common practice for hundreds of years. Inter-*professional* education was less common however because other than theology, law, and

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medicine, professions per se were virtually non-existent prior to the mid-19th century (Stein, 1968), as was graduate education. Graduate education for the professions and in other areas of study blossomed in the U.S. after the Civil War when American society became increasingly industrialized, urbanized, specialized, and secularized (Brubacher & Rudy, 1976, p. 177). By the beginning of the 20th century, graduate degrees were being offered by fifteen major graduate schools (Brubacher & Rudy, 1976, p. 193) as professional schools, which often were free standing, began to attach themselves to universities. It is only relatively recently that universities and departments began to join together to offer distinct programs of study that eliminate specific course overlap by transferring in credits from one program to the other. These programs provide a more formalized means of sharing knowledge between disciplines and of preparing students for employment in an increasingly complex world. They also offer a way for graduates to become more marketable in a tight job market (McClelland, 1985). Now there are dual degree options wholly within undergraduate programs, between master's and bachelor's programs, between master's programs, between doctoral and master's programs, and between medical and PhD. degree programs. It appears that almost every field of study holds the possibility for a dual degree. Examples of such fields are: engineering, history, fine arts, Middle Eastern and North African studies, environmental sciences, anthropology, political science, Germanic languages, criminal justice, and information sciences. For the purposes of this study only those programs offering dual degrees concurrent with the Master of Social Work degree (MSW) have been considered. The MSW and PhD in Social Work continuum has not been considered.

The sharing of *information* between professions has long been common in the form of transdisciplinary work (e.g. Tourse, Mooney, Kline, & Davoaren, 2005), collaborations (e.g. Forgey & Colarossi, 2003), and interdisciplinary studies, with some universities offering *degrees* in interdisciplinary studies. Universities promote interdisciplinary collaboration between their departments and schools to foster academic collegiality and to lay the groundwork for interdisciplinary grants. When it comes to a little understood profession like social work, interdisciplinary collaboration requires a specific delineation of the field's identity and of the contributions that can be made to the partnering profession (Falck, 1977). Social work faculties have called for collaboration with other professions for years (Reichert, 1970). For other fields, social work can help to foster a holistic or ecological view of the client (e.g. Lee, 2005; Meenaghan, 1984), an awareness of the interdependency of practice (Falck, 1977), and offer a social justice perspective. Collaborations work best, Dana and Sheps (1968) argue, when the schools or departments involved actualize interprofessional behavior. For example, a law clinic where social work students are placed would compel lawyers and social workers to understand each other's work more clearly than if interaction only occurred in a classroom setting.

The impact of other fields' knowledge on social work has also long been acknowledged. Boehm in the early 1970s, noted that

> Increasingly…schools are moving to the position that courses in related fields of practice such as urban planning or public administration or in theory such as sociology, economic, or psychology, if their content is consistent with the educational goals and philosophy of social work, should become available to students (1971, pp., 260-261).

Berg-Weger and Schneider (1998) surveyed accredited graduate and undergraduate social work programs and found two-thirds of the respondents had interdisciplinary collaborations (though not specifically dual degree programs) that spanned research, community service, and teaching. Sociology/social science was the most common with psychology/psychiatry being a close second. Thus sharing of information between disciplines is common and is shaped by a variety of formal and informal structures. Here the focus is on the more formal structures that lead to the granting of two combined degrees.

REVIEW OF THE LITERATURE

Little published research focused on social work dual degree programs is available. In the earliest identified article published over thirty years ago Hartford (1976) described the University of Southern California's MSW/MPA program with its focus on gerontology, which was initiated for the purposes of meeting the needs of an increasingly aging population. She outlined the different skills needed in each profession and the steps taken to socialize students to two different skill sets. A capstone, integrating seminar that included community practitioners from both fields was seen as a key element of the educational process.

McClelland (1985) described the inner workings of a joint MSW/MPH degree at the University of Minnesota. As compared with serial degrees (first one than the other), he argued, a combined program reduces overlap and allows for more active integration of material. A danger though, he pointed out, is that social workers will identify with the higher status degree upon graduation. He also pointed out potential conflicts with dual degrees in relation to application. For example, with regard to the MSW/JD, the understanding of confidentiality for the social worker is different from the privileged information gained by the lawyer. For those students who have undertaken the MSW/MBA dual degree, he stated that, "students who have attempted to combine social work with business administration have noted the lack of a code of professional ethics in business. They experience conflicts over questions of social responsibility and interdependence, especially in regards to unanticipated negative impacts of business decisions on innocent people." (p. 24). Canda (2005) raised similar issues about the combining of divinity and social work. His concern was that practitioners in any one religion might believe in proselytizing, something the National Association of Social Workers (NASW) Code of Ethics forbids.

A survey of 182 Jewish communal agency directors was designed to determine, among other things, how important dual degrees were when considering potential employees in hiring decisions. While graduate education was ranked as highly important, a second degree was viewed as not nearly as important as personality and work experience in the field (Bubis, Phillips, Reitman & Rotto, 1985.)

Ruth, Wyatt, Chaisson, Geron, & Bachman (2006) compared 30 of Boston University's MSW/MPH graduates with 30 MSW-only graduates. They found no significant differences between the two groups in terms of salaries and career satisfaction.

Nelson-Becker (2005) compared 45 social work and divinity dual degree graduates with 36 MSW-only graduates. One of the differences in the groups was that the dual degree graduates were more apt to inquire about the religious views of their clients leading her to conclude that, "a dual degree does make a difference in social work" (p. 123).

METHODOLOGY

This study is exploratory in nature, designed to provide a foundation for future research regarding social work dual degree programs. To begin to lay a foundation, multiple modes of data collection were utilized including: archival research and a self-report survey that contains both quantitative and qualitative type questions. The research focus is two-fold: (1) to present a picture of the current distribution of dual degree programs at accredited Masters conferring schools of social work and, (2) to survey graduates from one large school of social work's dual degree programs about their experiences, job trajectories and demographic characteristics.

The Web Search Sample

For the purposes of the web search, the sample included the web sites of all CSWE accredited masters programs based on 2003 data (CSWE, 2003)**.** Thus, the total sample for the web survey included the web sites of 167 accredited social work programs (including branch campuses).

The Survey Sample

The participants included the graduates of one large mid-Atlantic school of social work's dual degree programs spanning thirty-two years (1973 through 2005). The four dual degree options offered through the social work program are: MSW/MA (Jewish Studies), MSW/JD, MSW/MBA, and MSW/MPH. These programs are each structured differently and are located extra-university (with another university), intra-university (with another school on the same campus) and, inter-university (with another school that is part of the same university system but is on a different campus) depending upon the dual degree option.

The sample included a total of 227 dual degree graduates. Of those 227, contact information for 46 was inaccurate and not able to be updated. Thus, the total sample included 181 alumni who graduated between 1973 and 2005. Of the 181 surveys mailed, 72 were returned (40.0% response rate). Archival data for a random sample (60.2%) of the total sample was searched to gather information about the characteristics of the dual degree graduates to determine if there were any differences between those who responded to the survey and those who did not. Findings of that search will be discussed later in the article. Because the MSW/MA program is the longest standing of the four programs, a majority of the respondents graduated with that dual degree. The MSW/MPH program, with the fewest respondents, graduated its first student in 2003. Of the 72 respondents, 75.0% graduated with the MA, followed by 18.0% with the JD, 6.0% graduated with the MBA and lastly, 1.0% with the MPH

The Web Search Procedure

Initially, in the fall of 2004, the authors contacted CSWE to request their most recent data on dual degree programs. The data were received through a personal email

communication in the form of an EXCEL database (personal communication, November 2004). Then, all CSWE Accredited Master of Social Work programs were identified using CSWE's 2003 listing. The web site for each of these programs was located using the Google search engine. The process of searching each web site varied depending upon the web site's design. Information about dual degree programs was located in different places on different web sites. If no link to dual degree program information appeared on the home page, the link to academic programs was followed, when such a link appeared. Following the academic programs link in some cases led to further links specific to dual degree programs. If no relevant information or link to dual degree programs could be found, the search option was utilized when available. Search terms included, dual degree, joint degree, concurrent degree, and programs. If a search option did not exist on the particular school of social work's web site, the entire University's web site was searched using the same combinations of search terms as above, as well as the search terms, social work, MSW, and Masters in Social Work. If all search avenues led to no matches, it was understood that dual degree programs were not offered through that school of social work.

When dual degree programs were noted to exist at a school of social work, all links to respective programs were followed. The University and its dual degree offerings were then logged in a table. Once all 167 web sites were searched, and complete data were synthesized, the set of dual degree offerings was organized by type of degree and University in an EXCEL database.

The Survey Procedure

A 24-item self-report survey was created for the purposes of this study. A combination of qualitative and quantitative questions centered on, respondents' work history and professional affiliation, whether or not they believed the dual degree had helped them, whether one of the degrees has been more beneficial over the course of employment than the other, the reasons they chose to pursue a dual degree, whether they had any advice for dual degree graduates, and their demographic background.

After IRB approval, the survey was initially mailed to respondents in May 2005 with a cover letter indicating that surveys were confidential but not anonymous. Surveys were coded and paired with a list of respondent names for the purpose of facilitating follow-up mailings. The letter also indicated that the respondent would receive a second mailing of the survey in the event that they did not return the first. Because 76 of the initial surveys mailed were returned due to change of address, a subsequent set of first mailings was sent when updated contact information could be obtained for those respondents. Updated contact information was located for 30 of the 76 returned, thus 30 surveys were re-sent. Subsequently, the second round of mailings was sent in July 2005 to all those who had not responded to the initial mailing. Once completed surveys were received, data were entered into an SPSS database. Descriptive and bivariate statistical analyses were performed. An alpha level of .05 was used for bivariate analyses.

The survey contained qualitative questions designed to gather more detailed and subjective information from respondents about their dual degree experiences. Following Weber (1990) content analysis was applied to written responses to the four open-ended questions. Responses were organized under themes that emerged from the data, and the

number of responses under each theme was counted to determine the intensity of participants' experiences.

RESULTS

The Web Search Findings

In reviewing the data received via an email communication with CSWE, (personal communication, November 2004) the web search revealed that the data collected by CSWE is not current. As of January 2005, 58 of the 167 schools of social work (34.7%) offered at least one dual degree program, with 35 schools (20.9%) offering two or more. In February of 2007, in order to learn how rapidly programs were growing, a randomly selected 10% of the original 167 schools' websites were re-searched (six of those schools that offered programs and 11 of those that did not) to see if the schools that had programs were maintaining them and/or continuing to develop them, and if those that did not had started any. By 2007, the number had increased. One additional school had developed a dual degree program in social work and law for a total of 59 schools offering programs (35.3%). Those schools that had dual degree programs in the previous search have maintained them and in one case two programs have been added. In January of 2005 there were a total of 48 different dual degree options – by February of 2007 there were 49. Some of these degree options bear similar titles, however are considered separately as the degree titles vary slightly (i.e., Urban Planning and Urban and Regional Planning, or Pastoral Studies and Pastoral Counseling). The most common program is the MSW/JD, followed by the MSW/MPH, MSW/MDiv and the MSW/MBA. Table 1 lists the nine most frequently occurring dual degree programs and the percentage of the 59 schools that offer each program. The criterion for inclusion in Table 1 is that the program was offered at 5% or more of the 59 schools at the time of data collection. Percentage data for all 49 of the dual degree programs located in this search is available from the authors. Other dual degree options include bio-ethics, Pan-African studies, city and regional planning, architecture, government administration, child development, sociology, gerontology, health administration, information science and women's studies, to name some. The web search also revealed that dual degree programs are offered at schools of social work throughout the country, that range in size from small (under 50 graduates per year) to large (over 150 graduates per year) (Lennon, 2004).

The Survey Findings

Descriptive and bivariate statistical analyses were performed; however, the solitary MPH graduate was not included in the bivariate analyses. Tables 2 through 4 summarize the descriptive data.

Demographics. Seventy-two dual degree respondents completed a survey, of which 52 (73%) were female and 65 (91%) were white. These statistics are representative of the total sample that also included 73% women and 90% white students. The sample contained fewer females and more white students than does the overall student body, which is approximately 80% female and 66% white. About half (38, 53%) of the respondents were older than 40, with a mean age of 41 years. Almost 20% of the respondents reported annual earnings of less than $30,000 dollars, another 26% reported earnings of more than $100,000, and the remaining respondents reported earning amounts somewhere within that

Table 1
Most Frequently Offered Dual Degree Programs by Percent

Type of program	% Of schools offering program
Juris Doctorate	62.7%
Master of Public Health	34.5%
Master of Divinity	31.0%
Master of Business Administration	20.7%
Master of Public Affairs	15.5%
Master of Arts in Jewish Communal Service	6.9%
Master of Public Policy	6.9%
Master of Science in Education/Special Education	6.9%
Master of Criminology and Criminal Justice	5.2%

Note. Percentages are based on the total number of schools of social work that offer dual degree programs.

Table 2
Summary of Descriptive Data by Dual Degree: Demographics

Survey Items	MSW/MA (n = 54)	MSW/JD (n = 13)	MSW/MBA (n = 4)	MSW/MPH (n = 1)
Female	41, 76%	10, 77%	2, 50%	0
Gender				
Male	13, 24%	3, 23%	2, 50%	1, 100%
Mean Age (years)	41	37	33	31
Mean Annual Income	$82,000	$75,000	$95,000	$55,000
Median Annual Income	$75,000	$65,000	$80,000	----------
Annual Income > $100,000	10, 19%	3, 23%	1, 25%	0
Current Social Work License	13, 24%	4, 31%	0	0
MSW	7, 13%	8, 62%	2, 50%	1, 100%
Clinical	47, 87%	5, 38%	2, 50%	1, 100%
Concentration:				
Macro				

range. The mean income reported was $60,000. Only 17 (24%) of the dual degree respondents currently hold a social work license although 31 (45%) were licensed in the past. The majority (78%) of dual degree respondents enrolled as "out-of-state" students when they applied for admission to the MSW program.

   Dual degrees. Fifty-four (75%) of the MSW's were awarded an MA dual degree, 13 (18%) earned a JD degree, 4 (6%) had an MBA, and 1 received an MPH (1%). The respondents graduated between 1974 and 2005 with 1989 representing the mean year of graduation. There was a significant (p < .05) difference in the type of dual degree by respondents' age. Those who were 40 or older were more likely than younger respondents to have obtained an MA degree instead of the JD and MBA degrees. There were no other significant differences among respondents in terms of age and year of graduation related to

Table 3
Summary of Descriptive Data by Dual Degree: Current Employment

Survey Items	MSW/MA (n = 54)	MSW/JD (n = 13)	MSW/MBA (n = 4)	MSW/MPH (n = 1)
Degree Primarily Used	MSW = 52% MA = 48%	MSW = 38% JD = 62%	MSW = 25% MBA = 75%	MSW = 0% MPH = 100%
Work Setting: Public	1, 2%	6, 46%	0%	1,100%
Nonprofit	36, 67%	2, 15%	3, 75%	0%
For-profit	8, 15%	5, 38%	1, 25%	0%
Director/Upper Management Position	32, 59%	5, 38%	3, 75%	0

Note: 7 (9.7%) of respondents are currently unemployed.

Table 4
Summary of Descriptive Data by Dual Degree: Career Trajectory

Survey Items	MSW/MA (n = 54)	MSW/JD (n = 13)	MSW/MBA (n = 4)	MSW/MPH (n = 1)
First Work Setting:				
Public	0, 0%	7, 54%	0%	---------------
Nonprofit	52, 96%	5, 38%	1, 25%	
For-profit	2, 4%	1, 8%	3, 75%	
First Job: Management Position	26, 48%	0	3, 75%	----------------
Mean Years in First Job	4.86	3.31	1.62	-----------------
Both Degrees Equally Beneficial	41, 80%	11, 85%	3, 75%	-----------------

the type of dual degree they selected. The majority (53, 77%) of the respondents were enrolled in the social work "macro" concentration while pursuing their dual degrees.

Current employment. As shown in Table 3, more dual degree respondents are currently employed in the not-for-profit sector (41, 65%), than in the for-profit (12, 19%) and public (8, 13%) sectors. Specifically by dual degree MSW/MA's and MSW/MBA's were more likely (p < .0001) than other respondents to be employed in the not-for-profit sector; MSW/JD's were more likely (p < .0001) than other respondents to work in the public sector. Fifty-six percent of dual degree respondents in the *not-for-profit* sector make over $50,000 compared to 21% in the *public* sector, and 24% in the *for-profit* sector. As mentioned, 19% of the respondents reported earning over $100,000. Of those 14, most were men (64%), over 40 years old (79%), who hold an MSW/MA dual degree (71%), and work in a senior management position (100%). Half of the higher earners work in the not-for-profit sector (50%), and the rest work in the for-profit sector. Seven respondents reported being currently unemployed; six of those were women who dropped out of the workforce to care for young children.

Over half of all the survey respondents (40, 61%) currently hold management positions (i.e., executive director, vice-president, etc.) within their employment settings.

These management positions are significantly more likely to be held by respondents who are male (86%, p = .01), who have an MSW/MA dual degree (80%, p < .01), and who make over $50,000 (76%), p < .01).

The respondents were almost equally divided in reporting that they are currently employed primarily in the social work field (53%) or in the field that corresponds to their other degree (47%). Younger respondents (under 40) were more likely (p = .01) than older respondents to report that they were employed in a setting primarily using their "other" degree. Additionally, respondents working in settings primarily using their other degree were significantly less likely (p < .0001) than those in the social work field to have a current social work license.

Career trajectories. Many of the dual degree respondents reported an employment history that included moving to several different job settings over time. The mean number of years that 68 (94%) dual degree respondents spent in their first job after graduating with a dual degree was four years. Sixty-one of those respondents moved to a second job and remained for a mean of 4.5 years. Another 48 moved to a third work setting for a mean of 5.6 years. Thirty-one of those respondents took a fourth job and stayed for a mean of 6.5 years. Finally 22 more respondents obtained a fifth job remaining for a mean of 5 years. Most of the respondents (55, 81%) reported that both degrees were equally beneficial to their career. The data indicated that there were no differences among respondents by gender, age, or type of dual degree regarding the amount of time they remained in their first job.

Interestingly 30 (42%) of the respondents were hired into management positions for their first job after graduating with a dual degree. Most of these respondents had an MSW/MA degree (87%) with equal percentages (50%) of men and women in management positions early in their careers. This suggests that men and women with dual degrees (particularly the MSW/MA) start out with similar opportunities for leadership positions but more men than women either stay in management or are promoted into these positions over time.

Nonresponse bias. There appeared to be no differences between respondents who returned the survey and nonrespondents by gender, race, age, or degree. There was however a significant difference between respondents and nonrespondents by "year graduated" with the dual degree. The respondents who graduated earlier, prior to 1989, were more likely (p < .05) to return surveys than respondents who graduated in 1989 or later further contributing to the higher number of respondents with the MSW/MA dual degree.

Survey Qualitative Findings

The survey contained four qualitative questions including a) reason(s) for selecting a dual degree, b) how the dual degree education was financed, c) whether or not respondents would encourage others to pursue a dual degree and why, and d) "words of wisdom" for students who might be considering a dual degree program. The number of respondents who chose to answer each question varied slightly with 71 (98.6%) respondents answering the first, 72 (100%) answering the second, 69 (95.8%) answering the third, and 52 (72.2%) answering the fourth. Because there was only one MSW/MPH respondent the majority of the data discussed applies primarily to the MSW/MA, MSW/JD, and MSW/MBA respondents.

For the first question "what was your reason for selecting a dual degree?" some themes emerged that were consistent across the dual degree programs, in addition to other themes that were program-specific. Across all programs three primary reasons for selecting a dual degree were, the flexibility that having both degrees might provide in the job market, enhanced marketability/more competitive resume, and the multiple perspectives provided by the two degrees. Some discipline-specific themes that emerged included, for JD's, a desire to do advocacy and promote social change as a motivating factor, for MBA's, the wish for enhanced interpersonal skills and the desire to engage in non-profit leadership, and for the MA's, the desire to do social work specifically in a Jewish setting.

Regarding the second question "how did you finance your dual degree education?" student loans, part-time employment, familial/parental support, and savings were noted as the key means of financing across dual degree programs. Scholarships/fellowships/grants were also mentioned by 65% of the MA's but only rarely by the JD's and MBA's.

In response to the third question "would you encourage others to pursue a dual degree? Why?" 69 (95.8%) of the respondents said "yes", while three of the 72 respondents (4.1%) said "no" – the three negative responses came from JD's. Again, some consistent themes emerged across disciplines among those respondents who said "yes" including, the opportunity to integrate interests and talents, the benefit of multiple perspectives and a wider skill set to broaden thinking and problem-solving approaches, increased marketability and competitiveness in the job market, and a wider array of job opportunities. Some discipline-specific thoughts among those who said yes were that, for JD's, social work and law provide a good balance, for MBA's, "anyone can make use of strong business skills", and for the MA's, the dual degree "gives professional shape to a passion", provides excellent preparation for Jewish communal work, and provides a core peer group of fellow students from whom to draw support. Lastly, among the three JD's who said "no they would not encourage others to pursue a dual degree", the key reasons were that, "it is impossible to practice certain kinds of law and social work together", it is "extremely difficult to use both degrees at once", and "for most, the MSW ensures a low paying law job".

Regarding the fourth question, "can you offer any 'words of wisdom' to students who might be considering a dual degree program?" many of the respondents began their responses by saying, "go for it". Again, a series of themes emerged both across disciplines and also within individual disciplines. One response that was consistent was to carefully consider career goals before beginning a program and to do research related to those career goals and the relevance of the dual degree before engaging in the program. Other emergent themes were, to be aware of costs, to learn how to advocate within the administration of both programs, and to use time management skills. A number of additional thoughts emerged within each different program – only those that appeared most frequently are discussed. For JD's, the idea of staying connected to the school of social work and the values of the social work profession was a recommendation. For MBA's there emerged the theme that the "MBA is more highly valued on the market than the MSW" and in some cases, the MSW was misunderstood and not appreciated in the business world. For MA's a frequent recommendation was to focus on the field placement and to be sure to apply skills learned in both sets of classes to the field. Another recommendation specific to the MA's was that relationships to fellow dual degree students are very important – it was noted that "single degree students" could not relate to the experience.

DISCUSSION

Implications

The purpose of this study was to determine the prevalence of social work dual degree graduate programs, whether they are proliferating, and to assess what happens to the graduates of these programs after graduation. Findings provide insight into the experiences and career paths of MSW graduates with a dual degree. Based on the longitudinal outcomes of the web search, it appears that dual degree programs continue to proliferate. As educational and professional opportunities for graduates grow in kind, it is important to understand the career trajectories of those who have graduated and the implications for social work and dual degree education.

The overwhelming majority of dual degree graduates (95.8%) would recommend dual degree programs to other students. Though a high percentage of JD's and MBA's reported that they are using their "other" degree more in their current position 93.4% of the sample noted that their MSW was equally as beneficial or more beneficial to them during the course of their whole career. These findings have implications for marketing and recruiting activities. While dual degree programs are proliferating based on the data gathered for this study, the proportion of students graduating from dual degree programs is comparatively small. One reason may be the difficulty in locating dual degree program information on some of the social work schools' web sites. This study demonstrated that web searches did not always lead down intuitive paths. Students making their way to MSW programs may not even know the dual degree option exists so will not know to look for it. Perhaps NASW could include a link to information regarding dual degree programs on their website to inform perspective students. Information provided by NASW would be contingent upon each school keeping their program information up to date and available. Since one of the findings indicated that a significant proportion of dual degree students came from out of state, and so are potentially searching nationally for a program that best fits their needs, it makes sense for schools to include a link in an easily accessible space on their web sites. It would be helpful if schools of social work kept CSWE abreast of their dual degree programs so that data on the nature and growth of these programs can become more accessible.

Other implications for social work and dual degree education are related to integration of programs, faculty involvement, licensure, career paths in management, and income. A number of respondents in this sample recommended that it is essential for dual degree students to advocate for themselves with the administrations of both programs. It seems that administrative and curricular efforts to join the two programs might make for an enriched dual degree experience. Potential options include an integrative seminar (offered at some universities and advocated for by Canda (2005)) that provides an opportunity for students to share in a collective experience, or, an enhanced administrative structure that supports communication between the two programs and alleviates the need for students to have to advocate for themselves. Giving consideration to the way in which programs are integrated could contribute to how students identify with, integrate, and utilize both degrees jointly.

Based on the updated website search, an increasing number of schools of social work offer a dual degree option(s). As such, information about dual degree-oriented

students' needs should be of interest to social work faculty. There are a number of issues for students to negotiate when they are simultaneously enrolled in two programs, or perhaps two institutions, and having faculty available for focused feedback or advice may be important for dual degree students' success. Social work faculty can play a pivotal role in helping dual degree students make clear conceptual and practical linkages between programs of study. For example, in the classroom social work faculty can encourage dual degree students to share relevant information or experiences from "other degree" coursework that can inform or enhance discussion.

Few respondents in this sample have a social work license. Many of the dual degree graduates reported a macro (vs. clinical) concentration while in school, and many took on management positions immediately after graduation. As a result they may not have considered licensure a necessary path. Because the licensing requirements are changing such that licensure is expected and encouraged for all social workers this will be an important activity to track. Over time dual degree graduates may be just as likely to obtain social work licensure as non-dual degree graduates and this may contribute to the strength of their continued identification with the social work profession.

Given the high percentage of dual degree graduates in nonprofit management positions it is also important to make sure dual degree students are exposed to relevant administrative coursework during their social work education to adequately prepare them for these types of positions. Unlike Ruth et al's (2006) findings, this study did locate some potential differences between dual degree and MSW-only graduates. Besides the seemingly increased opportunities for management positions the mean salaries of dual degree graduates in this sample ($60,000) are reported to be higher than the NASW published mean for social workers ($47,200). Therefore perhaps more social work students may opt to pursue a dual degree education.

Limitations

While the researchers attempted to do a comprehensive search of the web sites of all accredited Master of Social Work programs and of those programs in candidacy, it is possible that some of the web searches may not have located all dual degree offerings. Because this search was web-based and did not include direct contact with each University it is possible that the information gathered from web sites was not current. In addition, this study was exploratory in nature as there is a paucity of published research regarding dual degree programs in social work. The overall sample was small and the study captures the experiences of graduates from one school of social work's dual degree programs so findings may not be representative. However the school is one of the largest schools of social work in the country and serves an urban and rural statewide population.

Because the four dual degree programs offered each emerged at different points in time the number of graduates from each degree grouping varied significantly with the overwhelming number representing one dual degree experience. It was not possible to utilize sophisticated statistical techniques to analyze the data and to make comparisons across degrees. Another limitation of this approach is that the survey may more likely have been returned by those who continue to identify with the social work profession, or those who had a positive dual degree experience, and therefore might not fully represent the experience of the dual degree graduates.

Future Research

Because there has been such limited research around dual degrees in social work further research is needed to explore the experiences (both during and beyond the course of study) and the job trajectories of social work dual degree graduates. Future studies should include alumni surveys similar to the one discussed herein as well as national surveys designed to gather cross-sectional data about dual degree graduates and the designs of dual degree programs.

One issue about which little is known includes the structure and potential impacts of sequencing of the dual degree programs, meaning, in which order students take courses in each of the programs. For example it would be helpful to see if those who started or ended one program first tilted their career in one direction or the next.

The MSW/JD is the most frequently occurring dual degree program and there has been no documented research on this group of students. Of the participants in this study the only ones to respond in the negative to the question of whether they would recommend a dual degree were the JD's. There seemed to be a perception by some JD respondents that the two professions are mismatched in certain ways and cannot be combined effectively. One concern in particular was related to the potentially conflicting value systems. MBA's also noted some potential discontinuity between value systems. Both of these findings support McClelland's (1985) concerns. It would be useful to explore the perspectives of these students further to gain an understanding of their experiences while in the dual degree programs and also in the work world.

Because research in the area of social work dual degrees is sparse, yet dual degree options appear to be proliferating, it is essential for the profession to tease apart what variables impact satisfaction with these programs. Some variables to consider include: sequential structure, licensure, perceived professional status, income potential, and the nature of coursework.

In describing how social work's influence is being diminished in policymaking circles, Reisch (2006) warns, "graduates from other disciplines, such as public policy, business, law, and public health, are increasingly favored for such jobs over their social work counterparts." If this is the case, dual degrees are one way for social workers to continue to have an influence. In an increasingly well-educated society where there is a growing focus on inter-disciplinary collaboration, multiple degrees will likely be a constant. With its history of collaborative effort, and with its broad scope of practice options, social work is well positioned to benefit from dual degree programs and to contribute to their evolution - let's understand how to make our programs as strong as possible.

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Analysis of Violence Against Women Act and the South Asian Immigrants in the United States

Shreya Bhandari

Abstract. *The issue of domestic violence among South Asian immigrant population in the United States is examined in the light of the Violence Against Women Act. The paper gives a background to the issue of domestic violence in the South Asian community and examines the Violence Against Women Acts of 1994, 2000 and 2005 with regard to issues affecting South Asian women. It addresses issues around marriage and has emphasized the difficulties of women with dependent immigration status. Policy alternatives are examined and discussed with regard to efficacy and efficiency of the policy.*

Keywords: South Asian immigrant women, domestic violence, Violence Against Women Act.

Domestic violence cuts across race, religion, countries, class and is a universal phenomenon (Orloff & Kelly, 1995). A study of 160 South Asian women in heterosexual relationships in Greater Boston revealed that 40.8% of the women were physically abused and/or sexually abused by their current male partner, 36.9% of them were reported to be victimized in the past year and 65% of them reporting physical abuse also reported sexual abuse. The sample was collected through community outreach methods like flyers and snowball sampling (Raj & Silverman, 2002). About 30 to 50 % of Asian and Latina immigrant women in the U.S face domestic abuse from their intimate partners (Dutton, Orloff, & Hass, 2000). As per the research by Manavi, a South Asian women's group, 25-30% of Asian Indian women in the United States suffer abuse at the hands of their partners at one time or another (Warrier, 2000).

IMMIGRATION AND VAWA

Background

This article looks at the issue of domestic violence among the South Asians and the pros and cons of the Battered Immigrant Women Protection Act under the Violence Against Women Act of 2005 in comparison with the earlier Violence Against Women Acts. The South Asian community consists of people from India, Pakistan, Bangladesh, Sri Lanka, Bhutan, Nepal and the Maldives. Due to its friendly laws of immigration, the United States is built on a huge and ever growing immigrant population (Abraham, 2000b). Moreover after the easing of the immigration laws in 1965, a large number of South Asian families started coming to the United States. In the 1960s the South Asians who immigrated to the United States were professionals. This demographic composition changed in the 1990s. The cycle of "chain immigration" started wherein the South Asians who were U.S citizens sponsored their relatives to migrate to the United States. Recently the migration consists of professionals working in the information technology industry (Abraham, 2000b). There has been a sharp growth in the South Asian population from

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1990-2000, more than double than before with Indians being 88% of the entire South Asian population (U.S Bureau of the Census, 2002).

The Application Process for Residency in the United States

There were many fraudulent marriages reported among the immigrant population in the 1980s which led to the Congress passing the Immigration Marriage Fraud Amendment (IMFA) in 1986 (Rae, 1988). After the passing of this Act the U.S citizen or the Legal Permanent Resident would have to file for the "conditional resident status" for the dependent spouse. There would be a waiting period of 2 years after which the couple would jointly petition to the Immigration and Naturalization Service (INS) to adjust the conditional residency to permanent residency. The couple would have to undergo a personal interview with the INS to prove that the marriage was not a fraud. The waiting period began from the day conditional status of residency was obtained (Anderson, 1993). It is interesting to note that under the guise of detecting "fraudulent marriages" the INS has made many stringent policies for the application of residency. It did not realize that it is equally important to provide welfare and economic security to legal dependent immigrants as it is to detect the illegal immigrants (Narayan,1995).

Though a lot of South Asian women enter the United States on their own, there are a considerable number of them who enter the country on a dependent status through marriage with a legal permanent resident, U.S citizen or a professional on a wok permit. Women who are already socially, psychologically and economically dependent on their partners become legally dependent on them too because of the IMFA (Abraham, 2000b).

Analysis and Comparison of Violence Against Women Act of 2005 with the earlier Acts on Violence Against Women.

Until the Violence against Women Act of 1994, the control of the immigration status of the dependent spouse rested on the spouse who was a U.S citizen or a legal permanent resident. Thus, if the husband was abusive the battered woman was rendered without any support (Orloff & Kelly, 1995).

However the Violence Against Women Act of 1994 offered a big respite. It included the Violent Crime Control and Law Enforcement Act which was passed into law on September 1994. This allowed an alien spouse to do a self petition for unconditional permanent resident status or apply for suspension of deportation (Orloff & Klein, 1995). With the improvements and changes made in the Act from 1994 to 2000 there has been an increase in the access of services by the battered women (Orloff & Kaguyutan, 2002).

However for the self petition or suspension of deportation, the woman should have stayed in the United States for 3 years. Even though Violence Against Women Act of 1994 made several provisions in favor of abused women of color, it did not take into account women who experienced abuse within the first three years of marriage. Further the passing of the welfare reform legislation in 1996 denied legal immigrants access to federal, state and local benefit programs. Even if a woman became eligible for welfare benefits, she had to give proofs through police, hospital, social service agencies that she was abused. Hence the complex immigration policies which were discriminatory and not in favor of women increased their vulnerability during violence (Abraham, 2000a; Anderson, 1993). There

were some groups of battered women like survivors of elder abuse, etc, which were not covered by the Act. Most of the time women did not have their own resources or structural support to attain legal assistance (Orloff & Kaguyutan, 2002).

There were a few positive introductions made in the Violence Against Women Act (VAWA) of 2000. Two new categories of non immigrant visas were introduced in the VAWA 2000- "T" and "U". "T" visas provides legal status for up to 5,000 victims of sex trafficking and forced labor each year. "U" visas are issued to immigrants who are either victims of or who possess information regarding many forms of criminal activity like rape, domestic violence, and sexual assault. Both the visas provide nonimmigrant status, including work authorization, to the victims and certain family members (NCADV, 1/16/06). There was requirement of extensive documentation that the immigrant women would suffer extreme hardship if deported back to the country. As a result women did not receive approvals of their self-petition cases. It required the help of attorney. With no requirement of documentation to prove extreme hardship if deported back to the home country in VAWA 2000 made it easier for the domestic violence advocates to collect more evidence for other issues in VAWA cases.(Orloff & Kaguyutan, 2002).

Specific issues related to spouses on dependent visa where the partner is on work permit

About 3,00,000 visas have been issued to the dependent spouses of "H-1 B" visa holders, which is the "H-4". These women are mostly educated, English speaking, and most of the time have had a rewarding career back home. As per the US immigration laws, they are not authorized to work if they are on a dependent "H4 visa"(workpermit.com, 2005). Thus the legally dependent women land up in a powerless position financially as well. Social isolation adds to the already existing dependency of these women. Thus the legally dependent spouses in this category are left with no options. Hence what is increasingly needed is a space for such immigrant women where they could seek redress if faced with a violent situation. In spite of being from middle and educated class, they are trapped in a "Catch 22" situation. They are not authorized to work or self-petition as their husbands are on temporary visas and hence are dependent on the abuser. So there is no way to escape the abuser.

"H-1 B" sponsorship for these women also becomes difficult as it needs an employer and on several occasions degrees from their countries are not recognized unless from a U.S. university. Moreover getting a student visa is also not easy as the cost of education is very high and the scholarships and grants are mostly available to U.S. citizens. The victim can file a police complaint and apply for U visa, which is meant for crime victims. However immigrant women don't want to get into options of deporting their spouses. However what is needed is that these women should have a right to work and self petition (Shah, 2004).

Features of the Violence Against Women Act (VAWA) 2005

Title VIII of VAWA 2005 deals with the protection of Battered and Trafficked Immigrants. The Violence Against Woman Act of 2005 has taken care of a number of the above drawbacks in the 1994 and 2000 Act. Even though the 1994 and the 2000 Act had

worked in the direction to reduce violence against women, there were still several categories of women and children whose lives were at risk. Many of them are still being deported and several others are still trapped by the abusers in life threatening situations (Lin & Orloff, 2005).

As per section 813 (a) of the Violence Against Women Act and Department of Justice Reauthorization Act of 2005, battery and extreme cruelty are added to the list of exceptional circumstances in deportation proceedings of the abusers. At the same time in section 812 of VAWA Act of 2005 the victims of domestic abuse, sexual assault and trafficking are exempted from sanctions for failing to depart voluntarily. The self petitioning is also extended to the victims of elder abuse where the perpetrators are U.S citizens. It allows child abuse and incest victims to self petition up to age 25. Thus Section 805 (c) of VAWA 2005 protects the abused immigrant children and children of abused immigrants from being cut off from VAWA immigration protection when they turn 21.

The most important leap made by Section 814 (b) of the VAWA 2005 is to provide the spouses entering the United States accompanying or joining the partner on A, E, (iii), G, or H non-immigrant visa granted work authorization if the spouse demonstrates that during the marriage he or she has been battered or exposed to extreme cruelty [814 (c)]. Employment is authorized for victims with approved VAWA petitions and "T" visas.

There was an amendment in the 2005 Act and Section 104 guaranteed access to legal services for immigrant victims by authorizing any legal services corporation (LSC)-funded program to use any source of funding, including LSC funding, to represent any victim of domestic violence, sexual assault, trafficking, or other crime, regardless of the victim's immigration status. As per section 821 (a) and (b) the duration of "T and U" visa has been extended to 4 years (VAWA, 2005).

RECOMMENDATIONS FOR IMPROVING IMMIGRATION POLICIES

As per section 814 (c) of the VAWA 2005 work authorization is allowed to a immigrant woman on a dependent visa if she faces violence. Her status still depends on that of her spouse as the Act does not allow her to self petition and it does not spell out her status if the husband returns to the home country. Moreover her visa status still remains the same. The alternative would have been to allow these women to self petition so that they are not dependent on the abusers. The leap made by the Violence Against Women Act of 2005 is allowing work authorization if the woman faces violence and not otherwise. This however again puts the onus on the woman as she has to gather proofs to report her abuse to the criminal justice system (Raj, Silverman, McCleary-Sills, & Liu, 2005). Instead it should allow her to self petition and authorize her to work regardless of whether or not she faces violence.

The Act requires the K(fiancé visa) visa petitioners to disclose criminal background information to the Department of Homeland Security. It states that this would help the government track down serial K petition filed by the same petitioner (VAWA, 2005). However the Act does not spell out the status of the woman if she does not marry the person who brought her to this country. The law discriminates against women who refuse to marry an abusive fiancé by failing to provide a status for them. The Act should accommodate such women by allowing self-petition and exempting from the penalties for failing to depart if not married within 90 days.

There should be a new ground for a hardship waiver for conditional residence for abused intended spouses who unknowingly married abusers who were legally married to someone else. Another suggestion is that there should not be a waiver of 5 years for the victims of Violence Against Women Act to receive public benefits. They should have direct access to food stamps and Social Security Insurance (Lin & Orloff, 2006). The proof of marriage to a U.S Citizen or legal permanent resident and legal entry to the United States should automatically confer the conditional residency to spouses and the couple should not be asked to wait till the application is filed (Narayan, 1995). This will be a step at the preventive level and will not rest the immigration status on the partner who is a resident or a citizen. It will be really helpful to women if they land in violent situations. The entire concept of battered women expected to prove violence becomes difficult as most of the times immigrant women are not able to collect such proofs and it becomes all the more complex when mental cruelty needs to be proven. So the testimony should be gathered from relatives, friends, religious leaders and the woman's testimony should also be sufficient (Narayan, 1995).

ASSESSING THE ALTERNATIVES AND EVALUATIVE CRITERIA

The policy alternatives are assessed on the basis of equity and effectiveness. Equity has been defined as the extent to which "situations in similar circumstances are dealt with similarly". So a program is considered to be inequitable if two persons are identical in other aspects but receive different treatment from it (Jannson, 1984).

Moreover the United Nations Declaration on the Elimination of Violence Against Women and International human rights laws provide the right to employment and full equality to all under the law (United Nations, Resolution 48/104, 1993). The immigration laws prohibit women from working or changing their visa status- which are the rights guaranteed to their immigrant husbands on work visas. Thus denial of this right leads to denial of basic human rights (Raj et al., 2005). Hence an immigrant woman should also have the right to be in a safe environment and if she is in a violent situation she should have access to resources to redress the violence. Similarly if a woman comes here on a working visa, she will have access to more resources than a woman who is on a dependent visa. Thus the VAWA 2005 does not follow the principle of equity nor does it abide by the United Nations Declaration on the Elimination of Violence Against Women and International human rights laws. Work authorization will not make the immigrant women invulnerable to violence but will give them access to resources if they encounter a situation of violence.

The alternatives should also enable battered women to access the legal services without the help of experts like the legal attorney. The evaluative criteria for the policy alternatives could be known by conducting research studies with South Asian women to measure if the changes brought about in the policy are effective in enabling the women to rebuild their lives.

Moreover research needs to be done to see if the changes made at the policy level in Violence Against Women Act has been utilized by women safely(Raj et al., 2005) . It needs to be assessed if the accessibility of the battered women to the requisite relief services has been made easy especially with the cultural and immigrant barriers. The other

important criterion is to determine if the policy level change is appropriate, culturally competent and empowering the woman to resist violence.

CONCLUSION

United States is a country where one in ten is an immigrant and hence knowledge about the policies affecting the immigrant population is necessary for competent social work. Also inclusion of practice with the immigrants within international social work demonstrates the link between domestic and global issues, advocating that there is nothing like local social work in the 21st century (Healy, 2004). By being aware of complex topics like policies for abused immigrant women, social workers can equip themselves if they come across any abused immigrant woman. This article specializes in South Asian immigrant women, however the above information can be used for any abused immigrant woman. Moreover awareness about such issues will also give them greater negotiating power for advocating for progressive policy level changes which will enable the immigrant women to seek relief in the times of violence. All this will help more and more immigrant women and children to live violent free lives. There is a lot of lack of awareness about this issue other than South Asian domestic violence organizations, hence such an article will educate social workers who are at times directly involved with the survivors.

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The Need for Advancement in the Conceptualization of Cultural Competence

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Abstract. *The concept of cultural competence has become ubiquitous in human services language and settings. Though the literature from various disciplines is replete with discussions on the topic, there still exists much disagreement regarding the definition of cultural competence as well as how to operationalize, test, and apply concepts related to cultural competence in social service settings. A related issue stems from debate regarding whether cultural competence is a theory, model, paradigm, framework, or perspective. Though cultural competence has been referred to as a theory by some scholars from different disciplines (e.g., Lum, 2005; Blue, Thiedke, Chessman, Kern, & Keller, 2005; Wu & Martinez, 2006), there is still disagreement about whether the concepts related to cultural competence actually meet the criteria for a theory and, consequently, whether they can be used to generate hypotheses and allow for independent observations that can be used to continue building theory, conduct empirical research, and provide evidenced-based practice implications. The authors join in this theory debate through an analysis of the elements of theory and conclude that it has better fit with the definition of social perspective than it does social theory.*

Keywords: Culture, competence, theory

The term "cultural competence" has become ubiquitous in human services language and in human service settings. The concept appeared first in social work literature (Gallegos, 1982; Green, 1982) as well as in counseling psychology literature (Pedersen & Marsell, 1982; Sue, Bernier, Durran, Feinberg, Pedersen, Smith, & Vasquez-Nuttall, 1982). A decade later a number of articles calling for cultural competence in nursing and education were published, and, most recently, similar articles appeared in the medical education literature (Suh, 2004; Bigby, 2003.) As early as the 1980's, following the social directions initiated by the civil rights movements, federal mandates and, in turn, local governments made the inclusion of cultural competence objectives a funding requirement for service programs. From coast to coast, from Portland to Philadelphia, laws have been enacted requiring public agencies to comply with cultural competence standards (Multnomah County, 2005; and Adams, 2005.)

Today organizations and social work programs commonly espouse cultural competence in their mission statements. The National Association of Social Workers (NASW) provides an operational definition (2001) which is a key element of a theory suggesting measurability and suggesting quantitative accountability is attainable. The authors consider the concept of cultural competence against criteria that establishes a concept as a theory and conclude that it is not a theory and that cultural competence is

better thought of as a value-based perspective. This conclusion is important with respect to our expectations of social work students and practitioners in setting outcome goals and objectives. This determination is also important because, if we, as a profession, continue to promote a valued-professional goal as if it were a hard scientifically-measurable concept by which we can hold individuals and organizations accountable, and do not acknowledge the malleable nature of the concept, then we continue to allow the profession to be vulnerable to criticism of conservative and libertarian views.

CULTURAL COMPETENCE

There are several iterations of cultural competence as described by different authors with each striving to describe the concept, such as: Ethnic Competence (Gallegos, 1982; Green,1995), Cultural Awareness (Winkleman, 2005), with the majority of authors eventually converging on the term "Cultural Competence" (Cross, Bazron, Dennis, & Issacs, 1989; Lum, 2005; Weaver, 2005).

Additional areas of contribution to the body of knowledge on the subject come from other professional literature in helping fields such as psychology, education, and the medical field (Bigby 2003; Purnell & Paulanka, 2003). Most recent contributions call for progressing beyond cultural competence into "transnational competence" (Koehn & Swick, 2006). The tremendous volume of literature alluded to earlier on the topic of cultural competence illustrates the importance of the concept as a tool for effective communication, intervention, and outcomes in the multicultural environment pervasive in the helping professions. (Klienman & Benson, 2006; Williams, 2006). Table 1 contrasts efforts to conceptualize cultural competence in social work and health care. One can see immediately an eclectic array of theories and constructs used to formulate the various conceptualizations of cultural competence. In education literature addressing cultural competence, one would see terms such as multi-culturalism, diversity, poverty, and social justice (Inside Higher Education, 2006).

SOCIAL WORK ACCREDITATION STANDARDS

Supporting the promotion of cultural competence in social work practice, the Council on Social Work Education (CSWE) requires all accredited programs to incorporate standards regarding diversity, populations at risk, and social justice (CSWE, 2006, Fifth Ed., Education Policies, Standards 4.1 and 4.2) which seem to have encouraged many, if not most, schools of social work to incorporate the term "cultural competence" in their mission statements if not in their learning objectives. The NASW, which sets the standards of practice, incorporates similar practice objectives in its code of ethics and offers an operational definition of cultural competence.

Table 1. Matrix of Cultural Competence Theories/Models/Perspectives				
Theory/Model/Author	**Major Components/ Defining Terms & Process Steps**	**Fields of Focus**	**Major Distinctions/ Based Upon**	**Sources**
Cultural Competence, Practice Stages, Client Intersectional Systems, & Case Studies Model; Doman Lum & others	cultural competence, cultural awareness, knowledge acquisition, skill development, inductive learning; mastery of particular set(s) of knowledge, skill, policies, & programs used to address cultural needs of individuals, families, groups, & communities; social patterns, social work values, honor & respect the cultural values w/in the larger context, implications of social class, and ethnic & social stratification	Social Work	Cultural Competence Model; Practice Stages; Main theory based upon a Systems-theory Approach; Five-stage continuum that constitutes a system (Lum 1999, pg. 7)	Terry L. Cross, et.al. (1989); Lum, Doman Culturally-competent practice: A framework for growth and action (1999)
Purnell Model for Cultural Competence (Purnell & Paulanka, 2003)	Cultural competence scale, awareness, 12 domains: overview/heritage, communication, family roles and organization, workforce issues, biocultural ecology, high-risk behaviors, nutrition, pregnancy and childbearing practices, death rituals, spirituality, health-care practice, health-care practitioner concepts	Health care: practice, administration, education, & research	A conceptualization based on multiple theories and a research base gained from organizational, administrative, communication, and family development theories as well as anthropology, sociology, psychology, anatomy and physiology, biology, ecology, nutrition, pharmacology, religion, history, economics, political science, and linguistics.	Campinha-Bacote, J. (1994). The process of cultural competence, in the delivery of health-care services: A culturally-competent model of care (3rd ed.); Hage, J . (1972). Techniques and problems of theory construction in sociology; Purnell L, & Paulanka, B. (2003). Transcultual health care: A culturally-competent approach.

NASW Standards for Cultural Competence in Social Work Practice
Prepared by the NASW National Committee on Racial and Ethnic Diversity
Approved by the NASW Board of Directors June 23, 2001

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

Cultural competence is a set of congruent behaviors, attitudes, and policies that come together in a system or agency or among professionals and enables the system, agency, or professionals to work effectively in cross-cultural situations. Operationally defined, cultural competence is the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of services, thereby producing better outcomes (Davis & Donald, 1997). Competence in cross-cultural functioning means learning new patterns of behavior and effectively applying them in appropriate settings.

Gallegos (1982) provided one of the first conceptualizations of ethnic competence as "a set of procedures and activities to be used in acquiring culturally-relevant insights into the problems of minority clients and the means of applying such insights to the development of intervention strategies that are culturally appropriate for these clients." (p. 4). This kind of sophisticated cultural competence does not come naturally to any social worker and requires a high level of professionalism and knowledge.

There are five essential elements that contribute to a system's ability to become more culturally competent. The system should (1) value diversity, (2) have the capacity for cultural self-assessment, (3) be conscious of the dynamics inherent when cultures interact, (4) institutionalize cultural knowledge, and (5) develop programs and services that reflect an understanding of diversity between and within cultures. These five elements must be manifested at every level of the service-delivery system. They should be reflected in attitudes, structures, policies, and services.

CULTURAL COMPETENCE AS FOUNDATION THEORY IN HUMAN BEHAVIOR AND THE SOCIAL ENVIRONMENT (HBSE)

Theoretical content most germane to social work is found in HBSE courses. The CSWE stipulates the following standard of educational policy with regard to HBSE:

4.3 Human Behavior and the Social Environment

Social work education programs provide content on the reciprocal relationships between human behavior and social environments. Content includes empirically-based theories and knowledge that focus on the interactions between and among individuals, groups, societies, and economic systems. It includes: 1) theories and knowledge of biological, sociological, cultural, psychological, and spiritual development across the life span; 2) the range of social systems in which people live (individual, family, group, organizational, and community; 3) and the ways social systems promote or deter people in maintaining or achieving health and well-being.

In a review of five popular HBSE text books, the authors found that Elizabeth D. Hutchinson [*Dimensions of human behavior: Person and environment* (1999)] includes a short discussion on theory in general and how it relates to study and research. She also includes a chapter on "theoretical perspectives on human behavior" in which she describes different theoretical approaches used in social work settings, utilizing case studies throughout the book to elucidate how each of the approaches may be used in various HBSE situations. D. Lum and D.W. Sue & D. Sue are leading authors in cultural competency literature that are referenced in the Works Cited section of the Hutchinson text and, although the importance of appreciating different cultural needs is stressed, the term "cultural competence" is not used.

In the HBSE text book by José B. Ashford, Craig Winston LeCroy, and Kathy L. Lortie, *Human behavior in the social environment: A multidimensional perspective (2006)*, in chapter one of the text, "A multidimensional framework," the authors include a section that discusses "cultural competence, globalization, and our diverse society." This is a short section that briefly addresses the significance of cultural competence and cultural diversity as related to the globalization of cultures but does not include any references to any particular authors on the topic. The text includes sections titled "Multicultural and gender considerations" within each of the chapters concerned with various stages of child development, family considerations, and community systems, but these are more application-oriented rather than theoretical.

The text by John F. Longres, *Human behavior in the social environment* (2000), introduces and briefly describes the term "cultural competence" in the first chapter of the text during discussion of social theories, and, herein, the author references James W. Green's work titled *Cultural awareness in the human services: A multiethnic approach (1982)*. As with the other HBSE texts noted above, this text includes multicultural considerations as applicable to each topic of discussion or case study throughout the work but presents little exploration of cultural competence as a theory.

Another popular HBSE is the text by Charles H. Zastrow and Karen K. Kirst-Ashman [*Understanding human behavior in the social environment (2004)*] which is the most in depth of the HBSE texts reviewed as far as the discussion of cultural competence is concerned, but even this consisted of only two and a half pages of information on

culturally-competent practice. Cultural competence is defined in the text as the need to follow the "ten standards for cultural competence in social work practice" as defined by NASW (2001). The work then moves on to discuss application of the concept. As with the other texts, this one appears to be intended to be used in a survey course and provides a generalized overview of HBSE concepts as a foundation for further study but does not delve into any specific topic in depth.

And, finally, the most recent textbook in the field surveyed by the authors is Anissa Taun Rogers' *Human behavior in the social environment* (2006). Although the term "culturally competent" does not appear in either the table of contents or the index, the text uses it in a table (Table 4.1) displaying various theories that are useful in social work practice. Even though the term is not specifically defined in the table, it indicates that the "theory of culturalism" helps social workers to be more culturally competent in practice. The text includes a section concerning cultural perspectives and social work and begins by defining terms such as multiculturalism and cultural pluralism.

THEORY

A central question that these education and practice mandates raise is how to assess the degree to which cultural competence has been met. When considering measurability or the accountability of organizations or individuals, a place to begin is to determine the theoretical nature of cultural competence (Kleinman and Benson, 2006; William, 2006)**.** Is cultural competence theory or not? Whether it is or not has significance for measurability and accountability. To qualify as a theory, certain criteria must be met (see Table 2). A theory can be tested. One is able to empirically observe the phenomenon in question. The observation is replicable and the outcome reliable. If it does not meet standard criteria for a theory, then it should be considered to be a perspective. Meeting the criteria of a perspective allows for measurements of various components or aspects of the perspective.

Table 2.	
Criteria or components for useful theory (Babbie & Rubin, 2005)	**Cultural Competence**
Observations: what we experience in the real world that helps us build a theory or verify whether it is correct	what may be observed as culturally competent is given to value judgments
Empirical support: when our observations are consistent with what we would expect to experience if a theory is correct	cultural competence does not lend itself to prediction or measurement
Attributes: concepts that make up a variable (characteristics or qualities that describe)	cultural competence lacks discernable or agreed upon attributes
Hypothesis: something that ought to be observed in the real world if a theory is correct	cultural competence does not predict behavior
Variables: the things that hypotheses predict that hold relationships to one another (independent & dependent variables); logical groupings of attributes	cultural competence lacks a dynamic relationship among variables

Theories are social constructions of what we think we know of reality. Epistemology is the study of knowing, and epistemologies are ways of knowing. Research based upon the scientific method is one approach to knowing. In social science, the scientific method remains the dominant approach to knowing or knowledge development. The recent debate between positivist and post-modernists notwithstanding, the building blocks of knowledge within the social sciences utilizing scientific method remain to be theories, constructs, models, paradigms and perspectives. A theory is the primary tool in the knowledge-building process. Theories are supposed to be testable, measurable, and constructed of logically-linked concepts and principles. Or, in Babbie's own words, "The credibility of a theory will depend on the extent to which: (1) our observations empirically support it, and (2) its components are systematically organized in a logical fashion that helps us better understand the world," (Babbie & Rubin, 2005, p. 46.)

DISCUSSION

When considering the concept against the criteria for a theory, cultural competence does not meet the criteria for a stand-alone theory. It seems rather to be a perspective based upon a number of supportive social theories (such as socialization, theories of power, and theories about diversity) and values (such as equity and social justice). That it lacks the rigor of true theory need not diminish the value of the concept as a guide for social work education and practice. As a perspective, cultural competence can be viewed as a social construct that takes into account such factors as culture, politics, and history to help form a professional judgment. The inclusion of the variable of culture into the practice and education process is both a simple matter and a complex undertaking. It is, nonetheless, the basic element of cultural competence.

SYSTEMS THEORY

Cultural competence seems to have developed conceptually much like systems theory. Systems theory was introduced in 1927 by Ludvick Von Bertalanffy in his search for a unifying theory for the science of biology (VonBertalanffy, 1975.) When Gordon Hearn applied systems theory to social work, he pointed out that it was less a theory than a perspective and should be appreciated as such (Hearn, 1958.) Accordingly:

> Life process is neither determined nor random. Prior life processes shape the probability of future events . . . . Prior life process shapes the probable range of future patterns of interaction. Stochastic process refers to the flow of human interactions subject to continual change, within a range of probability of future process (Hearn, 1976, p. 15-16.).

> Similarly, the cross-cultural and pluralistic perspective in social work, referred to over 30 years ago, implies a conscious effort to break loose from the tendency to see social work practice exclusively in terms of one culture, class, or nation. It is in part an ongoing process of adding new dimensions and testing of values,

assumptions, knowledge and skills. It is a freeing from the limited culture-bound view of man and society (Sanders, 1974, p. 47.).

The usefulness of systems "theory" in social work cannot be denied. It can be seen as the forerunner of such contemporary social work models as strength-based perspectives or ecological perspectives.

Similarly, cultural competence may best be thought of as a social construct composed of a number of concepts and principles, some of which might qualify as theories and others not (see Table 3).   An example of contributing concepts is empowerment which for most authors seems to be a cornerstone of cultural competence. Empowerment was initially introduced to the cultural competence discussion by Barbara Solomon in 1978, and, more recently, it has been refined as a cultural competence concept in the writings of Lorraine Guttierez (Gutierrez, Zuniga, & Lum, 2005). As a whole then, cultural competence best fits the definition of a perspective, i.e., a way of looking at things.

Table 3. Components of a social perspective for culture/economy/political systems. Farley (2005), also see Gordon Hearn, Systems Theory (1969)	
Sociological Perspective: A way of looking at a question or problem. A perspective has three components:	**Cultural Competence as a Perspective**
1. An approach to a topic that helps to determine the kinds of questions that are asked about the topic.	Cultural competence as an approach to social work helps the profession to ask critical questions at the individual and environmental levels.
2. A theory or set of theories describing what is/are believed to be the realities of the topic.	While not a theory in and of itself, cultural competence contains within its conceptualization a number of theories.
3. Stated or unstated values concerning potentially-controversial issues related to the topic	Values of diversity and social justice are evident in any conceptualization of cultural competence.

CONSEQUENCES

The lack of intellectual consistency by which the concept of cultural competence has been presented leaves it open to criticism as a political ideology as is occurring with a number of critics [Lee & Farrell, 2006; McElroy (ND)]. A spate of articles began to appear in the Chronicle of Higher Education in December of 2005 and continued until as recently as October 2006 (Wasley, 2006) describing a movement supported by the National Association of Scholars and the Foundation for Individual Rights in Education (FIRE) to question the accreditation standards in social work and in education that required curriculum which promoted social justice and diversity (Chronicle of Higher

Education, 2006; Powers, 2006). The concerns were that these terms were being used to press a (liberal) political ideology on students of social work and education. The group of critics went so far as to threaten a law suit based upon the denial of civil rights of a student. An article in the October 2006 the Chronicle reported that the National Association of Teacher Education had withdrawn the "offensive language" referring to social justice from its accreditation requirements (Chronicle of Higher Education, 2006). This backlash against cultural competence and the multiculturalism it represents is being seen globally as in anti-immigrant protests throughout Europe. A cultural-competence perspective would appreciate in these cases that cultural competence may be different within societies just as the elements of democracy may be different in the mid-East or in the rules of the free market different in China.

The failure of cultural competence to meet the standards/criteria of theory, notwithstanding, means students, practitioners, organizations, and institutions still should be held accountable for being culturally sensitive and to promote diversity and social justice. If cultural competence calls for the inclusion of the variable of culture into the social work process, then it is fundamental to effective practice.

Not to dilute the attention needed to address racism and discrimination but recognizing the universal value of cultural competence for social work would move our practice expectations from a specialized application of social work to a normative one. Consider, for example, a study by Boyle and Springer (2001) in which four measures of cultural competency in the social work profession are analyzed and are found to measure global constructs that may not be applicable to specific cultures. And, as we can assess good social work, so can we assess cultural competence through models of evidenced-based practice and client outcomes. Perhaps it is time for a new term that would incorporate the perspectives of cultural competence and good social work (Koehn & Swick, 2006). Civic/civil competence might achieve such a conceptual task. The notion of civic competence infers a move beyond a focus upon the variable of culture only and beyond the implicit emphasis on ethnicity or race (Klienman & Benson, 2006; Williams 2006).

Moving our attention from cultural competence to civic competence would place cultural competence within the realm of the assessment of concepts and principles of good social work such as are already applied to practice activities like trust building, therapeutic relationships, clinical observations, and assessment skills. On a macro scale, civic competence should represent a standard of assessment and analysis similar to that applied to issues of social justice. It is a value framework that incorporates culture in our critical analyses of power differentials present, for example, in gender and racial disparities as are found in poverty, discrimination, and oppressions. Acknowledging cultural competence as a value-based way of looking at things would disarm critics who hold the concept to the light of empirical analysis. Viewing cultural competence as a perspective and not a theory would also help practitioners to focus upon the specific variables of culture much as social workers focus upon the variables of psychology within an environmental context. This broader conceptualization recognizes the lack of conceptual specificity in definitions of cultural competence and the resulting difficulty to lend itself

to outcome assessments. This vagueness of the concept also exposes the concept of cultural competence to intellectual and political criticism. In response to these concerns, the authors suggest that cultural competence may be considered to be simply good social work and, as such, can be assessed using the same tools used for good evidence-based practice. Such a practice would allow advances necessary to develop globally-applicable models of social work intervention.

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