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**Review of *The Black Power Movement and American Social Work*.
Joyce Bell. Reviewed by Wilma Peebles-Wilkins.**

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the Great Depression or that her criticism of big environmental organizations is counterproductive. Others have faulted her for sometimes vague construction of the movement she celebrates or the contradiction in some of her arguments, like calling for more government intervention on the one hand and celebrating the actions of “small is beautiful” groups on the other. The role of militarism in global warming is given only a passing glance, but then, very few others have written about this either. These, however, are not reasons not to read this book. It is a rich source of solidly researched information and insight and provides a valuable basis for further discussion. Its lucid prose makes it highly accessible. It would be a terrific book around which to organize book groups and should be considered required reading for students in the social and environmental sciences.

*Sheila D. Collins, Emerita, Political Science,
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Joyce Bell, *The Black Power Movement and American Social Work*. (2014). Columbia University Press. \$50.00 (hardcover), 256 pages.

Joyce Bell has presented a rigorous archival research study on the influence of the Black Liberation Movement on the separatist activities of Black social workers in the late sixties and early seventies. These separatist activities challenged mainstream professional social work organizations and culminated in the founding of the National Association of Black Social Workers in 1968 and the creation of the Black Caucus Journal in 1973. The 1967 theoretical distinction between individual and institutional racism by Stokely Carmichael and Charles V. Hamilton was tremendously influential in social work. Changes were made to social work curricula, and a return to an emphasis on systemic reform was encouraged. This author also captures the perpetual struggle in the profession of social work with C. Wright Mills’ sociological imagination—the tension between personal troubles and public issues, between clinical treatment and social change.

During the late sixties and early seventies, marginalization in social work existed at many levels. Career

opportunities were limited for Black social workers. Black social workers had difficulty getting published in mainstream social work journals. Knowledge transmission in schools of social work was based on a curriculum which gave little attention to institutional racism. The socio-economic and living conditions of Black clients were not being adequately addressed. Environmental influences were virtually ignored.

The author notes the dominance of the medical model in social work as professionalization of social work emerged in the 1920s. Of additional significance in this regard is the influence of Abraham Flexner on social work professionalization. The emerging profession was influenced by Flexner's attributes of a profession. Developing a code of ethics, acquiring a theoretical knowledge base and transmitting this knowledge base through classroom instruction became the focus of the profession. Flexner, believing that Black people were inferior, was responsible for the closing of most of the medical programs at historically Black institutions. Nonetheless, the social work profession was consumed with Flexner's views on the attributes of a profession. Psychoanalytic theory became the systematic knowledge base in social casework. A deficit model of individual pathology and a focus on individual adjustment began to dominate social work education and practice. Study, diagnosis and treatment became the new emphasis.

There was opposition to the prevailing individual adjustment focus of social casework. Black social workers were strong advocates for institutional and environmental change. In response, Leon Chestang used psychoanalytic concepts to describe character development in a hostile environment. Others questioned whether social casework was dead. Social casework was modified, but it did not die.

Bell describes in detail the dissent which arose in the organizational meetings of the National Conference on Social Welfare and the National Federation of Settlements. Black social workers did not have a voice, and these historically reform-oriented social work organizations were not relevant to service needs in the Black community. Bell also reminds us that during the Progressive Era and during legally imposed segregation customs, Black organizations provided their own services in Black communities. Now, Black social workers wanted

to be heard about the needs of Black communities served by the mainstream. A renewed emphasis on community organization was promoted, and there was tension in schools of social work associated with Black separatist strategies and dissent. Graduate education was an unsettling experience for those of us who were social casework students. Many of us remember vividly this struggle and the Black social work leaders involved. The author's research engenders many *deja vu* feelings about the liberation strategies Black social workers used as they separated from the mainstream approach and worked for a better understanding of the Black experience.

The late sixties and early seventies was a time of great social upheaval, and American social work had to give voice to competing civil rights issues and the competing needs of a diverse constituency. The role and status of women had to be reconsidered as a result of the Second Women's Liberation Movement. The emergence of new views about sexual orientation, with psychiatry's removal of homosexuality as a disease from the Diagnostic and Statistical Manual (DSM) in 1973, also had to be addressed. As a result of the dissent among Black social workers, mainstream social work organizations, education, and practice made efforts to become more inclusive and to give voice to the Black experience. However, the self-imposed segregation by Black social workers has persisted.

This study is a rich resource on both the development of Black professional organizations, as well as the influence of social movements in American society. Appendix Two contains a useful and informative chronology of founding dates for Black professional organizations. The author's research methodology uses both primary source data and oral histories.

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- R. L'Heureux Lewis-McCoy, *Inequality in the Promised Land: Race, Resources, and Suburban Schooling*. (2014). Stanford University Press. \$24.95 (hardcover), 232 pages.

From the outside, the suburban school district Lewis-McCoy calls Rolling Acres would seem to be the epitome of what progressive education reformers aspire to. It is racially,