

**DEPARTMENT OF SOCIOLOGY
UNIVERSITY OF BENIN
MSW PROGRAMME
2007/2008**

**MSW 803: INTRODUCTION TO SOCIAL WORK THEORIES
AND CRITICAL PRACTICE SKILLS**

INSTRUCTOR:

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COURSE DESCRIPTION

The purpose of this course is to provide a foundation for students to develop a critical perspective on both social work theories and practice skills. Through theoretical and experiential learning, students will have the opportunity to critically examine not only the basic tenets and intervention strategies but also the meta-theoretical assumptions of selected major practice theories, such as, the psychosocial model, the ecosystem approach, structural social work, anti-oppressive and critical social work. As an experiential learning process, students are required to examine these theories through intellectual reasoning, as well as an on-going critical reflection of their own understanding of the role and social location of social workers. The application of selected approaches will incorporate ongoing analysis of the use of power in interpersonal communication toward the development of skilful attention, response, and reflection within intentional change processes and models. Theories/approaches will be examined through readings, class discussions, and critical reflections. Teaching strategies will include the use of social work examples and role plays highlighting common social and material needs of vulnerable and marginalized groups.

COURSE OBJECTIVES

1. To have a critical understanding of the nature of social work and the social work process.
2. To understand the social contextuality of social work practice theories and their cultural limitations.
3. To nurture a meta-theoretical perspective in appreciating and evaluating the teleological, epistemological and methodological nature of social work practice theories.
4. To gain knowledge of four major social work theories which have been widely used in social work communities of major Anglophone countries.
5. To critically employ the meta-theoretical perspective in examining the applicability of these theories in a Nigerian context.

6. To preliminarily develop a personal theoretical direction of how to indigenize social work theories in a Nigerian context.

COURSE FORMAT

1. **Readings:** Students are required to read the assigned readings prior to the three-day intensive seminar which will take place from February 18 to 20. The readings are divided into two major categories. The first includes readings to help students grasp the meta-theoretical tool which will lay a foundation to appreciate the five social work practice theories. The second category of readings introduces the five social work practice theories: psychodynamic, ecosystem, structural-radical, social development, and critical social work models.
2. **Reflective Practice:** The weekly readings include guiding questions that are meant to support your process of engaging in reflection. What this means is that you will be asked to focus on certain aspects of the readings and to consider how these readings: can be linked to your already existing knowledge and experience; can highlight areas where you want to gain more knowledge and; can draw connections between the readings and your practice. Students are encouraged to share their thoughts with fellow classmates and/or to include them in the reflective practice assignments.
3. **Interactive Lecture:** There will be six 1.5 hours lectures in the morning from February 18 to 20, 2008. The lectures will help students capture some major concepts and issues in social work practice. The lectures will be conducted in an interactive manner with the aids of audiovisual presentation. Students are expected to participate in discussion and share their personal opinions and experience during the lectures.
4. **Intensive Seminars:** There will be a total of five student-led 1.5 hours seminars in the afternoons from February 18 to 20, 2008. The seminars will be formatted as on-going and open dialogues. Students are expected to actively participate in classroom discussions, personal reflection and small group projects, through which students are expected to employ the meta-theories, their life experience, and personal observation to appreciate and evaluate the five major social work practice theories. Students are encouraged to express any idea, belief, thought, and feeling that will result in sincere engagement and critical inquiry with members of the class. The roles of the instructor are to provide guidance for a systematic learning process for individual students and facilitate the dialogical reflection process within individuals and among the group of students.

COURSE REQUIREMENTS

In addition to the weekly readings, students are required to produce 2 reflective papers and one major paper to be handed in at the end of the course. Participation will also be graded over the course of the 3 days in-class intensive seminar.

Reflective Practice Papers (2x20%)

The purpose of the reflective practice papers is to encourage you to reflect on the readings, raise issues and questions regarding the content of the readings, and to discuss areas of particular interest to you. Each reflective practice paper will cover two weeks' materials. You may want to consider writing about and expanding on some of the guiding questions that are included in the course kit and/or highlight other issues of relevance. Each reflective paper should be approximately 5 pages in length. In these papers, you are expected to:

- a. Concisely and accurately summarize the main themes and arguments of all the readings of the particular two weeks (1.5 pages max.)
- b. Critically reflect on how these readings relate to the Nigerian context in which you are located (2 pages max.)
- c. Creatively raise questions related to these readings that you think you need to explore further (1.5 pages max.)

The reflective papers should be emailed to the Instructor at miu.yan@ubc.ca on the following dates:

1. The first paper (for Module 1 and 2) by January 20, 2008.

In this paper, please focus on the idea of self and how it can be understood in a Nigerian context and how this understanding will affect social work practice in Nigeria.

2. The second paper (for Module 3 & 4) by February 3, 2008.

In this paper, please focus on the possible mission of social work in Nigeria. Learning from the debate presented in the literature, what should a desirable mission of social work in Nigeria be?

Class Participation (10% participation + 10% leading discussion)

Through the 3 days of intensive training, students are expected to be not only an active learner but also facilitators of learning. Therefore, students are divided into five groups. Each group will be expected to lead discussion of one of the five seminar sessions during the three-day intensive learning period. Each seminar session will be dedicated to one of the four social work models on the topic of *Theorizing Nigerian Social Work Practice Theories*. To lead the seminar, you are required to:

- a. Present a precise and accurate overview of the readings
- b. Prepare stimulating and relevant questions for class discussion
- c. Facilitate lively and dynamic class discussions.

Students will also be required to contribute to group discussions and to share their reflections on the readings; reflections on past practices; and considerations for developing local social work practice theories that fit the Nigerian contexts, with the class.

Major Paper (40%)

Based on the readings, reflection and classroom discussions, students are expected to write a 18-20 page theoretical paper in which students are expected to either:

1. Examine one of the five theories and compare its applicability in the Nigerian context; or
2. Articulate a social work practice theory grounded in the Nigerian context.

In this paper, the students are expected to demonstrate:

1. The applicability of the meta-theoretical tool in appreciating social work practice theories,
2. A critical examination of the key issues in Nigerian contexts which may have implications for social work practice theorization,
3. A conceptual articulation of social work practice theories that fits the Nigerian context.

This paper should be handed in through email to the Instructor at miu.yan@ubc.ca by February 29, 2008.

All written assignments of this course must be in 12-size font, double spaced with one-inch margin on all sides. APA referencing style is required. A writer guide with information in APA referencing format and style is recommended. The following two websites are useful reference for APA style. Although the materials are largely for the fourth edition, it is good enough for you to use.

<http://www.uwsp.edu/psych/apa4b.htm>

http://webster.comnet.edu/apa/apa_index.htm

GUIDE TO MARKING AND GRADING

The papers will be graded according to the:

1. Clarity around identifying and summarizing the themes and arguments,
2. Critical level of analysis on its arguments,
3. Effectiveness of examining the relevance of the literatures within the Nigerian context,
4. Usefulness and applicability of proposed ideas,
5. Logical flow of the paper, coherence of the arguments and clarity and accuracy of language used are all counted.

REQUIRED TEXT: Assigned Readings

There is no text book. The specific readings from each session are identified in the course outline. A course kit with all readings will be provided. “*” indicates that these are required readings. However, students are encouraged to spare time to read more readings.

MODULE ONE:

In this module, students are expected to understand:

1. The general nature of social work;
2. Social work process;
3. The core value of social work of social work, particularly from a social justice perspective.

Key concepts:

Social work process: This is largely a problem-solving process: in the simplest form including engagement (relationship building), problem identification/assessment, solutions generation, implementation, and evaluation. In addition, the process also involves resource identification, client empowerment and social transformation. The process idea does not imply that social workers do not concern outcome which indeed has become a major criteria to evaluate the effectiveness and usefulness of social work practice in many countries. However, traditionally, it is believed that a proper intervention process is also an empowerment process through which the client can regain their capability and learn new skills of how to help themselves in the long run. In other words, the social work process is also a change process with the goal of not only solving the personal problem/crisis but also transforming the society as a more socially just environment.

Social functioning: The social work process is to restore one's social functioning. As an interactive concept, social functioning focuses social work practice on the exchange (im)balance of people coping with the environmental demands. The imbalance may be caused by one's coping ability, over demands (malfunctioning) of the environment, and/or both. Therefore, both individual and environment can be targets and agents of change. In other words, the exchange balance requires change and commitment both the individual and the environment which are in constant interaction. However, while this individual-environment focus of social work practice has offered social work a variety of sites of practice, it also leads to a perennial debate on the "true" identity of social workers at least in the North American social work community.

Task and crisis: The two major components in formulating the idea of social work practice can generally be understood as a series of tasks to resolve the crisis of individual and the environment. They are can also be understood as unmanageable events in different stages of the life cycle of individual, groups and community.

Social justice: Social work is a political and moral practice. The politics and morality of social work are embedded in the core value of social work – social justice. In contemporary discourse, social justice is tied to the concept of human rights which cover the basic rights of human beings in the political, civil, social, economic, and cultural arenas. While in many international conventions most of these rights have been agreed upon by most countries in the world, very often the entitlement and enjoyment of these rights are violated not only in larger society but also in local community and even one's own family. Therefore, to uphold our clients' entitlement and enjoyment of these rights, social workers are inevitably involved in political actions.

Required readings:

- *Bartlett, H. M. (1970). *The Common Base of Social Work Practice*. Washington, D.C.: National Association of Social Workers Inc. (Chapter 6: 54-117).
- *Compton, B. Galaway, B. & Cournoyer, B.R. (2005) *Social Work Processes* (7th Ed). Pacific Grove: Brooks/Cole. (Chapter 1: 1 – 22).
- *Ife, J. (2001). Local and global practice: relocating social work as a human rights profession in the new global order. *European Journal of Social Work*, 4(1): 5 – 15.

Optional readings:

- Bisman, C. (2004). Social work values: The moral core of the profession. *British Journal of Social Work*, 2004(34), 109-123.
- Reisch, M. (2002). Defining social justice in a socially unjust world. *Families in Society*, 83(4), 343-354.
- Clark, C. (2006). Moral character in social work. *British Journal of Social Work*, 36(1): 75-89.
- George, J. (1999). Conceptual muddle, practical dilemma: Human rights, social development and social work education. *International Social Work*, 42(1): 15-26.
- Chatterjee, P. & D'Aprix, A. (2002). Two Tails of Justice. *Families in Society*, 83(4), 374-386.
- Gibelman, M. (1999). The search for identity: Defining social work -- past, present, future. *Social Work*, 44(4), 298-310.
- Freire, P. (1990). A critical understanding of social work. *Journal of Progressive Human Services*, 1(1): 3-9.

Questions for the Module:

1. How should the concept “social functioning” be understood in a Nigeria cultural context?
2. What major obstacles will emerge in the social work process resolving this problem?
How will you tackle these obstacles?
3. What is the major discourse of social justice in Nigeria? How does this discourse fit into social work practice in Nigeria?
4. What possible challenges and resistance will uphold social justice in social work practice in Nigeria? How political is social work in Nigeria?
5. Some people comment that social justice is an abstract concept which very often is too grand for our clients. If so, how can we operationalize the idea of social justice in practice?

Exercise:

Pick one social problem that you will prioritize as the most important problem in Benin.

1. Use the social functioning concept to examine the major factors causing this social problem.
2. Where is the exchange imbalance?
3. What are the roles of social workers in helping people who are trapped in this imbalance?
4. Imagine and describe what the social work process will look like in resolving this problem?

MODULE TWO:

In this module, students are expected to learn:

1. The importance of self;
2. How the self is an agent of social work practice; and
3. The concept of power and empowerment in social work practice.

Exercise:

1. Draw a horizontal line in the centre of a piece of paper.
2. On the left column, please take three minutes to write down as many identities that you identify with.
3. After you finish, take five minutes to think about how these identities may help or hamper you from working with people.
4. On the right column, please take another three minutes to write down as many identities as you can that you think people see in you.
5. After you finish, take five minutes to think about how these identities may help or hamper you from working with people.
6. Then, compare the two lists of identities and see if there are some different ones.
7. Take a few minutes to think about why there are differences on the two lists and how these may affect your work with people.

Key concepts:

1. Self: This is a very difficult concept. In social work, we may understand this concept as an autonomous entity of knowing and/or being known. So far, the articulation of self in social work literature is largely based on the Western liberal philosophy which emphasizes the individualistic nature of oneself.

2. Self-awareness: Knowing thyself is almost the motto of the social work profession. It is argued that in order to maintain our impartiality and neutrality, we must know ourselves well in order to prevent ourselves from imposing our own thinking on our clients. Such imposition is a violation of the self-determination principle of the social work practice.

3. Critical reflexivity: It is the fourth level of self-awareness articulated by Kondrat and currently the most popular discourse in social work practice. It emphasizes that knowing oneself has to be situated within the context in which the self is understood. The self is not a self-imagination but a socially constructed entity which can only be understood within the context. In other words, the self and the understanding of oneself are both a meaning generation, as well as

political process. The self in social work cannot be separated from the power embedded in the construction of one's self.

4. Power: In a simplified understanding, power means the ability to influence someone to do or not to do something. However, in social work, power can also be understood as the relationally circulated forces of influence and resistance. As a political practice embedded in a certain socio-organizational context, the social locations of the social worker and the clients inevitably cause the constant interaction of these forces which require social workers to reflect on their own self and how they may impact the social work process. As a profession social work has the disciplinary power to define their clients. Therefore, uncritically, social workers are positioned as the subject to know and the clients as the object to be known. To break this power imbalance, social workers must be engaged in a critical reflexive process.

5. Empowerment: As Breton suggests, "empowerment is defined as gaining control over one's life, that is, gaining control over the factors which are critical in accounting for one's state of oppression or disempowerment." However, the area of how to empower client is controversial. Empowerment is not to "give" power. Instead, everyone has some form of power, or strengths. To empower means a social worker tries to facilitate the clients to exercise their own strengths (and power) to transform the unjust condition. Sometimes, in order to empower clients, social workers need to learn how to disempower themselves, particularly by recognizing clients as an expert of their own life, using the language of their clients, generating a genuine partnership and encouraging participation.

6. Strength-based: This is a reaction to the traditional problem solving approach. It emphasizes recognizing the strengths, instead of deficits, of the clients. Its intention is to provide a positive and encouraging frame of reference as the starting point of social work practice.

Required readings:

*Kondrat, M. E. (1999). Who is the "self" in self-aware: professional self-awareness from a critical theory perspective. *Social service review*, 73(4), 451-477.

*Webb, S. A. (2000). The politics of social work: power and subjectivity. *Critical Social Work*, 1(2). (Access through www.criticalsocialwork.com).

*Breton, M. (1994). On the meaning of empowerment and empowerment-oriented social work practice. *Social Work with Groups*, 17(3): 23-37.

*McMillen, J.C., Morris, L. & Sherraden, M. (2004). Ending social work's grudge match: Problems versus strengths, *Families in Society*, 85(3): 317-325.

Optional readings

Goldstein, H. (1999). The limits and art of understanding in social work practice. *Families in Society: The Journal of Contemporary Human Services*, 80(4), 385-395.

Taylor, C., & White, S (2001). Knowledge, truth and reflexivity: The problem of judgment in social work. *Journal of Social Work, 1*(1), 37-58.

Miehls, D., & Moffatt, K. (2000). Constructing social work identity based on reflexive self. *British Journal of Social Work, 30*, 339-348.

Tew, J. (2006). Understanding Power and Powerlessness: Towards a Framework for Emancipatory Practice in Social Work. *Journal of Social Work, 6*(1), 33-51.

Yan, M. C., & Wong, Y. L. R. (2005). Rethinking self-awareness in cultural competence: Towards a dialogic self in cross-cultural social work. *Families in Society, 86*(2), 181-188.

*Rose, S. M. (2000). Reflections on empowerment-based practice. *Social Work, 45*(5), 403-412.

Pease, B. (2002). Rethinking empowerment: A postmodern reappraisal for emancipatory practice. *British Journal of Social Work, 32*, 135-147.

Simon, B.L. (1990). Rethinking empowerment. *Journal of Progressive Human Services, 1*(1):27-39.

Questions for the Module:

1. What does a self mean in Nigerian culture? What are implications of this meaning to social work practice in Nigeria?
2. How powerful can a Nigerian social worker be in reauthorizing the life of their clients? Where are the bases of this power?
3. How can we empower our clients and/or disempower ourselves when working with our clients in Nigeria?
4. What should be in our practice to ensure an effective dealing with the power imbalance in the social work relationship?

Exercise:

1. Assume there is a woman in the Benin who has been trafficked to Italy as a sex worker and has been infected with HIV. She is recently deported back to Benin and you are the social worker who is going to help her.
2. Please try to list all the problems as well as strengths of this woman.
3. Please evaluate the arguments proposed by Curtis et al (2004) in the context of working with this woman.
4. What are the possible lessons that we can learn from this woman in terms of appreciating the concept of empowerment and strength based practice?

MODULE THREE:

In this module, students will examine

1. the importance of change
2. the macro-micro connection in social work practice
3. how social work practice is grounded in the contexts

Key concepts:

Change: Perhaps change is the most important objective of any social work intervention. If we consider change from an exchange imbalance perspective, change in social work can be understood from three different possibilities. First, we change the person to enhance their coping capability. Second, we can change the environment to eliminate the unjust demands imposed on the individuals. Third, we can change the interaction of the individual and the environment. These three possibilities are not exclusive. Instead, in most situations, they all need to be addressed in the social work process.

Social control: As a social practice that tends to be funded by government, social work has been seen as a form of social control. In other words, it helps resolve social problems before they disturb the social stability. However, is social control always negative? Can social control also lead to change? People have different perspectives on it. However, as reflected in the assigned readings, it is argued that if social work becomes a profession focusing on individual treatment, it may be a form of social control that will not lead to social change which as many people argue is an inherent function of social work as reflected in the history of social work.

Micro-level practice: It is generally understood as direct practice with individuals and family. Traditionally, it is called case work. Recently, it tends to be called clinical practice. In terms of theoretical orientation, micro-level practice tends to employ more psychological theories and focuses on the psychological change of the person and the family dynamics.

Messo-level practice: It is generally about social work practice at the group level. It focuses on how to use the shared experience of individuals and group dynamics to facilitate a collective change process among a group of people who have common issues. Groups can serve different purposes such as interest development, socialization, accomplishment of task, therapy, mutual help, administration, and advocacy.

Macro-level practice: It focuses on organizational, community and societal change. This level of practice tends to address societal causes that lead to the predicaments of individual, group and community. It can be roughly classified as two different approaches: consensus and conflict. The consensus approach emphasizes social development, community building and research and policy planning. The conflict approach tends to use social action, public mobilization, and political advocacy as a force for social transformation. However, in actual practice, they are not mutual exclusive.

Social Assignment: As a form of professional practice, social work requires a certain level of social recognition. Very often social recognition is based on how the society, or more specifically the state (which is generally the largest funder of social work service), perceives the usefulness of the profession. Therefore, the general social atmosphere and the subsequent government policy will change the focus of the function of the social work profession. The changing focus of function is understood as social assignment. Learning from the history of the US social work profession, social assignment constantly shifts between individual

treatment and social change. Such shift is possible due to the dual focus of the social work intervention: individual and environment.

Required readings:

- *Abramovitz, M. (1993) [Should all social work students be educated for social change? Pro.](#) *Journal of Social Work Education*, 29(1), 6-11.
- *Bardill, D. R. (1993). [Response to Dr. Abramovitz.](#) *Journal of Social Work Education*, 29(1): 11-13.
- *Bardill, D. Ray (1993). [Should all social work students be educated for social change. Con.](#) *Journal of Social Work Education*, 29(1), 13-1.
- *Abramovitz, M. (1993) [Response to Dean Bardill.](#) *Journal of Social Work Education*, 29(1), 17-18.
- *Barber, J. G. (1995). Politically progressive casework. *Families in Society: The Journal of Contemporary Human Services*, 76(1), 30-37.

Optional Readings:

- Abramovitz, M. (1998). Social work and social reform: An arena of struggle. *Social Work*, 43(6), 512-526.
- Hayes, K. S. (1998). The one hundred-year debate: Social reform versus individual treatment. *Social Work*, 43(6), 501-509.
- Yan, M. C., & Tsui, M. S. (2007). The quest for western social work knowledge: Literature in the United States and practice in China'. *International Social Work*, 50(5), 641-653.
- Reisch, M. (1998). The sociopolitical context and social work method, 1890 - 1950. *Social Service Review*, June 1998, 161 - 181.
- Popple, P. R. (1985). The social work profession: a reconceptualization. *Social Service Review*, 1985(December), 561-577.
- Popple, P. R. (1992). Social work: social function and moral purpose. In N. P. Reid & P. R. Popple (Eds.), *The Moral Purposes of Social Work: The Character and Intention of a Profession* (1 ed., pp. 141-154). Chicago: Nelson-Hall Publishers.

Questions for the Module:

1. How will you rejoin Abramovitz and Bardill in a Nigerian context?
2. How are the dual roles of social work both as agents of change and social control interplaying in Nigeria?
3. What will be an effective change for social work practice in Nigeria?

4. Choosing between individual treatment and social change, what is the most possible direction of social work practice in the contemporary Nigerian society?

Exercise:

Using the same case study in Module Two, of the deported woman with HIV:

1. List all the possible causes of her predicaments.
2. On a piece of paper, please draw a grid with X-axis labeled personal and Y-axis labeled social.
3. Try to fit all the causes that you listed into this grid.
4. Try to draw lines between causes that you think are related.
5. Please use an arrow to show the direction of the relationship between two causes that you linked.
6. With what you draw, think about where you will start working with the clients and why?
7. How feasible is Barber's proposal in connecting the personal with the social in a Nigerian context?
8. What are the possible hindrances?

MODULE FOUR:

In this module, students will explore:

1. the nature and application of social work practice theory;
2. a metatheoretical framework of how to evaluate social work practice theory;
3. the importance of, and possible ways of, indigenizing social work practice and theorization

Key concepts:

1. Social construction: Arguing that social work is a social construct, Payne suggests that "worker, client and agency context are themselves constructed by the society in which they exist. What they do is formed from expectations taken up from that society. And they contribute to some extent to that society's expectations by their own thinking and doing. That is the process of social construction. People in different social contexts create a shared reality of some sets of social relations which they know as social work" (Payne, 1997, p.1).

2. Meta-theory: All or any second-order accounts of theories or second-order theories of theories.

3. Epistemology: It is the theory of knowledge or in a simplified sense addressing *how do we know we know the world*. In social work practice, we tend to borrow formal theories from different disciplines such as psychology, sociology, anthropology, economics, biology and others. However, not all theories are applicable. Therefore, very often social work theorists will try to recontextualize and modify the formal theories from other disciplines to make them operationalizable, such as the ecosystem theory. Other than the formal theory, social workers tend to employ substantially commonsensical knowledge (or practice wisdom) in their practice,

which is accumulated experience through practice. Instead of separating these two sets of knowledge, very often they are mutually informed in actual practice. There is another set of knowledge which needs to be respected and taken into consideration. It is a client's knowledge of their own story. This is particularly important for an anti-oppressive perspective. Without including this set of knowledge into the practice, social workers run the risk of uncritically imposing their normative knowledge on their clients. In turn they dis-empower the clients.

4. Ideology: It refers to a “system of beliefs and attitudes, expressing moral values and ideals about society and human relationships, which motivates people to act so as to realize these values and transform society.” (Siproin cited in Souflee, 1993, p.2). Ideology is critical to the social work profession which is governed by a set of code of ethics. In many ways, the code of ethics sets the ethical parameter for social work practice. The social justice mandate of social work is itself a reflection of the ideological nature of social work practice.

5. Teleology: Roughly it can be understood as the purpose of existence. The ideology of the social work profession shapes the purposes of social work practice. The debates on the social work identity are part of the critical ongoing reflection of the profession and its reasons of being. Whatever the discussion is about, one thing that is certain is that social work practice is always a purposive activity. We engage with clients for an instrumental reason, i.e., change or transformation. The goal of transformation is to ensure that social justice is served.

6. Technology: Unlike many other social science disciplines, social work is about practice which involves an orderly systematic mode of procedures and includes an application of techniques. This application in social work is understood as “interventive repertoire” which comprises methods, processes, roles, skills, and style.” (Souflee, 1993, p.320).

7. Indigenization: Indigenization is understood as a filtering process through which components of the imported knowledge that do not fit the local context will be excluded based on clear criteria, such as incompatibility with local culture. Local relevance and cultural appropriateness are generally seen as the major selection and exclusion criteria.

Required readings:

*Payne, M. (1997). *Modern Social Work Theory* (2nd Ed.). Chicago: Lyceum. Chapter 1: pp. 1-25.

*Souflee, J. F. (1993). A metatheoretical framework for social work practice. *Social Work*, 38(3), 317-330.

Optional readings:

*Payne, M. (1997). *Modern Social Work Theory* (2nd Ed.). Chicago: Lyceum. Chapter 2: pp. 26-71.

Weick, A. (1999). Guilty knowledge. *Families in Society*, 80(4), 327-332.

Goldstein, H. (1986). Toward the integration of theory and practice: a humanistic approach. *Social Work, 31*, 352-357.

International Associations of Schools of Social Work, *Global Standards for Education and Training of the Social Work Profession*. Please downloaded from <http://www.iassw-aiets.org/>.

Sewpaul, Vishanthie (2006). The Global-Local Dialectic: Challenges for African Scholarship and *Social Work* in a Post-Colonial World, *British Journal of Social Work, 36*(3): 419-434.

Anucha, U. (2007). Exploring a New Direction for Social Work Education and Training in Nigeria. *Social Work Education, ?(?)*:1-14.

Questions for the Module:

1. What is a practice theory?
2. Can all theories be applicable to practice?
3. How can different forms of knowing be included in social work theorizing?
4. What are the relationships between formal theories and everyday commonsense in informing our routine practice?

Exercise:

Please use Souflee's metatheoretical framework to examine the existing social work practice in Nigeria.

1. What are the teleology, ideology, epistemology and technology of social work practice in Nigeria?
2. What is missing in existing social work practice in Nigeria?
3. What criteria will be used to evaluate the local relevance and cultural appropriateness of a foreign social work practice theory?
4. What kinds of knowledge are needed in order to provide a foundation for social work indigenization in Nigeria?

MODULE FIVE:

In this module, students will examine the:

1. Psychodynamic model;
2. Structural-Anti-oppressive-Critical model.

Key concepts:

Please see Payne's tables.

Required readings:

*Payne, M. (1997). *Modern Social Work Theory* (2nd Ed). Chicago, IL., Lyceum. Chapter 3, pp.72- 94.

*Mullaly, B. (1997). *Structural Social Work*. Don Mills, ON: Oxford University Press. Chapter 7. pp.99-137.

*Healy, K. (2001). Reinventing Critical Social Work: Challenges from Practice, Context and Postmodernism *Critical Social Work*, 2(1).
<http://www.criticalsocialwork.com/units/socialwork/critical.nsf/982f0e5f06b5c9a285256d6e006cff78/762e389793b8645d85256ea800636f2b?OpenDocument>

*Campbell, C. (2003). *Anti-oppressive social work. Promoting equity and social justice*. Halifax. Author. <http://aosw.socialwork.dal.ca/index.html>.

Optional readings:

Swenson, C. R. (1998). Clinical social work's contribution to a social justice perspective. *Social Work*, 43(6), 527-537.

Carniol, B. (1992). Structural social work: Maurice Moreau's challenge to social work practice. *Journal of Progressive Human Services*, 3(1): 1-20.

George, P. & Marlowe, S. (2005). Structural social work in action: Experiences from rural India. *Journal of Progressive Human Services*, 16(1), 5-24.

Rossiter, A. (1996). A Perspective on Critical Social Work. *Journal of Progressive Human Services*, 7(2), 23-41.

Saleebey, D. & Scanlon, E. (2005). Is a Critical Pedagogy for the Profession of Social Work Possible? *Journal of Teaching in Social Work*, 25(3-4): 1-18.

Pozzuto, R. (2000). Notes on a Possible Critical Social Work. *Critical Social Work*, Vol. 1, No. 1.
<http://www.criticalsocialwork.com/units/socialwork/critical.nsf/982f0e5f06b5c9a285256d6e006cff78/c0ee2350f6cef34185256ea6004ddb53?OpenDocument>

Blaug, R. (1995). Distortion of the Face to Face: Communicative Reason and Social Work Practice. *The British Journal of Social Work*, 25(4): 423-439.

Exercises:

Based on the case study in the previous module, try to come up with a possible intervention plan based on a(n) (a) psychodynamic model and (b) structural-antioppressive-critical model.

1. Write down all the possible strengths of these two models in dealing with this case.
2. Write down all the possible weakness of these two models in dealing with this case.
3. What should be modified to make these two models work in a Nigerian context?

MODULE SIX:

In this final module students will examine:

1. the ecological social work practice model;
2. the developmental social work model

Key concepts:

Please see Payne's tables.

Required Readings:

- *Germain, C. B. (1979). Introduction: ecology and social work. In C. B. Germain (Ed.), *Social Work Practice: People and Environment: An Ecological Perspective*. New York: Columbia University Press.
- *Midgley, J. & Livermore, M. (1997). The Developmental Perspective in Social Work: Educational Implications for a New Century. *Journal of Social Work Education*, 33(3): 573-585.

Optional readings:

- Ungar, M. (2002). A deeper, more social ecological social work practice. *Social Service Review*, 76(3), 480–497.
- Wakefield, J. C. (1996). Does social work need the eco-systems perspective? Part 1. Is the perspective clinically useful? *Social Service Review*, 70(1), 1-32.
- Wakefield, J. C. (1996). Does social work need the eco-systems perspective? Part 2. Does the perspective save social work from incoherence? *Social Service Review*, 70(2), 183-213.
- Yan, M. C. (1998). Social functioning discourse in Chinese context: Developing social work in mainland China. *International Social Work*, 41(2), 181-194.
- Mupedziswa, R. (2001). The quest for relevance: Towards a conceptual model of development social work education and training in Africa. *International Social Work*, 44(3): 285-300.
- Abah, O. S. (2007). Vignettes of Communities in Action: an exploration of participatory methodologies in promoting community development in Nigeria. *Community Development Journal*, 42(4): 435-438.
- Lucas, E. (2001). Social development strategies of a non-governmental grassroots women's organisation in Nigeria. *International Journal of Social Welfare*, 10(3): 185-193.

Questions for Module 5 and 6:

1. What are the normative purposes of the theory?
2. What is the focus of change of the theory?

3. What are the expected roles of the worker and the client in this theory?
4. How useful is this theory in the Nigerian context?
5. Are there any existing examples to demonstrate the possible usefulness of this theory in the Nigerian context?
6. What are the challenges of applying this theory in the Nigerian context?
7. What should be modified if we were to apply this theory in the Nigerian context?

Exercises:

Based on the case study presented in the previous module, try to come up with a possible intervention plan based on a(n) (a) ecological model and b) development model.

4. Write down all the possible strengths of these two models in dealing with this case.
5. Write down all the possible weakness of these two models in dealing with this case.
6. What should be modified to make these two models work in a Nigerian context?