Human Services: International Perspectives

Lizbeth Ann Gray, MSW, PhD, Editor

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~By the year 2005, the world's human population was slightly over six billion. There have never been this many people on earth (WHO, 2005).

We have heard the call that we are citizens of the world. However, little is said about how to have meaningful world involvement to make a difference. Too often, many of our human service students receive only small pieces of education about international social issues and ways to learn more about alternative methods of human service provision. A world-view of human services is paramount to understanding how working with people is culturally contextual; and, to developing skills and competencies appropriate for the 21st century.

In the last decade, human service professionals have started to emphasize the need for international perspectives. Lee (1998), writing about the global context of professional counseling, forwarded the need for collaborative international social action. "Many professions are exploring ways to adopt a global perspective in order to address more effectively challenges that increasingly transcend political borders … this has resulted in an emerging process to develop an international helping paradigm that will encompass a universal consensus for social action to promote human development" (p. 293). McClam and Woodside (2000) remind us that "Many professionals in human services (and students as well) believe that the United States has the best, most advanced social service delivery system and that it should be a model for developing countries" (p. 48). These authors also purport that understanding selected Indian social welfare agencies assisted them in challenging their own thinking about U.S. service delivery. They believe that "more detailed knowledge of human service practice with another context broadens the concept and definition of human needs and responses through human service practice. In fact, each context, including ours, has much to teach and much to learn" (p. 48). The ideas of

McClam and Woodside resonate with a statement made almost 50 years ago by Laurens Van der Post: "Human beings are perhaps never more frightening than when they are convinced beyond doubt that they are right" (World Quotations 2005).

This special monograph is a collection of articles about human services in six selected countries around the world: China, Finland, Scotland, Taiwan, Thailand, and Turkey. These countries were chosen primarily because the Editor has an on-going relationship with the authors, universities, or the agencies that the authors represent. The articles present a variety of philosophical and applied perspectives of working with people. It is the first collection of human service articles that, when linked together, offers a small window into what is occurring in social services worldwide. All the authors are either native to the country or have worked in the country of which they write. In their respective countries, these men and women have long and impressive histories as professional service providers, educators, or researchers in the field of human services. Woven throughout the articles, the reader will see the passion that shines throughout the writing. Creative indigenous methods are described that were developed to meet problems specific to each country. Clearly apparent are the authors' thoughtful ideas of how to make their country a better place to live. A very special thank you to these authors is warranted, especially in light of the absence of available human service literature and resources in some of the developing countries. Most admirable are the efforts put forth by the authors where English is not their first language.

Within each article is an introduction to the country and an overview of the human service system under which the country operates. A social service agency or organization, either government or non-governmental, is featured. All authors share a composite or

modified case example to illustrate the people and problems that are served by the agency. Of particular importance are the authors' final reflections that offer insight into the future directions of human services in their country.

In the first contribution, Baker-Sennett talks about historical social problems in China, including lack of basic needs. With her comments about how recent shifts in policy have left 90% of China's rural population without medical coverage, it is interesting to note that current literature documents how low and middle-income countries account for less than 20% of world income and about 10% of global health spending. Yet, close to 85% of the world's population lives in economically challenged countries and bear over 90% of the world's disease burden (WHO, 2005). Baker-Sennett sets the stage for furthering our understanding of the conditions under which many Chinese people live when she describes the marginalization and abandonment of baby girls - one very visible social issue in China for generations. She offers hope with her narrative about the *Half the Sky Nanny Program* that matches local women with orphaned children so that the children might receive daily touch, stimulation, and love. In her story, Baker-Sennett brings to life the impact of unique partnerships between government and domestic/international non-governmental organizations (NGO's) that have developed during the post reform era to improve the lives of infants and children who remain in welfare institutions.

The review by Lusk and Westerholm of Finnish Human Services and, in particular, the Juvenile Justice System, seems to be in direct contrast to the challenges of China. Lusk and Westerholm explain that, for all practical purposes, there is no poverty in Finland. They describe that Finland is devoted to social justice and rational thinking. Lusk and Westerholm suggest it might be helpful for some countries to consider the Finnish Juvenile

Justice System as a model. They clearly demonstrate that the definition of crime and juvenile delinquency is based on societal beliefs, and further, that appropriate punishment and consequences are defined relative to a culture's norms and values. In other words, the way in which juvenile crime is viewed and responded to in Finland is contextual: rather than fearful criminals who must be incarcerated, children are seen as developmentally immature individuals who, with their families, may need support and mentoring. In fact, Finnish children below the age of 15 cannot be sentenced to any punishment for any offense. Is this system effective in terms of crime later in adulthood and possible repercussions for the Finnish society? Lusk and Westerholm note that Finland has the lowest incarceration rate in the world!

Gomez, writing about Scottish Human Services, offers a pro-active perspective when he describes the strong shift in Scotland to the voluntary sector and community activism. Gomez believes there is a trend toward partnerships across governmental departments, with the public sector, and between communities and constituents. One recent development in Scotland is non-governmental independent sector social service hires and service provision; the Scottish Human Services Trust is an organization that reflects this principle. Gomez describes two community- based programs under the Trust: one that advocates for mental health rights and the other whose salient feature of service delivery is based on the philosophy of "inspiration". He offers a case example where inspiration is utilized to help make significant change in the lives of one family.

Hsiao and Chen address, among many issues, three powerful trends in Taiwan – the decline in births, the rise in diversity, and the shrinkage in family functions. They believe that, despite the implementation of new human service policies, there continues to be an

obvious gap between public policy and family realities. In particular, the authors are troubled that Taiwanese Human Services fail to serve the whole family, but instead, focus on individual concerns. Hsiao and Chen take a stand similar to Cherry (2005) who earlier wrote that "Many people in the helping professions believe that how a society or government defines "family" characterizes the services provided to the family unit and it's members" (p. 25). The authors of the Taiwan article suggest that the government revamp the social service system so a holistic approach is available to serving families. Hsiao and Chen advocate that policy decisions be made in response to the needs of families rather than to ideological beliefs about what families should be and how they should work.

In their writing, Veli and Çok point out that Turkey is a country where 20% percent of the population is under the age of 15. Cherry (2005) reminds us that there is a strong correlation between countries with large populations of children under 15 and countries that are underdeveloped economically. Veli and Çok seem to concur with the proposition that the vast majority of children in today's world are growing up in families where both parents must work just to support their basic needs (Zastrow, 2000). They suggest that many of the characteristics of Turkish youth seem to reflect those of a developing country and that social services for children and youth are of utmost importance. Veli and Çok also emphasize that individuals with disabilities frequently experience unjust treatment in Turkey and describe recent admirable efforts by the Turkish government to offer services for persons with special challenges. They give a case example of a mother with a son who is mentally delayed and the assistance the family received from the Ozel Emek Education and Rehabilitation Center founded in 2000.

Pinyuchon presents a compelling picture of women in Thailand who may be abused and have few resources. She provides an applied case example that supports the contention that, "Women have been the victims of inequality, gender discrimination and sexism throughout recorded history. Historically, in almost all societies, women were viewed as inferior to men, and women had fewer rights than men and fewer opportunities than men" (Cherry, 2005, p. 157-158). Pinyuchon recognizes that even though there have been advances toward equality, some Thai women are still the victims of atrocious events such as rape, domestic violence, and even murder. She describes the amazing work of one Thai woman legislator, Pavena Hongsakul, who dedicated her later life to building a foundation for abused women.

Authors of both the Turkish and Thai articles speak of governmental efforts to provide services within the developing countries of Turkey and Thailand where the helping professions are seen as suspect. There is no doubt that Veli, Çok, and Pinyuchon are human service pioneers as they work as educators in Social Work, Psychology, and Counseling – all-relatively- new professions in their countries. Although differently manifested, both the Turkey and Thailand articles illustrate the difficulty people have with accepting professional help when historically, religious organizations and spokespeople have been the primary helpers for families and communities. Veli and Çok describe Turkey as unique in terms of having a secular system in a predominantly Muslim country. They raise questions about controversial secular and religious separation issues that are current in Turkey, and write about the interface between this controversy and effective human service delivery. Pinyuchon relates that Buddhism has instilled "the doctrine of karma" into the belief and practice of Thais: those doing good deeds will receive good consequences in return. She

gives a historical overview of the role of Buddhist priests in Thailand and describes a social advocacy approach that is linked to the Buddhist belief of selflessness. Pinyuchon further delineates a second but central function of the Buddhist Temple as a 'community center' where the public can be served.

In addition, two thought-provoking articles included in the last section of the monograph address curriculum issues within human service programs. Kincaid underscores the need for human service students to become global citizens through exposure to an international curriculum in their program of study. She reminds us of global disparity of wealth, with treaties and trade agreements "further benefiting the elite and further impoverishing those at the bottom of the ladder." This all comes at a time when the number of refugees and displaced persons from genocide, war, and natural disasters are increasing. Kincaid recognizes that "Global warming, resource depletion, and sustainability are immediate issues affecting the lives of all classes of people." She describes an innovative systemic model of teaching international perspectives that meets CSHSE standards. Kincaid eloquently writes "The same skills that allow a professional to analyze the dynamics within a family or community system are used to examine the larger systems that influence interactions across the globe." Using information technology, students explore alternative life perspectives, from micro to macro dimensions.

In the last article Gray and Terrall present an affordable, yet very inclusive experience for human service students to study abroad, participate in grass roots projects with Taiwanese aboriginal people from the Paiwan and Rukai tribes, and still keep on track with their graduation requirements. Undergraduate human service students, often first-time travelers, collaborate with students and faculty from a sister campus in Taiwan and are

accompanied by some of their primary faculty members from the United States. Such a study abroad structure allows for immersion into a different culture with the additional safety net of home-campus resources.

Several questions must accompany the reader throughout this monograph: First, what are our beliefs as professional human service educators and providers with regards to international social welfare issues? Do we fully embrace the need to be global citizens ourselves and to accept the responsibility to help our students become educated about international perspectives? How can we bring the information that is being shared by these international authors, into our curriculum to enrich the content that we currently teach? What resources do countries around the world believe they need in order to adequately serve their citizens? What can we learn from countries that have successfully implemented social welfare programs or unique service delivery strategies? How do we teach contextual world-views that allow for a wide diversity of religions, values, beliefs, traditions, and lifestyles?

The Council for Standards in Human Service Education must be commended for their commitment to publishing the monograph *Human Services: International Perspectives*. The next step may be to consider internationalizing undergraduate curriculum through the development of a comprehensive set of learning goals and outcomes.

It is hoped that this collection of materials about international human services will stimulate thinking within the profession, within the classroom, within ourselves, and offer a closer understanding and connection to human kind around the world.

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Human Services in China:

Social Welfare Policy and Practices

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ABSTRACT:

This paper describes historical and contemporary perspectives on human services in China as they relate to the government's changing social welfare policies and the rise of nongovernmental organization (NGO) involvement. To illustrate the changing nature of human services, one specific case example is highlighted that relates to the care of orphaned and abandoned children who are raised in social welfare institutions. Finally, some of the country's future challenges and the anticipated impact on the delivery of quality human services in China are presented.

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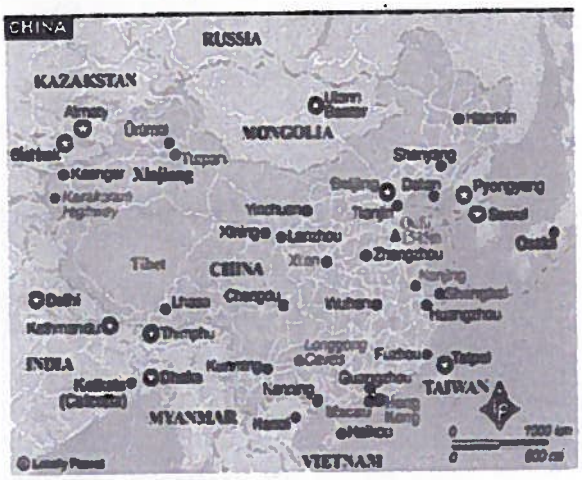
With more than 1.3 billion people, China has the largest population of any country in the world (World Factbook, 2005). The country is comprised of 22 provinces and four autonomous regions (not including Taiwan and Tibet). At first glance the population appears homogenous. The Chinese Communist Party runs the country, the official state religion is atheism, and ninety two percent of the population is Han Chinese. Mandarin (Putonghua) is the nation's official language. China has a literacy rate of 91%, and school attendance is compulsory for nine years. Approximately 10% of the population is reported as living in poverty (World Factbook, 2005). However, underneath these official demographics is a complex country and culture comprised of some of the world's largest cities and nearly a million small towns and villages. These communities contain many different ethnic minorities and localized dialects, diverse geographies, varying communication infrastructures, and unique patterns of cultural and religious participation that include increasing numbers of individuals who describe themselves as Buddhist, Christian, Taoist, or Muslim. This complexity impacts the types and quality of educational opportunities and human services in the country (United States Department of State, 2005).



Population density alone raises a number of issues when considering the need for human services, and several examples illustrate the sheer enormity of the issues that China is currently experiencing. More than 60 million people are currently diagnosed with a significant disability (China Disabled Persons' Federation, 2005). Many more individuals

with disabilities go unreported. Additionally, statistics indicate that the number of seniors over age 60 has exceeded 0.15 billion and accounts for ten percent of the total population. With a current average life expectancy of 72 years, by 2025 the elder population is expected to reach over a quarter billion or 18 percent of the population and to exceed almost half a billion by 2050 (U.S. Department of State, 2005). These demographics are on a collision course with social policy changes: China's implementation of the one-child policy has resulted in a dramatic decline in the number of females and is resulting in a shift away from traditional family care to an increased need for professional human services. It is estimated that China's social welfare system only meets five percent of the current demand (Peoples Daily, 2000).

Overview of Human Services in China

The History of Social Welfare

Social welfare policy in China has traditionally been classified into three distinct time periods: the *pre-communist era* prior to the country's rule by Mao Zedong (pre-1950), the *communist era* (1950-1978), and the *reform era* (1979-present). During the pre-communist era the private sector, religious, and philanthropic organizations provided most human services. The goal of services was primarily to provide for basic livelihood (housing and shelter) and basic care of vulnerable populations through emergency relief, institutionalization, and employment opportunities. During the pre-communist era care was provided by families or by community members. There was no national benefits system (Nan Zhang, 2001).

Policy shifted dramatically during the communist era, when all factories, businesses, schools, hospitals, universities, social welfare services, and other types of institutions were

owned and regulated by government-controlled collectives. China's history of volunteerism and philanthropy ended abruptly. Rather, the work unit shaped one's social and political identity and individual lives revolved, to a great extent, around work affiliations (Xiaogang, 2002). Movement across units was rare (Liberman, 1994). The work unit (danwei) was responsible for providing housing and human services for employees, with the scope of services involving child and elder care, disabled workers benefits, and medical care. Depending on the prosperity of the work unit, additional services such as schools, clinics, social clubs, libraries, and co-ops were often available (Chan, 1996).

Despite years of famine and political and economic upheaval, overall from 1949 to the end of the 1970s, average life expectancy in China increased from 35 to 69 years. During this same time, 90% of the rural population participated in a medical cooperative, which guaranteed reimbursements for medical expenses (Beach, 2001). Much of this medical care was provided by nearly 2 million paraprofessionals (barefoot doctors) who were located in rural areas of China to serve the people's medical needs (Hsiao & Liu, 1996).

During Mao's era non-governmental organizations did not exist. Rather, the government established the *Five Guarantees* which stipulate that vulnerable members of the population without legal guardians or with no means of earning a living and who reside in rural areas can receive the guarantees of shelter, food, clothing, medical care and burial expenses (and compulsory education for minors). The Five Guarantees have carried into the post-Mao era with millions of Chinese citizens still receiving these supports (White Papers of the Government, 2002). However, with a population of 1.3 billion, in real numbers these statistics indicate that comprehensive government-provided services are limited.

With the onset of the reform era, led by Deng Xiao-Ping in 1978, both for-profit and non-profit organizations began to thrive, and the significance of work units diminished. As China shifts toward a market economy, government-provided human services are increasingly being replaced with charity, volunteerism, fee-for-service models, and family care (Gu, 2001; Shang & Wu, 2003; Wong & Lee, 2001).

As one example, in the 1980s the Chinese government reduced funding for health care and introduced a fee-for-service program. In 1980, the government's share of total health-care spending was 40%. By 2000, it had fallen to 15%. During the same time period the percentage paid by individuals rose from 20% to 65% (Watts, 2004). This shift in policy has left about 90% of China's rural population without medical coverage. It is estimated that a family earning $60 US dollars (USD) per year can expect to pay 30% of their annual income per visit to a medical facility (Beach, 2001).

Non-governmental Organizations

One of the most noticeable changes in human services provision in the reform era involves the increasing importance of nongovernmental organizations (NGOs). In retrospect, it is acknowledged that some of the momentum for NGO involvement in China resulted from the United Nations (UN) World Conference on Women that was held in Beijing in 1995 (Hardee, 1996). The NGO Forum on Women introduced international NGOs to the Chinese public through media coverage and provided participants with networking and partnership opportunities. Today the Communist Party and the Government are quite positive toward most non-controversial, non-political NGOs. These organizations are a valued source of both education and services. However, the development of the nonprofit world has been limited by the fact that even though Chinese people do donate

their time and money to charity, historically they have not given to strangers or distant organizations; giving has often been more obligatory than voluntary (Gold, Guthrie, & Wank, 2002; Young & Woo, 2000). A traditional system of care through personal connections (guanxi) binds Chinese together through complex sets of relationships. Guanxi extends to those who share identity (village, town, province), but has not traditionally extended to intermediary organizations (Gold, Guthrie, & Wank, 2002; Hutchings & Murray, 2002; Xin & Pearce, 1996). This factor may partially account for the fact that an estimated 80%-90% of monetary donations to Chinese NGOs come from international sources (Jiao, 2005).

According to government law, Chinese nongovernmental organizations must be registered to exist. NGOs can be registered as social organizations, non-profit organizations, foundations, educational institutions or corporations. It is generally agreed that there is no transparent registration system, nor any legally guaranteed "right" to exist as an NGO. However, even NGOs that have been unable to register indicate that Chinese authorities do not typically restrict them from carrying out their organization's work (Jiao, 2005; United States Embassy in Beijing, 2003; Young, 1999).

> China's Ministry of Civil Affairs (MCA) refers to NGOs as "people's organizations" (minjian zuzhi), "non-governmental organizations" (feizhengfu zuzhi), or "social organizations" (shehui tuanti). Additionally, the term "private non-profit organization (minban fei qiye zuzhi), or "minfei," is also commonly used to define an NGO in China. Minfei organizations in China can include some hospitals, educational institutes and retirement homes, for example. According to MCA statistics, at of the end of 2001 China had 129,000 "social organizations" and 82,000

"private non-profit organizations." Experts say there may in fact be around 100,000 "private non-profit organizations" in China, with the number increasing every year. Unregistered NGOs, finally, are perhaps the most numerous type of organization. The Tsinghua NGO Research Center estimates that nationwide there are 1,400,000, while NPO Network puts the number at 2,000,000. (United States Embassy in Beijing, 2003)

The Human Services Profession

Rapid social, economic, and technology-based developments have resulted in an increased awareness and need for human services and a trained workforce to provide quality services. While the human services profession does not exist in China the way it does in the United States, there is a parallel structure with the social work profession. Most university education and training is provided through an undergraduate social work degree. The China Association for Social Work Education (CASWE) was registered as a national social organization in 1994. Social Work curriculum at the university level includes Introduction to Social Work, Case Management, Group Work, Community Work, Social Administration, Social Policy, Social Security, Modern Social Welfare and 480 hours of practicum (China Association for Social Work Education, 2002; Xinhua News Agency July 26, 2003).

Shanghai, with a population of more than twenty million residents, is served by an estimated 10,000 social workers that provide services in hospitals, schools and residential areas. The profession is in transition and many of these individuals have received only minimal training (less than six months). The need for new social workers is growing. It is anticipated that 20,000 social workers will be needed in Shanghai during the next few years (Lee, 2005). Social work is viewed as a low status job in China that was traditionally

assigned by the government and is often filled by untrained workers who have been laid off from other jobs. According to the Shanghai Social Work Association, in 2004 only 30 of 150 college students with majors in social work actually pursued social work careers (Shanghai Star, 2004). Thus, many social work majors choose to go into other fields after graduation. There have also been decreases in the number of professionals applying for the social work qualification test. In 2004, 3,670 people applied for the test in Shanghai, compared with 5,586 the previous year (Lee, 2005).

Given China's economic transitions, the government has ceased to be the sole provider of human services in the reform era. The government now assumes a regulatory role, while other sectors have become more involved in providing direct human services. The current model emphasizes partnerships among the state, families, private sector, and nongovernmental organizations. Given these trends, it becomes increasingly important that professionals are trained to provide quality services to a Chinese population that is experiencing evermore-complex issues, needs, and services.

Care of Abandoned Children in China's Social Welfare Institutions

The care of orphaned and abandoned children provides one clear example of the dramatic shift in Chinese social welfare policy, the rise of NGO involvement, and the need for qualified human services professionals. Abandonment of infant females has been a social issue in China for generations and is particularly pronounced during the reform era, as families are limited to one or two children (Croll, 2000). Research conducted by Johnson and colleagues (1998; 2002) concludes that the government's one-child family planning policy (that allows each couple to have one or two children) is currently the single most significant cause of infant abandonment. Parents place a heavy reliance on their male

children during old age. Therefore, female infants and children with disabilities who may not be able to support their parents are over-represented among abandoned children. This trend is particularly prevalent in rural parts of southern China (Croll, 2000). It has also been suggested that during the past decade the corresponding increase in the abandonment of children with disabilities is associated with a tax structure that does not provide reduced taxation for parents who are raising children with disabilities. Still others point to demographic changes in Chinese culture such as divorce and teen pregnancies as additional factors that contribute to increases in child abandonment (Shang, 2002).

While the exact numbers are unknown, a small but significant percentage of healthy female babies, and disabled or sick infants of both sexes are abandoned each year by their birth parents. These infants are typically left in a semi-public area such as a market or train station and are later discovered and transported by police or other officials to local child welfare institutions (Johnson, 2004). Each orphan's care is insured by the Five Guarantees. According to government statistics, China supports almost 200 welfare institutions for children and 600 comprehensive welfare institutions with a children's department, accommodating approximately 54,000 orphans and disabled children. According to government sources there are also nearly 10,000 Chinese community services for orphans, such as rehabilitation centers and training classes for children with developmental disabilities (White Papers of the Government, 1996).

Child welfare policy and programs correspond to the general shifts in social policy between the pre-communist and reform eras (Adams & Hannum, 2005). Many of the country's early orphanages were established through religious organizations and private donations. For example, in Nanchang, the earliest records can be traced to 1180 when a

local official established a welfare home to care for vulnerable populations including orphans, abandoned children, homeless, elderly, and disabled individuals (Shang & Wu, 2003). In subsequent centuries a variety of private and public entities continued to oversee institutional needs.

During the communist era the government controlled all social welfare institutions, with the Ministry of Civil Affairs assuming full responsibility for services to orphaned and abandoned city children. Many of the smaller, privately run institutions in rural areas were closed. All private and public charity donations to welfare institutions were prohibited from 1949 through the early 1990s (Shang, 2001). During this same time period child abandonment was illegal and punishable. In Nanchang, records indicate about 40 parents who abandoned their children were punished from 1950 to 1951 (Shang, 2001). Shortly thereafter, records indicate the number of abandoned children decreased from over 500 in 1950 to about 90 in 1951 and to a dozen in 1952. From 1953 to 1956, only five children were reportedly abandoned in Nanchang.

During the reform era the government controlled child welfare system reached a critical point. During the 1980s the number of orphaned and abandoned children increased dramatically, with more than 40 percent of all children in social welfare institutions being classified as sick or disabled (Shang, 2003). China's cost of living rose in the 1980s, but government funding to child welfare institutions did not increase proportionately. The Chinese government still assumed responsibility for child protection, but was unable to meet the increased demand for services (Shang 2001; 2003). By this time more than 30 years had passed since the general public had been involved in providing charity for orphans. The topic of child abandonment was no longer dealt with in the media or in most public

conversations. Many of the institutions for children were located outside of public view, with signs suggesting that they were private schools or some other type of facility (Johnson, 2002). Similar to outcomes for most children who have grown up inside institutions around the world, a significant percentage of children raised in these social welfare institutions were developmentally delayed due to environmental deprivation. For example, there are insufficient child-caregiver ratios and a lack of resources to provide love, care, nutrition, and stimulation that is required for all children to thrive (Evans, 2003).

By the early 1990s most local Chinese social welfare institutions were in a compromised situation. Institutions were required to accept and care for all orphaned and abandoned children. However, most institutions did not have the resources or qualified staff to provide adequately for each child. Child welfare institutions were unable to provide appropriate services, which resulted in poor developmental outcomes for children and dramatic increases in infant mortality rates. The situation culminated in the mid-1990s with worldwide negative publicity related to a controversial Human Rights Watch report on the neglect and deaths of institutionalized children in China's social welfare organizations (Munro, 1996).

Following international publicity and the public's newfound awareness of the plight of institutionalized infants and children, the Chinese government began to shift the handling of social welfare institutions. Using its regulatory authorities, the government worked to diversify funding and develop innovative ways to provide services for orphaned and abandoned children (Shang, Wu, & Wu, 2005). Both domestic and international NGOs have become increasingly involved in the health, education, and well-being of orphaned and abandoned children. Volunteer programs have been established in a few institutions, and

community foster care models are on the rise throughout the country (Shang, 2002). For most of the past decade several international organizations have sponsored foster care projects. These organizations have used resources to cover the gap between the government's allowance for each child and the real financial cost of care. Other NGOs have provided medical services for surgical procedures, and international foundations have partnered with NGOs and social welfare institutions to provide rehabilitation services and surgical procedures. The government has also approved social welfare lottery sales to support China's social welfare institutions (Xinhua News Agency, 2004).

One other important factor positively impacting the financial situation of China's Social Welfare organizations has been donations collected through domestic and international adoptions. International adoption agencies work closely with the Chinese Center for Adoption Affairs (CCAA) to place infants and young children with adoptive families around the world. Each adoptive family is required to donate approximately $3000 to their child's social welfare institution. These funds are an important source of revenue for recipient institutions.

Featured Human Services Agency

Half the Sky Foundation

Half the Sky Foundation is one organization that offers an illustrative example of a unique partnership between government and domestic/international NGOs during the post-reform era to improve the lives of infants and children who remain in welfare institutions. Originally founded by U.S. adoptive parents, Half the Sky was named according to the Chinese adage that women hold up half the sky. This organization works in partnership with the Chinese Ministry of Civil Affairs, the China Population Welfare Foundation, and the

China Social Work Association to establish infant nurture centers and preschools in China's social welfare institutions. In only six years, more than two-dozen centers have been established throughout China by Half the Sky. The organization also sponsors a family foster care village and academic, vocational, and other extracurricular activities for adolescents who have grown up in child welfare institutions (Half the Sky Foundation, 2005).

With Half the Sky support, social welfare institutions are able to hire and train caregivers who build attachments and provide love and developmentally responsive care to each of four or five babies (Li, 2005). As babies begin to bond with nannies they grow and thrive in ways that are contrary to more than fifty years of research on infants who are raised in institutions (Fisher, Ames, Chisholm, & Savoie, 1997; Spitz, 1945; Tizard & Hodges, 1978; Zeanah, 2000). Babies who have traditionally spent most of their days and nights isolated in cribs due to historically poor caregiver-child ratios are now able to form attachments and explore the world with their caregivers. These early experiences allow infants and toddlers to engage in the cognitive, physical, emotional, and social activities that support healthy development and that form the foundation for significant relationships throughout later life.

Case Example

The story of Tian provides one illustrative example of a child whose life has benefited from the partnership that exists between social welfare institutions and the human services organization Half the Sky. Abandoned in a shopping center as a newborn, Tian was found by an employee who contacted the police. The police transported Tian to the local social welfare institution, where she was cared for along with more than two hundred other

infants. Although she received proper nutrition and regular diaper changes, the social welfare institution did not have sufficient staff to provide the love and care that is necessary for most infants to thrive. For the next eight months Tian spent most of her days and nights by herself inside a metal crib. To make sure that she stayed warm and healthy, institution staff dressed Tian in several layers of clothes. While this kept her warm during the cold winter months, the clothing was confining. Tian could not move her body, she did not have access to external stimulation, and she began to experience developmental delays due to environmental deprivation. Because the first two years of a child's life are critical for brain growth and development, it is likely that a continued lack of stimulation provided in the institution would have resulted in long-term cognitive consequences. By the time Tian was old enough to begin school, her delays may have prevented her from attending.

Fortunately, Tian's life took a turn in a different direction. A Half the Sky program was established in Tian's social welfare institution. Local women from the community were each hired and trained to care for a group of four babies. JiHue, a mother of one daughter, who recently married, became Tian's nanny. At first Tian could not lift her head or roll over. She greeted her nanny with a blank stare. But within a few months, with her nanny's loving care, she was sitting up and beginning to crawl. Together, JiHue and Tian began to build a strong relationship. Tian eventually moved into the Half the Sky preschool program and was adopted by a local family at the age of three. She is now attending her first year of public school.

The Half the Sky program provides just one illustrative example of how social policy in the reform era has shaped individual child outcomes in many social welfare institutions. It

also illustrates the positive impact that partnerships between government organizations and domestic/international NGOs can have on human service delivery.

Future Directions

Social policy and the delivery of human services have gone through dramatic changes during China's last century. Those groups most impacted by the sweeping reforms have been vulnerable populations including orphans, individuals with disabilities, and the elderly. During the next decade China will experience additional challenges undoubtedly requiring new ways of providing for the delivery of quality human services. The HIV/AIDS population in China is growing rapidly, crime is becoming an increasing issue of concern, the country contains some of the world's most polluted cities, and a significant percentage of the Chinese population is migrating for seasonal work opportunities due to impoverished conditions. Despite unprecedented economic growth, China's unemployment rate is high. All of these issues speak to the future of the human services profession.

While China is a complex country and it is difficult to predict future trajectories, the continued shift to a market economy will likely involve continued reduced fiscal support for human services at national and provincial government levels. At the same time, the Chinese public is becoming more vocal about its needs and desires. During the past decade the number of protests acknowledged by the Ministry of Public Security has soared (Lim, 2004). Despite filtering, Internet usage is growing exponentially, with the number of users inside the country at more than 100 million (Sydney Morning Herald, 2005). The ability of the Chinese citizenry to dialogue about important topics, both within the country and around the world, will undoubtedly shape future conversations about human needs and services.

As NGOs continue to multiply, important sectors within Chinese society will likely continue to work toward social justice for vulnerable populations. Equal opportunity laws are being implemented to protect vulnerable populations by defining roles and responsibilities of the government in education, employment, and, rehabilitation services. A large range of prevention programs that go beyond more traditional propaganda-type intervention are also being developed. Organized volunteerism is becoming more prevalent (China Development Brief, 2005), and government agencies, businesses, and nonprofit organizations that fail to hire according to minority quotas are facing more stringent consequences. These are important advances, with implications for society's changing conceptualizations of diversity. Some existing laws, services and demonstration projects are based on Western notions of equity and human services provision. However, it should not be forgotten that in comparison with the United States, China has different cultural values and differing social, political, and economic systems. As one example, advocacy and collective action are integral to the success of many U.S. organizations; however, these practices are often construed as a critique of government policies and are ineffective in China. As another example, U.S. nonprofit organizations often compete against one another for resources. However, Chinese law does not allow for competition amongst nongovernmental organizations. In fact, a new NGO cannot be established in an area where an existing NGO is already operating. In some instances existing organizations have been forced to disband or to be subsumed by another NGO. Various laws and practices in the U.S. and China differentially shape the design of human services organizations and programs in each country.

In coming years it will be interesting to see how China addresses the balance between tradition and change, growth and stability, and global versus local policies. These discussions and the ensuing social policy decisions are important. The outcomes will impact approximately one out of every four people on the planet.

Infants with Half the Sky Nannies

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Human Services for Juvenile Offenders in Finland

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ABSTRACT:

Human services for juvenile offenders in Finland are quite unlike similar programs for youth who break the law in other countries. Finland avoids a punitive or correctional approach and intervenes with education, supervision, community placement, and reintegration. No child under age 15 may be incarcerated for any reason, and there are a negligible number of children in secure settings. The authors summarize how Finland has reached such a distinctly different way of responding to juvenile crime.

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Situated north of 60 degrees latitude, Finland is one of the world's northernmost advanced democracies. Located in Scandinavia and bordered by Russia, Norway and Sweden, it is inhabited by a group of people that are distinctly different from its Russian and Scandinavian neighbors. The Finns are a Uralic people who migrated to the Baltic's about 10,000 years ago. The Finnish language, one of the most obscure and difficult on the planet, is not related to Indo-European tongues and has more in common with languages spoken in Iran and Central Asia than with European languages. Five million Finns prosper in one of the most advanced and egalitarian countries in the world. The economy, once based on natural resources, is now dependent upon high technology. Finns have achieved one of the highest standards of living among nations and have outranked United States citizens on all measures of education, welfare, health and prosperity (Lewis, 2005).

Human services in the Nordic States (Norway, Sweden, Denmark, Finland & Iceland) are distinctly different from service systems in other nations and are quite unlike their counterparts in other advanced democratic states. The role of the state in the Nordic Region, and especially in Finland, is as a full partnership with individuals and families as they develop throughout the life cycle. Cynical minds in the United States might call this "cradle to grave welfare"; instead, the process is seen in Finland as a national system of social protection that mitigates the challenges faced by individuals and families (Palme, 1999). The state in Finland seeks to eliminate social marginalization and exclusion, which

are viewed as the root origins of poverty, criminal activity, family violence, unemployment, and poor education (Ministry of Social Affairs and Health, 1998). Thus in Finland, the people entrust the government – the lead provider of social protection – to provide preventive services, social safety nets, social insurance, and services that eliminate marginalization and exclusion. With respect to juvenile justice, Finland's approach to childhood and adolescent deviance is profoundly different from that in the United States where too often the juvenile offender is viewed solely through the lens of crime and corrections. Current Finnish human service models for juvenile offenders do, however, have their origin in earlier, more repressive and punitive models of juvenile justice.

Overview of Human Services in Finland

Human Services and Social Justice

Contemporary Finns are deeply committed to social and economic justice. They believe that society has a fundamental obligation to avoid social marginalization and social exclusion. It is widely believed that certain aspects of capitalism tend toward social exclusion by the inherent nature of the system, and it is a fundamental role of government to counter that tendency by creating a welfare state that guarantees benefits to all citizens regardless of their income or education.[1] Elements of the welfare state include:

- Free education from pre-school to university – no fees, free books, free meals up to high school, grants for further education beyond the university
- Free or low cost health care – free clinics, low-priced hospitals, subsidized in-home care, subsidized medications, free pre-natal care

[1] A good summary of Finnish beliefs and values can found in: Lewis (2005).

- Income support – retirement insurance, disability insurance, employment insurance, childcare support, parental leave (Castells & Himanen, 2002).

Of course, nothing is "free" as such; the above services are paid for by the state and funded through taxation. Comparatively high levels of taxation are widely supported by Finns. In response to the statement, "Even if good social security and other public services are expensive, they are worth it," nearly 90% of Finns agree (Castells & Himanen, 2002).

The result of this investment and commitment to social justice is that Finland performs well on all measures associated with human development. Among the indicators for advanced social development:

- Women comprise almost 50% of the workforce – one of the highest percentages in the world.
- For all practical purposes, there is no poverty in Finland.
- The Gini Coefficient for Finland is 26.9 – one of the lowest levels of economic inequality in the world. (In contrast, the United States at 40.8 performs on a par with Senegal, Turkey, Bolivia and Ecuador).[2]
- There are zero children in the work force.
- Illiteracy is functionally zero.
- The average number of years of schooling is 16.
- Access to improved water and sanitation facilities is 100%.
- Childhood immunization rates are 96-98%.
- Births attended by skilled health staff are 100%.

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[2] The Gini Coefficient is the ratio of the highest earning quintile to the lowest earning quintile.

- There is no child malnutrition.
- HIV infection rate is less than 1%.
- Combined life expectancy is 78 (World Bank, 2004).

Finally, and perhaps most pertinent to this chapter, Finland has the lowest incarceration rate in the world. There are 52 incarcerated persons per 100,000 citizens in Finland; in contrast, the United States has 702 per 100,000 – the world's highest incarceration rate (Cassell, 2003). There are only three persons in Finland under the age of 18 in custody (Castells & Himanen, 2002). According to Human Rights Watch (2000), the United States has over 100,000 children under 18 years confined in juvenile facilities.

Featured Human Services Agency

Juvenile Justice System

The roots of the Finnish juridical system can be traced back to the 700 years that Finland was a part of the Kingdom of Sweden. Even when Finland became a Grand Duchy under Russia, the fundamental laws from the time of Swedish rule remained. The Finnish legal system has always been influenced by the rest of the Nordic countries, and Scandinavian features have therefore been prevalent within its legal system. The basis for the Finnish legal system is the Constitution and the Acts of Parliament. The President, Government, and a Ministry may also issue decrees that stand below the Constitution and the Acts of Parliament (Joutsen, Lahti, & Pölönen, 2001). The Criminal Penal Code from 1889 is the basic statute in Finnish Criminal Law and is still in effect today, although very heavily amended. The classical school of penal law, for which retribution was seen as the primary purpose of punishment, was the foundation for the Criminal Code adopted over one hundred years ago (Joutsen, Lahti, & Pölönen, 2001).

As far back as the thirteenth century, Finnish law distinguished between young and adult offenders. Under Swedish rule, the only punishable acts for children were violent ones. In provincial laws, punishment was a fine, and for children the amount was usually half of what an adult would pay. During the sixteenth and seventeenth centuries, the laws became increasingly harsher, following the trends in the rest of Europe. Fines had been the most common form of punishment up until this time. Since the lower classes had few resources to pay their fines other forms of punishment were introduced, including corporal punishments. The church's influence also grew stronger. The peak of this development came in 1608, when the Laws of Moses were introduced as the primary source of justice, and the death penalty was imposed for at least 70 crimes. The underlying principal was "an eye for an eye" (Harrikari, 2004).

Harsh punishments continued until the nineteenth century. Little differentiation was made between children and adults, but by the beginning of the nineteenth century, criminal laws were being renewed all around Europe including the Nordic countries. Classical criminology, which explains criminal behavior as a result of free will and choice, was the foundation for thinking at that time. It was, however, thought that children and youth lacked free will completely or, at least, to a certain degree (Harrikari, 2004; Joutsen, 1980).

A decree was passed in 1866 stating that children under the age of 18 should be separated from adult prisoners and placed in reform schools. The notion of childhood as distinct from adulthood had become an important societal perspective. The state was not allowed to use corporal punishment, but the family could. *Proven chastise* was seen as a favorable measure to deal with offenders under the age of 15. Children should be chastened by their fathers on a regular basis to teach law-abiding behavior (Harrikari, 2004). Since

the passage of the Young Offenders Act of 1940, the Social Welfare Board and the Probation Service now deal with children who commit crimes (Joutsen, 1980).

The contemporary court system in Finland is arranged in three tiers. The local courts are the first instances for all offenses. The six courts of appeal are where first level appeals are heard. The defendant, the prosecutor, and the victim all have an independent right to appeal. The Supreme Court is the highest level of appeal and will only hear a case when it grants the appeal. In local courts, cases are heard by one legally trained judge and by three lay judges. Finland does not have a system of trial by jury nor a separate juvenile court. Juvenile cases are heard in the same way and by the same courts as adult offender cases. However, offenders between the ages of 15-17 benefit from a mitigated scale of punishment, and a greater possibility for the waiver of measures and suspended sentences. Furthermore, an offender who commits a crime under the age of 18 cannot be sentenced to unconditional imprisonment unless extraordinary reasons require it (Joutsen, Lahti, & Pölönen, 2001).

The age of criminal responsibility is 15 years of age and this age limit is absolute. *A child below the age of 15 cannot be sentenced to any punishment for any offense.* Children who commit an offense under the age of 15 are dealt with by the local Social Welfare Board, which is a local administrative council with lay members. Offenses committed by children under fifteen are seen as a symptom of need for preventive educational measures. The measures used by the Board are rehabilitative in nature and are designed to assist and support the parents in raising the child. Counseling, open-care, and family therapy are some of the measures used by the Board. Should these prove insufficient, the board can transfer guardianship. This would entail placement either in a foster home, children's home, or

approved school. The Board seeks an agreement with the parents, but can also unilaterally decide to do a coercive transfer of guardianship. These decisions must be submitted to the provincial government for final approval.[3] Parents have the right to appeal. If the board decides to transfer guardianship, the child will stay placed outside his or her home until the reasons for the transfer of guardianship no longer exist or until the child reaches 18 years of age (Joutsen, 1980; Laaksonen, 2004; Lappi-Seppälä, 2000).

Unlike the non-Nordic countries, the Finnish Social Welfare Board has an important role in the pre-trial investigations of juveniles and children. When the police become aware of an offense, they are required to inform the local social welfare authorities, who will then contact the parents and evaluate what measures are needed. In 1999, out of all 15-17 year olds who were suspected of a crime, 35 percent were apprehended, nine percent were arrested, and only 0.7 percent were detained (Lappi-Seppälä, 2000; Marttunen, 2002).

As noted, children under the age of 15 cannot be sentenced to a punishment for any offense committed. Individuals between 15-17 years of age who commit an offense that is punishable by law can be sentenced to: 1) fines, 2) conditional imprisonment[4], 3) young offender's punishment, and 4) unconditional imprisonment if serious reasons require it. A review of prison populations reveals that the latter option is very rare. Criminal Sanctions Agency statistics indicate that only three prisoners ages 15 to 17 are currently in prison

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[3] Finland is a unicameral federal democracy comprised of six provincial governments – administratively comparable to states in the USA or provinces in Canada. Local government is comprised of 452 municipalities.

[4] Conditional imprisonment in Finland is a figurative term and does not entail actual incarceration.

nationally. This is in spite of Finland having a population of over five million (Statistics Finland, 2005). Out of these three cases of incarceration, the principal offense for one was armed robbery and for the other two manslaughter. The reason for the special treatment given to young offenders in Finland is that deviance in children is viewed differently than in other nations. Oftentimes, criminal behavior by a juvenile is considered a sign of immaturity and thoughtlessness rather than of a deliberate decision to break the law.

One important question to consider is: Why the Social Welfare Board and not Juvenile Court? One can speculate on why the juvenile court system never won ground in Finland, even though several attempts were made to establish such courts throughout the 20th century. Joutsen (1980) suggests that one reason might have been that in Scandinavia, communal boards were well established and they had a long tradition of administering social welfare (poor relief) and educational matters. There already existed a wide network of local boards that easily could take over child welfare matters. Furthermore, in the Scandinavian countries there had rarely been cases where children would appear in court as defendants in criminal matters as compared to the United States and England, which had long traditions of flexible age limits. Thirdly, Joutsen (1980) proposes that the view of the time was that for a sparsely populated country there was no sense in establishing separate courts for juveniles.

Nonetheless, there are some more fundamental reasons for Finland's approach to juvenile crime. In essence, the peoples of Finland and its Nordic neighbors have a world-view quite unlike those in other advanced democratic states. The *Scandinavian Model* does not view public intervention in the development of individuals and families as a last resort or safety net. In contrast, the Finnish human services model is built of a broad set of basic

economic, social and education rights that the government must ensure and actively protect. The core principles of the Finnish Model are:

- Universality, regardless of any social criterion, including wealth
- Strong public sector
- Tax funding for social protection
- Rights are grounded in legislation
- Equal treatment
- Social benefits at a high level

(Ministry of Social Affairs and Health, 1998; Timmonen, 2003)

Case Example

Sami, 17, was sentenced to conditional imprisonment for car thefts and burglaries. The length of his conditional imprisonment was six months and his probationary period was two years. Before the trial, Child Protective Services (CPS) drew up a personal history report in which the caseworker proposed that Sami be placed under supervision for the duration of his probation. The court agreed. Sami's case was referred to the Probation Service, Vantaa District Office, which is responsible for the supervision of conditionally sentenced young offenders in the city of Vantaa. A caseworker at the District Office was assigned the case and contacted the caseworker at Child Protective Services who had written Sami's personal history report.

Sami came from a single-parent family. His mother worked as an office assistant and his father with whom Sami still remained in contact, worked for a bank. Sami had been a client with the Child Protective Services since he was fourteen. At that time Sami's school had reported to CPS that Sami was truant. His mother was aware of her son missing

classes, but was unable to persuade her son to attend. She had turned to CPS for help. It soon became clear that Sami was also using hashish. CPS, together with Sami's mother, decided to place Sami in an approved school to ensure that Sami would complete the remainder of his school (up until ninth grade) and get help with his drug use. Sami did fairly well and upon completing ninth grade he enrolled in a vocational school to become a mechanic. At this point he returned home.

Six months into the vocational school year Sami dropped out and declared that he was not interested in mechanics. CPS had been receiving reports from the police that Sami was a suspect in several car thefts. Sami was arrested for questioning, but released after three days to wait for trial. Child Protective Services placed Sami in a Drug Abusers Treatment Unit for minors. It had become evident that Sami's hash use was becoming out of control. He stayed in the De-Tox Unit for one and a half months, and was then transferred to continued care at the same treatment facility. Sami made progress while in treatment and returned home after one month.

After release from the Drug Abusers Treatment Unit, Sami continued as an outpatient at a youth drug treatment clinic and attended supervision meetings at the District Office. Sami initially had problems attending his supervision meetings, but after a difficult beginning, he began to participate in his treatment and in the development of his supervisory plan. The main goal for his supervision was to get Sami back into school in a field in which he was interested. Due to his crimes, the court had also sentenced him to pay compensation for damages so a second goal was established to help Sami make timely payments. Lastly, the goal was for Sami to not re-offend and to remain drug-free.

Shortly after returning home, Sami assaulted a man. As a result of this, Sami's caseworker suggested that he attend an anger management course offered by the District Office. Sami was reluctant, but agreed. In addition, the caseworker worked one-on-one with Sami through exercises on problem solving and social skills. They also discussed crime from different point of views including what consequences different crimes have for the victim, himself and his family. They discussed the law, why people commit crimes and how one can avoid crime in the future. Sami was reluctant to return to school so he was placed in an Information Technology Workshop for youth. After six months, Sami decided to return to vocational school to study cooking. Sami enjoyed his career choice to become a chef and remained in school.

During his training, Sami was sentenced to one year conditional imprisonment for the assault he had committed and his probationary period was set at the maximum three years. Sami's situation improved so much after two and a half years that Sami's case worker proposed that the supervision end. The Criminal Sanctions Agency agreed and terminated supervision, although Sami remained on probation. Sami continued in the outpatient drug abuse program. He remained on probation for two years.

Future Directions

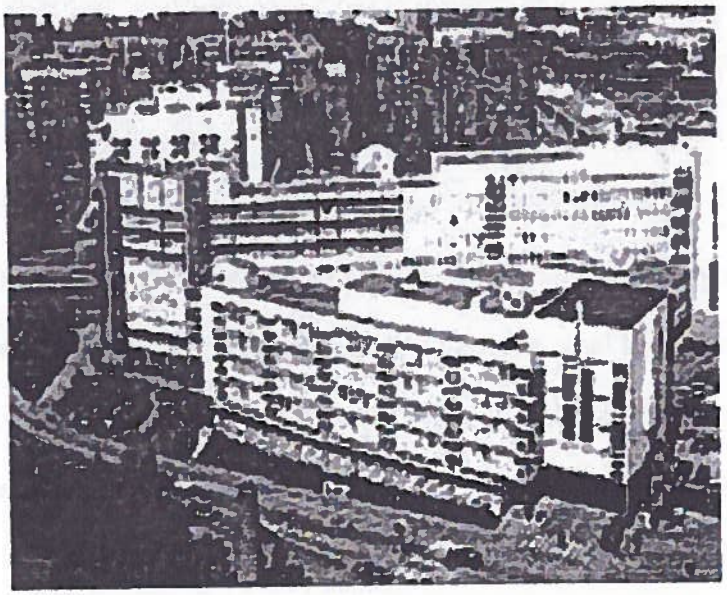
In Finland, a disproportionate number of crimes are committed by individuals aged 15 to 18, thereby placing great importance in the juvenile justice system. While it appears that certain crimes have increased among adolescents in Finland, studies conducted by the National Research Institute of Legal Policy in Finland suggest that it is a result of a phenomenon called polarization. Most adolescents refrain from crime and norm-breaking behavior altogether. Instead, the adolescents who do commit crimes are committing a

larger amount of crimes than before. This may explain the increase in number of crimes committed, while the number of offenders is not increasing (Kivivuori, 2002). Overall, trends in juvenile offenses during the past decade are: 1) a larger group of young people is refraining from criminal activity; 2) young offenders commit more violent crimes than previously; 3) the group of young offenders who commit crimes do so to a greater degree and; 4) homicides committed by 15-17 year olds have increased (Kivivuori, 1999). These trends will present new challenges to juvenile justice in Finland.

While the Finish model of human services for juvenile offenders has its roots in the European and American models, the past 50 years have seen Finland move completely away from any form of retribution or correctional treatment. Finland now has the most progressive approach to juvenile justice of any nation in the world and sets a standard that many countries may wish to emulate. Incarceration of juvenile offenders is nearly impossible in Finland unless individuals constitute a grave threat to themselves or others. Indeed, human services for juveniles are referred to as *supervision* rather than as *treatment* or *rehabilitation*. Unlike many nations, the Finnish people assume that the juvenile offender can and will change with the right resources and supervision. Because poverty is, for all practical purposes, non-existent in Finland, there are many productive alternatives to crime. All in all, research shows that juvenile crime has actually declined this past decade in Finland, although certain crimes such as violent offenses have slightly risen. Although violent crimes have become more common among adolescents, incarceration rates remain extremely low.

Most advanced industrial nations, particularly the United States, have long practiced a punitive approach to juvenile offenders. There is nominal reference to

rehabilitation in the law and in theory, but in practice we see that juvenile offenders are commonly incarcerated and are rarely placed into the community with aggressive support systems and supervision, such as is seen in Scandinavia. In contrast, Finns do not think of juvenile offenders as fully competent adults who merit societal retaliation. They are regarded instead as part of the fabric of the nation that needs to be brought back into the fold. As nations around the world see their own incarceration rates rise annually, they may look to Finland for alternatives to mass incarceration.



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Scotland: The Impact of Devolution and 21st Century Evolution of Social Services

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ABSTRACT:
Scotland, like many countries, faces unique challenges in the provision of social services to address societal issues both current and on the horizon. The transfer of powers from a United Kingdom to Scottish Parliament brought about changes within the social service and voluntary sectors with regard to policy-making and procurement of funds. These changes coupled with significant recent legislation are explored to provide an understanding of the "state" of Scottish human services. To this end, this article provides an in-depth examination of the inner-workings, role, and services provided by the Scottish Human Service Trust organization; it includes future directions and recommendations for Scotland's human service profession this decade and beyond.

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Scotland, a part of the United Kingdom (UK), yet a country in its own right, has a population of approximately five million concentrated in or near the capital city of Edinburgh and the city of Glasgow. It's citizens, Scots, possess traditional values and a legendary work ethic. The majority of Scots are religious, with 42% being congregants of the Church of Scotland, 16% reporting Catholic, 7% reporting other Christian, and under 1% identifying themselves as Buddhist, Hindu, Jewish, Muslim, Sikh and other religions (Scottish Executive, 2005).

The Scottish clan system of government in the highlands was effective until 1745 when eliminated by the British. Essentially, clan membership connoted common descent from a single ancestor with property rights and obligations. The real and figurative feuding between Scots and Brits, as the British are commonly referred, is said to be a custom which continues be it over football or issues of livelihood. Prior to the eighteenth century, Scotland had its own Parliament for many centuries before it became a part of a combined UK Parliament. More recently, in the late 20th century, a Scottish referendum was favored by a majority of voters which resulted in the devolving (i.e., transferring) of varying powers from the UK Parliament to a new Scottish Parliament. This resulting Parliament, formally opened in 1999, "has responsibility for the main areas of social policy – education at all levels, health, housing, and social work (the Scottish name for personal social

services, which includes criminal justice services)" (Parry, 2002, p.316). Thus, it can be argued that the "history" of Scottish social services is best understood within its present context – being underwritten today in the early 21st Century.

Overview of Human Services in Scotland

Since the chartering of the New Scottish Parliament, there has been much emphasis placed by Members of the Scottish Parliament (MSP) and the Scottish Executive (i.e., the cabinet formed by the First Minister who is nominated by the Parliament and appointed by Her Majesty the Queen) on a social justice agenda. In a consultation paper the Secretary of State related:

> Too many Scots are excluded, by virtue of underemployment, low skill levels, poverty, bad health, poor housing or other factors, from full participation in society. Those of us who do benefit from the opportunities of life in modern Scotland have a duty to seek to extend similar opportunities to those who do not. Social exclusion is unacceptable in human terms; it is also wasteful, costly, and carries risks in the long term for our social cohesion and well being. This Government is determined to take action to tackle exclusion, and to develop policies which will promote a more inclusive, cohesive, and ultimately sustainable society. Social exclusion is seen to address multiple spheres, not just economic means or the lack thereof. (Scottish Office, 1998, p. 2)

Simply put, the Secretary of State defines social exclusion as "broadly covering those people who do not have the means, material and otherwise, to participate in social, economic, political and cultural life" (Scottish Office, 1998, p. 2).

Although many initiatives have been undertaken by governmental social services agencies, over the past five years there has been an increasing shifting reliance on the voluntary sector and community activism. According to the Scottish Office (2000), Scotland remains determined to foster "partnerships" across governmental departments, within the public sector, and between communities and constituents.

The evolution of social policy change geared toward inclusion, and greater dependence on the voluntary sector comes at a time when the social services workforce is aging and the proportion of young workers in the population is dwindling. According to the Scottish Executive (2002) in a briefing paper on the social services workforce, although the number of Scottish local authority social work department staff fell five percent the past decade, the total size of the social services workforce has increased – reflecting a trend toward non-governmental independent sector social service hires and service provision.

Featured Human Services Agency

Scottish Human Services Trust

A clear example of the aforementioned shift toward voluntary organizational service provision and grant funding procurement is the Scottish Human Services Trust (SHS Trust). According to its mission statement, the SHS Trust's "work is driven by a strong belief in social justice, equality of opportunity, and social inclusion" (SHS Trust, 2003a, p. 5). Funded by grants as well as fees for special projects, the SHS Trust organization was founded twelve years ago with the belief that not only can Scotland become more inclusive, but also that the SHS Trust can serve a unique role in facilitating persons, communities, and other organizations to work together toward achieving inclusiveness. An interview with H. Anderson, a SHS Trust senior-consultant, yielded a

myriad of information about the SHS Trust (personal communication, May, 25, 2005). Anderson, both a founding member and senior consultant of the SHS Trust, provides training and leadership development to social service users, their families, and human service professionals alike. For the purposes of this paper the SHS Trust's structure and workforce, role, and two specific programs are explored (i.e., Allies in Change and Inspiring Action).

There are three parts to the SHS Trust organization. The first part of the SHS Trust organizational structure, the Advocacy Safeguards Agency funded by the Scottish Executive, is comprised of seven staff who work to bring together all "strands" who come into contact with Scottish mental health services (i.e., those who use, support persons who use, or otherwise provide social services to those who use mental health services). The second part of the SHS Trust organizational structure, the Common Knowledge Project partially grant-funded by the European Social Fund, is comprised of seven staff who work to promote lifelong learning for those who experience learning difficulties (LD). Further, the project seeks to establish a partnership with and amongst those who experience LD, their families, governmental and voluntary organizations, as well as colleges and social inclusion partnerships. Moreover, the Common Knowledge Project emphasizes job training, e-learning, and employment opportunities for those with LD, affords bereavement counseling for parents of those who experience LD, and encourages identification of correlated issues such as sex and alcohol. The third part of the SHS Trust organizational structure is the Training, Consultation, and Leadership Development Program Unit. This 12 person unit, partially funded by a mixture of grants (including a three-year grant from the Social Work Department of the Scottish Executive) provides services aimed at educating,

inspiring, and uniting the various strands of social service users, supportive caregivers, and service agencies throughout Scotland. The SHS Trust emphasizes a person-centered planning model in its training, consultation, and leadership development. That is, person-centered planning is utilized to enable individuals to map-out what they want from life and identify what aid they need from others (e.g., family support system, educational bodies, social support agencies) to achieve desired life-goals. Overall, regardless of focus, each part of the SHS Trust works to promote social inclusion, foster holistic views, and engender activism (SHS Trust, 2003b).

Of particular note, the SHS Trust workforce is reflective of traditionally trained social service workers, former day care administrators, nurses, community and co-op development professionals, as well as welfare rights and other citizen advocates. It would appear that the varying backgrounds of the staff complement one another well, and that the educational and professional backgrounds of the 26 staff members seemingly mirror the voluntary sectors' career progression. Put another way, a report on leadership and management and development in social work services found that managers and administrators in the voluntary sector often came from a wider array of professional backgrounds, had a greater diversity of experience, and were more likely to have worked in both the statutory (i.e., governmental) and independent (i.e., voluntary) sectors (Scottish Executive, 2003).

According to Learn Direct (2005), social service workers' salaries start from £17,000 and rise to £28,000 given greater experience or specialist training. Further, managers, administrators, and directors have the opportunity to earn considerably more (Learn Direct, 2005). Like their United States (U.S.) human service counterparts, Scottish

social service workers appear to be in the field for the opportunity to make a difference rather than make money. Additionally, it seems that like their U.S. human service counterparts, Scottish social services are only more recently becoming better regulated. In fact, social services in Scotland were not regulated altogether prior to the Regulation of Care (Scotland) Act of 2001 which established the Scottish Social Services Council (SSSC) to protect service users, maintain high standards of practice, and foster workforce professionalism (Scottish Social Services Council, 2005).

SHS Trust Programs

The aforementioned ostensibly dovetails the intentions and efforts of the SHS Trust, to provide programs and initiatives designed to engender client growth, and train service providers as future leaders in the promotion of inclusion. Two such efforts are of import – Allies in Change and Inspiring Action.

The Allies in Change Program trains people, staff, and "carers" (caregivers) of mental health. All types of mental illness are addressed. The SHS Trust sponsored the Recovery Network that spreads information about the Trust's model throughout various constituent groupings. Additionally, the Allies in Change Program lobbied and advocated for mental health rights supporting passage of the Scottish Mental Health Care and Treatment Act of 2003 in Scotland. Anderson stated "the organization can train an awful lot of staff, but it is more important to 'inspire action' of individuals, parents, and caregivers. Education, employment, housing, health problems of the mentally ill (among other groupings) are enduring and as such require a shared problem-solving" (personal communication, May, 25, 2005). To this end, an entire initiative titled Inspiring Action has been instituted. Inspiring Action brings together those who might have shared values, and

who routinely cross-paths, to examine negative perceptions and attempt to ameliorate them for future productivity. In other words, the program joins those who use services, family support networks, and service providers to address stereotypes, values, beliefs, and philosophies that may be hindering the aid process. At the root of the program is the belief in the importance of equal footing among all participants, and the need for inspired clients, supporters, and staff. Although a relatively new program initiative, over 500 persons total have been trained and "graduated". Anderson suggested that what is most important is to strategically attempt to address social service system change. The consultant related, "Many graduates were veterans of battling with services, with one mother of a child with disabilities describing the process as having changed her from a fighter to a teacher" (personal communication, May 25, 2005).

Case Example

Sue lives with her husband and two children in southern Scotland. She works as a part time teacher and is a member of a number of support groups and committees concerned particularly with autism and education. Her son, aged 12 years old, is on the autistic spectrum and attends a local mainstream secondary school. Sue attended an Inspiring Action course in early 2003 and at that time was concerned about her son's impending move from primary to secondary school.

Sue's initial interests were around inclusion and schooling. She was hoping that Inspiring Action would help her to be less emotional when dealing with officials: "every time I went to a meeting I was in tears. I wasn't taken seriously as a parent". She expected that by meeting different people and becoming more aware of their situations she would get ideas and confidence in her own dealings with education and social services: "I wanted to

be short, sweet and factual. Not for there to be no emotion, but I wanted compassion from them".

Sue describes herself as someone who is not that confident with strangers. Yet, in class there were 40 people and it was difficult to escape interaction. It became apparent to Sue that the other participants were 'kindred spirits': "you just knew what they were talking about. It was fantastic and inspiring. It helped me to become more aware of what I wanted and that actually it was quite a reasonable thing to want!" She describes an atmosphere where people were open and willing to engage.

Sue was very struck by the stories she heard and the realization of the power of stories to get through to people. Her experience of professionals had been that whilst they might hear what you said, they didn't always really listen. But she saw how those on the course were affected by the stories they heard. Sue's own attitudes were affected too: "I realized I had never seen him just as a child. Now if I'm going to a meeting and if he's not there, I take pictures of him". Her whole approach to such meetings has changed: "Now I get there early and I rearrange the chairs so it's not 'us and them', I take someone along with me and I explain why. Now I'm not frightened to ask for meetings or for extra things if I'm not happy".

There has been an immense change in Sue's own attitude toward her son: "Before I always felt sorry for him. Now I don't. I'm proud to take him with me." It made her realize how other people with disabilities are perceived: "I used to speak for him, now I give him more time. I take a step back and let him be more independent". Her attitude to respite care also changed: "Now I think, 'bring someone into the home', rather than take my child out of his usual environment".

Despite being worried, the move to secondary school went well: "we got most of what we asked for – 75% in terms of support". Change in her son was also evident: "he's more confident, perhaps because I'm happier. He's doing things I would never have imagined. I can let him go a bit".

She tells a story to make the point: "He was put in goal during football.... and he didn't really know what to do and kept scoring own goals. Now with something like that, I would have gone in with all guns blazing. But by the time I raised it with the teachers, he'd already done so himself! Now I will talk to him about things like that ... things that upset him."

Sue acknowledges that at times the course offered by Inspiring Action was difficult. It was hard to open up and talk about feelings and personal issues. Now she says she's more political, with a small 'p': "I'm more aware. I will get involved. When I'm asked my views on something, I'll always reply now. I feel more confident, more equal and I'm much more outspoken on inclusion issues. It has changed my life for the better."

Since the course Sue has joined a number of other support groups and is a member of Parents Link-Up Services (PLUS). She meets up informally with other participants and gets a lot out of staying in touch with them through e-mail; she also has developed some important new friendships. The course made her realize what skills she has that can be used to help others, and, there have been repercussions for her professional life too, as she has enrolled in a training course that could lead to qualifications as a "special needs" teacher. Sue has no doubt that many other parents, including fathers, could benefit in similar ways from participation in such a course (excerpted from Sharp, 2003).

The preceding case example implies the fundamental nature of SHS Trust programs -to advocate strongly for social justice and inclusion while not coming on too strong so as to delimit shared discourse. To this end, the SHS Trust's Inspiring Action program credo is centered on ten values of inclusion:

- ***You are born in***
  We are all born as equal citizens and part of community We are only later excluded. Exclusion is not passive; it is a deliberate, if sometimes unconscious, act.
- ***All means all***
  Everyone capable of breathing, even when breathing requires support, is entitled to be included – no-one is too difficult, too old, too poor or too disabled to qualify
- ***Everyone needs to be in***
  If people are physically excluded, they have to be physically included. Presence is the first ingredient for inclusion. If you are never there, no one knows you are missing.
- ***Everyone needs to be with***
  Being there is necessary but not sufficient. Being with takes time and effort. A community is not just a locality It is a network of connections and relationships. We have to support people to be part of and belong to communities, not just be lonely residents within them or day visitors to them.
- ***Everyone is ready***
  No one has to pass a test or meet a set of criteria to be eligible. Everyone is ready to be part of community now and it is the community's task to find ways of welcoming and including all of its members.
- ***Everyone needs support – and some need more support than others***
  No one is fully independent and independence isn't our goal. We are working towards recognising and fostering interdependence and acknowledging that people can both give and receive different kinds of support at different times.
- ***Everyone can communicate***
  Just because someone can't or won't use words to communicate doesn't mean that they don't have anything to say. Behaviour is also an important form of communication. We have to work harder at hearing, seeing, understanding and feeling what people are communicating and what we are communicating back.
- ***Everyone can learn***
  We believe that everyone should be given the opportunity to learn new things and grow as individuals to develop their full potential. Even people with profound and multiple teaching difficulties can learn as we all learn to become better teachers.

- ***Everyone can contribute***
  Each person has their own gifts and strengths and a unique contribution to make. Our task is to recognise, encourage and value each person's contribution – including our own!
- ***Together we are better***
  We do not believe the world would be a better place if everyone was the same. We are not dreaming of a world where all differences are eradicated and all impairments are cured We believe that difference is interesting. We believe that diversity brings strength and that we all learn and grow by appreciating and enjoying one another's uniqueness and difference.

Future Directions

The view of inclusion presented by Inspiring Action also permeates future directions and recommendations for Scottish social services. Anderson stated that although much of the SHS Trust's work was "cutting-edge" as of the last few years, the challenge lies ahead about how to continue the social justice and citizen's rights movement in the country (personal communication, May, 25, 2005). The consultant further explained that "We have to make sure that people never confuse the top of the trench with the extent of the horizon".

Thus, this author recommends that service users, their respective family members, carers, and social service workers alike not lose sight of what is possible. Although it may be hard to discern a Scotland free or country devoid of social problems, it would behoove those invested in change to plan for what lies ahead. To this end, continued leadership training of social services staff, cross-training of social service provider networks, and client and familial empowerment are suggested. That is, it would appear to be of import to emphasize the need for: a) human service workers to become learned professionals and leaders; b) agencies to possess common shared knowledge and delimit redundancy of services; and c) those serviced and their family members to be included as both clients and

allies. In this way, the varying constituencies may expand the boundaries of who is at the table and what can be achieved.

From an international perspective, Scotland has undergone many changes regarding structure and policy, as well as allocation of funding. The SHS Trust's work in Scotland is a clear example of what one organization can do to make a significant difference in the lives of those most vulnerable and most in need of inclusion in the 21st century.

Logos representing the Scottish Human Services Trust

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Human Services in Taiwan

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ABSTRACT:

Since World War II, Taiwan has experienced rapid changes in population and family formation. Three powerful trends (the decline in births, the rise in diversity of family structure, and the shrinkage in family functions) have led to a call for a reform of social policies and welfare service provision. Although social services are provided for all residents in Taiwan, the central government has targeted services to children and juveniles, women, seniors, disabled citizens, indigenous peoples, and low-income families. Family services in Taiwan are vastly underfunded, yet social agencies are increasingly expected to provide more services with less money. The Taiwan Fund for Children and Families (CCF/Taiwan) is the first social welfare organization in Taiwan to initiate several programs for low income children. Recommendations for improving Taiwanese family services are included.

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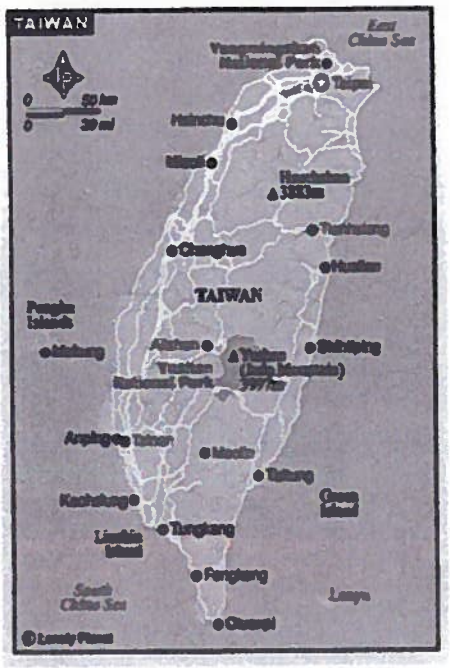
Taiwan, officially called the Repulic of China, ROC, is a sovereign state with over 36,000 square kilometers that consists of the islands of Taiwan, Penghu, Kinmen, Matsu, and several islets in East Asia (Government of Information Office, 2004). The population of Taiwan is approaching 23 million, with Southern Fujianese (immigrants from the Fujan Province of Mainland China) comprising close to 80% of the population. Recent immigrants from various provinces of the People's Republic of China and other Asian countries, and the Hakka people, each contribute to about 10% of the population; 11 major indigenous tribes (Yami, Puyma, Kavalan, Bunon, Amis, Atayal, Sisiyat, Thao, Tsou, Rukai, and Paiwan), make up only 1% (Chang, 2003).



Mandarin is the national language in Taiwan and Minnanese is used daily by about 70 percent of the population; ethnic groups also speak their own languages or dialects. Most Taiwanese are Buddhists, Taoists, or people who believe in polytheism and emphasize the practice of ancestral worship and thoughts from Buddhism, Taoism and Confucianism (Government of Information Office, 2004). Due to the hard work of the people and governmental policies, Taiwan has created an economic miracle over the past few decades. Taiwan is now the world's 19th largest economy and the 15th largest trading country (Government of Information Office, 2004). In 2004, the per capita gross national product (GNP) in Taiwan was $13,529USD. The gross domestic product (GDP) was over $305 billion, of which close to 70 percent was service and business sectors, and only two

percent agriculture (Directorate-General of Budget, Accounting and Statistics, DGBAS, Executive Yuan, 2005).

Since World War II, Taiwan, like other industrialized countries, has experienced rapid changes in population and family formation. After peaking at about 32 in 1966, the crude birth rate fell to 26 in 1971 and recently reached a record low of ten per 1,000 population. The total fertility rate has declined from close to six in 1961 to four in 1971 to one in 2004, which was lower than in the United States and major Asian countries such as Singapore, South Korea, and Japan (DGBAS, Executive Yuan, 2004). There were about 200,000 babies born in 2004, of which close to one sixth were carried by immigrant women from Mainland China and southeast Asian countries (DGBAS, Executive Yuan, 2005, March 31). As baby boomers reached senior status in 2004, the economically productive 15-64 age group increased to over 70 percent of the total population (DGBAS, Executive Yuan, 2004).

Population changes in Taiwan have also been accompanied by changes in marriage, family size and structure, and women's participation in the labor force. People in Taiwan marry less frequently and at an older age than in the past. Since 2000, the marriage rate declined from about eight couples per 1,000 population to six. The mean age of marriage for both men and women has gradually increased; currently, women get married at about age 27 and men at almost 30 (DGBAS, Executive Yuan, 2004). Furthermore, about one fifth of marriages involve at least one partner who has been previously married and about a quarter of marriages involve one foreign partner. These cross-national marriages take place mainly in the rural area of Taiwan (e.g., Kinmen), and most involve Taiwanese men who marry women from Mainland China and Vietnam (Ministry of the Interior, 2005, May 19).

The divorce rate has risen consistently from about 0.38 couples per 1,000 population in 1966 to a record high of three couples per 1,000 in 2004 (DGBAS, Executive Yuan, 2004). While Taiwan's divorce rate is lower than the United States, it is higher than most other Asian countries (e.g., Japan, Singapore, and Mainland China) (Ministry of the Interior, 2004). After divorce, more than half of the dependents live in the custody of their fathers and about one third of divorced men and one tenth of divorced women remarry (Ministry of the Interior, 2005).

Over the last century, the size of households has decreased in Taiwan. The number of persons living in family households declined from 5.6 in 1961 to 3.2 in 2003. The mainstream Taiwanese family type is that of two parents and their children, but there has been an increase in one-person household and single-parent families. In the year 2002, one-person households and single-parent families represented 8.5 percent and 8.1 percent respectively, of all households (Ministry of the Interior, 2005).

In 2001, more than 98% of boys and girls attended high schools and women outnumbered men at the university level. In 2004, close to half of the women in Taiwan aged fifteen and older were employed in the labor market. However, the percentage of working Taiwanese women is still well below the level of other Asian countries (e.g., Japan, South Korea), and Western countries (e.g., England, United States) (DGBAS, Executive Yuan, 2004).

Overview of Human Services in Taiwan

Taiwan has never developed a comprehensive and explicit set of family policies; instead, regulations affecting families are implicitly embedded with social policies. Between the years 1945 and 1980, social policies favored the use of public assistance,

especially for soldiers, civil servants, and public school teachers. Taiwan's economy was struggling until the 1980s, after which Taiwan experienced its' most rapid growth and changes in political and social arenas. The government initiated several important acts concerning the welfare of young, senior, and disabled citizens, low-income families, laborers, and farmers. Since 1990, social policies have been family-centered and have incorporated the value of self-reliance. In recent years, policies have also focused on social insurance, especially on the national pension system. Although the Taiwanese government has been greatly involved in policy making processes over the past decade, not all policies have kept pace with family changes, the needs of the poor, or the growing multicultural nature of the Taiwan population (Lin, 2002).

The history of social services has been dominated by changing responsibilities of central government, voluntary organizations, and, to a lesser extent, private-sector agencies. Social welfare services are funded by the central and local government from general revenue, industry and family contributions. Due to different financial situations and population compositions, services and social welfare benefit levels vary significantly among Taiwanese counties and cities (Wang, 2002). Although social services are provided for all residents in Taiwan, the central government has targeted services to children and juveniles, women, seniors, disabled citizens, indigenous people, and low-income families.

Services for Children and Juveniles

The first piece of child welfare legislation in Taiwan was The Child Welfare Act of 1973, which allowed the Department of Social Affairs to govern situations related to children under the age of 12. The Youth Welfare Act, passed in 1989, protects the physical and mental well-being of juveniles. In order to integrate affairs concerning dependents

under 18, in 2003 both acts were merged into the Children and Youth Welfare Act. The Children's Bureau was established in the same year; both develop and implement a range of child welfare services especially for troubled children and families. By 2003, 22 child welfare centers, 42 family homes for abandoned children and orphans, 31 counseling and educational centers, and 27 youth welfare service centers were established around Taiwan (Ministry of the Interior, 2005).

The growth in the number of children living in double-income households or single-parent families has had implications for child care and financial support in Taiwan. Child care services include babysitter training and certificate programs, public and private preschools, and after school care centers. Financial assistance for children and juveniles primarily focus on disadvantaged children from low income families. Due to growing awareness of family violence and sexual abuse, the Taiwanese government has established several programs for the protection of children and juveniles: a free 24-hour Women and Children Protection Hotline (113), the Information Management Center for Missing Children and Juveniles, and foster family services. About 26 community children and youth shelters exist which involve advising, reporting, counseling, referral services, as well as compulsory parenting education and family reconstruction counseling services (Ministry of the Interior, 2005).

Services for Women

The Taiwanese government has provided preventive as well as remedial services for women. Preventive services include subsidizing or sponsoring programs that promote women's growth, development, and rights (e.g., women's leadership training, gender education, parenting education). Remedial services have been targeted to serve women in

personal or financial crises. Services provided are: crisis intervention, shelter, counseling and psychotherapy, family assistance to women in special situations, emergency living assistance, subsidy for legal consultation and legal action, child care allowance, medical assistance, and public child day care programs. The government also funds private associations to provide counseling services, support groups, and educational information for women, especially those who are disadvantaged (Ministry of the Interior, 2005).

Services for Senior Citizens

With the passage of the Senior Citizens Welfare Act in 1980, Taiwan began to provide health and medical care services, in-home care services, family support, community care services, and various social activities for senior citizens. Since 2002, most citizens age 65 or over, who have a registered household in Taiwan, and who have lived in the country for more than 183 days per year within a given three year period, are entitled to a monthly allowance of NT$3,000 or close to $100USD (Ministry of the Interior, 2005).

Services for Disabled Citizens

The 1997 Physically and Mentally Disabled Citizen's Protection Law outlines regulations concerning health care, educational rights, vocational training, welfare services, obstacle-free environments, and preferential tax treatment for institutions offering services to this population. By 2002, there were over 200 shelters for mentally and physically handicapped people, which accommodate close to 17,000 individuals. Over the 2002-2003 school year, about 23 government-established special education schools served close to 6,000 disabled students. Day-care services, early medical care, and short-term day-care are major services that are also provided by the central and local governments. Under Taiwanese law, all private enterprises with more than 100 employees are required to hire at

least one disabled person, and all public institutions with 50 or more employees need to have at least two percent of employees who are disabled workers (Ministry of the Interior, 2005).

Services for Indigenous Peoples

Aborigine families in Taiwan are a minority group with relatively less status and few social and economic resources. In 1996, the Legislative Yuan passed the "Organic Law of the Council for Indigenous Affairs" and in the same year, the Council of Indigenous Peoples (CIP) was established. Both efforts marked a breakthrough in the Republic of China's nationality guidelines by placing the formulation of indigenous policies in the hands of the indigenous peoples and all related affairs under the jurisdiction of this specific ministerial-level agency. Further, the Executive Yuan planned and set in motion an all-front Indigenous Development Program, focusing on political participation, education and culture, social welfare, economics and land affairs (Council of Indigenous Peoples, 2005).

The indigenous community in Taiwan benefits from a number of specific social policies and welfare programs, including preferential treatment on entrance exams for senior high school and university placement, and scholarship. Further, there are governmental efforts to promote social education and indigenous languages and culture, raise the employment rate, solve settlement problems for urban aboriginal people, offer low-interest housing or business loans, and provide a monthly pension of close to $90USD for people over 55 (Council of Indigenous Peoples, 2005; Ministry of the Interior, 2005).

Services for Low-income Families

The Taiwanese government provides special subsidies, assistance, and both cash and non-cash benefits to low-income individuals and families. A monthly minimum cost-

of-living in a given year is one measure to determine applicant eligibility. In 2002, only 150,000 people, or 66,000 households, (about one percent of the Taiwanese population) fell into the low-income family category. Services for low-income families include regular subsidies, food assistance, and free education for children. Vocational training, employment services, and career development loans are also offered to help low-income residents support themselves (Ministry of the Interior, 2005).

Featured Human Services Agency

Taiwan Fund for Children and Families (CCF/Taiwan)

Family services in Taiwan are vastly underfunded, yet social agencies are increasingly expected to provide more services with less money. The Taiwan Fund for Children and Families (CCF/Taiwan), originally called China's Children Fund, is the first social welfare organization in Taiwan to initiate a Domestic Children Sponsorship Program for low income children. Founded in 1938, CCF/Taiwan was established in Richmond, Virginia, USA, by American Christians and later became financially independent of this Christian group. Over the past 60 years, CCF/Taiwan has focused on providing proper care for needy children, and has continued to provide general sponsorships (NT$1,000 or about $30USD monthly donation for each child), educational sponsorships, student aid, and an emergency relief fund for needy children and their families. Due to the "921 earthquake" (an earthquake occuring on September 21, 1999, and commonly referred to as the "921 Earthquake" by Taiwanese) CCF/Taiwan initiated a three-year sponsorship program that targeted families in affected areas. In 2003, CCF/Taiwan started a health insurance sponsorship program for those who cannot afford health insurance and medical care expenses (CCF/Taiwan, 2003).

In addition to the Domestic Children Sponsorship Program, CCF/Taiwan has also provided various types of services for children. These services include group counseling to improve children's behavior and relationships with their parents, after-school tutoring, the provision of nutrients, library services, and parenting education workshops. Furthermore, CCF/Taiwan organized recreational activities to inspire children's imagination and creativity, designed several celebration activities during festivals such as Chinese New Year, and held annual gatherings for sponsors and their sponsored children (CCF/Taiwan, 2003).

Another primary service sponsored by CCF/Taiwan is the Aborigine Domestic Service. In order to improve indigenous children's well-being and strengthen their family life, beginning in 1969 CCF/Taiwan launched several programs, including establishing aborigine student centers, sponsoring aborigine territories, developing aborigine community family centers, and offering financial support for needy and single-parent families. Other services include better understanding of local culture and environmental protection, professional consultation on family and individual development, family services regarding household environment, free medication and nutrient distribution, after-class tutoring, care and recreational activities, self safety education, career planning, parenting education, and community activities that help indigenous children and their parents improve interpersonal relationships (CCF/Taiwan, 2003).

In the 1980s, CCF/Taiwan initiated three important programs: Foster Care, Family-Style Day-Care Service, and Foreign Children Sponsorship. During this same time period CCF/Taiwan placed close to 800 children and over 250 youth in foster homes. In 2003, CCF/Taiwan provided an average of 1,500 children/youth with monthly foster care

services. With governmental funding, CCF/Taiwan started a program that established a community day-care service network and management system, including 80-100 hours of pre-employment and advanced training courses, job hunting services, and follow-up consultation. In 2003, over 25,000 caregivers completed job training and over 2,000 people gained employment. The Foreign Children Sponsorship Program primarily provides Taiwan-based foreign needy children and families with education, tuition monitoring, health care, and community development services. By 2003 the total number of foreign sponsored children was almost 20,000 (CCF/Taiwan, 2003).

In the 1990s, CCF/Taiwan started several programs targeting abused children and youth (Child/Youth Protection Program), teenage girls engaged in sex trades (Emergent Short-term Placement Services), school dropouts (School Dropout Follow-up and Counseling Services), developmentally-delayed children (Early Intervention Program), and children and youth who experienced the 921 earthquake (Post-Earthquake Rehabilitation Program). In 2003, CCF/Taiwan served almost 2,400 abused children/youth and 100 teenage girls engaged in sex trades. Furthermore, services were provided to over 2,000 school dropouts, 1,400 developmentally delayed children, and about 4,000 children and youth who were victims of the 921 earthquake (CCF/Taiwan, 2003).

Case Example

Max and Chun have been married for fourteen years. Max is 39, and Chun is 36 years old. They have two children, Ming, a 13 yr-old boy, and Ting, a 9 yr-old girl. Max takes full responsibility for the family economy and Chun, as a stay-at-home mother, takes care of the family. Chun has a junior high school degree and has not worked outside the home. Max is a truck driver and works very hard for the family.

Two months prior to coming to CCF, Chun received the shocking news that Max was killed in a car accident. After Max's funeral, Chun found out that there were very few financial resources. Chun is estranged from her parents and siblings because her family didn't like Max and did not approve of her marriage. Thus, Chun was reluctant to ask her immediate family for help. Max's father is sick and his mother is needed to take care of her husband, so her in-laws are not able to give her and the children financial support. After being given referral information by community friends, Chun went to CCF for help.

Because Chun doesn't have prior work experiences, she is worried about whether she can find a job and handle it. However, even if she finds a job, she is concerned that there will not be anyone at home to take care of Ming and Ting. Before Max's accident, there was conflict in the home between Chun and Ming regarding time for studies, use of the family computer, and Ming's friends. The parent-child relationship between Chun and Ming was often hostile. Chun is also worried about after-school care for Ting.

After an initial intake with Chun, the CCF Social Worker made a home visit and assessed Chun's needs. The Social Worker identified financial, employment, after school child care, and future educational needs. Parent-child bonding issues were also recognized. Based on the assessment, the CCF Social Worker helped Chun find corresponding resources and services (See TABLE 1). CCF was able to directly meet Chun's needs for financial help, after school care and education, and also parent-child issues. However, Chun didn't like the caregiver and house-keeper employment training options that were provided by CCF. Instead, she preferred restaurant and food preparation service training; she was referred to a local employment and vocational training center for help in these areas.

TABLE 1. Chun's needs and CCF's services

Specific Needs	Service Implementation
Financial	• general sponsorship • educational sponsorship *(each sponsorship is NT$1,000 or about $30USD monthly donation for each child)*
Employment	• employment guidance • house-keeper and caregiver training • referral information for employment and other training agencies
After School Care Future Educational Opportunities for Children	• free after-school tutoring for individual youth • free after-school group tutoring • summer and winter vacation recreational activities
Parent-Child Bonding	• group counseling for improving children's behaviors and relations with their parents • parenting education workshops • home visits

According to the case example, CCF's services focused more on the needy children rather than the adults or the whole family. Therefore, there are very few linkages and referrals to other agencies, and governmental departments for adult needs. CCF is trying to expand their existing services to meet a broader range of client needs. The future goals of CCF emphasize not only relieving immediate family poverty but also helping families escape from poverty.

Future Directions

The pace of family change in Taiwan has accelerated rapidly since the 1960s. Three powerful trends – the decline in births, the rise in diversity of family structure, and the shrinkage in family functions – have led to a call for social policies reform and welfare service provision (Cheng, 2002). When Taiwan's economy declined in 2000, the demand

for remedial social services increased. The Taiwanese government was blamed for higher rates of unemployment, increasing poverty, and escalating rates of youth suicide and family violence. The Taiwanese government responded to these criticisms by extending financial support to private agencies and voluntary organizations without increasing direct social services.

Although Taiwanese policies regarding children and family welfare have attempted to address the challenges that increasing changes in family dynamics pose, there still is an obvious gap between public policy and family realities. First, despite more acceptance of family diversity, public mandates that respond to such diversity are lacking. Some subsidies and welfare services have been developed for needy children and families, but are often not available for families that are not officially registered with the Taiwanese government, or families that have little financial support from absent family members. The result is increasing stressful family situations that are especially harmful for children. Although *familism*, defined as a viewpoint that family members should take care of each other, is still at the heart of policy making in Taiwan, effective family policies need to create a favorable and unbiased welfare system for needy families which may not fit traditional family definitions. We suggest that policy decisions need to be made in response to the needs of families rather than to ideological beliefs about what famlies should be and how they should work.

Second, social welfare policies in Taiwan focus on individual family members rather than the family unit. Services are provided based on individual characteristics (e.g., women, children, disabled or senior citizens) and household location (e.g. counties and cities). Such fragmentation in the social service delivery system has led to duplication of

services and resources across agencies and organizations, or to ineffective support for the maintenance of family function and well-being. We suggest that neighbourhood-based family centers are needed to provide a wide assortment of services within one organizational unit which all families can utilize regardless of the family-related matter. Case workers at such family service centers would be expected to integrate various resources and link different human services in a given community for families. In this way, needy families will have a specific place to go for help and resource overlap will be minimized.

Finally, social service systems use a combination of professionals, lower-skilled workers, and volunteers in their delivery of services. In the process of policy reform, increases in quantity and quality for trained professionals have recently been advocated by scholars (Cheng, 2002; Feng, 2002). The lack of professional recognition and stable working environments may lead to a shortage of trained workers. We suggest that a high quality and stable working environment (e.g. increased salary, better employee benefits, more in-job training and establishment of supportive networks) is needed to attract more people into the family service system. Only with enough trained family professionals representing different disciplines (e.g., social welfare, education, health, law enforcement, judiciary) can the Taiwanese social service system function well enough to protect and restore the lives of individuals and families in need of assistance.

For improving delivery of Taiwanese family services, policy decisions must expand and be more flexible; integration of various policies and services regarding family members must take place; and the quantity and quality of trained professionals must increase. An appropriate balance between the interests of taxpayers and the needs of social

service recipients, and intentional integration of policies and services regarding individuals and families, are two of the major human service challenges facing Taiwanese society at the turn of the century.

CCF Summer Camp Activity

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Human Services in Thailand

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ABSTRACT:

This paper provides an overview of the country of Thailand, including socio-economic factors that provide a better understanding of Thai society. A brief summary of Human Services in Thailand is presented including history, current funding bases, legislation, important family policies, several significant social services, roles, titles, and educational background/salaries of human services workers. The PAVENA Foundation, serving abused women and children, is featured as a model social service agency working in collaboration with the Thai government. A case example presented in the paper is one success story of the foundation. Future directions and recommendations for human services in Thailand are included.

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Thailand is located in Southeast Asia and covers 514,000 square kilometers (198,455 square miles). The country is more than twice the size of Wyoming or the size of Arizona and Utah combined (CIA, 2003; Culture Grams, 2001). Thailand is bordered on the West by Myanmar (formerly Burma), on the Southeast by Cambodia, on the North by Laos and China. The country has a long coastline along the Andaman Sea on the West, and the Gulf of Thailand and the China Sea on the South and the Southeast. The capital city is Bangkok, which is located in the central region. The climate is basically tropical with three seasons: summer, winter and rainy. The average annual temperature is 83 degrees Fahrenheit.

The population of Thailand is over 65 million people (CIA, 2005). Of that number, about 95% of the population is Buddhist, 5% Muslim, and less than 1% Christian, and other. Ethnic groups in Thailand include 75% Thai, and about 15% Chinese, with other groups making up the remaining population. By taking into account the effects of excessive mortality due to HIV/AIDS, in 2003 there was a lower life expectancy (total population: 71 years; male: 69 years; female: 74 years), and an higher infant mortality (total: 22 deaths/1,000 live births) than would otherwise be expected (CIA, 2003).

Thailand is recognized as one of the fastest growing Southeast Asian countries. The number of people residing in the larger cities is increasing. Currently, the population of Bangkok is approximately more than 12 million, compared to nine million people almost

ten years ago (Pinyuchon & House, 1996;Thailalnd Quick Facts, 2004). For the last two decades, Thailand has been transitioning from a developing country into a newly industrialized country (Pinyuchon & House, 1996; Office of the National Culture Commission, 1995). The lack of preparation for the rapid rise of industrialization has caused enormous environmental and social issues. Thus, Thailand is experiencing air pollution from vehicle emissions, water pollution from organic and factory wastes, deforestation, soil erosion, wildlife populations threatened by illegal hunting, and social problems.

Historically, the majority of the rural Thai population has been farmers who engaged in hand planting and harvesting of rice with the help of water buffaloes. Presently, farmers have been introduced to new technology which decreases the use of human labor. Rural people who cannot earn enough to support their families migrate to urban cities. Most of them leave their children under the care of their aging parents. Recently, the Thai government attempted to decentralize control and encourage rural provinces and communities throughout the country to establish a self-sustaining economy. The government's policy is to loan money to farmers in order to improve their products or initiate small businesses in the communities. Since farmers often lack business skills in handling money and implementing their business, many of them misuse the money. The transitional changes are inevitable and have created a need for social and economic adjustments and assistance (General Information 2005; Thai Agriculture; Speech by His Excellency, 2001; The Economy, 2005).

In 2002, it was reported that almost 75% of the total population was part of the labor force. This figure indicates that over 34 million Thai people were in the workforce.

The unemployment rate during 2003 was slightly over 2%. Most of these Thai people live on less than $1USD a day, and another 28% live their lives on about $2USD a day (Clearinghouse Countries, 2005). Thailand exports numerous goods, including tin, textiles, fish products, rice, tapioca, rubber, corn, coconuts, soybeans, and jewelry. Manufactured products include electric appliances, furniture, car parts, and plastics (CIA, 2003). Tourism has become a major source of revenue for local economies. Pinyuchon and House (1996) observe that the increase in the tourism industry, coupled with rapid economic growth since the 1980s, has generated many problems, including an inadequate infrastructure, a shortage of highly trained personnel, and a volatile economy. The migration from rural to urban areas has contributed to problems such as unemployment, pollution, shortage of housing, and increased crime.

Thailand has a free enterprise economy and welcomes foreign investment (CIA, 2003). From 1985 to 1995, Thailand enjoyed the world's highest financial growth rate. In contrast, during 1997 the Thai economy experienced a crisis; the country entered a recovery stage in 1999 and 2000, largely due to strong exports. With the increased consumption and investment, the gross domestic product (GDP) growth rose in 2002 despite a sluggish global economy. Unfortunately, in December 2004, the world's largest tsunami killed 8,500 lives in Thailand and damaged properties in the southern provinces of Krabi, Phangnga, and Phuket (CIA, 2005). This natural disaster has had negative impact on local tourism and the Thai economy.

Thai people set a high priority on education. All Thai children are required to attend school, with free and compulsory education lasting for 12 years. Providing government-sponsored student loans encourages higher education. Recently, the government changed

policies pertaining to university entrance. Instead of limited numbers of seats in the universities, acquired by competitive one-time entrance exams, the cabinet has endorsed a new admission system for higher education that will be officially implemented in 2006. The criterion for entrance will be based on three indictors of achievements: 10% from high school grade point average (GPA) or percentile rank (PR), 40-90% from the national test results operated by Office of the National Test, and 0-5% from the examination results of three subjects operated by related departments (Sangnapaboworn, 2003). Moreover, students have the option to take an examination at their campus of choice and in their major area of interest. Graduate work, including master and doctoral study, is available at both public and private universities. Continuing education and adult education open more opportunities for those who cannot attend or do not need to attend regular courses. According to the National Statistical Office of Thailand (Q3 2004), the 2004 workforce by educational level shows that of among over 35 million people, approximately 1,266,000 have no formal education; almost 13 million have less than an elementary education; eight million have completed elementary school. Slightly over five million people have finished lower secondary school, and about four million have completed upper secondary. Currently, four and a half million Thai people have a higher education (National Statistical Office of Thailand, {Q3 2004}).

Pinyuchon and House (1996) indicate that the Thai government changed from an absolute monarchy to a democracy approximately 60 years ago and that a new form of government has not completely stabilized. In the area of human and social services, present government policies do not address a need for social service improvement or allocate a

budget specifying human and social services. This can be contrasted to the government's promotion of science, technology, and communication.

Overview of Human Services in Thailand

History

The development of human services/social services in Thailand can be best understood in an historical perspective. As mentioned earlier, the majority of Thais are Buddhists. The high percentage of Buddhists in Thailand has great influence on the daily living of Thai people (Pinyuchon & House, 1996). Buddhism has instilled "the doctrine of karma" into the belief and practice of Thais: those doing good deeds will receive good consequences in return. The concept is similar to "the law of cause and effect." Persons who do good deeds will earn good consequences in return, and those who perform evil acts will receive bad consequences. Good or bad consequences do not necessarily emerge in one lifetime. They will return to the person anytime in birth and death cycles. This belief strongly influences the Thai's values, behaviors, and attitudes toward life. It was the custom for royal families and rich families to donate their money and properties to build temples. Thai people did not have any concept of establishing foundations, charities, or organizations to serve the public and community. Building temples was one way of doing good deeds or achieving merit, because the temples could be used as community centers where Thai Buddhists could perform religious activities (History of the Third Sector, 2005; Philanthropy Overview, 2005).

The World Health Organization's Regional Office for South-East Asia provides information pertaining to the current status of civil society health organizations in Thailand. They explain that pre-modern Thai organizations started from religious

philanthropy. Traditional Buddhist temples have the philanthropic function of providing for those in need. Buddhist temples were schools for boys taught by monks and were also health care centers for sick people cared for by monks and lay people. At the same time, the temples were community agencies providing social services and welfare to those in need (Current Status, 2005).

Along the same line, the smaller Muslim communities in Thailand have mosques, which provide religious education and welfare services to their people. Christian philanthropic organizations appeared in Thailand after the arrival of missionaries; the first Catholic missionary came in 1567, followed by Protestant missionaries in 1828. Although, missionaries have been in Thailand for a long period of time, they have little political influence. After the turn of the 20th century, in addition to religious conversion, social services and welfare assistance became one of the most important objectives for most missionary groups. Missionary-sponsored organizations such as schools and hospitals have been well received by local communities (Current Status, 2005).

Toward the end of the 19th century, Thailand became a political buffer zone between the expanding empires of Britain in the west and France in the east. According to the political climate, modernized philanthropy in secular forms of charity emerged within the Thai upper class. In 1895, women of the royal family, seeking medical care and supplies for wounded soldiers, successfully petitioned King Rama V (1868-1910) to establish the Sapa Unalom Daeng – the forerunner of the Thai Red Cross (Welcome to the Red Cross Society, 2005).

Currently, social welfare services are primarily funded by government agencies under the Department of Social Development and Welfare, Ministry of Social

Development and Human Security (formerly the Department of Public Welfare, Ministry of Interior). The Thai Red Cross Society and the National Council of Social Welfare of Thailand are among the oldest organizations rendering social welfare assistance (Social Services, 2005). The Thai Red Cross serves people of all ages, religious beliefs, and nationalities. Provided are education, community medicine and other health related services, disaster relief services, and child support services. The Thai Red Cross Society plays a significant role in Thai society. As a large social services provider, the Thai Red Cross Society functions as an agency that works collaboratively with clients to assist them and their communities to live and function as effectively as possible. The titles of professionals who work at the Thai Red Cross Society are various and include Mental Health Worker, Social Worker, Nurse, Rehabilitation Case Worker, Crisis Intervention Counselor, and HIV/AIDS Counselor (Welcome to the Thai Red Cross Society, 2005).

Educational requirements are different for each helping professional role. For example, social workers must have degrees in social work at least at a bachelor level. HIV/AIDS counselors must have an educational background in counseling and have been trained to specialize in helping people with HIV/AIDS and their caregivers. In Thailand, there is no requirement for counselor licensure. The minimum educational requirement for counselors is a bachelors degree in counseling, guidance, or psychology.

The salaries of those who work in social service settings do not correspond to the professional education that is required. Unlike American social service professionals, the Thai Department of Labor can proscribe salaries by titles, employment setting, and function. The salaries for entry-level government social workers at government-funded social service agencies start at 6,360 Thai Bahts (approximately $151USD. Entry-level

psychologists earn 7,260 Thai Bahts (approximately $172USD) (Employment Promotion Division; 2005; Untitled Document, 2005).

Besides governmental social service agencies, there are many philanthropic organizations which were initially founded under royal patronage. There are also more than 18,000 "third sector" organizations in Thailand that are part of the International Classification of Nonprofit Organizations (ICNPO) (Third Sector Overview: Size, 2005).

Current Funding Bases and Legislation/Significant Family Policies

There are no resources available that indicate the size/sources of revenue and expenditure of Thai social services. Generally, there are a variety of major sources of revenue depending on the category of service. For example, for Buddhist temples and social welfare organizations, revenue comes primarily from donations on the basis of personal 'merit making' and alms giving. The philanthropic organizations established under royal patronage receive funds from royal family donations. Many nonprofit organizations receive funds from foreign donors. However, lately many foreign donors have begun to withdraw or reduce a substantial amount of support from Thailand due to the country's impressive rate of economic growth during the 1980s and 1990s (Third Sector Overview: Revenue 2005).

At the beginning of 2005, Prime Minister Thaksin Shinawatra delivered a Thai Governmental Policy Statement to the National Assembly. In his comments on Human Development Policy and Quality of Life, he announced the following significant policies in regard to the well being of the Thai family and society.

> The Aim of the Development Policy is to make people happy which consists of good health, caring families, harmonious environment, and a peaceful and sharing

society. The Government believes in the importance of developing human resources and a quality society as well as strengthening the social capital of Thailand, which will serve as the foundation for a sustainable economy. (Policy of the Government, 2005)

Further, Prime Minister Shinawatra suggested that the government will establish a life-long, knowledge-based society by developing knowledge and morality from birth, and through creating a suitable environment. The government will promote caring families and educational institutions that will look after youth by providing up-to-date knowledge and good values based on Thai culture. This includes establishing a mobile caravan with professionals that offer advice to parents on child development and guidance. In the area of religion, Prime Minister Shinawatra stated that the government would support religious institutions and schools throughout the country.

These national educational reforms are aimed at improving the quality of training, teaching, and learning in the Thai educational system. The mission is to keep up with economic and social changes while retaining local identity. Through Income Contingency Loans (ICL), educational opportunities are available to those who wish to complete compulsory education and who want to extend their education from the vocational college to the university level.

The government also is striving to promote environments that support the learning process within and outside the educational system in order to turn Thai society into a knowledge-based society. In particular, those who have special knowledge in science and technology will be supported. There is particular emphasis on promoting equality, human dignity and independence in women through education and careers for women.

Additional importance is being placed on reforming health management by adjusting public health services to prevent diseases, introducing tax measures to encourage people to decrease or give up consumption of harmful products, and using tax income to promote health and social activities. The government is moving toward policies that raise the standard and quality of public health and that allow people to enjoy services on an equal basis. Plans for establishing medical research centers that study new diseases are also included in the long-term governmental plan.

In terms of social security, the Thai government is working toward people being able to obtain stability through ownership of property. This plan includes those with low incomes who desire to own property through governmental projects, and also those with middle incomes who would like to purchase property by paying in installments through a system of long-term loans. In addition to enabling ownership of property, the Government is striving to develop community environments so that housing is placed in pleasant surroundings. Through a combination of community participation and law enforcement, there are measures being developed to cut off acquisition of illegal wealth by drug trafficking, illegal logging, human trafficking and control of gambling.

According to policies for the elderly, the government is attempting to promote the attitude that the elderly are valuable resources for the Thai national economic and social system. Well-being and maintenance of good physical and mental health for the elderly will be emphasized through creating sufficient financial guarantees and savings during the productive working year; and, those age 65 and over are exempted from income tax. Families will be encouraged to take quality care of family members. Foremost, the Thai government stresses that the elderly must be recognized as the brain bank of the country

and encouraged to use their experiences in the country's development (Policy of the Government, 2005).

Featured Human Services Agency

The PAVENA Foundation

The PAVENA Foundation for children and women is a nonprofit organization founded to help Thai children and women of all races and religions who are in need of help for any kind of abuse, poverty or homelessness. The organization was founded by Mrs. Pavena Hongsakul, a Member of Parliament of Thailand. In 1999 Mrs. Pavena Hongsakul was inspired when she went to visit the "Women's Home" (Kredtrakarn Home) and met a young girl who was raped by her biological father. As she campaigned for Parliament, she visited villages and found similar cases of abused women and children. After her experiences, she had a strong desire to provide assistance to abused women and children whose rights had been violated. The PAVENA Foundation was officially registered on April 27, 1999, with a seed fund of $5,000USD. Cooperation for the initial founding of this organization came from various government and private agencies, although most of the finances came from Pavena's own monies (PAVENA Foundation, 2005; PAVENA Foundation for Children and Women, 2005).

The term "PAVENA" has two meanings. The first meaning represents the first name of the founder of the PAVENA Foundation. In Thai language, Pavena means "intelligent and talented". The second meaning refers to the acronym, "Protection of Abused Victims in Emergency Need of Assistance".

The PAVENA Foundation has the following four objectives:

1. Help children and women who have experienced any type of abuse and provide suitable physical and mental health programs for the victims.
2. Help children and women who are poor, disadvantaged, or homeless to live a normal life.
3. Help to promote and develop new income opportunities for those less fortunate through skill development.
4. Help to promote Thai cultural activities to the world.

Currently the sources of funding for the PAVENA Foundation are varied: Mrs. Pavena Hongsakul's personal monies, private donations, the Lions Club International, The Asia Foundation, and fund raising activities such as charity concerts, and golf tournaments.

The PAVENA Foundation has made a great impact on Thai society. Due to the organization's visibility, the number of women and children served each year are increasing. For example, there were over 3,550 cases within 19 months between January 2000 and July 2001. In May of 2005, it was estimated that monthly cases had increased approximately 300 more each month. Moreover, because of its success, the PAVENA Foundation was invited by the Ministry of Justice to sign an agreement to work collaboratively with the Ministry to assist abused children and women. The Foundation is the only nonprofit organization selected by the Ministry of Justice to join hands with a government organization.

The major challenge that the PAVENA Foundation encounters is dealing with government officials who do not take cases of abuse seriously. For example, some police officers do not want to work on abuse cases. There are no incentives or promotions for

officers who respond to such victims. In particular, the ignorance of these officers often delays the process of helping women and children who are in need of legal assistance.

Case Example

The following case is a true story with fictitious names of the people involved in order to protect the privacy of the individuals. The case is considered one of the many success stories of the PAVENA Foundation. Cases such as these have made an impact on the Thai Police Department, the Ministry of Justice, hospital professionals, and the society at large. These successes highlight social advocacy and services that serve disadvantaged and vulnerable groups, and victims of abuse.

Several years ago, Mrs. Pavena received a postcard from an anonymous woman. The writer said that she was extremely sad to lose a friend who died at a very young age. Her friend was not supposed to die. With information taken from the postcard, Mrs. Pavena instigated an investigation process and found that the girl who wrote the postcard was a friend of a 16-year old victim who had died of drowning. Thada was a high school senior who was preparing to take the university entrance examination. Her parents were separated sixteen years before. Thada's mother ("Ton") had left her husband while she was pregnant. Following the separation, Thada's mother gave birth to Thada and never re-married. Ton raised Thada until she was in senior high school. With good intentions (and a vision for her daughter's future), Ton believed that it would be good for Thada's future to live with her biological father ("Tang"). She thought that Tang, who had a good education and career, would provide better parenting and tutoring to Thada at this time in her life. Tang was the principal of a local school and had married another woman ('Tam"). When Ton asked for help with caring for Thada and providing her with a good education, Tang accepted his

parental responsibilities. Tang later forced himself on Thada sexually and raped her. Thada did not report this incident to anyone because of her shame and guilt.

Following this incident, Thada left home to do school work with friends and came home hours later than her normal schedule. Tang had come home from work and asked Tam where Thada was. Tam, who was jealous of Thada, told Tang that Thada went out with a man. Tang was angry and waited anxiously for Thada to come home. When Thada arrived home and told her father where she went and what she had done with her friends, Tang did not listen and became angry. Tang and Thada argued. Thada ran from her father, and he followed closely.

The next morning, Tang informed the public that Thada died of drowning. The funeral ceremony had been completed by the time the postcard had been sent to Mrs. Pavena Hongsakul, but the cremation process had not yet begun. Tang kept Thada's dead body in the coffin and treated it as if she was still alive. Everyday he placed food for Thada at her coffin.

If there had not been a postcard from Thada's friend to Mrs. Pavena Hongsakul, the case would have been closed with the pronouncement that Thada had died of drowning. However, the investigation instigated by the PAVENA Foundation revealed that after the argument between Thada and her father, a neighbor heard a gunshot. No one had questioned the neighbor because local police officers and hospital professionals who were responsible for the case confirmed that Thada had drowned.

Mrs. Pavena Hongsakul worked hard on this case, and with the help of police officers, she re-opened the case for additional official investigation. Finally, it was determined that Thada was shot by Tang. Although the victim was not able to call for

justice, Mrs. Pavena Hongsakul took action to bring the abusing father to the court to follow legal processes. Currently, Tang is in prison for killing his daughter.

Future Directions

Although human services have existed in Thailand for many decades, there is still a need for a more organized and comprehensive approach to social services in Thai society. There are many people who need help but do not know where and to whom to turn. Due to the transition from pre-modern social services located in religious settings to modern social services located in private settings, such as foundations, associations, and government centers, some Thai people still hesitate to seek assistance. However, there is also a trend that indicates Thai people have begun to ask for help from social service agencies that have established strong reputations like the PAVENA Foundation, the Thai Red Cross, and the Wat Tham Kabock (an agency that serves people with HIV/AIDS).

As Thailand becomes a newly industrialized country with employment demands and urban migration changing the family structure, family members will not always be available to support each other. Similarly, families are often the perpetrators of abuse. In the future, Thais will need more human services agencies and professionally-trained human service workers to serve in the roles Buddhist monks once took. Therefore, it is advisable to develop Human Services educational programs to produce trained professionals who can respond to the needs of our society.

Moreover, pilot projects like the Memoranda of Understanding (MOU) between nonprofit organizations and government funded organizations like the PAVENA Foundation should be seen as models for human services in Thailand. Truly, such collaborative efforts can lead the way for effective social services in my country.

Pavena Hongsakul interviews abused victims at the Pavena Foundation Headquarters

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Human Services in Turkey

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ABSTRACT:

Turkey, located in Southeast Europe and Southwest Asia, is a unique country that reflects the culture of both continents. Human services in Turkey are described and information is offered about services for protected children and young people, older people, women, family, community center services, services for people with disabilities, and social assistance services. A case example is presented.

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Turkey, a peninsula in Southeast Europe and Southwest Asia, is a unique country that reflects the culture of both continents. The capital, Ankara, is in the center of the country. However, Istanbul, the biggest city, is in the Northwest, and is considered the country's trade and business center.

The country is situated between 26^0 and 45^0 E, in the temperate middle latitudes of the Northern hemisphere. In the west it borders on Greece and Bulgaria, in the east on Georgia, Armenia and Iran, and on the South its neighbors are Iraq and Syria. The country is rectangular in shape measuring 1.600 kilometers from east to west and 650 km from north to south.

Turkey has a very mobile population. Following the 1960's, considerable numbers of Turkish-originated immigrants moved to western European countries including Germany, Belgium, and the Netherlands. Turkey used to be an agricultural-based society. Although Turkish industry has expanded, agriculture is still very important in terms of the country's self-sufficient quality; but, since the establishment of the Turkish Republic in 1923, considerable movement has taken place from the countryside to cities. This migration phenomena especially accelerated after the 1950's. The current population of Turkey is 71 million. The population growth rate was reported as being about 1.5% in the year 2000 (TPHR, 2003). The population is quite young, with an age distribution as follows: slightly over 25% of the population are under the age of 15; about 65% are

between the ages of 15 and 64, and less than 10% are over 65 years (TPHR, 2003). As a result of such a youthful population, Turkish society is in a state of activity and change which is evident in economic, social, physical, cultural and political dimensions.

Turkey has a very rich cultural heritage. Ancient cultures including Mesopotamian, Sumerian and Hittite constitute the basic structure. Roman, Byzantine, Selcuklu are original cultures. The Ottoman Empire existed 600 years in the lands of present Turkey and still has important influence on the Turkish society. In 1923, Mustafa Kemal Ataturk, the founder of Turkey established the Republic. Since that time, many changes and revolutions have taken place in the areas of education, law, and the status of women. A new dress code and Romanization of the alphabet were also among the major changes. Turkey is unique in terms of having a secular system in a predominantly Muslim country. It is a country where many ethnic groups, life styles and varieties of people live together.

The power of legislation is in the Turkish Grand National Assembly, which is comprised of 550 members, elected by a suffrage. The exercise of executive power is vested in the President and Council of Ministers. The President, the Head of State, represents the Republic of Turkey. Judicial power is exercised by independent courts, functioning on behalf of the Turkish Republic.

Overview of Human Services in Turkey

The existence of Social Services and Child Protection Agencies emerged after the First World War. The agency was established in 1915 for the protection and care of children who had lost their parents in the war. Orphans, called ''Daruleytams'', were numerous. In Istanbul during 1917, and in Ankara during 1921, a group of volunteers and government officers established a society-called ''himaye-i etfal'' under the auspices of

Ataturk (Cavusoglu, 1998). The name of the society had since been changed to, The Turkish Child Protection Institution. Its' status is described as "for the publicly supported" which means donations are free of tax responsibilities. The Institution reorganized in 1985 and is now referred to as the General Directorate for Social Services and Child Protection Agency (SHCEK) which is affiliated with the Prime Minister (Cengelci, 1998; SHCEK, 2005).

Services for Children and Youth

Problems for children and youth have resulted from the rapid social change process in Turkey and its effects on the structure and functions in the family (Arnaz, 1991). Many of the characteristics of Turkish youth seem to reflect those of a developing country. As children and youth are prone to social and emotional problems, services for children and youth are of utmost importance.

SHCEK offers services for Turkish children and young people who need social services and protection. SHCEK is also responsible for determining which children need social protection. This process is realized via SHCEK provenience offices located in all parts of Turkey. Most of the services for children under social protection have been delivered through institutional care such as child homes and orphanages (Cengelci, 1998; Erkan, 1995; Mavili Aktas 2004; SHCEK, 2005).

Child homes are residential social service institutions targeting children up to 12 years who need social protection. The aims of these homes are to provide physical, educational, psychosocial, and healthy development for children. By September 2004 statistics, there are a total 86 child homes in Turkey and close to 10,000 children are cared for without charge (SHCEK, 2005).

Orphanages are residential social service institutions responsible for the care of 13-18 year old adolescents who need protection. The purpose of these institutions is to help youth become socially responsible individuals. Adolescents who need protection are encouraged to continue their education, obtain a job, and develop as self-sufficient individuals. By September 2004 statistics, there are 109 such orphanages and close to 10,000 adolescents are served without any charge (SHCEK, 2005).

Adolescents who need social protection and lack a healthy family environment face certain adaptation problems for living independently after leaving a residential institution. Therefore a new practice called "youth homes project" has been initiated in Turkey. This practice eases young peoples' transition after 18 years of age; their protective conditions are removed and they are assisted with being autonomous and integrating into Turkish society.

Children under protection, who have been cared for in orphanages and those whose legal conditions are appropriate, can be adopted by potential parents upon comprehensive inquiry. By 2004, close to 8,000 children had been adopted (SHCEK, 2005). Those who seek to be foster parents are required to be married for at least five years. Those who are not married need to be above 30 years of age and older than the child by at least 18 years.

Children have become an important agenda in Turkey both for practitioners and social scientists (Acar, 2000). There are various services for street children such as shelters and mobile services. The services include helping street children be admitted to and attend school, return home, find a job, receive social service protection, and, if appropriate, receive treatment for substance abuse.

Although SHCEK mainly serves those children who need social protection, it also offers day care services for children up to six years old whose parents are working and unable to take care of them during the day. The first crèche was established in 1967, and served seven children. Close to 400 children had been cared in these crèches by September 2004 (SHCEK, 2005). Apart from SHCEK, other public institutions provide similar services. Children whose parents are experiencing economic difficulties benefit from day care services without charge. Moreover, children who need to be protected but not taken from their families are also cared for in these day care centers without charge.

Social Services for the Aged

Life expectancy rates are increasing in Turkey while the mortality rate is staying stable and the birth growth rate is gradually decreasing (Tufan, 2001). Aging and problems related to aging have become visible in the last decades (Tufan, 2005; Duyan, 2005). Research findings indicate that the numbers of elderly people in need of services have been increasing as a result of rapid societal change. Public organizations, local governments, civil society, associations, foundations, and the private sector are trying to serve the unmet needs of the elderly (See Table 1). Despite the fact that some changes have recently occurred in understanding new service distribution pathways in recent years, the majority of services for the elderly in Turkey are delivered through institutional means (Duyan, 2005).

Aging Homes are well known in Turkey as the most prevalent institution that offers social services for the aged. Authority and responsibility for the establishment, control and coordination of Turkish Aging Homes belong to SHCEK (Law Number 2828). There are

also other services for older people that are supported by associations, foundations, private persons, and local governments and ministries.

Table 1: Distribution of Aging Homes

Aging Homes	Number	Capacity
Aging Homes which belong to SHCEK	62	6,818
Aging Homes which belong to local governments	21	2,099
Aging Homes which belong to other governmental agencies	7	2,592
Aging Homes which belong to associations and foundations	30	2,147
Aging Homes which belong to private sector	64	2,253
Aging Homes which belong to minorities	7	979
Total	**191**	**16,888**

Care and Rehabilitation Service Centers for the aged aim to provide social services to older people that need help and support for maintaining daily living activities. As indicated by Kosar (1996) these kinds of agencies provide services to both older people and dependent persons. By 2001 most SHECK owned aging homes opened rehabilitation units within the agency; currently there are 26 rehabilitation units.

Solidarity centers for the aged offer daytime social services for people over 60 and a modest membership fee is required (See Table 2). These kinds of centers aim to improve the life quality of seniors by offering social support, psychological counseling, health care services, and free-time activities for those living alone or with their families. Services are also given via self-help support groups or counseling groups. Finally, these centers also provide homecare services when needed.

Table 2: Solidarity Centers for the Aged

Name of the Centers	Members
Ankara Bahcelievler Solidarity Center for the Aged Ankara Emek Solidarity Center for the Aged	299
Ankara Kocatepe Solidarity Center for the Aged	62
Çanakkale Solidarity Center for the Aged	99
Izmir Nebahat Dolman Solidarity Center for the Aged	610
Total	**1070**

Women, Family and Community Centers

Family is a basic institution that has importance in all societies and often is the very core of social services (Duyan, 2003). Healthy life function is directly connected with the quality of family life. Today, rapid socio-economic changes and developments not only affect all social institutions, but also the institution of the family. Therefore, the family must be supported in terms of adaptation to such change (Il, 2001). In addition, community centers have a very important place in Turkey and function by supporting members of society who need social services and have the desire to participate in various services (Karatas, 2002), and by empowering women who live in the parts of the city which are experiencing migration (Camur, 2002).

Women's Guest Houses are residential social service institutions for women, who are physically, sexually, emotionally, or economically abused. Since 1998, they have provided a temporary place for women and children to stay until their basic psychosocial

and economic difficulties are resolved. There are now eight women's guesthouses and by the end of August 2004, close to 4,500 women and 4,000 children had received services.

Family Counseling Services in Turkey protect, support, and empower families so they might cope with economic, social, cultural, and psychological problems. About 20 Family Counseling Services in the province centers offer services in cooperation with related universities, hospitals, international non-governmental organizations (NGO's), and domestic private and public organizations.

Approximately 60 community centers offer services in 30 provinces with the purpose of improving the life conditions of all parts of the society. However, in order to decrease the service gap between urban and rural communities they primarily serve women, children, and disabled people who are not able to access urban resources and/or live in disadvantaged regions.

Services for People with Disabilities

People with disabilities suffer severe problems with being included in Turkish society. Such problems make it difficult for disabled individuals to live in functional integration with society (Karatas, 2002). For this reason, people with disabilities frequently constitute the most unjustly treated population group in Turkey and in almost all societies. The endeavors of the disabled, developments in human rights, and alternatives that have been brought about by the positive interactions of related disciplines (both in theoretical and practical dimensions) have caused important changes. Independent life models also constitute an important part of changes for treating those who are disabled (Il, 2002).

Inpatient and outpatient services for persons with handicaps (i.e. visual or hearing impaired, neurologically or cognitively challenged) are offered by official and private

rehabilitation centers in Turkey. Through governmental and private rehabilitation centers those with disabilities and their families receive recreation services, family counseling, and rehabilitation through in-patient or daily service. Close to 500 rehabilitation centers currently offer services in collaboration with SHCEK (SHCEK, 2005).

Through vocational training and rehabilitation, improvement of vocational skill is offered to those with disabilities on the following topics: galosh, macramé, locksmith, wax production, fabric coloring, toy production, wooden carving works, switchboard operation, florist, sewing, and computer. In addition, there is education for the visually impaired on the following topics: typing, packaging, massage, computer, switchboard operation, radiophone use, knitting, stocking, and locksmith.

Social Assistance Services

Social assistance services are one of the oldest and most common fields of social services in Turkey. Although there have always been Turkish people living in poverty, the poverty phenomenon has been conceived and viewed in many different ways. Policies, regulations, services, and practices toward the solution of poverty all constitute the basis of social assistance services (Kosar, 2000).

Social assistance services protect persons or families who live in poverty, cannot meet their basic needs, and have difficulty maintaining their own home or finding shelter with relatives. While in 2003 the number of people receiving social assistance services was over 13,000; this number doubled in 2004 (SHCEK, 2005).

Featured Human Services Agency

Ozel Emek Education and Rehabilitation Center

The Ozel Emek Education and Rehabilitation Center was founded in 2000. The main purpose of this agency is to provide services for children with disabilities. Services include diagnoses and assessment, special education, group counseling, family education and family counseling, physical therapy and rehabilitation, creativity and art education, and speech therapy. The agency offers services to children under 12 years of age. Ozel Emek Education and Rehabilitation Center employs two social workers, one psychologist, five child educators, one teacher, one vocational therapist, one trainer, three physiotherapists, and six other workers.

Case Example

Ayse is a 25-year-old mother of two children; she has a high school education. Her husband does not have a steady job, and they are on SSK social security. Ayse migrated from a village to Ankara to marry a man who was her relative. They married with both the formal, official wedding, and with a traditional dress, religious wedding that was performed by an iman. Ayse became pregnant immediately after marrying. She did not want a second child, but felt she had to give birth because of pressures from her husband and his family. Ayse was not happy with her relationship because her husband frequently left the city to seek job opportunities. Her family expected her to be a housewife and not work outside the home. In particular, her husband reacted violently to the idea of Ayse working outside the home and threatened divorce. Further, because Ayse did not graduate from a vocational school she did not have any specific skills. Even though Ayse wanted to be employed, she could not find a job.

Ayse and her family frequently experienced economic problems and sometimes they had to borrow money. Because they could not pay their rent, the family had to change their housing situation frequently, including times where they lived with the husband's family. Ayse had difficulty adjusting to her new social environments. In addition, her family and her husband blamed her for having a son that was mentally delayed. Her son received individual and group therapy in a care center for mentally challenged people.

During an evaluation of Ayse's social support systems she complained that her husband and her family were never there when she was in need, there was no one with whom to share her problems or even her happiness. She said that there was no one to provide her with emotional support and that she had no friends to trust when things in her life became worse. She also thought people around her found her unimportant and did not want to help her, thus she could not share her problems with anyone. She felt "as worthless as a penny". She repeatedly stated that she trusted only her husband to solve the family problems, but he was not paying any attention to her concerns about family issues. She also said that although her husband had previously tried to help her he never took any responsibility for the children; he thought that his role was only to be the breadwinner. Ayse told the therapists that she was trying to be optimistic about having a mentally deficient child and was waiting for a miracle to help her cope with the situation. She felt desperate. Although Ayse told herself that she should keep on struggling regardless of the conditions, on the other hand it was difficult to share her problems with other people. Ayse often perceived herself as the source of the problem and would say, "This is my destiny", "I wish I could be a stronger person". She felt imprisoned in a vicious circle.

As a result Ayse seemed lonely, deprived of adequate support, troubled about problems and was experiencing low self-esteem. The social service worker suggested Ayse participate in a support group once a week for two hours. The social worker also met with Ayse's husband and reached an agreement with him where he permitted Ayse to attend the 14-week group. At the beginning of her group experience Ayse only listened. But eventually she began to express herself and to share her problems. Her hopeless words began to turn to hopeful statements. She began to find the power to advocate for herself and defend her rights; she realized that she was not the only source of the family problems. There were certain things that she could not change – for example, the fact that her son was mentally challenged. She also began to understand that group members could help her. She started to visit her neighbors without feeling uncomfortable; thus, her social support environment started to widen. During the last weeks of the support group Ayse explained that she now felt like she could stand on her own feet and that she could even work if she could find a job. A member of the group told Ayse that her spouse was willing to provide Ayse with an employment opportunity in his office. Ayse stared to work for minimum wage with the support of her husband. Her mother-in-law cared for her son. After finishing group counseling Ayse was no longer lonely; she had gained social support and her self-esteem increased. She was empowered about solving her own future problems.

Future Directions

As a result of neo-liberal policies, the social state of Turkey has weakened and social problems have increased. Besides social services for children, women, and the aged social services for other population groups receive increasingly less monies from the

government. Moreover, the great majority of social services in Turkey follow an institutional care model, which has many drawbacks.

Recent political transformations have directly affected Turkish social service delivery. It is becoming established practice to avoid seeking counseling from social service professionals. Due to changes in governmental structure, social services have begun to be desired only if they represent more religious-traditional thinking. This very visible issue of religion and State will become an important subject in terms of shaping the future of Turkish social services.

Another important problem in Turkey is that the media's approach to social service events and problems is generally unsupportive and often violates professional ethics, and broadcasting ethics. Thus, social service issues are frequently sensationalized by the media and not approached with respect and reason.

There is serious ambiguity regarding the roles, functions, and responsibilities of Turkish professionals working in the field of social services. Moreover, a lack of a structured social service supervision system impedes the healthy development of social services in Turkey.

In light of the above information, our seven recommendations regarding future social service development in Turkey include:

1. Increasing the governmental budget for social services.
2. Developing social service policies and programs relevant to needs of specialized groups and populations.
3. Creating social services that meet the changing social/family structure and demographics.

4. Maintaining institutional care in relation to social services delivery and simultaneously developing polices to pave the way for new models of care within society.
5. Delivering social services with a contemporary (rather than religious) approach that fits the secular structure of the country.
6. Establishing constructive relations with the media on social service issues, and campaigning for positive and responsible change.
7. Clarifying the roles, functions, and responsibilities of social service professionals and implementing a supervision system.

Social services in Turkey are a product of the interplay between historical context and the social, economic and political influences to which the people of this country have been exposed. In Turkey there are many problems related to insufficient income, imbalance of income distribution, migration from rural to urban, rapid urbanization, inflation, unemployment, and changes in family structure. Turkish social workers and other human service professionals must be aware of these problems as they prepare themselves to work with new problems and new clients. Initiatives to improve the social services in micro, mezzo, and macro levels are critical if we are to respond effectively and ethically to the 21stcentury social issues of Turkey.

Turkish children under social protection around the time of the First World War.

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Global Perspectives Course for U.S. Human Services Undergraduates

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ABSTRACT:

The rationale for including global perspectives in a human services curriculum is examined based on National Standards, interdisciplinary literature connecting science with society, and systems thinking as knowledge, theory, and skills for analysis and problem-solving in the human services profession. The author includes learning objectives from a specific undergraduate course, a summary of course content and activities, and the challenges and recommendations for course delivery. The specific course is the last in a scaffolded sequence of six courses related to human service professionals and personal, interpersonal, small group, organizational, community, and societal and global systems.

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"You think because you understand 'one' that you must understand 'two,' because one and one makes two. But, you must also understand and..." ~ Sufi saying

Purpose, History, and Context of the Global Perspectives Course

The dynamic nature of systems provides the conceptual framework for the curriculum of the human services baccalaureate program at Western Washington University, Woodring College of Education. Formed in 1974, the program was modeled after the University Year for Action program through President Johnson's War on Poverty and was originally housed by the College for Ethnic Studies. From its inception, the program has had a cross curriculum emphasis on diversity awareness, social justice, and the quality of life for individuals, groups, and families. Experiential learning is an integrated aspect of the curriculum. The core courses culminate in a course titled *Human Service Professional and Societal and Global Systems.*

Human Service majors participate in a cohort of approximately 25 students that progresses lockstep through a six quarter sequence ranging from personal, interpersonal, group, organizational, community, societal and global systems. During each quarter, students build upon the knowledge, theory, and skills from the prior quarter(s) to increase their understanding of systems. The combination of a cohort learning community and the progression from small to large systems leads to a greater breadth and depth of understanding than could be obtained from the study of various social systems in isolation from each other.

Through a careful scaffolding of knowledge, theory, and skills, students apply concepts to themselves as individual systems, eventually broadening to the study of complicated systems that are nested in and overlap each other. The cohort has the same

instructor for the first three quarters dealing with smaller systems (personal, interpersonal, groups). The cohort then has a different instructor for three quarters dealing with larger systems: organizational, community, and, lastly, societal and global systems. Each of the smaller systems studied are viewed as building blocks in the larger systems.

Rationale for Global Perspectives Course

This progression of courses is supported by the National Standards published by the Council for Standards in Human Service Education (CSHSE, 2005). Specifically, Standard 12 states: *The curriculum shall include knowledge and theory of human systems, including individual, interpersonal, group, family, organizational, community, and societal, and their interactions.* A course in societal and global perspectives is further supported by Specification j for the same standard, *To effect social change through advocacy work at all levels of society including community development, community and grassroots organizing, and local and global activism.*

The human services profession is dedicated to meeting human needs. Human needs do not occur in isolation; they occur in the context of systems--individual, interpersonal, family, small group, organizational, community, and societal systems, as stated in the Standards (CSHSE, 2005). Like fractals, there are patterns of needs that recur within these systems (Capra, 1996), crossing national and international borders and appearing in all social classes. In order to cultivate effective professionals, then, human service education at all levels includes the examination of needs within social frameworks, including the dynamic relationships of and between human systems.

Human needs are not an issue of social class. Similar problems affect all social classes. Both the elite and the poor deal with teen pregnancies, domestic violence,

addictions, and other social issues. In fact, all humans have similar needs: food, shelter, clothing, health care, affection, recreation, community, and so on. The difference between these groups is in how services are accessed in the context of the values, resources, and organizational infrastructure of the larger society. If the field of human services hinges on meeting the needs only of the lower socio-economic classes, then successful delivery of human services would eventually end the profession. If, however, the field hinges on meeting the needs of humans regardless of social class, the successful delivery of services could potentially improve the quality of life across all sectors of society.

Quality of life is a nebulous term. It ties to principles of self-determination and is best evaluated by those directly affected (Cavanaugh & Mander, 2002). To be effective in service delivery at any level, professionals must receive an education that insures their competency to (a) analyze human needs within the context of larger systems that both meet and contribute to those needs, (b) design and facilitate processes through which those directly affected by a problem can solve the problem, and (c) evaluate the outcomes of those processes. Human service professionals, especially generalists, do not develop expertise on specific problems or issues as much as they develop expertise on problem solving, including the systemic analysis of issues and the facilitation of processes used to solve problems by those experiencing the problem (self-determination).

Since the 1980s, the disparity of wealth has steadily increased in the United States and world (Cavanaugh & Mander, 2002). Those in poverty across the globe are affected by the commodifaction of water, seeds, and plants, corporate farming, corporate influence on governments, and global economics held in place by the International Monetary Fund, World Bank, World Trade Organization, and transnational corporations. Treaty and trade

agreements touted to boost the economy have benefited the elite while further impoverishing those at the bottom of the economic ladder. At the same time, there has been an increase of violence, not just in terrorism, but of governments against their own citizens. Since World War II, there have been no less than 19 occurrences of genocide (77 million people) more people than all wars combined (Genocide Watch, 2005). The number of refugees and displaced persons from genocide, war, civil war, and natural disasters is increasing at an alarming rate. Global warming, resource depletion, and sustainability are immediate issues affecting the lives of all classes of people.

As the world becomes more entrenched in the information age, Internet technology is changing everything about society—how we share and access information and the rapidity with which news can travel the globe. The Internet brings a tenuous balance to the corporate controlled media in a world where capitalism and democracy are used as if they were synonyms, and attempts to reform the media are censored from the public eye (McChesney, Newman, & Scott, 2005).

Preparing human service professionals to deliver services without preparing them to see the complicated systems that directly and indirectly affect the everyday lives of people is irresponsible at best. There is an increasing body of knowledge relating the new sciences and mathematics (systems theory, complexity theory, change theory, network theory, quantum mechanics, and others) to societal issues by writers such as Danah Zohar and Ian Marshall (1994), Fritjof Capra (1996), Meg Wheatley (1999), Brigs and Peat (1999), Buchanan (2002), and others. From their work, we can infer principles that apply to the human service profession.

The same skills that allow a professional to analyze the dynamics within a family or community system are used to examine the larger systems that influence interactions across the globe. To be effective in delivering services in individual, interpersonal, small group, and family systems, there must be a concurrent attempt to initiate and sustain changes to the larger systems (organizational, community, societal, and global). In the absence of changes to larger systems, we are, as Quinn (1999) asserted, driving sticks in a river that divert small streams in the river but do not change the overall direction of the river. The effective delivery of human services hinges on professionals who have the knowledge, theory, and skills to advocate, initiate, and sustain systemic change at all levels of society.

Course Learning Objectives

The study of systems is the study of relationships, but relationships cannot be seen or even readily observed (Oshry, 1996). To move beyond helping individuals to solving larger systemic problems that contribute to or even create and perpetuate the problems of individuals, professionals must learn to analyze and modify complicated human systems. As Oshry described, members of Western society suffer from systems blindness and must learn to recognize processes, historical context, and dynamic and spatial relationships in order to effectively intervene in systems. Before they begin the global and societal systems course, students have studied organizational and community systems and have begun training themselves to recognize the relationships that cannot be seen.

In the organizational systems course, human service students learn that the way people organize creates boundaries allowing some things to happen while stopping other things. It is the nature of open systems to organize themselves in a way that perpetuates the system (Bertalanffy, 1968). For example, societies are organized to keep the class system

in place. One has to examine multiple systems to understand how their organization and interrelationships contribute to perpetuating the class system. In the organizational systems course, students examine everything from the hierarchical structure of agencies and government to the anarchical organization within small groups. In other words, they begin to recognize that poverty, for example, is not the issue of one person who does not have a job. Poverty is necessary to the organizing structures of the larger society.

When students enter the community systems course, they have already studied individual, interpersonal, group, and organizational systems—the building blocks of communities. In the community course they learn to see the community both as a collecting point for the smaller systems and as a potential client. To work with the community as a client, they learn advocacy, community development, community organizing, strategic planning, and activist skills. In essence, they learn the knowledge, theory, and skills necessary for a professional, or any individual, to effect change at a local level. These concepts are empowering to students who begin to understand that they can be more effective with individual clients when they understand the larger context of client needs. The same skills used to organize communities are used to address societal and global issues.

Having completed five quarters—fifty weeks—of learning related to systems thinking and analysis, students are ready to examine societal and global systems. The societal and global systems course is organized around four learning outcomes, stated below with a brief explanation following. The objectives are interrelated and of equal importance.

The first objective is, *Compare and contrast the assumptions of economic globalization theory with alternative theories of economic and ecological sustainability.* Students are asked to examine the positive and negative outcomes related to globalization, identify the assumptions that drive globalization, and compare them to assumptions related to sustainability. They are expected to recognize sustainability as a life-organizing principle. Many students complete a quarter in another country, and some graduates enter the Peace Corps or become employed by services in other countries. Some understanding of the global economic system and the relationships between ideological governmental decisions and consequences to individuals is requisite to the graduate's effectiveness in and outside the United States.

An understanding of globalization theory provides segues to the second objective, *Differentiate between various governance and economic systems including analysis of their effects on various social classes.* Human service professionals are problem-solvers. In fact, humans in general are problem-solvers by nature. That is the reason we have sheetrock on walls, pockets in our pants, and railings on staircases. To be effective problem-solvers, human service professionals have to recognize that problems can be solved in more than one way and that ideological differences are simply perspectives on the best ways to approach problems. As students differentiate democracy from fascism and socialism from capitalism, they begin to see how different ideologies work in tandem. For example, a comparison of democratic capitalism with democratic socialism allows an expansion of thinking about the relationship between systems of governance (decision making) and economics (access to wealth and resources). The comparison to other systems deepens the understanding of the systems in which students find themselves. Whether in the United

States or elsewhere, human service professionals must be able to separate their assumptions and perspectives from facts to assist clients in successfully bridging cultures. At the same time, advocacy within any system requires knowledge of how the system works as well as knowledge of how the system could work.

The third objective--*analyze the potential effects, including resource depletion, of economic globalization on different strata of global societies with particular emphasis on human service systems, delivery, and clients*—requires students to bring the knowledge and theory from the first two objectives to a professional application. The third objective is the reason the first two objectives exist. How do governance and economic systems allow/disallow globalization and how does globalization (or not) affect services and service delivery? One cannot understand this issue without some understanding of organizations that cross national boundaries; specifically, the World Bank, International Monetary Fund, World Trade Organization, United Nations, International Court, and the North Atlantic Treaty Organization. Students must come to see that there is a relationship between poverty in India, Ecuador, and the United States; that these systems exist in relationship to each other.

Lastly, students are asked to *articulate and apply a process for analyzing specific global and/or societal issues in regard to systemic influences, class/individual benefits, and the field of human services*. This objective takes students past the immediate and into the future. It requires students to invoke metacognitive skills—to think about thinking. Students must formulate a plan for analyzing any systemic issue, for determining who benefits from the system as it currently functions, for researching historical and current relationships affecting the system, and for identification of underlying assumptions that

underpin the system as well as their own assumptions about the system. This objective requires students to engage in thinking as professionals, asking themselves how in the future they will come to an understanding of complicated systemic issues that affect the daily lives of individuals.

Course Content and Activities

The content of the societal and global course crosses disciplinary lines and draws from sociology, political science, and history. Theoretical constructs are drawn from World Systems Theory, General Systems Theory, Chaos Theory, Change Theory, and Critical Theory. Students demonstrate their understanding of a range of advocacy, organizing, and activism skills, from the subtle through more confrontational styles.

Activities for this class cover a range depending upon the instructor. Some instructors assign group projects that require students to systemically analyze an issue from a global perspective (e.g., poverty, cash crops, corporate farming, biodiversity, and commodification of water) and present their findings to their peers. Other instructors have students report on specific countries or continents. Students are asked to compare stories featured in the news from corporate-controlled media to alternative and international sources, forcing them to examine multiple perspectives of the same issue. Students are encouraged to become proactive around issues that concern them, and some instructors require participation in an activist activity. Reflection on the professional self is integrated across the course as are issues of culture and diversity.

Challenges and Recommendations

The greatest challenge of offering a course raising global perspectives is the lack of awareness and background most students bring to the topic. When confronted with

systemic issues facing society, it is easy for students to become overwhelmed with helplessness. Because of the sequencing of this course, instructors can draw from principles and skills related to smaller systems to assist students in recognizing their potential power to organize and advocate within larger societal systems. For example, students know that denial contributes to dysfunction in families. In the same way, denial of societal problems stops groups from solving larger problems. One of the conditions present for genocide to succeed is denial of its existence by the people immediately surrounding the events. Students must understand power and the balances of power to believe they have any influence or effect on outcomes. In the words of Rabbi Tarfon, "It is not up to you to complete the task. Nevertheless, you are not free to desist from it" (in Loeb, 1999, p. 310).

The other challenge, and this is true across all human service education, is the social stigma attached to professionals who choose to dedicate their lives to work with disenfranchised populations and the cynical approach to citizen participation that pervades Western society, particularly in the United States (Loeb, 1999). The curriculum must reinforce visionary thinking of students, free them to honestly assess the societal systems that create or contribute to human needs, and convince them at some primal level that they have the power to make a difference through their individual actions.

Additionally, in the absence of vision and conviction that change is possible, human service professionals are likely to simplify problems and repeat solutions that have failed in the past (Oshry, 1996; Quinn, 1999). "Today's problems come from yesterday's solutions" (Senge, 1990, p. 57). A course in global perspectives broadens the perception of students beyond the immediate context and increases the likelihood of effective systemic problem solving in the future. Programs that do not offer such focus of study might consider

offering this course as an elective; follow-up evaluation on student perceptions of course value to overall understanding and professional development is critical.

Western Washington University students present at the Spring 2005 Northwest Regional Human Services Conference on the value of using Systems Theory as an analytical tool to understand international issues

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Human Services Study Abroad Programs:

Taking Learning to a New Level

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ABSTRACT:
This article describes a new study abroad program at Oregon State University that is designed to help undergraduate students in the helping professions understand international social service perspectives and cultural context. The program is unique from other study abroad programs in three ways: 1) departmental faculty travel with the students; 2) students and faculty collaborate in multiple ways with Taiwanese students and faculty interested in human services; and, 3) there is a social change component incorporated into the experience.

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"The knowledge of the world is only to be acquired in the world, and not in a closet."
~Lord Chesterfield (1694-1773)

Take nine human service students and faculty from the United States, 30 Taiwanese human service students and faculty, 50 indigenous Taiwanese children, two Taiwanese aboriginal tribes, three nuns, hundreds of large bugs, torrential downpours, exotic food, and the constant sticky feeling that comes with incredible heat and humidity, and what do you get? The experience of a lifetime, of course!

University study abroad programs have been growing in popularity with an enrollment increase of over 45% in the last few years (Kitsantas, 2004). With over 120,000 participants each year they are hailed as an 'opportunity of a lifetime' and most universities now offer multiple programs. Students from the United States can go to the corners of the world, from Europe to the Middle East to Africa to Australia. The options are nearly limitless.

Studies have shown that there are multiple benefits for students participating in study abroad programs. Among these benefits are that study abroad enhances students' worldview, global perspective, cross-cultural effectiveness, interest in travel, foreign languages, and history, and increases reflective thought, self reliance, self confidence and personal well being (Kitsantas, 2004). Perhaps one of the often-overlooked benefits of studying abroad is that it provides an opportunity to not only encounter the world, but to encounter oneself as well (Dolby, 2004). Such encounters "may stimulate new questions and new formulations of that self" (Dolby, 2004, p.151).

Further, participating in a study abroad program helps students develop the necessary knowledge, skills, and attitudes to be a global citizen (Study Abroad, 2002). Study abroad experiences play a significant role in the development of the ability to

function in a multicultural world and promote international understanding (Kitsantas, 2004).

This article describes a new Study Abroad in Taiwan Program at Oregon State University that is designed to help undergraduate students in the helping professions understand international social service perspectives and cultural context. The program is unique from other study abroad programs in three ways: 1) the faculty from the Department travel with the students; 2) students and faculty collaborate in multiple ways with Taiwanese students and faculty interested in human services; and, 3) there is a social change component incorporated into the experience.

The Program

The OSU Human Development and Family Sciences (HDFS) Taiwan Study Abroad Program began with the desire to give students the opportunity to broaden their educational experience. Faculty and administrators from the College of Health and Human Sciences (HHS) and HDFS worked with Fu Jen Catholic University personnel to develop two programs that began in 2005.

The first program is centered on a four-week short-term HDFS immersion course taught abroad. This summer program is connected to on-going grants from the Taiwanese government to support the development of U.S.-Taiwanese exchanges. The exchanges are geared to increase the exposure of Taiwanese university students to native English speakers and US scholars. The OSU Study Abroad in Taiwan Program is also connected to Taiwanese monies allocated for life improvement of the Aboriginal or Indigenous Tribes of Taiwan.

The second program is a long-term study abroad experience set to begin in the fall of the 2006 academic year. This program is a ten week experience where students take 16 quarter-credits of required HDFS coursework that has been modified to integrate an international framework. The diverse setting and context allows for broader cultural perspectives on topics that are typically studied within a western model at OSU.

Both the short immersion and the long term programs are unique in that they involve integration into the Taiwanese student and community life. OSU students live and study with Fu Jen student colleagues. Faculty members from both of the universities live with the student community and are responsible for teaching courses, and facilitating the community environment. These programs are endorsed as part of the established strategic direction of both universities and are an important part of the vision for the OSU College of Health and Human Sciences. They are supported as an opportunity to enhance global awareness and build relationships between countries.

University Partnership

Oregon State University is located in Corvallis, Oregon, a town of about 50,000 in the heart of the Willamette Valley. The campus, comprised of about 400 acres, is home to a little over 20,000 students. OSU was established in 1858 as a small rural college, and has developed into a prestigious university, both in the areas of research and in academics. OSU offers an international degree that allows for an international component to be added to any major program. HDFS has about 700 students; about half are in the Human Services Option accredited by the Council for Standards in Human Service Education; the other half are in an Early Childhood Development Option, and some students are enrolled in both options.

Fu Jen Catholic University is located in Taipei, in the northern part of the island of Taiwan. It is the third largest institution of higher education in Taiwan and includes a medical school, and ten colleges. Fu Jen hosts thousands of international students each year through its Foreign Languages Program. Originally established in Beijing, China, over 80 years ago, the university relocated *in toto* to its current location in 1948, following the fall of the Republican government on Mainland China to the Communist Party.

The relationship between OSU and Fu Jen University was initiated three years ago with the hiring of the current Dean of the College of HHS. The HHS Dean was born in Taiwan and completed her undergraduate degree at Fu Jen, before coming to the United States for graduate work. One of her visions for the College is to develop a vibrant exchange relationship between the two universities that is the foundation and model for numerous future international partnerships.

There is a four year history of strong and positive events between the two schools, contributing to a mutually beneficial and valuable relationship for both institutions. Fu Jen College of Human Ecology parallels the OSU College of Health and Human Sciences. Both Colleges include Departments of Nutrition, Design and Human Environment, and Child Development and Family Studies. The Fu Jen Department of Child and Family Studies is similar to the OSU Department of Human Development and Family Sciences, offering undergraduate majors in Human Services and Early Childhood Education.

In March 2003, the Fu Jen University President and Acting OSU President signed a memorandum of agreement, entitled *Agreement for Scholarly Exchange and Collaboration Between OSU and Fu Jen Catholic University*. One year later, two HDFS faculty members were invited to be key note speakers at a Fu Jen sponsored *National Conference on Healthy*

Families. When at Fu Jen University they helped develop the beginning framework of a longer-term collaborative relationship between Fu Jen and OSU, meeting with the Fu Jen faculty, Dean of the College of Human Ecology, College Department Heads, and the President of the University. They also served as research consultants with the tenure-track faculty of the Fu Jen Department of Child and Family Studies.

In June of 2004, eight Fu Jen faculty members from Child and Family Studies toured the OSU Department of HDFS. They visited agencies in the state that serve human services practicum and internship students, attended human services classes, learned more about the curriculum, attended HDFS and university meetings, established relationships with OSU faculty, and initiated collaborative projects with selected HDFS faculty. Two OSU faculty members returned to Fu Jen in December of 2004 to teach a graduate course on *Family Policy and Program Evaluation.* Three other HHS members, representing various departments, also went to Fu Jen in December to present at an *International Conference on Globalization.* An OSU course on poverty will be offered on the FuJen campus to Taiwanese students in fall 2005. While on sabbatical, a Fu Jen faculty member will spend the 2005-2006 academic year studying child development at the OSU Department of HDFS.

The OSU-Fu Jen connection continues to grow. With the first group of OSU and Fu Jen students successfully participating in the June 2005 pilot Study Abroad Program, the relationship was further strengthened. The alliance continues to increase in importance and significance as the 2006 term-long student Study Abroad experience is developed.

Curriculum and Experiences

Program I

The short-term four-week immersion experience is full of activities, course work, and interpersonal cross-cultural encounters. In that this program is partially funded by the Taiwanese government to increase English language skills for Taiwanese students, students from both universities are subsidized. Aside from common greetings and pleasantries, there is no Chinese language component for OSU students. In addition to nominal HDFS program fees, airfare, and personal expenses OSU students pay only $500USD for close to four weeks of room/board and travel in Taiwan. Grants from the Taiwanese government help to make this program a very affordable experience.

Two OSU faculty members and one PhD graduate student accompany OSU Study Abroad in Taiwan students on the trip. Study abroad participants from OSU are varied: they include freshmen, seniors, and recently graduated students from the human services and early childhood development programs. In contrast, the Fu Jen University students are primarily upper classmen and graduate students in child and family studies.

As part of an orientation process, OSU students have requirements to fulfill prior to departing for Taiwan. They receive four quarter hours of credit for their four-week study abroad experience. One credit is completed before leaving by attending three four-hour orientation sessions in which various issues regarding the trip are discussed. For example, students study aspects of Taiwan culture, interact with Taiwanese guest speakers, eat Taiwanese food together, practice social customs, develop activities and materials necessary for their upcoming research and youth camp responsibilities, and complete a term paper on a topic of their choice related to Taiwanese human services. Further, the

logistics of a study abroad program are addressed through guest lectures about international health, travel, and safety.

For the majority of the learning experience, OSU and Fu Jen students are paired together in dorm and youth hostel rooms. Mixed room assignments also occur at a Resident Retreat Center in southern Taiwan operated by Catholic Sisters, where some of the study abroad experiences take place.

Students from both institutions participate in an interactive and applied course on individual, group, family, and community collaboration that is delivered in a workshop format. The class focuses on learning about the Indigenous Peoples of Taiwan and in particular, the oppression they experience as a marginalized population. The aboriginal population comprises less than one percent of the overall population of Taiwan. There are 11 aboriginal tribes: Yami, Puyma, Kavalan, Bunon, Amis, Atayal, Sisiyat, Thao, Tsou, Rukai, and Paiwan (Council of Indigenous Peoples, 2002). All have faced similar hardships in Taiwanese society including a struggle to gain rights and recognition, and maintain their own heritage and culture (The Taiwan Yearbook, 2004). Aborigine families have relatively less status and few social and economic resources. In 1996, the "Organic Law of the Council for Indigenous Affairs" was passed and in the same year, the Council of Indigenous Peoples (CIP) was established. These actions placed the formulation of indigenous policies in the hands of the Indigenous People (Council of Indigenous Peoples {CIP}, 2005).

The course on individual, group, family and community collaboration includes guest speakers from the Taiwan Ministry of Education as well as leaders from the aboriginal tribes. Students have the opportunity to visit aboriginal culture centers, and to

live for a weekend with an aboriginal family in the Rukai or Paiwan villages located in southern Taiwan. Students participate in already-established research projects in these aboriginal villages. Using qualitative and quantitative methods, Fu Jen and OSU students work together to investigate several research questions relating to human services. Part of the course requirements is to present their initial findings to faculty and peers.

A culminating event for the Collaboration Class is developing and instigating curriculum for a jointly sponsored (government/tribes/university) youth camp for aboriginal children and teenagers. Activities that foster learning in four areas (i.e. individual, group, family, and community) are implemented using various mediums, such as art, storytelling, drama, music, cooking, and sports. The goal is to teach basic conversational English to aboriginal youth using developmentally and culturally appropriate activities that enhance personal growth as a member of a group, a member of a family, and as a member of a community. The indigenous children that attended the English speaking camp were primarily from the Rukai and Paiwan tribes; some relationships with the children had been established earlier when the university students stayed in their villages.

Although the participants of the short term Study Abroad Program in Taiwan work extremely hard, they also have free time for other kinds of activities. Partnered as Taiwanese/American buddies, students explore night markets and college student nightlife. Together, students and faculty from both universities travel to the Kenting beaches and for several days join thousands of Taiwanese university students who migrate to this coastal area for holiday. It is one of those "first hand" cross-cultural experience never to be forgotten.

Program II

Recruitment for the first ten-week term-long study abroad experience is currently underway. For this program, OSU students remain predominantly at the Fu Jen campus which serves as a home base during the fall of 2006.

One aspect of the term-long program is that HDFS required classes are offered on the Fu Jen University campus. This is important so that HDFS students abroad can still complete a normal quarter of requirements. One special projects elective class, which includes orientation and independent study, begins prior to leaving the United States. Two additional classes (Poverty; Community and Family Collaboration) are taught at Fu Jen by one OSU HDFS professor and one PhD student who accompany the OSU study abroad students. Fu Jen students join selected class lectures. One additional cross cultural class for combined Fu Jen/OSU students is taught in English by members of the Fu Jen Faculty. This class includes a social change component and opportunity to work and live in one of the aboriginal communities. Further, students have the opportunity to participate in on-going research projects that involve aboriginal communities.

Expenses for the long-term Study Abroad in Taiwan Program are slightly more than living and studying full time at OSU. The entire OSU faculty/student cohort resides in a centrally located guest house on the Fu Jen campus. OSU students operate independently aside from classes, a once-a-week community dinner/group process gathering, and two structured Fu Jen and OSU faculty/student trips. All three courses are taught mid-week, allowing for extended autonomous weekend travel for both the faculty and the students.

The Perspective of One Student Participant

The following are selected parts taken from the journal of an OSU undergraduate Human Services student who participated in the June 2005 four-week immersion experience.

Before the Study Abroad Program

I heard about the new HDFS Taiwan study abroad program in one of my Human Service classes in January 2005. I thought it sounded intriguing so I went to a meeting to check it out. From that point on, I was on board!

It is difficult to find time to get everything done that needs to be done before leaving in June because I have a full course load and am working almost 40 hours a week. It is a whirlwind of reading, meetings, packing, preparing, and learning about Taiwan and the marginalized Aboriginal tribes. The six-month time period before we leave is just flying by. It is not easy to fully immerse myself in the class project and all the preparation.

We have three orientation sessions, which are helpful, but just not enough. For some of the group, this is the first time out of Oregon, and for most, the first major international experience. I am traveling with eight other people from OSU, but I don't know them. It would be nice to have more of a chance to get to know these other women with whom I will be living in very close quarters for four weeks of my life. Our orientation sessions are so busy that we rarely finish on time and don't have enough time to just talk with each other.

During the orientation sessions, we've discussed a wide array of topics, including cultural characteristics of Taiwan, travel tips and safety, and Aboriginal issues and politics. We are hearing invited guests from Taiwan who present about different aspects of Taiwanese/Aboriginal culture that is interesting to us. We also have Chinese take-out dinners together during the orientation sessions and try to eat with chopsticks and rice bowls. We've done some 'getting to know you' exercises too. It is a time of trying to understand one another better as well as the culture we will be soon be immersed in.

Many of the girls are nervous about the finances of the trip. Though it is a lot of money, I think the costs of this program are minimal in comparison to most. For me, the hardest part is the unknown. No one really seems to be able to tell us what is actually going to take place. I know that our trip organizers are working hard, but they still do not have the answers that everyone is looking for. It seems like e-mails from Taiwan arrive and then things keep changing .... perhaps it's the Asian way?? Leaving everything familiar behind with so much uncertainty as to what I will find on the other end is a bit nerve racking.

But there are so many exciting things I look forward to as well. The thrill of traveling is alluring and exciting, and the prospect of experiencing another, very different, culture is exhilarating. And, being a part of something so unique like participating in a social change project with aboriginal tribes is something to be proud of. I am one of the pioneers of a new program that could impact the lives of many people. It is hard to not feel some satisfaction at this prospect.

During the Program

Things have been a bit rocky for some of the girls. We were told about the heat, but it is hard to be prepared for the constant, awful sticky feeling! Luckily, there are air conditioners in most of the places we are staying. And we were told there would be bugs, but that was clearly an understatement. We arrived to a giant cockroach scurrying through one of our dorm rooms. Little did I know there would be so much more to come: many crawling cockroaches, flying cockroaches, giant spiders, huge and hungry mosquitoes (whose bites seemed to become small ugly growths on our unaccustomed skin), beetles, flying ants, bed bugs.

Our attempts at appreciating Chinese food before we left on this trip were in vain! Many of the girls just simply cannot stomach some of the differences in the food we are eating. Our first restaurant experience cured many of the girls of wanting to eat for a while; I ordered vegetarian but discovered that there really wasn't any difference between a meat and a vegetarian hot pot. And, the food adventure continues to grow- some of the girls escape to the 7-Eleven stores almost every day. At the Retreat Center in Taitung it seems we are able to make some suggestions to the Catholic Sisters as to what we would like to eat. Sometimes it's actually been good! And our beach trip to Kenting was great because we not only got to choose the restaurant but also order off the menu. All in all, it is clear that the food is the cultural difference that is the hardest to adjust to.

Independence is another issue I am facing (and the rest of the OSU girls too!). Although we are part of an organized group, we are still college students from the U.S. and very independent. Some of the Taiwanese students differ from us in this characteristic; and, some in the Taiwanese faculty are very worried about letting us go out alone. We are rarely allowed out at night without a Taiwanese escort. When we do go out the rules seem strict. I think that some of our assertiveness and courage in going out at night is causing problems. We are trying to be respectful and aware that this is something that is not done here, but at the same time, we need to be able to explore on our own without feeling like we need a babysitter. It is simply a clash between two cultures.

To complete our studies, we spent a weekend in an aboriginal village to learn more about the culture we have been studying and to participate in a research project. However, the experience was so much more than that! It really helps me understand more about the indigenous children who will be soon arriving at the English language camp we are going to lead.

After a long drive down a windy, but beautiful road along the coast, we arrived at a small village distinctly different than what we were expecting. It was a collection of the modern and the old, all wrapped into one. Racecars, video games and thatched huts all seemed to co-exist to form an interesting eclectic lifestyle. Our first day was spent touring the village, learning about the cultural and religious beliefs, eating wonderful food, and learning local handicrafts.

The next day we were shown how to make a traditional food by wrapping pumpkin, rice, and pork mixture in various leaves (picked at 4am that morning on the mountainside by a local villager). While we waited for our dish to cook over an open fire – it was much too hot outside to sit by the fire – with the front of a fan serving as the grill, we found our way down to the river to cool off. It was amazing! Dense forests and clear waters surrounded us with only the sounds being the wind in the trees and the chattering voices of

the local children who had come to join us in the shallow pools of their river. We returned to eat our lunch and were sent off on our way with the singing of traditional songs, in a native language we had not heard before, echoing in the background. As we traveled back down the windy road, I realized that we had gained so much more than some answers to research questions.

Developing an English-speaking camp for aboriginal youth is a great opportunity! It is a learning experience in that we are working in inter-cultural teams with the wonderful Taiwanese University Students, overcoming language and cultural barriers ... all for a common purpose. And though there are minor problems due to constantly changing information, we are learning to adjust, and it has gone relatively smoothly. I have really liked getting to know the aboriginal kids, teaching English, and being a part of such an all around wonderful instrument for empowering aboriginal youth.

I have made really great friends with some of the Fu Jen University students and faculty. We are in such a confined world that involves just the group of us (about 25 in all) that we have all become very close friends. It is a great way to learn the culture – to experience it firsthand through common experiences, working together, living together, and traveling together. Most people are trying to make this the best possible experience for everyone. We are all in this together!

It is hard to say goodbye to my new friends. But, it is a bittersweet goodbye. I am also excited to return to my families and friends, but sad to leave behind my new friends. I have learned a lot about others (I am amazed to see such newfound flexibility and ability to make the best of things in my OSU cohort), but more importantly I have learned a lot about myself. It is exciting to be able to return to share my experiences with others and encourage participation in other social change study abroad programs such as this one.

After the Study Abroad Program

Looking back after returning home, it is hard to believe we accomplished so much in such a short amount of time. We were so busy; it was hard to fully appreciate the things we accomplished while there. Not only did I earn school credit, made lifelong friends, and acquired a better awareness of myself, but I gained a greater appreciation for diversity with more global consciousness as well.

There may have been difficulties adjusting to certain aspects of the experience – in particular, the food, the heat, the bugs, and the miscommunications – but they were far overshadowed in the end by the richness of the experiences I had. I, and others, became more flexible and open-minded as the trip progressed. Although I made great friends, I wish we could have spent even more time getting to know the Taiwanese students and faculty. Culture shock was certainly a factor, but in retrospect, I believe most of us were more shocked by the similarities we found than the differences.

I found inspiration for future life goals because of this study abroad adventure. Simply put, it was a life-changing experience. Whether those changes are hugely profound or subtle shifts, I think all of us from OSU are now moving toward being global citizens. We are more aware of other culture's struggles and strengths and are able to apply this broadened perspective to our own lives. We are no longer simply U.S. students without any cognizance of people in other countries. This new knowledge affects the way I will live my daily life, and the personal and professional roles I perceive myself as having in this world.

The global perspective I've gained is immeasurably valuable working in human services. My new understandings come from living and working with people from a very different culture than my own. Taking a class on human service concepts with students from another country gave me a chance to hear about and see first-hand different perspective on topics that we normally study purely from a Western standpoint. Collaborating on a human services community project was invaluable in gaining skills for future work in the helping professions. In particular, the chance to live with Taiwanese aboriginal people and be part of larger community projects was the chance of a lifetime. I believe the knowledge and appreciation for differing perspectives and human service delivery systems will help benefit all of us participating in the study abroad program and will profoundly change the way we work with people in the future. I know I was significantly impacted!

Two OSU students and four FJU students on their way to the beach after class

Benefits

As expressed in the student narrative, the benefits for participants of this unique program are numerous. Students experience diversity *far* beyond that found on the OSU campus, some of which is challenging. OSU students are typically mainstream middle class Caucasian young adults with limited exposure to ways different from their own. While OSU strives to bring diversity to its campus, the reality is that less than 15% are actually of a different racial/ethnic background than White/Caucasian (Rankin, 2005).

The OSU Study Abroad Program in Taiwan enriches students' lives academically and personally. Including a study abroad program as part of a human services program offers a creative way to truly take students beyond the classroom and out of their dominant culture. Although there is some traditional style learning incorporated into the OSU Study Abroad in Taiwan Programs, the curriculum focuses on the intangible rewards. The overall goal is to expose students to international perspectives and to help them learn about cultural contexts in the helping professions through living and studying in an environment completely different from their own.

Academically, student participants have unique opportunities to take theories of family and community collaboration and learn, first-hand, about how they linked these theories to social advocacy projects for marginalized indigenous Taiwanese families and communities. By joining collaborative grass-roots-sponsored and government-funded social change projects, and through participating in applied research projects sanctioned by the tribal people, learning becomes very real and meaningful. The secondary experience of being a minority while in Taiwan opens the students' eyes to a side of society that is often misunderstood by the majority: the minority viewpoint.

It is rare to find an international program geared especially for human service students that allows students to continue meeting academic requirements in a timely way. One of the major highlights of the term-long OSU Study Abroad in Taiwan Program is that human service students participate without detriment to their course of study. They return "right on track" and are able to graduate on time.

Academic immersion in a culture far different than one's own has benefits beyond intellectual merit. Such immersion is a journey of self-exploration and a trial in flexibility

and adaptation. It is an important step toward professional maturity. For some of the human service students who have never traveled beyond the state of Oregon, the security of having access to their own faculty and their own peers while being exposed to new values, new behaviors and new paradigms of thought, is critical for a successful experience. Formal daily group de-briefing sessions and informal late night chats over tea assists some students with challenging struggles that arise: loneliness, illness, confusing cultural norms, new and different expectations, language barriers, and interpersonal conflict. Many of the HDFS students never would have even participated in an international exchange if it had not been structured through their department and included their faculty.

Further, there is immense benefit to the Fu Jen University students who participate in the shared OSU/Fu Jen Study Abroad Programs. Initial evaluation data collected from Fu Jen participants indicate:

> My English and my knowledge of a different culture improved. 'I now have many American friends'; 'I got used to speaking English'; 'The most important thing I learned was how to speak English and work collaboratively as part of a group of Taiwanese and American students'.

The benefits to faculty participating in the OSU/Fu Jen Study Abroad Programs are tremendous: enhancement of one's individual career, personal satisfaction in developing and instigating a creative and meaningful international educational program in Human Services, and teaching outside of the typical classroom setting. However, as important as individual satisfaction, are the shared rewards: collaborative program responsibility and success among faculty members from two cultures, and development of positive personal relationships with professionals and students from another country.

Challenges

Study abroad programs are not without their challenges. Four challenges emerged from the OSU Study Abroad in Taiwan Program:

Although orientation sessions consisted of three four-hour meetings, there was not adequate time to thoroughly prepare the student participants for their international experiences. More efficient use of orientation time is needed as well as an increased focus on interpersonal relationships and group dynamics. A second challenge was the varied English ability of the Taiwanese students. The OSU instructors experienced a need to teach to the lower end of English acquisition in the classroom. Thus, the amount of classroom material that was covered and the depth of the material were seriously limited. To address this concern, future OSU Study Abroad in Taiwan Program will include offering some separate classes/lectures to the OSU students, while also keeping many collaborative experiences. A third difficulty was the unexpected costs that occurred on the trip, highlighting the necessity of including a larger margin of error and more discretionary funds in the study abroad budget. Finally, more communication between OSU and Fu Jen Program Directors must occur in order to help mitigate numerous miscommunications regarding schedule and responsibilities. There must be acknowledgement, however, that regardless of well-intentioned planning, an important part of international experiences is learning to successfully navigate challenges as they occur rather than trying to prevent all potential problems. A mindful balance between 'keeping some control' and 'letting go' is the goal when working on collaborative international projects.

Conclusions

Gaining international perspectives in Human Services is a growing need in the helping professions. It is very important to support the introduction of global perspective learning in human services curriculum. It is also important to recognize that study abroad programs offer another dimension and provide experiences that go far beyond traditional classroom coursework.

Through study abroad programs for undergraduates in the helping professions, relationships were forged among students from two universities, from two continents, living together in shared dormitory rooms, as well as through all faculty and students eating, studying, and socializing together. Thus, solid friendships were built that crossed cultural barriers, enhanced cultural understandings, and improved English skills of the Taiwanese students. Structured daily group processing of student experiences bridged the international experience for students, especially those who had not previously traveled. Consequently, cultural understanding among FJU and OSU faculty and students developed.

Intimate understanding of human nature occurs particularly when there is a social change component incorporated into the experience. All student participants were exposed to community and academic speakers on cultural issues, and learned theoretical constructs regarding family and community dynamics. However, when these students linked their classroom learning to grass roots research projects in Taiwanese Aboriginal villages, great leaps in understanding the field of human services were accomplished. There is no substitute for experience, and no skill needed more than the true appreciation of diversity.

We hope that this program serves as a model to other human service educators so that they may contemplate the development of study abroad experiences in their human

service programs. Collaborative and respectful partnerships with other human service educational programs across the world are opportunities that are waiting to be discovered. What better way to learn to be global citizens than by living and studying in international settings with colleagues and students who are from a different culture?

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