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27

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Human Service

The emergence of human service as a field of study is a recent phenomenon that grew out of social, economic, and educational trends of the 1950s and 1960s. Foremost among these trends was a decline in the number of jobs in business and industry and an increase in service jobs of all kinds. The shift to a service-oriented society that began after World War II continued apace as more and more people found employment in the service sector, both public and private. Demand was greater than the supply of available qualified personnel. As a result, nonprofessionals were employed. Certain groups, especially in mental health and in community action programs, were willing to hire people regardless of their educational background. They experimented with self-help programs, in which people with the same problems helped each other. The people participating in these programs represented many groups—white as well as black, middle-income as well as low-income, paid as well as unpaid (Sobey, 1970). Through anti-poverty programs administered by such agencies as the Department of Labor, the Office of Education, and the National Institute of Mental Health, the federal government actively supported local initiatives that employed community people in new areas and sometimes in areas traditionally reserved for credentialed professionals. Federally financed community action programs created new roles, new tasks, and new fields of employment for people regardless of credential. The mental health field was especially active in realizing the importance of breaking old patterns. Mental health professionals redefined their work on the basis of experience, rejecting the medical model in which the patient defers to the authority of the doctor. They adopted an approach that was client-centered, holistic and pragmatic (Fisher, 1974).

What began to emerge was the clear need for a new professional who could solve

multiple problems and who had a strong theoretical base from many disciplines. Higher education was ill-suited in content and structure to educating such generalists. The whole apparatus of higher education was geared for specialization. The usual practice was to meet a new demand—such as that for training in human services—by developing a new specialty, breaking down knowledge and skills within an established field into further discrete parts. The result was not only fragmentation of the subject matter but overly specialized professionals who knew how to deal with only certain client needs, not the whole person or the whole problem. Traditional institutions could not simply reverse gears. Only a new educational initiative free of the constraints of tradition and specialization would be able to provide transdisciplinary education for client-centered, performance-based, holistic service.

Complicating the matter further was the problem of credentials. Society demanded that professionals be credentialed in recognized areas, most of which were highly specialized, and educational institutions were under pressure from employers, professional associations, and students themselves to provide a traditional credential. In such an atmosphere, colleges and graduate schools were therefore reluctant to create a new kind of human service program even though the demand for a different kind of service was coming from many directions.

The Paraprofessional Movement

A number of movements beginning in the 1950s and 1960s underscored and indirectly supported the need for a new human service education. These included the civil rights movement, the community action movement, the welfare rights movement, the women's movement, and the paraprofessional movement. Since World War I, helping persons had worked with or "alongside" professionals in a lay capacity, holding no more than a high school diploma or perhaps a certificate. These helpers included paramedics, nurses aides, lay clergy, and other nonprofessionals or subprofessionals. By 1965 between 25,000 and 40,000 were serving as school aides, most of them white, middle-class women who volunteered or worked for the minimum wage (R. Cohen, 1976).

With the rise of community action programs, the paraprofessional movement exploded in several directions, one of which would ultimately lead to the professionalization of the whole field of human service. Many "indigenous" workers had not had access to higher education, and it gradually became clear that they would be unable to advance in their careers unless formal training opportunities at a higher level were available (Houston, 1970). Even though the untrained workers understood the needs of their communities and might be successful in agencies they created or helped to create, the transferability of this competence was limited. If they were to move into traditional agencies, where their special kind of know-how and dedication were particularly needed, they would require educational credentials and permanent job opportunities.

The first organization to conceptualize this dual need and to set up a program that would provide both education and job opportunity was the Women's Talent Corps. Founded in 1964 and funded as a demonstration project by the Office of Economic Opportunity, it proposed to train neighborhood women committed to improving their communities, using as their teachers educated women with a similar commitment. Trainees were placed in jobs created especially for them in clinics, hospitals, daycare centers, housing developments, and legal services. This cooperative venture with the agency provided the women with "practical on-the-job training that will serve as a basis and motivation for careers in community service" (Women's Talent Corps, 1965).

At about the same time, an influential book by Pearl and Riessman (1965), *New*

Careers for the Poor, appeared. Then in 1967, Congressman James Scheuer introduced the New Careers Amendment to the Economic Opportunity Act of 1964, which spawned demonstration projects all over the country to train and employ low-income adults. Their emphasis was on creating jobs and opportunities for a career, not simply providing temporary relief from financial need. "By 1970, an estimated 20,000 persons had enrolled in the Scheuer New Careers program and 250,000 to 400,000 paraprofessionals were employed with federal support in a variety of human service agencies" (R. Cohen, 1976).

The original paraprofessional movement was rapidly becoming the new profession of human service, attracting middle-income as well as low-income people. New agencies and new jobs were created with federal, state, and local support to handle mental health, alcoholism, drug abuse, child development, retardation, youth, geriatrics, criminal justice, and rehabilitation. They employed a vast new population of workers with an identity of its own, cutting across traditional professions and disciplines. Human service workers began to call themselves "new professionals" to distinguish themselves from paraprofessionals (Gross and Sterman, 1972), despite the argument that paraprofessionals were "equal to but different from existing professionals" (James, 1980). They felt they were not "para" anything but professionals in their own right.

In 1967, the Women's Talent Corps became the College for Human Services, training men and women to form the vanguard of the new profession. In 1970, the *New Careers Newsletter* became the *New Human Services Newsletter* and then the *New Human Services Review.* In 1974, a conference was held at Columbia University, sponsored by the Fund for the Improvement of Postsecondary Education and the College for Human Services, for the specific purpose of officially founding the new profession (Cohen, 1974). At the conference, the American Council for Human Service was started. And recently the federal government gave the human services nationwide recognition by creating the Department of Health and Human Services.

Human Service as a Professional Field

Human service is now a profession, albeit a very new one. It has a scientific knowledge base drawn from the social sciences (especially psychology and sociology) and the humanities. It demands from practitioners a high level of commitment to the enhancement of individual and societal well-being. It is not simply social work given a new name or self-help on a large scale. It is not simply mental health practiced in a caring way, nor is it solely a matter of human relations skill. It is all this and more. It is not "a" helping profession, it is *the* helping profession. It has the all-encompassing quality that social philosophers have long sought, by providing a holistic approach to people and society. In it, academic disciplines at last merge with professional competence, theory blends with practice, and philosophy is integrated with social sciences.

Empowerment. The principles underlying the new profession represent a departure from those of traditional social service. Central to this new field is *citizen empowerment,* a basic concept that distinguishes it from other service approaches. Empowerment is the ability of people to manage their lives, to recognize and meet their needs, and to fulfill their potential as creative, responsible, and productive members of society (Cohen, 1978). Emphasis on empowerment reflects the conviction that all citizens have the capacity as well as the right to manage their own lives. This underlying ethic is expressed in the society in many ways—in court decisions establishing the right of such special groups as the physically handicapped, bilingual children, and the retarded to the normal privileges of citizenship, in demands for the accountability of the professions, and in the effort to reorganize fractured and ineffectual services.

Human service professionals have selected empowerment as their ultimate service goal. In all their work, their aim is not simply to help people through an immediate crisis but to teach them the skills they need to manage their own lives and improve their own communities. This goal is accomplished by personal contact in working closely with clients to help them clarify their feelings, their values, their goals; assisting citizens to become aware of conflicts and ambiguities; and by helping them learn how to make difficult personal decisions. The human service profession has promoted the concept of empowerment from the level of mere rhetoric to that of actual practice in specific ways that will be discussed later in this chapter.

Generic and Holistic Service. A second principle is that of generic or holistic service, essential both to improve quality and to reduce costs in a time of fiscal contraction. Professionals who are *generic* in their approach to human service practice can solve a wide range of human problems. Training such a qualitatively different worker requires that professional education focus directly on practice. Increasing concern for the individual has placed citizen participation and control of services at the forefront of the new profession. Citizens demand that they be considered "complete individuals" and be treated *holistically*. Specific needs are no longer regarded as separate and unrelated. The interrelatedness of problems requires that the professional discontinue responding to the individual through fragmented, isolated services.

Treating the citizen holistically has implications both for service delivery and for the education that human service professionals receive. It requires a general outlook and training for professionals and a broad service perspective. Knowledge of the interdependencies and interconnections within which social service systems operate has become an integral part of a human service worker's expertise.

This approach also synthesizes elements of traditional academic disciplines—anthropology, sociology, psychology, philosophy, the natural sciences, and the humanities. The result is more integrated service delivery systems as in referral networks. The emergence of comprehensive human service agencies reflects an effort toward economy and efficiency. However, this reorganization also indicates a new-found respect for citizens and acknowledges a mounting awareness that they cannot be factored into a series of discrete problems to be handled through separate offices and agencies; they must be dealt with as whole people with integrated needs. In such interdisciplinary multiservice agencies, citizens, aided by professionals, act ultimately as integrators of their own services.

Productivity and Accountability. With empowerment as the focus, and with professionals who perform direct service and have an integrating role within comprehensive delivery systems, it may finally be possible to measure human service delivery against standards of productivity. These standards concentrate on citizen outcomes and on their movement toward empowerment.

The orientation of human service calls for increased accountability and productivity in service delivery—an area not traditionally known for either. Despite popular belief to the contrary, productivity in human service is measureable; we can develop criteria against which this measurement can be made. Productivity must focus on both results and quality of service. The current system of evaluating productivity by caseload and number of papers processed does not measure either. More promising is a system that assesses performance and competency by using empowerment as the assessment criterion. Educational institutions and agencies must look at actual performance and evaluate and promote professionals on the basis of the level of empowerment achieved by the citizens with whom they work. Assessing performance through an identifiable objective is essential in all aspects of human service. This relatively recent thrust to measure and reward performance accordingly promises a radical departure from the previous methods of

career advancement based on years of service, academic degrees, and other criteria unrelated to actual job competence and performance. The social services will become more effective and productive as human service workers are held directly accountable for their actions.

The American Council for Human Service recognizes the importance of the following principles:

- The purpose of the human service profession is to empower citizens and communities so that they achieve greater self-reliance.
- Human service professionals should be measured on the basis of evidence that citizens and communities have achieved a higher level of empowerment.
- A career continuum for human service practitioners should be based on this demonstration of increased empowerment in citizens.
- Competency as well as academic degrees should be recognized in human service.
- Service to citizens should be generic, reflecting knowledge and skills derived from many different disciplines.
- Service should be humanistically oriented, reflecting caring as well as competence.

A coalition of nine mental health organizations—the National Alliance for Mental Health Workers, which represents thousands of mental health workers around the United States—labeled themselves human service professionals at their second major meeting, held in the summer of 1980. At this meeting they also adopted a set of principles that mirror those of the American Council for Human Service.

Educational Programs

With this new profession emerging, colleges and universities all over the country have begun to offer courses to meet the demand. By 1975, some 950 were offering degree-granting programs in the human services (New Human Services Institute, 1975). Most of the first were community colleges and small four-year institutions serving a local student population, but a growing number of large four-year colleges and universities took up the idea, and by 1977 Johns Hopkins, Cornell, New York University, the University of Minnesota, Michigan State, and the University of Southern California among others were offering human service programs (Burnford and Chenault, 1978).

Most institutions have created their human service programs primarily by reshuffling existing courses and adding a few new ones. Some of the programs found a home in schools of adult or continuing education, which was logical since so many students aged twenty-one and older were seeking human service training. Many were attached to special centers or institutes, the traditional way to accommodate interdisciplinary programs. Some were housed in graduate schools of education, social work, public health, or public administration, which emphasized administration, planning, and evaluation. Recently several of these programs have dropped their heavy emphasis on administration and broadened the scope of their programs, while others have begun to break away from identification with any one professional field and establish a conventional interdisciplinary curriculum—among them, the College of Community Service at the University of Cincinnati, the School of Human Research and Education at the University of West Virginia, and the College of Human Ecology at Cornell. At the University of Minnesota, the new field of Community Mental Health has been established through a cooperative arrangement between the School of Public Health and the Department of Psychiatry of the School of Medicine.

Only one traditional university attempted to drop its course structure altogether. Southern Illinois University at Edwardsville set up an "organic," or process, curriculum in 1972, which reorganized course content in novel ways, combining elements of preservice, inservice, and continuing education for personnel in virtually all human service systems and for multiple roles. Work experience and the curriculum were integrated and student groups initiated and implemented activities for community change. This program was discontinued in 1975, however, due to lack of support from the university as a whole. A more successful effort has been that of Lincoln University in Pennsylvania. Using a model provided by the College for Human Services, it set up a graduate level human service program in 1977, joining with Eagleville Hospital and nine other agencies to offer workers (some of whom were not high school graduates) a chance to earn a professional degree without giving up their jobs. This program is now a permanent part of the Lincoln curriculum.

The College for Human Services represents a totally new approach to professional education. As an independent program from the beginning, with no history to live up to or break away from, it had a clean slate on which to write new ideas and to test them in practice. There are some who consider it a model of "telic reform" (Grant and Riesman, 1978) and believe that its value orientation, its performance base, and its emphasis on the full empowerment of citizens represent a major innovation in American higher education. The College holds that if one of the purposes of education is to prepare people to function effectively within the society in which they live, then education in general, and human service education in particular, must be restructured to reflect the ethos of contemporary America. Educational institutions must build learning models that are compatible with the demands of a technically advanced service society. An appropriate model of professional education for this society is one that purposefully applies knowledge to the improvement of human existence. Students who are to become professionals should examine new insights into human development and stages of learning, such as those described in Part One of this book, in a context that allows them to understand the implications of new theories. If these students are to develop both analytical ability and responsible judgment, they must see the situations and needs of other human beings from a holistic perspective. And if they are to be capable not only of generating new knowledge but also of solving—with others—major human problems and instituting basic changes to improve service delivery, their education must be restructured.

For example, today's world requires professionals who understand what Carol Gilligan, in Chapter Five, has termed the "connection between morality and thought." Their education must prepare them to make choices and solve problems within a moral framework, a framework of universal principles. Gilligan observes that the widely accepted principles of respect for persons and of equality and reciprocity in social interaction would seem a natural basis for rational agreement, but this "utopian conception" is difficult to apply to the facts of daily life, "the dilemma of the fact," as one student has called it. College and postgraduate study years provide an unparalleled opportunity for young adults to raise such value questions. These years usually coincide with a period of youthful idealism, sometimes expressed in a wish to help humanity. If there is no way to harness this idealism, if the opportunity for testing ideals is not part of the educational experience during these years—separating intellectual growth from idealism as irrelevant to actions—this concern for others remains at best undeveloped and at worst may disappear altogether. As White makes clear in Chapter Six, these linkages are essential.

In current educational practice, young adults are encouraged to remain in school too long without facing the complex reality of the human condition. They have little or no opportunity to experience the confusing variety of facts and choices that will confront

them in later life or to learn the skills needed to deal with them. When they emerge from the educational cocoon with degrees that signify professional status, they often cannot deal effectively with the complex service needs of those they are presumably trained to assist. Instead of our present fragmented, ivory-tower education centered around narrow academic disciplines, educational institutions should permit students to learn through the experiential learning cycle described by Kolb.

If, as Erikson tells us, "caring" represents the highest stage in human development, we need an education that will teach us to be caring—especially in human service. To ensure that this becomes a reality, human service education must show how value clarification or moral development—the ability to make choices based on principle and understand the consequences—is related to serving society. It must enable the student to gain this value awareness outside of the classroom. Exposing students to real-life situations is the ultimate professional education; in the field, value issues become life-and-death matters. When a service agency is seen and used as an educational environment, would-be professionals can struggle with values, clarify their relationships to such issues, and test service theories in practice. In this way, moral issues, which are so critical to sensitive, effective service, are not separated from the rest of the educational experience.

The value-oriented and performance-based program of the College for Human Services seeks to train professionals who understand the holistic nature of service delivery, who can design services in a caring, humane, and collaborative way with clients, who keep the search for knowledge alive, and who take advantage of this knowledge to improve service. At the College, theory plays an important, but untraditional, part in the curriculum. Theoretical material is chosen for study because it illuminates real-life problems or issues. In this sense, the College represents a radical break with the past, as did the land-grant and community college movements. It assumes that the "event" comes before the idea, reversing the order described in Plato's parable of the cave and challenging a basic assumption of classical education.

The curriculum design also includes a paradigm for competent, humane services delivery as well as for assessment and evaluation of services. It is client-centered, insisting on a collaborative role for the citizen receiving the service. (The College uses the word "citizen" rather than "client" to emphasize the new model's goal of empowering a person to assume control of his or her own life.) Furthermore, its philosophy of service stresses the generic nature of the professional role, which requires the professional to move to different settings with citizens as necessary. Of course, this does not include specialization; indeed, this model enables the professional with special expertise to be used to the fullest extent. With a view toward making human service education and practice more holistic—that is, more effective in dealing with the whole person and the full complexity of human problems—and more productive in terms of quality of service, the College has formulated the following eight principles:

1. In education, it is necessary to combine theory with practice and to provide the framework that makes this possible. Students must have the opportunity to work in the field while learning theory, or they will not know what it really means to work with different human problems. They must learn to listen to what people are really saying (not what one would like them to say) and experience the "pain" inherent in complex learning, especially when part of that learning involves challenging deep-seated assumptions of human services practice or personal assumptions reflected in the lives of individuals and their families.
2. In a service-oriented society, it is important that education at all levels reinforce a positive self-image, which includes a caring attitude toward others.

3. For the practitioner, human service based on moral and ethical principles represents, in a very real sense, a striving to reach the highest stages of human development. In fact, it is doubtful that one could make the commitment to service as we define it without having attained a high stage of human development.
4. The ideal of a human service model is to produce practitioners with a "Renaissance" breadth of humanistic competence for the service age.
5. To generate new knowledge that will improve the quality of human service, we must move away from study organized around narrow, fragmented disciplines. These must be replaced with major areas of performance so that knowledge may be explored from service perspectives and applied to real problems.
6. There is a need to conjoin institutional goals and student goals. We must foster institutions that do care about preparing persons for work in service and that demonstrate that concern in their programs.
7. Education must be part of the total environment of one's life rather than a set of experiences isolated in classrooms. Only through immersion in a total environment can changes occur that will improve our lives and the lives of others.
8. An education that is concerned with human qualities must acknowledge its debt to those patterns of behavior that have traditionally been part of women's socialization. The nurturing qualities, heretofore associated almost exclusively with women and often denigrated, are essential in a society where service to others is paramount. These are learned qualities, and they must be part of a humanistic education for both men and women.

College for Human Services Performance Areas and Dimensions of Practice

Testing the principles just enumerated has led to two important discoveries. First, we were able to define the elements of effective human service practice and develop a comprehensive picture of what a human service practitioner does in a broad range of service agencies. Eight *performance areas,* which the College labels *crystals,* define this comprehensive practice and are currently being taught and tested in actual field practice: (1) assuming responsibility for lifelong learning, (2) developing professional relationships with coworkers and citizens, (3) working with others in groups, (4) teaching, (5) counseling, (6) serving as a community liaison, (7) supervising, and (8) acting as an agent for change.

Second, we concluded from our research and from other research on human development that citizen empowerment was the ultimate and achievable goal of human service practice. Empowerment has five steps: (1) establishing and achieving appropriate purposes, (2) clarifying one's values and dealing with value issues, (3) understanding self and others, (4) understanding and working effectively with systems, and (5) developing and using needed skills. These five dimensions provide guidelines for the professional to use in exploring the multiple needs of particular citizens or citizen groups and in defining appropriate outcomes. Successful empowerment involves all five areas.

Students must master the eight areas of human service performance before graduating; these areas allow the human service professional to work as a generalist. This generic practice, this synergism, distinguishes the human service profession from such professions as social work, psychology, education, and counseling, all of which contribute elements to human service practice. These eight major areas are consciously integrated into agency practice over time and with the cooperation of agency supervisors. Students may, for example, spend two days in the classroom and three days in agency practice for a total of at least thirty-five hours per week. Thus the student practitioner has immediate opportunities to test theories and concepts learned in the classroom.

Students must also articulate the five dimensions of practice with all of the eight areas of learning and practice. The intersection of performance areas and dimensions of practice illustrates the general concept of the human service profession and of human service practice. Whether one is working in a hospital, a daycare center, a drug rehabilitation clinic, or a mental retardation facility, this concept facilitates total, holistic service rather than a fragmented approach. Human service professionals must strive to meet the immediate needs of the citizen and help the citizen become empowered.

The educational model of the College for Human Services is interdisciplinary, or more accurately, transdisciplinary, since it extracts relevant learning and knowledge from a wide range of sources. It represents a new way of organizing knowledge around service needs. The student focuses on one major performance area at a time. As students move to each new area, earlier performance areas are integrated into the new area being studied, thus reinforcing the generic emphasis of the curriculum.

The five dimensions provide the frame of reference for the total educational and practice experience. In the counseling segment of the curriculum, for example, students attend classes dealing with values in counseling, systems in counseling, and so on; they are also assessed from these perspectives. Work areas may shift, but the dimensions are constant and they guide the choice of theory. Major bodies of knowledge are extracted from the social sciences, the humanities, and the natural sciences as they relate to work in the human services. For example, in the purpose dimension, faculty members identify relevant aspects of logic and philosophy. In the values dimensions, concepts from ethics and philosophy are brought to bear on human services problems, and the self and others dimension includes psychology, sociology, and anthropology.

Over five academic years, students read, analyze, and absorb a tremendous amount of material covering, I believe, far more than is offered in traditional professional programs. More important, their practical experience in service agencies requires that they constantly examine this knowledge in the light of what will be useful to them as professionals attempting to empower citizens to solve life's problems. The educational experience confronts the real issues of service delivery. Table 1 indicates the bodies of knowledge and some of the readings focused on in the performance area of teaching, which looks at cognitive development.

The curriculum emphasizes the context within which service needs are met. In each of the eight performance areas, the relevant issues are identified and students are expected to learn how to resolve these issues. The resolution depends on the context of the situation, which is analyzed through the dimensions, to help ensure that students look carefully at every aspect of an issue. Determining purpose, for example, means identifying the problem and establishing what one is going to do. Clarifying values requires analyzing the particular issues involved and assuring that this analysis is in keeping with the underlying principle of human service—empowerment based on respect for individuals, a belief that everyone has both strong points and potential for growth, and a sense of the fundamental equality of human beings. Analyzing issues from the perspective of self and others means trying to understand the people involved in each situation. Understanding systems involves not only knowing how systems affect a particular situation but foreseeing what the effect of alternative courses of action will be. And making good use of skills requires choosing those skills that will contribute to the contextual resolution of problems, as well as using them effectively.

Constructive Action

A "constructive action" experience—a major service project in which the student works with one or more clients—is required for each of the eight performance areas. Not

Table 1. Model of a Performance Area's Five Dimensions

Dimension	
Dimension 1 Establishing and achieving appropriate purposes	Function as a teacher, helping people to define and achieve appropriate learning goals.
Dimension 2 Clarifying one's values and dealing with value issues	Philosophies of education: Plato, *The Republic*; Dewey, *Democracy and Education*; Bird, *Born Female*; Freire, *Cultural Action for Freedom*; Rousseau, *Emile*; Rawls, *A Theory of Justice*; DuBois, *The Souls of Black Folk.*
Dimension 3 Understanding self and others	Cognitive development: Erikson, *Childhood and Society*; Piaget, *The Origins of Intelligence in Children*; Rose, *The Conscious Brain*; Bruner, *Studies in Cognitive Growth.* Learning theories: Bruner, *Toward a Theory of Instruction*; Keller, *Learning Reinforcement Theory*; Piaget, *The Language and Thought of the Child*; Thorndike, *Educational Measurement*; Rogers, *Freedom to Learn.* Factors that affect learning: Rosenthal and Jacobson, *Pygmalion in the Classroom*; Clark, *Prejudice and Your Child*; Weber, *Handbook on Learning Disabilities*; Perry, *Teaching the Mentally Retarded.*
Dimension 4 Understanding and working effectively with systems	Educational reform: Rippa, *Education in a Free Society*; Fantini and Gittell, *Decentralization: Achieving Reform*; Clark, *A Possible Reality*; Toffler, *Learning for Tomorrow*; Dewey, *School and Society*; *Plessy* v. *Ferguson*; *Brown* v. *Board of Education.*
Dimension 5 Developing and using needed skills	Building the learning environment; designing curriculum and instruction; methods and materials for teaching: McKeachie, *Teaching Tips*; Ashton-Warner, *Teacher*; Gordon, *Teacher Effectiveness Training*; Bernathy, *Instructional Systems*; Taba, *Curriculum Development: Theory and Practice.*

only must it involve actual performance, including practice in clarifying goals, but it must contribute directly to citizen empowerment. It is the mechanism through which practitioners demonstrate that they can integrate theory with practice for the direct benefit of the citizen. It brings together what is covered in seminars with what students encounter in their agencies. A constructive action is a three-stage process. First, a plan is worked out answering the goals and needs of a citizen (or several citizens); the planners are the citizen concerned, the student, or professional-in-training, the faculty member, and the agency supervisor. Next, the plan is carried out with appropriate modifications. Finally, the action is evaluated by comparing its actual results with the goals proposed at the outset. Movement toward empowerment is the ultimate test of a constructive action, which is assessed at each stage by the four participants.

The purpose of the constructive action is to give the student an opportunity to test his or her ability to use the skills and theory learned in a particular performance area

to plan and carry out a service activity with the client. It requires that service designs recognize and deal with the total, interrelated needs of a citizen and calls on the practitioner to respond to these needs with the full range of his or her knowledge. With a concern for purpose and values, constructive action fosters a new relationship of mutual respect between the client and professional. Through the constructive action, a student learns in a contextual framework how to work on life's problems. A potential vehicle for ensuring accountability, it assesses not only students' knowledge but their performance in actual service encounters.

The five dimensions of human service practice—purpose, values, self and others, systems, and skills—can be used to establish progressive criteria for empowerment—from immediate to long-range goals—within the constructive action process. It measures results of service; if some goals are poorly met, then those particular goals or the service delivery system affecting them can be examined and modified. The constructive action process also shows the degree of success or failure in any attempt to empower citizens. It provides data indicating what must be done to help citizens set appropriate goals and determine appropriate strategies to meet these goals. This assessment of outcomes sets up a rational basis for credentialing professionals; it is also a sounder basis for determining promotion procedures than the standardized measures and civil service type of examinations now in general use.

Faculty and Agency Roles in Improving Performance

Jointly, faculty members plan the curriculum for each performance area—identifying major bodies of knowledge, organizing material from those bodies around performance issues, and specifying the elements that should be stressed and looked for in agency performance. They not only teach seminars but work with students in field agencies on a regular basis. In this way, they can see if theory and practice are coming together. Is practice improving? Are students integrating earlier performance areas into ongoing practice? Faculty members, along with agency representatives and citizens, also have assessment responsibility. The instructor is challenged to move beyond a discipline, beyond the classroom, and into the service area to see if the curriculum is supporting students as they work with clients.

Agencies are recognized and supported as educational institutions. Where else can students face situations as complex and diverse as those they will find in their work? In agencies students are constantly exposed to complex problems related to addiction, juvenile justice, child care, and care for the aged. The alliance of educational institution, agency, and citizen allows continuing concentration on the development of effective, humane services approaches. This, in turn, may lead to service improvement.

Agencies committed to the human service model are involved deeply in the educational process. Supervisors are trained in the new design and in the implementation of the constructive action process as the framework for professional practice. Together, the College for Human Services and the agency work to build a program around a body of knowledge and a body of values. When students are introduced to the agency to begin their field internship in the second performance area (developing professional relationships), for example, two major questions are explored: (1) What is the role of the learner in the agency? This question leads to an examination of attitudes toward professionalism, the value of experience, the notion of the expert, attitudes toward authority, formal, experimental, and empirical knowledge, and inductive and deductive reasoning. (2) How does the practitioner weigh conflicting responsibilities to the agency, its constituency,

society, and self? This question leads to an examination of role behavior and expectations; the nature and obligations of personal and professional relationships; obedience; responsibility; attitudes toward change; and approaches to coping with and resolving value conflicts.

The following value statements constitute a part of the basis for reading and discussion in this performance area:

- Each person has a unique capacity to understand his or her needs and to determine the best way of meeting them; each person has strengths to build on and a potential for growth.
- At various times, in various degrees, it is to be expected that people will require assistance in achieving the growth of which they are capable, meeting their needs, or solving particular problems.
- The most effective professional relationships are built on a mutual perception of equality and respect.
- Systems and institutions have a major influence on the extent to which people are able to achieve their potential for growth; it is appropriate for those people whose lives and work are affected by these institutions and systems to work to make them responsive to their needs.

Materials for the values dimension under this performance area include analysis of professional, union, and civil service standards and regulations as well as such texts as Abraham Maslow's *Toward a Psychology of Being,* Jean Paul Sartre's *Intimacy,* Carl Rogers' *On Becoming a Person,* and *Introduction to Social Research* by Doby and others (1967). The total reading list consists of thirty-five to forty sources.

To cite another example of how both knowledge and values are dealt with, here are some of the topics of discussion for the values dimension of the counseling area:

- To what extent is it possible or desirable for the counselor to remain neutral in assisting people to recognize their feelings and make decisions about their lives?
- To what extent can people's behavior be attributed to environmental factors, and what does this imply about their responsibility for their behavior?
- Under what circumstances—if any—is it appropriate to abridge a person's right to manage his or her affairs?

The following value statements constitute part of the basis for reading and discussion:

- By recognizing and dealing with their feelings, people enhance their ability to lead rewarding and productive lives.
- Every person has both the capacity and the right to understand his or her own feelings and needs and to find ways of dealing with them that contribute to personal growth and satisfaction without impinging on the rights of others.
- A continuing effort to identify and deal with their own feelings and needs is essential to the effectiveness of human service counselors.

In dealing with the values dimension in this performance area, students look at the laws and customs relating to mental and emotional competence. They review major counseling constructs, their aims, assumptions, and value implications: existentialist, client

centered, psychosocial, psychoanalytical, functional, problem solving, behavior modification, and others. They consider the implications of cultural and role differences for counseling processes and examine arguments for and against the thesis that counseling is most effective when carried out in a compatible cultural milieu. An extensive reading list includes Lillian Hellman's *Pentimento,* Erich Fromm's *Man for Himself,* James Baldwin's *Sonny's Blues, O'Connor* v. *Donaldson* (a 1975 U.S. Supreme Court case), William James' *The Dilemma of Determination,* and Andre Schwarz-Bart's *Woman Named Solitude.*

Table 2 outlines a plan for one performance area. The top section indicates the kinds of activities that occur in agencies and how they are treated in field focus classes at the College. It also shows the activities that go into beginning a constructive action—for example, keeping logs and writing a proposal for the field supervisor, as well as the client and College faculty adviser, to approve. After the proposal is approved, the student continues to maintain logs and to be observed by faculty members and supervised in agencies while carrying out the constructive action. When a student is ready for assessment, he or she writes an analysis of the work done for the performance area. This does not mean the end of service with the client; it simply marks the completion of the constructive action for the purposes of assessment.

Empowerment and Education

At the center of the conceptual and curricular framework for the human service model is the concept of empowerment. Each of the performance areas and the dimensions that cut across them is focused on teaching the professional-in-training to facilitate the citizen's movement toward self-sufficiency. This concept, in turn, controls the formation of the body of knowledge that provides the theoretical underpinnings of human service.

Citizen empowerment, like all concepts, is more easily defined in theory than in practice. Part of the difficulty stems from traditional models of human services education that assume the omnipotence of the professional; part stems from the citizen's acceptance of this definition of the professional's role. Traditional practice rests on the notion that the citizen is helpless and needs the professional's expertise. In contrast, a professional trained under the new human service model attempts to create a service relation based on mutual respect, a commitment to empowerment, and collaboration with the citizen in need.

As stated earlier, the other major philosophical difference between the traditional model of professional education and the model proposed here is the latter's underlying assumption that real-life problems must be brought into every class, dissected, and subjected to critical analysis using any relevant theory as a tool but not as an end in itself. While many professional schools use a clinical approach or internship as part of the curriculum in an effort to introduce the student to real life, in the new model the reality test pervades the entire curriculum. Every "subject" or performance area is studied at all times from the perspectives of psychology (self and others), philosophy (values), and sociology, economics, and political science (systems). I believe these perspectives should be introduced at all stages of the educational process.

Human Services Education and Adult Development

The theoretical and philosophic perspective of the College of Human Services is appropriate for all levels of education—elementary through graduate—including professional education in such areas as law or medicine. For education in general, this perspec-

Table 2. Model of a Performance Area's Weekly Integration of Classroom Studies and Field Experience

	Week 1	Week 3	Week 5	Week 8	Week 10	Week 12
Practice as carried out in the field and discussed in field focus group	Review agency as an environment for learning; the resources it provides, the constraints it imposes. Analyze your teaching functions in agency. Make final decision as to learners you will work with on your constructive action.	Work with learners toward a mutual understanding of their learning needs. Explore values you and they bring to the teaching-learning situation. Explore your and their experience as teachers and learners.	Develop with citizens a plan to meet their learning needs. Identify long-term goals, objectives for the constructive action, teaching strategies, value issues, systems resources and constraints, teaching resources, research areas, needed skills.	Work with citizens toward achievement of agreed-upon goals. Test strategies, modify as necessary. Develop weekly lesson plans. Investigate teaching resources. Explore literature related to specific field situation.	Work with citizens to assess outcome of constructive action, their performance, your performance. Discuss objectives and strategies for the future.	Meet with supervisor and coordinator teacher to discuss your and their assessment of the constructive action. Begin to prepare for Crystal V: Review counseling roles in the agency. Assess opportunities for counseling constructive action.
	Begin logs ————	Continue logs ————	Write plan-of-action	———— Continue logs ———— Write analysis of constructive action ———— Revise or edit constructive action ———— Schedule field observations ———— Record as required		
Values seminar	Teaching and learning roles and their value implications.	Purposes of education: Finding the truth (Socrates, Plato, Dewey, Sartre, James).	Purposes of education: Socialization (Illich, Goodman, Curtis, Freire).	Purposes of education: Education for work (B. T. Washington, Ginsberg, Berg, Levitan, DuBois).	Equal opportunity (DuBois, Clark, Jencks, Rawls).	Current issues in education: strategies for integration; public versus private education.
Self and others seminar	Cognitive processes. The elements of thought and language (Bruner, Rose).	Stages of cognitive development (Piaget, Rose, Bruner, Isaacs, Erikson).		Theories of learning (Bruner, Thorndike, Skinner, Rogers, Piaget, Tyler).	Factors affecting individual learning: physical, social, emotional (Rosenthal, Bettelheim, Clark, Perry, Weber).	

(continued on next page)

Table 2 *(Continued)*

	Week 1	*Week 3*	*Week 5*	*Week 8*	*Week 10*	*Week 12*
Systems seminar	Educational reform: the democratic and egalitarian heritage of the United States as a context for education.	Historical perspectives on education in the United States (D. Bell, S. Alexander, Rippa, N. Sanford, Bailyn, Dewey, *Plessy* v. *Ferguson, Brown* v. *Board of Education*).		The federal role in public schools (*Plessy* v. *Ferguson, Brown* v. *Board of Education*).	The legal rights of children: handicapped children (Riley Reid decision, Education of All Handicapped Children Act of 1975).	
Skills laboratory	Identifying teaching and learning functions in Human Service settings.	Building the learning environment (Knowles, Gordon, Ashton-Warner, McKeachie, Moustakas).	Designing curriculum and instruction (Bernathy, Taba, Tyler, Schmuck). Lesson plans.	Assessing learning outcomes. Methods and materials for teaching (Hoover, Griffith, Medley, Boston, Cytrynbaum).		Exploring resources for ongoing teaching.
	Discussion of student teaching demonstrations.		Assignment of student teaching demonstrations.	Presentation and assessment of student teaching demonstrations		
Crystal group	Analysis of model constructive actions ————			Analysis of model constructive actions ————		

tive means supporting the development of, and building on, moral and ethical values. For individuals, it means consciously designing experiences that encourage personal growth and a sense of competence against a background of their values and those of others as well as against a view of life that recognizes its complex, multidimensional nature.

This model, developed independently at the College for Human Services, incorporates the work of many colleagues who, during the same time, were concurrently examining the theoretical aspects of growth and development—that is, ego development, intimacy, interpersonal competency, and learning styles—as they relate to education. The typologies that have emerged from the work of these individuals are being applied to an extent not readily visible elsewhere in education today.

Take the example of caring as an essential aspect of competence. If we believe that caring is critical for a person who works with others, or if we believe—as Green indicates in Chapter Twenty-Nine—that competence emerges through "confirming the worth of the individual and by making the self specific," then we must give all learners an opportunity to experience competence beyond what transpires in a classroom. The human service model does this consistently, purposefully, and from a value base that says that we learn to be competent and caring through practice.

In Chapter Eight, Douvan directly addresses another anomaly between traditional education and life: In a world where interdependence is increasingly important, our education continues to foster the cult of the individual. She cites the need to develop intimacy and to form interpersonal relationships, characterized by willingness to disclose the self to another. Among educational models only the human service model directly fosters interdependence rather than traditional individual competition.

Kolb outlines three broad developmental stages in the human growth process—acquisition, specialization, and integration—in Chapter Ten. He tells us that throughout these stages, development is marked by increasing complexity in dealing with the world and one's experiences, and by higher levels of integration. Traditional education does not readily adjust to different learning styles and makes little attempt to actively integrate each stage of development. By contrast, the human service model consciously does this through its continuing blend of theory and practice, which encourages different kinds of learning styles, and by evaluating constructive action projects in terms of effective performance.

In discussing the purpose of teaching, Perry cites the need for a teacher to confirm an offering of community. At the highest reaches of development where "both formal logic and even reflective probabilistic judgment fail to support the tensions of life's paradoxical polarities," students risk their continued growth, Perry says in Chapter Three. The faculty role, as defined in the human service model, is a direct response to this need to confront the uncertainties and pain that occur when previous certainties are challenged. The supportive element included in the faculty role in the new model is built directly on this concern.

The structure of the human service model makes possible a high level of individual development for those who successfully experience it, especially when one's goal is to serve others. In the model, the complex thinking and analysis in which the effective human service professional is expected to engage is analogous to the higher milestones cited by Weathersby in Chapter Two. At the highest level of development is toleration for ambiguity and a broad sense of objectivity.

A human service perspective, so critical to effective human service delivery—which, in turn, ought to be the hallmark of a service society—has been neglected in American education. The abilities to view situations in all their complexities, to develop moral

commitment in the context of these situations, to harness theoretical learning so that it helps students gain this holistic view of life and enables professionals and citizens to operate from a base of mutual respect in making decisions have not been addressed by higher education. It is time to reexamine our standards of professional education and professional performance. It is time to incorporate realistic human service education into American life.

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