CHAPTER 1

Introduction to Human Behavior in the Social Environment

INTRODUCTION

In Columbus, Ohio, a first-time juror kept a journal during her jury service in a murder trial. The trial lasted a week, and the juror described the social environment depicted from the witness stand and the bonding of jurors during

breaks. As revealed in her journal, the judge instructed the jurors to put aside their biases, and when they did, the jury acquitted the defendant ("Murder Trial Thrusts Juror Into Rare Bond With Strangers," 2006). However, the most important aspects of this juror's experience were revealed in what she wrote about the witnesses in the case. This juror, a 52-year-old White female from an upper-class community, wrote that she would never forget "the world in which crime, drugs and social dysfunction run rampant" and that the jury "heard from an array of people whose lives were already in ruin—people hanging on at the fringe of society"—and then lamented that the "case left me feeling sad for the world that so many people inhabit—their social situation, lack of education and inability to see a way out" ("Murder Trial Thrusts Juror Into Rare Bond With Strangers," 2006, p. E1).

This report from a juror in a murder case represents themes presented throughout this book. The juror, who lived less than 10 miles from the defendant's neighborhood, confessed that this neighborhood was a world and an environment that she did not know existed. That she was totally unaware of this environment and its conditions suggests that glaring human needs may not always be reflected in brief news reports. Seeing and hearing real people recount their typical lives and behaviors on the witness stand proved more revealing. Also, if this juror did not know how people lived less than 10 miles from her neighborhood, she was unlikely to know how people lived 10,000 miles away in developing countries. Although not readily apparent, the discussion about this juror exemplifies human behavior in the social environment (HBSE).

Taking a **macro** or broad perspective, this book covers human behaviors within the social environment—that is, how organizations, institutions, and communities impact individuals and families. *Macro* is a prefix, meaning "large, broad, or extensive," and is used to indicate the broadness of an entity, a condition, or a system. Moreover, *community* here includes the international community. A primary focus of HBSE textbooks is to help students become aware of how events and occurrences in one system affect other systems, and HBSE provides knowledge that may be used for social work practice and intervention and social welfare policy analysis.

Human behaviors and natural events are inextricably interconnected, positively and negatively. For instance, when Hurricane Katrina closed the New Orleans port in 2005, Japan, which had purchased corn from the United States, turned to South Africa to buy corn. Japan's purchases reduced the amount of corn available to Africans and also drove up the prices, making corn too expensive for poor African countries to buy and exacerbating famines in some of them (Wines, 2005a). This chain of events shows how a natural disaster in

one country can have a negative effect on the fulfillment of human needs on the other side of the world.

Many of us are connected with and benefit from one type of organizational system, corporations. In 2006, Exxon Mobil recorded profits for 2005 of $36 billion. Many corporations have been criticized for exploiting people and environments in developing countries through globalization. According to the Carnegie Endowment for International Peace, "globalization is a process of interaction and integration among the people, companies, and governments of different nations, a process driven by international trade and investment and aided by information technology. This process has effects on the environment, on culture, on political systems, on economic development and prosperity, and on human physical well-being in societies around the world" (Carnegie Endowment, 2007).

However, regular citizens like you and your family benefit from some corporations' exploitive behaviors. We benefit because many of the pension boards that manage our pensions and retirement accounts hold stock in these corporations. The money that goes into retirement accounts is not just put in savings accounts. Instead, the money is invested in corporate stocks, and retirement benefits are tied to dividends. When these corporations underperform, pension boards are pressured to reduce retirement benefits or increase the time a retiree must wait to draw on his or her pension. But when stocks earn considerable profits, like the $36 billion earned by Exxon, shareholders benefit. On the other hand, when companies go bankrupt, the federal government takes over the companies' pension plans, and these pensions are reduced very significantly, impacting the quality of life for retirees. Later in this textbook, we will describe how a number of pension plans from municipalities are in serious trouble and how pensions are reduced significantly when a corporation enters bankruptcy—all negatively affecting human needs and social systems.

SOCIAL WORK

In the United States

According to the U.S. Department of Labor (2005), **social work** is a profession for those with a strong desire to help improve people's lives. Social workers help people function the best way they can in their environments, deal with their relationships, and solve personal and family problems. Social workers often see clients who face life-threatening diseases or significant social problems. These problems may include inadequate housing, unemployment, serious

illness, disability, or substance abuse. Social workers also assist families dealing with serious domestic conflicts, including those involving child or spousal abuse. The **Council on Social Work Education (CSWE)**, a social work governing body, asserts that social work is committed to the enhancement of human well-being and to the alleviation of poverty and oppression. Within its general scope of concern, professional social work is practiced in a wide variety of settings. It has four related purposes:

1. The promotion, restoration, maintenance, and enhancement of the functioning of individuals, families, groups, organizations, and communities by helping them accomplish tasks, prevent and alleviate distress, and use resources

2. The planning, formulation, and implementation of social policies, services, resources, and programs needed to meet basic human needs and support the development of human capacities

3. The pursuit of policies, services, resources, and programs through organizational or administrative advocacy and social or political action to empower groups at risk and to promote social and economic justice

4. The development and testing of professional knowledge and skills related to these purposes (CSWE, 2005). The HBSE sequence, as established by CSWE, seeks to impart an understanding of the first of these goals.

Succinctly, CSWE requires that HBSE courses provide students with content on theories and knowledge of human bio-psycho-social development, including theories and knowledge of the range of social systems in which individuals live. Figure 1.1 depicts individuals or human beings and their connections to different systems and social institutions. Human beings are connected to families, groups, organizations, communities, social institutions, and the world. Although Figure 1.1 does not show the reciprocal relationships among these systems and social institutions, reciprocal relationships exist, and all systems impact each other.

In addition, HBSE must provide an understanding of the interactions among biological, social, psychological, and cultural systems as they relate to human behaviors. Furthermore, HBSE must provide content on the impact of social and economic forces on individuals and social systems, as well as the role these systems play in promoting or deterring individuals' optimal health and well-being. These goals, and other CSWE goals, are the focus of micro and macro HBSE courses. This textbook focuses on the macro perspective, conceptualizing community as embracing the international community. An understanding of **human rights** is important to embracing an international perspective of

Figure 1.1   A Configuration of Human Beings' Connection to Various Social Systems
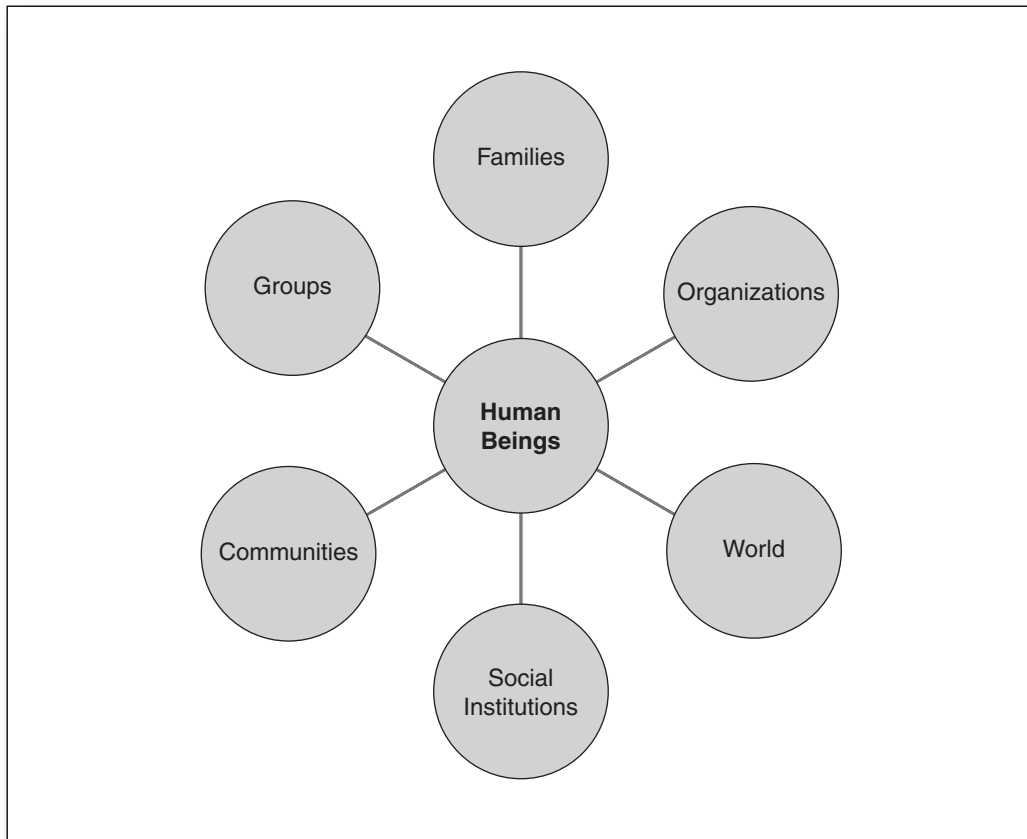
community because serious violations of human rights impede and deter human well-being—which social work strives to prevent and alleviate.

Outside the United States

Social work as practiced in the United States is different from social work as practiced in other countries. Differences in culture, customs, and beliefs prevent the transport of an American model of social work to a developed or developing country. Discussing one recently passed law intended to help African girls who were subjected to virgin testing, Patekile Holomisa, president of the Congress of Traditional Leaders of South Africa, declared that "we will

uphold our traditions and customs. . . . There are laws that passed that do not necessarily have any impact on the lives of people. I imagine this will be one of those" (LaFraniere, 2005, p. A1). At the same time, international social work standards require respect for customs and traditions as long as these customs and traditions do not violate *fundamental* human rights. Some South African women believe that virgin testing is a violation of human rights, but other South African women believe it is an important part of their culture and traditions, supported by families and communities. Moreover, the efforts of a single social institution, South African law, may be ineffective in stopping this practice without the involvement of additional social institutions.

 In 2004, the International Association of Schools of Social Work (IASSW) and the International Federation of Social Workers (IFSW) met in Adelaide, Australia, to develop the *Global Standards for the Education and Training of the Social Work Profession* (Sewpaul & Jones, 2004). The IASSW and IFSW document defined international social work as follows:

> The social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well-being. Utilising theories of human behaviour and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work. (Sewpaul & Jones, 2004, p. 2)

Moreover, IASSW and IFSW agreed on the core purposes of social work (see Table 1.1).

Table 1.1	Core Principles of International Social Work

1. Facilitate the inclusion of marginalized, socially excluded, dispossessed, vulnerable, and at-risk groups of people
2. Address and challenge barriers, inequalities, and injustices that exist in society
3. Form short- and longer-term working relationships with and mobilize individuals, families, groups, organizations, and communities to enhance their well-being and their problem-solving capacities
4. Assist and educate people to obtain services and resources in their communities
5. Formulate and implement policies and programs that enhance people's well-being, promote development and human rights, and promote collective social harmony and social stability, insofar as such stability does not violate human rights

6. Encourage people to engage in advocacy with regard to pertinent local, national, and regional and/or international concerns
7. Advocate for and/or with people the formulation and targeted implementation of policies that are consistent with the ethical principles of the profession
8. Advocate for and/or with people changes in those policies and structural positions that maintain people in marginalized, dispossessed, and vulnerable positions and those that infringe upon the collective social harmony and stability of various ethnic groups, insofar as such stability does not violate human rights
9. Work toward the protection of people who are not in a position to do so themselves, for example children and youth in need of care and persons experiencing mental illness or mental retardation within the parameters of accepted and ethically sound legislation
10. Engage in social and political action to impact social policy and economic development and to effect change by critiquing and eliminating inequalities
11. Enhance stable, harmonious, and mutually respectful societies that do not violate people's human rights
12. Promote respect for traditions, cultures, ideologies, beliefs, and religions amongst different ethnic groups and societies, insofar as those do not conflict with the fundamental human rights of people
13. Plan, organize, administer, and manage programs and organizations dedicated to any of the purposes delineated above

Many similarities exist between social work in America and social work in the international community. Both American and international social work focus on the promotion, restoration, maintenance, and enhancement of the functioning of individuals, families, groups, organizations, and communities. Recognizing the importance of international social work in 2004, CSWE established the Katherine A. Kendall Institute for International Social Work Education. CSWE noted that social work education programs must train their students to live and work in a world where geographical boundaries may be crossed much faster than ever before and where information is readily accessible worldwide. One way to accomplish this task is to internationalize the social work curriculum. As CSWE noted, "the poverty of developing nations, indebtedness, staggering levels of disease, lack of access to health care, employment, clean water, peaceful coexistence with one's neighboring countries, suggests a strong and continuing role on the part of social work programs in educating students and faculties to address these conditions as part of our collective mission in securing the conditions for world peace and stability" (CSWE, 2005, p. 2).

The Katherine A. Kendall Institute for International Social Work Education advances the mainstream development of international content in social work
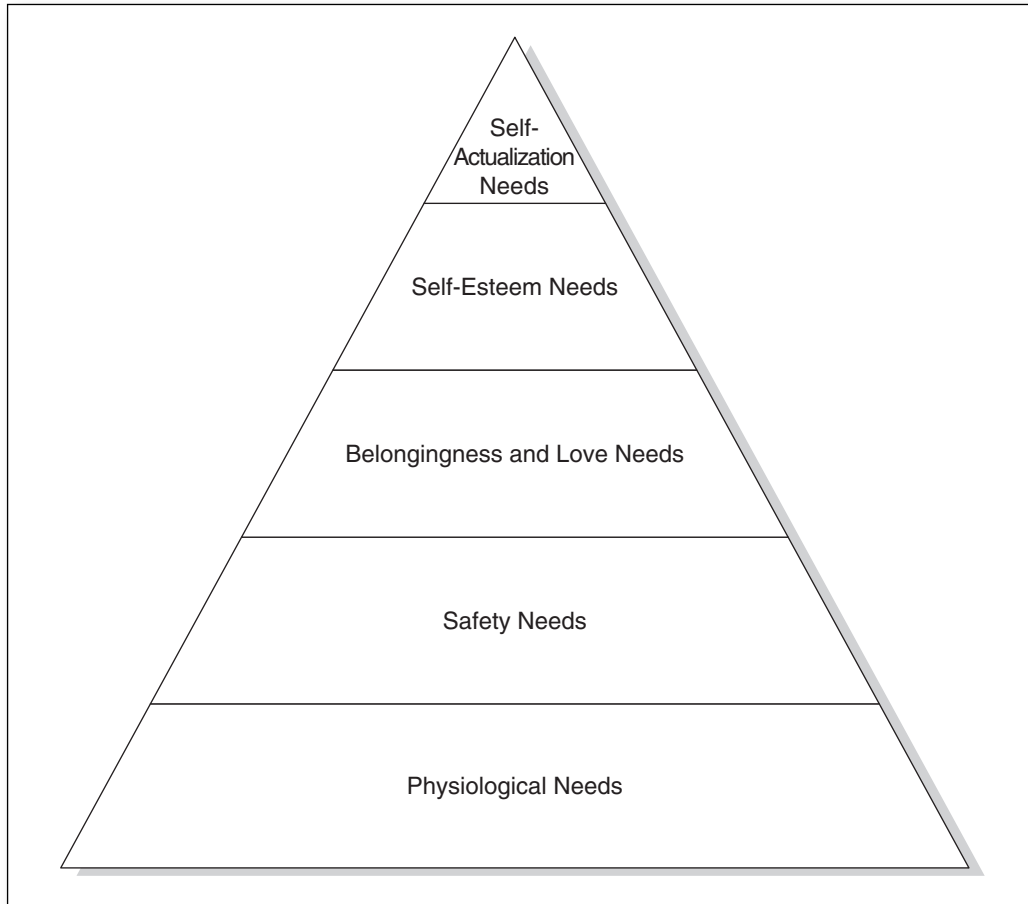
curriculum and boosts cross-organizational partnerships among social workers in developing projects and research. Ultimately, these collaborations will prepare students with the knowledge and skills necessary for a more interdependent global community (CSWE, 2005). Although CSWE requires international content in social work curriculum, Steen and Mathiesen (2005), following an empirical study, concluded that "unfortunately, most schools of social work with MSW [master of social work] programs are failing to infuse human rights contents into core courses and failing to offer human rights electives" (p. 149). Human rights violations are prevalent around the world, and these violations create tremendous human needs and severely impede the first purpose of social work.

HUMAN NEEDS AND SOCIAL ENVIRONMENT DEFINED

In the psychology discipline, Abraham Maslow (1962) described a hierarchy of human needs that have been depicted in many textbooks. At the bottom are physiological needs, which are basic to survival, such as food, water, clothing, and shelter. Safety needs are next. Belonging and love needs follow safety needs. Self-esteem needs are next. Then, at the tip of the hierarchy is self-actualization. According to Maslow, these needs must be satisfied sequentially because, for instance, if a person's physiological and safety needs are not met, his or her self-esteem needs are impossible to address. While self-actualization, or the state and condition of achieving one's highest potential, is the optimal goal, most individuals do not achieve this state. Many individuals, furthermore, may not feel love and belongingness. See Figure 1.2.

One may surmise that a person's environment, while not addressed specifically by Maslow, may determine the extent to which these needs are met. For instance, in a correctional environment, prisoners may get, and are only legally required to receive, the fulfillment of their physiological needs. Safety needs are not ensured. Similarly, in some communities, safety needs are not achieved, and many residents live in fear. Then, for some communities with resources, most of their needs may be met, and they may come close to being self-actualized. But in some developing countries, torn apart by ethnic cleansing and civil wars, many physiological needs are not met, and people starve or die from malnutrition or exposure to the physical elements in those environments.

The *Social Work Dictionary* defines **needs** as "the physical, psychological, economic, cultural, and social requirements for survival, well-being, and fulfillment" (Barker, 2003, p. 291). Further, **social functioning** is defined as "living up to the expectations that are made of an individual by that person's own self, by the immediate social environment, and by society at large. These expectations, or functions, include meeting one's own basic needs and the needs of one's dependents

| Figure 1.2 | Maslow's Hierarchy of Human Needs |

Self-
Actualization
Needs

Self-Esteem Needs

Belongingness and Love Needs

Safety Needs

Physiological Needs

and making positive contributions to society. Human needs include physical aspects (food, shelter, safety, health care, and protection), personal fulfillment (education, recreation, values, aesthetics, religion, and accomplishment), emotional needs (a sense of belonging, mutual caring, and companionship), and an adequate self-concept (self-confidence, self-esteem, and identity)" (Barker, 2003, p. 403).

Zastrow and Kirst-Ashman (2001) provide a very broad definition of **social environment**, including all the conditions, circumstances, and human interactions that surround human beings. In order to endure and flourish, human beings must function effectively within these broad environments. Moreover, the social environment consists of the human beings' actual physical setting. For instance, a person's social environment would include the type of

home in which a person resides, the type of work a person does, a person's available income, and the laws and social rules that govern that person. The social environment involves individuals, both intimate and nonintimate; groups; organizations; and communities. It includes all the social institutions affecting an individual, such as health care, housing, social welfare, and educational systems (Zastrow & Kirst-Ashman, 2001).

Both the social and physical environments, conceptualized as components of community attachment, are important to fully understanding some aspects of human behaviors and macro issues (Brehm, Eisenhauser, & Krannich, 2004). For some researchers, **community attachment** consists of the degree of an individual's rootedness in local social relations, but Brehm et al. noted that some theoreticians indicated that the natural environment and the natural setting are an important part of community attachment. As an illustration, these researchers undertook a study to learn how both social and physical aspects of the environment affected the well-being of individuals in communities in the rural Western part of the United States. Their use of the social and physical environments in measuring community attachment supports the content validity of their measurement.

Some Reasons for Inadequate Attention to Human Needs

Whether or not the public perceives that a need or a social problem exists determines, in large part, whether that need or problem is addressed. Various social institutions, such as religious organizations and the news media, have a lot to do with bringing matters to the public's attention. What the public thinks is important, and polling agencies are constantly investigating public opinion. Almost all politicians read polls and respond in some way according to what they perceive the public wants. Of the 15 social problems polled in one survey, 11 appear to positively or negatively affect human needs (see Table 1.2). These 11 include Education, Environment, Drug Addiction, Halting Crime, Problems of Big Cities, Improving Health Care, Improving Conditions for Blacks, Welfare, Mass Transportation, Social Security, and Parks & Recreation. In 2002, nearly 40% of those polled believed that the government spent too much money on welfare, and 64% believed that the government spent too much on foreign aid (New Strategist, 2005).

Gil (2004) states that human needs exist in the United States because the United States is an unjust society. Gil (2004) explained the characteristics of a **just** and an **unjust society**, noting that a just society is characterized by equality, liberty, individuality, collectivity orientation and mutualism, and cooperation, whereas an unjust society is characterized by inequality, domination and exploitation, selfishness and individualism, disregard for community, and

| Table 1.2 | Americans' Views of Spending to Address Social Needs in 2002 |

	Too Little	About Right	Too Much	Don't Know
Social Needs	%	%	%	%
Education	73.3	20.5	5.4	1.0
Environment	58.5	32.4	6.6	2.4
Drug Addiction	57.2	30.2	9.4	3.2
Halting Crime	55.9	34.9	6.6	2.6
Problems of Big Cities	41.5	36.5	13.5	8.6
Improving Health Care	73.7	20.9	3.8	1.5
Improving Conditions for Blacks	30.6	45.8	17.1	6.5
Military	30.5	45.3	21.7	2.4
Foreign Aid	6.5	26.9	63.5	3.1
Welfare	20.6	37.0	39.3	3.0
Space Program	11.1	47.2	35.3	6.4
Mass Transportation	34.8	49.4	10.1	5.7
Highways & Bridges	34.4	49.9	12.2	3.5
Social Security	58.6	33.3	4.5	3.6
Parks & Recreation	34.0	57.2	5.3	2.8

Source: Compiled from multiple tables in *American Attitudes: What Americans Think About the Issues That Shape Their Lives* (4th ed.), by New Strategist, 2005, Ithaca, NY: New Strategist Publications.

competition. Gil (2004) elaborated upon these concepts on three levels—individual human relations, social institutions, and global human relations.

In addition, Gil (2004, p. 34) discusses "**structural violence,**" which emanates from unjust societies:

The function of structural violence is to establish and maintain social, economic, and political inequalities among individuals, social groups, and social classes. Inequalities of rights, responsibilities, and opportunities among people

of a society are unlikely to ever be established and maintained voluntarily. Rather, their establishment requires coercion in the form of initiating physical violence which is gradually complemented by a "consciousness of submission" resulting from ideological indoctrination or the colonization of people's minds. Structural violence leads its victims to counterviolence. This counterviolence is not directed at the sources, beneficiaries or actors, furthering injustices. Instead, victims of structural violence tend to perpetrate counterviolence in their own communities through domestic violence, sexual assaults, crime, addictions, mental illness, and suicides.

Although Gil (2004) was discussing only American society, his views can be applied to many international communities. Internationally, human needs exist because of extreme poverty and human rights violations (Human Rights Watch, 1999b, 2003). Sometimes governments in developing countries are insensitive to the needs of their people. They want to stay in power by any means necessary (Human Rights Watch, 2004a, 2005e). Some individuals may want to seize power and may engage in coups to overthrow existing governments. As a result, people who may already have significant needs because of poverty have their needs significantly intensified (Human Rights Watch, 2003), such as women and girls who have been tricked into prostitution in foreign countries (Human Rights Watch, 2002a).

The United Nations Human Rights Declaration and Its Connection to Human Behavior in the Social Environment

The United Nations General Assembly in 1948 issued a report titled the *Universal Declaration of Human Rights* and declared in it that all persons are born free and equal in rights and dignity. Further, no person was to be held in slavery or subject to cruel, inhuman, or degrading treatment, punishment, or torture. All persons have a natural right to

- equal protection of the law;
- liberty to move or travel within one's country, to form a family, and to acquire property;
- freedom of expression; and
- freedom of religion.

These human rights are articulated within 30 articles of the *Universal Declaration of Human Rights,* and these 30 articles help define crimes against humanity and human rights violations (see Appendix B). Moreover, Susan D. Solomon (2003, p. 4),

an advocate for human rights, states that "all [30 articles] were also held to be entitled to the indispensable economic, social, and cultural benefits of their country, including an adequate standard of living, employment, education, and health care." The United Nations also has established its Millennium Goals to End Poverty as preventable starvation is a human rights violation (see Appendix A). In addition, Belgium has given itself the right and jurisdiction to prosecute serious violations of human rights wherever they occur in the world (Human Rights Watch, 2005d).

The promotion of human rights is connected to social work and HBSE. Violations of many of these human rights (e.g., Articles 3, 4, 5, 9, 14, 16, 22, 23, 25, 26, and 29) lead to decreased well-being and dysfunction in individuals, families, groups, and communities. Particularly, Article 25 corresponds closely to HBSE. It declares that everyone has a right to a standard of living adequate for individuals' health and well-being and for their families' health and well-being. These needs shall include food, clothing, housing, medical care, social services when necessary, and security affected by unemployment, sickness, disability, widowhood, and old age. In addition, mothers and children are recognized as entitled to special care and assistance, with all children born in or out of marriages given the same social protection. In short, violations of human rights create threats to survival, fulfillment, and well-being, such as those violations illustrated below.

Examples of Human Rights Violations in International Communities and One Community's Response

The 1994 genocide in Rwanda is an example of the effects of structural violence that Gil (2004) described. The root cause of this genocide can be traced to a race theory, advanced in the late 1800s by a British explorer, John Hanning Speke. Speke theorized that all Africans were descendents of a Caucasoid tribe in Ethiopia. The higher-order Africans were tall and somewhat light skinned. Speke believed that all other Africans were subhuman. Invoking Speke's theory, the Belgians, who took control of Rwanda from the Germans in 1916, believed that the taller and somewhat lighter-skinned Tutsis were superior to the shorter Hutus. The Belgians gave the Tutsis administrative duties over the Hutus, and the Belgians and Tutsis severely oppressed the Hutus. The elevation of the Tutsis, who were in the minority, made it easy for Belgium to exploit the country's tea and coffee resources without having a large number of Belgians in Rwanda. The Belgians permitted the Tutsis, but not the Hutus, to receive an education. Only the Tutsis could be employed as civil servants, and the Hutus did all the menial jobs and labor. A rigid classification system was implemented that required citizens to carry identification cards as a Hutu or a Tutsi. While the Belgians classified Rwandans as either Hutu or Tutsi, the classification system was very arbitrary (Temple-Raston, 2005).

Prior to the Belgians entering Rwanda, the Tutsis and Hutus shared similar cultures, language, and religion. Elevated to a conferred superior status by the Belgians, the Tutsis relished their perceived superiority over the Hutus, and the Hutus assumed the role of the oppressed and seethed over their maltreatment. In 1959, the Hutus launched an assault on the Tutsis after a Hutu leader was attacked. Some Tutsis went into exile. In 1961, a Hutu majority vote brought an end to the Tutsi monarchy. Empowered Hutus, suspicious of Tutsis and fearful of their return to power, began to denigrate the Tutsis. Tutsi elements formed the Rwandan Patriotic Front (RPF) to fight the Hutu government. When the Hutu president's plane was shot down in 1994, the Hutus embarked on a genocidal campaign to eliminate Tutsis. Almost 1 million Tutsis and moderate Hutus who were married to Tutsis or who tried to protect Tutsis were slaughtered (Temple-Raston, 2005). Hence, the structure of Rwandan society imposed by Belgium in 1916 precipitated the later genocide in the 1990s. The Hutus did not aim their violence at Belgium but promulgated it within their own communities. This genocide also illustrates a human rights violation and the creation of human needs in the social environment.

During the genocide in Rwanda, some Tutsi women were raped before being killed (Temple-Raston, 2005). Olujic (1995) lamented the use of rape as an instrument of war during the ethnic cleansing and genocide in Bosnia and Herzegovina, noting that rape is harmful not only at the individual, familial, and community levels but also at the international level. Women and girls impregnated as a result of rape are often shunned by their families and communities, which adds to their individual trauma. At the international level, rape violates an individual's human rights, to which many nations have agreed to adhere. Currently, rape during war and conflict has been codified as a human rights violation.

Revealing the societal impact of human rights violations on a community, Kornfeld (1995, pp. 118–119), a member of a human rights mental health agency in Chile, wrote that

> Chile was accused by the international community of violating human rights during the whole period of [Augusto Pinochet's] dictatorship. This "issue" was not only political but also a social, ethical, psychosocial, and mental health problem for the Chilean society. . . . On the one hand, human rights issues were considered by the military regime a part of a conspiracy. . . . On the other hand, human rights violations brought responses from various sectors of Chilean society. Lawyers, social workers, physicians, psychotherapists, Catholic priests, and ministers of other churches turned the defense of human rights into a central issue in their lives. Their efforts entailed a commitment to human life and human beings as well as to their values and

beliefs. That commitment implied to many of them a way of rescuing their own life projects, disrupted by political conditions and political repression. Survivors and human rights workers projected their expectations, wishes, fears, frustrations, impotence, guilt, rage, aggression, sufferings, and losses onto the subject of "human rights." It implied also another way of participating in public affairs.

Kornfeld showed the impact of human rights violations on a community and how community members responded to genocide in their environment.

Moreover, human rights violations often involve the use of torture. According to Kornfeld (1995, p. 116), torture is "the deliberate and systematic application of excruciating pain to a person in an attempt to undermine the will, the affective links and the loyalties, beliefs, and physical and psychic integrity of the individual. Life threats and physical pain are the essence of torture. At a broader level, the reason for torture is to intimidate third parties, thereby ensuring responses of fear, inhibition, paralysis, impotence, and conformity within society." Essentially, torture is intended to subjugate groups and communities.

The lack of sufficient food, or famine, in developing countries has been called a human rights violation. Jenkins and Scanlan (2001, p. 721) stated that food is an essential human need and should be viewed as a universal human right, drawing "on the findings of past studies of social welfare, especially those on the physical quality of life and other basic needs." Moreover, the World Food Programme, a United Nations organization, stated that targeted interventions were needed to help improve the lives of the poorest people in the world. The World Food Programme's policies and strategies aim (a) to save lives in refugee and other emergency situations, (b) to improve the nutrition and quality of life of the most vulnerable people at critical times in their lives, and (c) to help build assets and promote the self-reliance of poor people and communities. To these ends, the World Food Programme (2005) emphasized that women are a key focus for intervention because putting food in the hands of women will benefit children and the entire household and will strengthen women's coping ability and resilience. Simply, women are the primary caretakers of children, and meeting their children's needs is foremost for them, according to assumptions by the United Nations.

While individuals in developing countries generally experience more human rights violations than individuals in developed countries, developed countries have been identified as violating their citizens' human rights too (Human Rights Watch, 2004b; 2006a). Both Human Rights Watch (1999a, 1999c) and Amnesty International (2005, 2006) have accused the United States of human rights violations. In 1999, the United States was accused of human rights violations for

embracing capital punishment, particularly capital punishment for juveniles; police brutality against citizens; overincarceration of African Americans for drug offenses; correctional confinement in adult and juvenile institutions; labor violations, especially abuses by American companies doing business in developing countries; violations of gay and lesbian rights; and violations of immigrant rights (Human Rights Watch, 2006a). Several prisons in the United States in particular have been accused of human rights violations. As an example, Human Rights Watch revealed that Connecticut, Delaware, Iowa, South Dakota, and Utah use attack dogs to extract prisoners from cells. If a prisoner refuses to leave his cell when ordered, the attack dogs are brought to the front of the cell. If the prisoner refuses to leave the cell then, the dogs are ordered to attack the prisoner (Human Rights Watch, 2006b). Massachusetts ended its practice of using attack dogs, declaring that there are other ways to remove prisoners from their cells besides sending in animals to rip prisoners' flesh (Fellner, 2006). Human Rights Watch (1999c) has documented practices in super-maximum-security confinement in Virginia that constitute human rights violations. More recently, Human Rights Watch (2004b) has condemned, as a human rights violation, the sentencing of juveniles to life without parole.

In sum, Solomon (2003, p. 4) declared that "experiences such as torture, domestic violence, rape, elder abuse, and child neglect threaten human dignity, liberty, and security. Events like war, political repression, terrorism, genocide, poverty, and disaster deprive individuals of their homes, their families, their work, their schools, their places of worship, and their access to education and health care." In 1995, the World Summit for Social Development (WSSD) recognized that progress in respecting human rights had been made but more still needed to be done worldwide. WSSD noted current problems of social polarization and fragmentation (i.e., community disorganization), expanding disparities and inequalities of income and wealth within and among nations, disrespect for the environment, and marginalization of people, families, social groups, communities, and entire countries. Considerable strain has been placed on individuals, families, communities, and institutions due to rapid social change, economic transformation, migration, and major dislocations of population, especially in places of armed conflict (Solomon, 2003). WSSD further noted that most traumatic experiences are not caused by random, inexplicable events. Instead, many traumatic experiences have their root causes in poverty, unemployment, and social disintegration. Although traumatic experiences that are caused by national disasters may seem to be indiscriminate, "even these events are more likely to be experienced by, and to be traumatic for, individuals and communities with fewer resources" (Solomon, 2003, p. 5). Solomon's comments ring very true for the tsunami that occurred in Asia in 2004 and Hurricane Katrina that affected New Orleans, Louisiana, in 2005.

Natural and Unnatural Disasters Impacting Human Needs

A neglected area in human behavior and the social environment is the impact of natural and unnatural disasters on human behaviors in both rural and urban communities. Human rights violations, such as genocide, ethnic cleansing, and mass rape during civil conflicts, are unnatural disasters negatively impacting humans' well-being. Also, major events such as earthquakes, tornadoes, hurricanes, floods, and terrorist activities can have serious impacts on individuals and communities. Although the federal government and community agencies provide assistance to people who have experienced a natural disaster, the federal government cannot make people "whole" like they were before the disaster. A few researchers have studied the impact of various disasters on individuals' mental health and domestic violence. Thompson, Norris, and Hanacek (1993) studied the impact of Hurricane Hugo, a Category 5 hurricane that killed 70 people and caused almost $14 billion in damages in 1989. They found that middle-aged people experienced the most distress (Thompson et al., 1993). Frasier et al. (2004) investigated the incidents of domestic violence in a North Carolina community after Hurricane Floyd in 1999. They observed that resources were scarce and urged policymakers to be cognizant of subgroups who were more vulnerable to disaster effects. After a flood in St. Louis, Missouri, several researchers found differential effects for types of families (i.e., marital and parental status) (Solomon, Bravo, Rubio-Stipec, & Canino, 1993). After the terrorist attack on New York on September 11, 2001, a group of researchers was interested in the impact of the attack on psychosocial variables for pregnant women who use alcohol and drugs. After 9/11, this sample of pregnant women with a history of alcohol dependence perceived that they had less social support compared to other women. The researchers concluded that their study was the first to investigate the psychosocial impact of 9/11 on pregnant women. Other researchers studied the impact of 9/11 on workers and volunteers for the Red Cross and their use of alcohol after the terrorist attack (Simons, Gaher, Jacobs, Meyer, & Johnson-Jimenez, 2005). This study consisted of 6,055 workers, 64% of whom were women (Simons et al., 2005). The researchers found a functional relationship between posttraumatic stress symptoms and alcohol consumption. An individual's coping with traumatic stress symptoms may manifest itself in decreased or increased alcohol use (Simons et al., 2005).

WORLD SYSTEMS THEORY AS CONCEPTUAL FRAMEWORK

World systems theory is useful in understanding the many issues involved in a macro perspective of human behavior and the social environment. Although

world systems theory's initial focus was on systems external to a country, Chase-Dunn (2001, p. 590) asserts that "all the human interaction networks small and large, from the household to global trade, constitute the world system." Chase-Dunn (2001) has used world systems theory to explain human evolution over the past 12,000 years. During these 12,000 years, all large and small world systems have had "culturally different groups trade, fight, and make alliances with one another in ways that importantly condition processes of social change" (Chase-Dunn, 2001, p. 601). Some theorists attribute the development of the modern world systems to Western Europe between 1450 and 1640 (Hall, 2001). Capitalists and merchants during this period sought raw materials, labor, and markets. Their needs spurred increased trade networks and "often led to colonization of many areas of the world" (Hall, 2001, p. 5).

What Is World Systems Theory?

As a framework, the world systems perspective provides an understanding and an explanation for large-scale social change over a very long period of time. At first, its conceptualization was to provide knowledge of the patterns of development involving European hegemony since the 1400s. The world systems perspective has two central propositions:

1. Societies are importantly constrained and affected by their interactions with one another.

2. The modern world system has been structured as a core/periphery hierarchy in which economically and militarily powerful core states have dominated and exploited less powerful peripheral regions as the Europe-centered system expanded to incorporate all the areas of the globe. (Chase-Dunn & Ford, 1999, p. xi)

Simply, modern societies are viewed as core, semiperiphery, and periphery. The **core societies** are the most dominant economically, technologically, and militarily. The **periphery societies** are the least advanced economically, technologically, and militarily. The **semiperiphery societies** are in between the core societies and the periphery societies.

World systems theory may be artificially discussed in terms of "structure" and "dynamics." Structure concerns the characteristics of the system, its components, and the many relationships among these components. Dynamics is the process of structural change. General features of structure include capitalism and the interstate system or political system. In focusing on capitalism, world systems

theory principally examines societies based on capitalism. Economic and political relationships emanate from these systems. These relationships within the world system occur among certain key components: economic zones, nation-states, social classes, and status groups. Status groups and social groupings coalesce from cultural identification. Further, religion, language, race, and ethnicity may form the basis for this identification (Shannon, 1992).

As recounted by Chase-Dunn (2001), the dynamics of the interactions among classes shapes the competition among states and capitalists and the amount of resistance put forth by the periphery and semiperiphery societies against dominance by the core societies. Understanding the history of social change as a whole requires knowledge of the strategies employed by the periphery and semiperiphery societies to resist the domination by the core and the strategies employed by the core societies to subdue the periphery and semiperiphery societies. Relatively new, world systems theory has been modified and now addresses issues more central to macro systems. See Figure 1.3 below. These zones could also reflect domestic and international communities.

Figure 1.3   A Perspective on Developed and Developing Societies
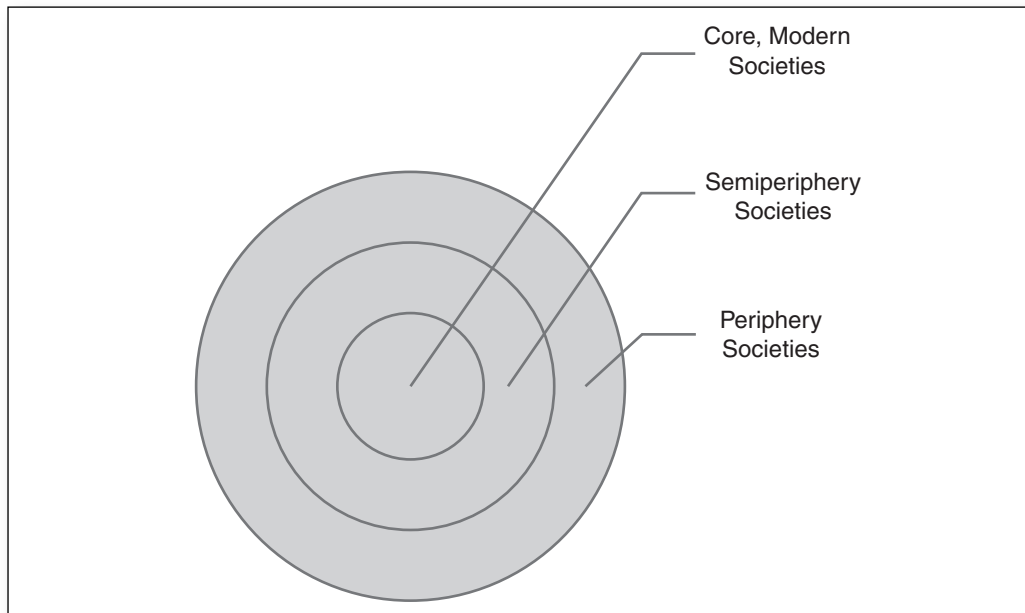
As indicated by world systems theory, the interactions and development of societies are a dynamic process. A society or country may be dominant at one point in history, but its dominance may significantly decline or even disappear later (Anderson & Chase-Dunn, 2005). For instance, Rome or the Roman Empire was once dominant and represented a core state or society. Many years ago, Iraq had a very advanced society with streetlights and sidewalks in its cities when Europe was much less advanced. Egypt, at one time, had a dominant society, and some of the African societies were well advanced, such as Nubia and Ethiopia. In the 1600s and until 1750, England, France, and Spain were the primary hegemonic world powers (Dunaway, 2000). Presently, the core states or societies are the United States, France, Great Britain, and Russia. In 2005, Anderson and Chase-Dunn declared that the semiperiphery consists of Mexico, India, Brazil, and China. The periphery consists presently of most African countries and poor countries in South America and Asia.

World systems' basic structure has not changed much, but it has evolved throughout history. From a world systems perspective, the study of these system dynamics is actually a theory of modern history or an explanation of social changes from early society to modern society. Emphasis is directed at trends, cycles, and an expansion of movement up or down economically by societies in different zones. In a capitalist economy, the fundamental imperative is an incessant effect to amass more capital. One way to amass more capital is to intensify worker exploitation. During periods of economic downturns and lowering profits, the drive to exploit workers increases dramatically due to pressures to keep costs down. As a consequence, capitalists become more creative in developing better exploitation tactics. Thus, the longest trend in capitalist systems is the exploitation of workers, for without exploitation, the world system would not have persisted for over 500 years (Shannon, 1992).

Broadening and Deepening

The exploitation trend consists of broadening and deepening. **Broadening** is the expansion of capitalist economic efforts into new geographic regions. It occurs through the process of incorporation. Incorporation is the extent of a core society including a periphery society within the core society's economic activities. One world systems theorist documented the incorporation of the indigenous population in the southwestern United States, delineating "the nature of the area being incorporated and its people's response to that incorporation fundamentally shaped the incorporation process and its long-term consequences" (Shannon, 1992, p. 129). Dunaway (2000, p. 206), in her study of Cherokee women, stated that "when the capitalist world system incorporates a new frontier, dramatic social changes are set in motion." Detailing some of these effects of incorporations,

Dunaway reported that European trade companies were making 500% to 600% profit on deerskins that were provided by Cherokee hunters who were paid little. Often, the Cherokees were forced into debt peonage, and unpaid debts from one individual were seized from members of the clan (Dunaway, 2000). If a Cherokee died owing debts, those debts became the responsibility of relatives to pay off (Dunaway, 2000). Simply put, Native Americans have never recovered from their incorporation. Their way of life was fundamentally changed, and they were put on reservations where some Native Americans still live today.

Researchers agree that incorporation affected Native Americans, and studies show that tribal conflicts increased as Native Americans came in contact with Whites. Contact and low levels of incorporation led to increased regional violence and made the violence more virulent. As Hall (2001) wrote, incorporation can fragment or amalgamate subordinate groups. The transformation process from an autonomous nonstate society (such as a Native American society) to a subordinate ethnic group is intricate, and identities, cultures, and social organizations are significantly altered (Hall, 2001). In studying the Navajo, Hall (2000) contended that he found similarities with other researchers who studied the incorporation of other Native American groups.

Presently, one might assert that the United States is attempting to incorporate Iraq. Numerous professionals and statespersons, such as former President Jimmy Carter, have stated that the war in Iraq is not about freedom or the freeing of Iraqis from a dictator and tyrant. Instead, it is about the fact that Iraq sits on the second largest supply of oil in the world, which the United States and other industrialized nations need. The people in Iraq who have been labeled as insurgents could be understood from a world systems perspective as resisting domination by a core state, America.

The degree of incorporation functions as a dependent variable and is explained by four independent variables: (a) the relative economic or military strength of the core state in comparison to the area being incorporated, (b) the social conditions (e.g., social structure) and the level of economic development and type of state formation (or lack thereof) in the area being incorporated, (c) the extent and nature of the indigenous resistance to incorporation, and (d) the general level of development of the world system itself at the time of incorporation.

On the other hand, **deepening** occurs when capitalist economic relationships spread to more areas of life within world systems societies. Deepening involves several associated processes—commodification, mechanization, contractualization, interdependence, and increased polarization (see Table 1.3). Commodification is the increased production of goods available as property to be sold, bought, and possessed. Mechanization, the use of more and better machinery to increase the output of workers, facilitates commodification. With deepening exploitation, social

and economic relationships are contractualized, or regulated with formal legal agreements. As deepening occurs, a very specialized division of labor emerges to feed the exchange of highly prized goods that traders see as very profitable, resulting in the interdependence of the different labor sectors. As Shannon (1992) put it, deepening causes increased polarization and increased dissimilarity by the periphery and core in the areas of wealth and state organization behaviors. Because of this inequality and different types of exploitation, economic surplus flows to the core and does not stay with the periphery. Moreover, "wage-levels in the core are higher because more workers have had their labor completely commodified so that they are full proletarians whose wages are sufficient to reproduce their labor. Conversely, in the periphery, more of the labor force has been converted into superexploited semi-proletarians. . . . This conversion actually has led to lower real living standards than had prevailed before. The difference in the accumulated wealth and income levels between the core and the periphery has steadily increased" (Shannon, 1992, p. 130).

In the semiperiphery, a lesser degree of industrialization and urbanization exists. Many semiperiphery states have become newly industrialized countries. While some members of semiperiphery countries have enjoyed increased wealth and higher incomes, extreme poverty and landlessness among most of the population still exist in these countries. Ethnic, religious, and regional hostilities are common and sometimes affect political and economic processes. Many semiperiphery states have close relationships with core corporations. Semiperiphery states seek to achieve rapid industrialization. However, when capital and expertise are insufficient to reach that goal, multinational corporations from the core form joint ventures and other collaborative unions with state or local capitalists from the semiperiphery. Then, the state will utilize different types of repressive strategies to keep wages low and ensure harsh working conditions and poor living conditions. These repressive practices explain the need for and the existence of the military to help maintain this hierarchical structure (Shannon, 1992).

The core has long exploited the periphery and made the periphery dependent upon it. This is even more so since the fall of the Soviet Union. Some periphery countries were able to get economic aid from the Soviet Union, but they can no longer do so. During the 20th century, the periphery was forced to solicit economic assistance in the form of loans from the Western core and core-controlled financial institutions. Thus, the periphery has incurred a lot of debt and has been forced by the core to restructure its economic policies to favor the core. As Shannon (1992, p. 101) wrote, "the restructuring policies had a profound effect on living conditions in the most indebted countries." Researchers have documented that restructured policies have led to negative impacts on child survival, childhood immunization, nutrition, economic growth, and urban problems (Shannon, 1992).

Table 1.3	Five Processes Associated With Deepening
Commodification	The increased production of goods available as property to be sold, bought, and possessed
Mechanization	The use of more and better machinery to increase the output of workers
Contractualization	The process of formally sanctioning and regulating exploitation
Interdependence	The dependency between different labor markets to produce goods profitable to the core
Polarization	A schism between the core and the periphery due to deepening of the economic relationship between the two

Use of World Systems Theory in the Literature

Hall (1999) summarized different areas explored by researchers who used a world systems framework. Included in his summarizations were (a) cyclical processes in the world system; (b) the consequences of the collapse of the Soviet Union; (c) cities in the world systems; (d) women, households, and gender in the world economy; (e) the role of culture in the world economy; and (f) subsistence. The latter three have strong implications for human behavior in the social environment. Further supplying linkages to human behavior and the social environment, Kardulias (1999) stressed that the world systems perspective provides scholars from interdisciplinary fields with a framework for studying different cultures, past and present, as they interact(ed) politically, economically, and socially. The world systems model provides a framework to study these cultural interactions, which can be mutually beneficial, but often the results were exploitative.

World systems theory is also referred to as dependency theory. Dependency theory holds that economic differences exist among states in the core and periphery, with states in the periphery dependent upon the more economically developed states in the core (Santos, 1971; Sunkel, 1969). Mullen, Beller, Remsa, and Cooper (2001) wrote an article titled "The Effects of International Trade on Economic Growth and Meeting Basic Human Needs," drawing the connection between world systems theory and human needs. McIntosh (1996) presented statistical evidence on the relationship between world-dependency effects and human needs. McIntosh examined measures of human needs consisting of child mortality, crude death rates, infant mortality, life expectancy,

food availability, and immunization. McIntosh (1996, p. 132) found that "dependency lowers the rate of economic growth, illustrating the difficulty low-income countries have in escaping the periphery. At the same time, life chances, measured as life expectancy, infant mortality, and per capita food availability, varied in a manner predicted by the dependency hypothesis." Simply put, the more states in the periphery that are dependent upon more economically developed states in the core, the higher the infant mortality rate and the less food available for people in the periphery.

More recently, world systems theory has been adapted to encompass issues of gender and racism. One proponent of world systems theory found "that as peripheral countries have come to be more integrated into the world economy, women in those countries have come to be more relegated to the least rewarding tasks in the informal sector of the economy. Men, in contrast, increasingly participated in the formal sector as wage laborers and/or in the more remunerative forms of informal sector work" (Shannon, 1992, p. 188). As a consequence, the lower economic status of periphery women is connected to these women's continued high fertility (Shannon, 1992). Economic development of periphery women has exacerbated the relative status of women and produced conditions conducive to higher fertility, which is the reverse of those for women in the core (Shannon, 1992).

Other proponents of the world systems approach have studied the role of women in the households of world systems. Households receive five types of income, consisting of wages, profits from market sales, rental income from property, transfer payments (e.g., state welfare benefits), and products from subsistence activities (Shannon, 1992). As revealed by Shannon (1992, p. 189), "core households tend to receive the greatest proportion of their income from wages transfer payments, although even they receive significant income from the other sources. Peripheral households, in contrast, rarely can even come close to surviving from wages received. Consequently, they employ household members in extensive nonwage income producing activities in the informal sector, including major subsistence activities. These patterns of household income production reflect the differing roles and requirements in the world economy of the periphery, semiperiphery, and core."

Shannon (1992) discussed internal aspects of the periphery, semiperiphery, and core. Within the core, the capitalist class exercises a disproportionate amount of influence but is amenable to influence as long as no radical changes are sought that threaten its interests. As a result, more political participation has occurred among the working middle class. Shannon noted that the middle class in the core plays a significant role in who is elected to political offices. As a result, the middle class can bear upon these elected politicians to enact policies

beneficial to them or to block policies that are not beneficial to them. From time to time, the middle classes will support some policies opposed by the capitalist classes. In foreign affairs, the middle class is indifferent, for the most part, but it has opposed military action in the periphery when the military action did not end quickly, such as the French's involvement in Algeria (Shannon, 1992). Shannon's argument is further supported by the Iraq war, which enjoyed very high public support at its commencement in 2003 but very low support in 2007, as the war dragged on with no end in sight.

Rationale for Use of World Systems Theory

Many of the principal proponents of world systems theory are Marxists, and their views of systems issues, especially economic and labor discussions, are critical in nature. But this book uses world systems theory not to coerce students into becoming Marxists but because it provides a useful framework for understanding social institutions, organizations, and communities as well as problems that affect human needs issues that those entities seek to address. Some of the key concepts in world systems theory are the core, semiperiphery, and periphery zones, with most of the power greatest in the core zone and the least in the periphery zone. These zones may be envisioned as similar to social environments. For instance, Shannon (1992) used the concepts of core, semiperiphery, and periphery to study household incomes. One could use these same concepts to understand other macro issues, such as families, organizations, social institutions, and communities within the core, semiperiphery, and periphery. Further, world systems theory provides an explanation for immigration, which is not a new concept and has been occurring since people emerged on this planet, and terrorism, especially terrorism perpetrated by individuals from the periphery. For example, Chase-Dunn (2001) graphed a world systems model that resembles the graph in Figure 1.4.

The Connection of World Systems Theory to Macro Human Behavior in the Social Environment

Shannon's (1992) perspective of world systems theory provides a connection to and understanding of a macro view of HBSE and the discussions that follow. As you recall from the beginning of this chapter, a juror from a suburban community expressed a lack of knowledge about the lives of people who were witnesses in a case that arose from a poor community. In effect, this juror was from the core, and the witnesses were from the periphery. The concepts of core,

Figure 1.4 The Evolution of Societies
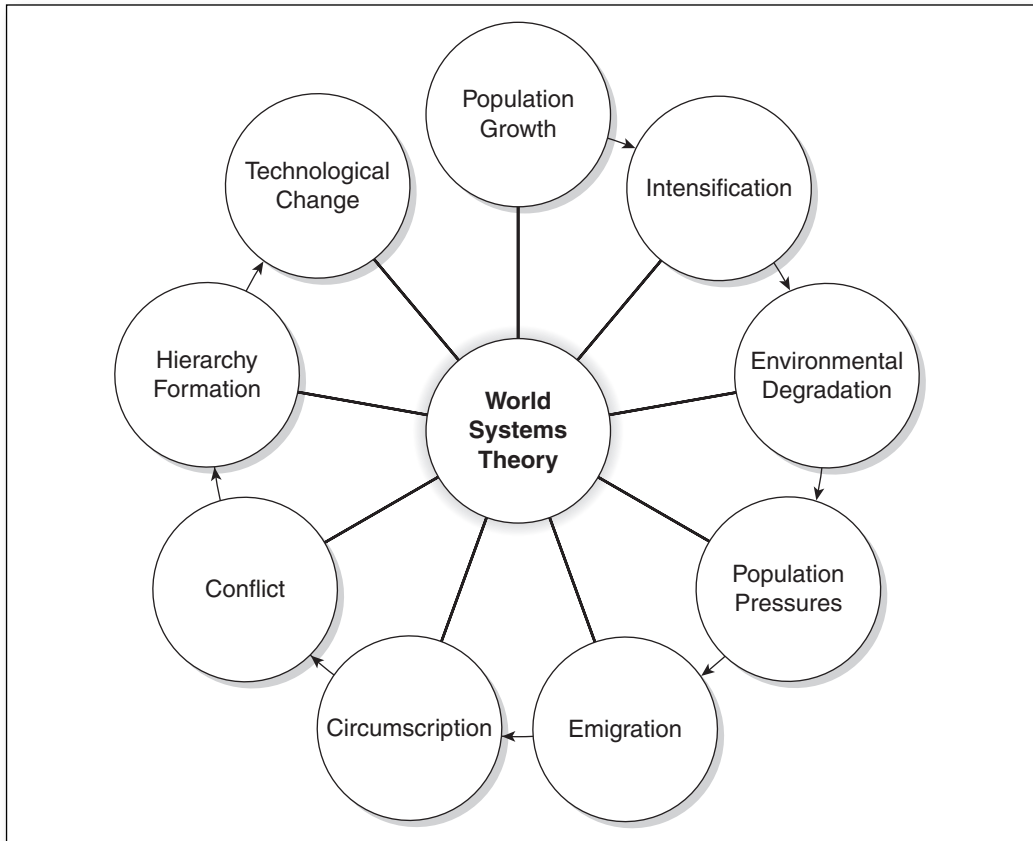
semiperiphery, and periphery zones provide tools for understanding macro systems. Researchers have studied households in the core, semiperiphery, and periphery zones. Within these zones, researchers may examine urban, rural, and international communities. So, we could understand and process data about core, semiperiphery, and periphery zones just in urban areas, rural areas, or international areas or across all three areas.

In a similar manner, communities and neighborhoods may be understood as representing core, semiperiphery, and periphery zones. Communities within the core have more power and influence than communities within the periphery, just like countries within the core have more power than countries within the periphery. Further, world systems theory addresses central issues like conflict (i.e., world wars and civil wars), emigration, and environmental degradation

(Chase-Dunn, 2001; Chew, 2005). As an example, Chew (2005) reported the environmental and climatic changes in Mesopotamia and Egypt from 2200 BC to 700 BC. Bergesen and Bartely (2000) wrote a chapter for a world systems book and had a section entitled Environmental Degradation. In this section, they reported that semiperiphery states have permitted more deforestation historically than periphery states (Bergesen & Bartely, 2000). Immigration may be understood from a world systems perspective, as may the relocation of businesses to Mexico, Central America, and China and the resulting impact on neighborhoods and communities in the United States. For the purposes of this textbook, the macro systems are shown in Figure 1.5.

Chase-Dunn (2001) declared that all small and large human networks from the household to global trade make up world systems theory. Figure 1.5 illustrates how human beings are connected to various systems. An individual

Figure 1.5   The Macro Perspective for This Textbook
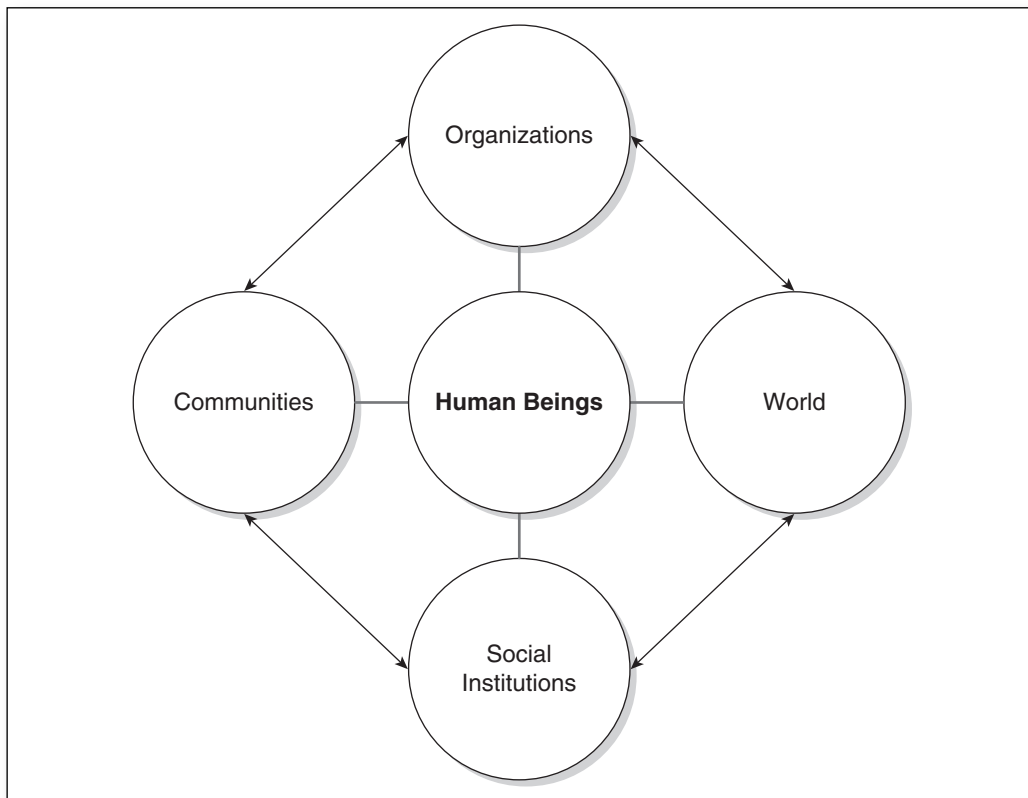
or a human being is connected to his or her family; groups, such as a gang or school band; an organization, such as the National Association for the Advancement of Colored People or the National Organization for Women; and a social organization, such as a church, mosque, or synagogue. Most humans have a connection to all four systems shown in the figure. They affect these systems, and these systems affect them.

This textbook focuses on the macro (social institutions, organizations, and communities) as opposed to the **micro** (individuals, families, and groups), but the family is discussed here as it is a major social institution. As the depiction above shows, however, these systems are interrelated. World systems theory provides a framework for understanding the impact of macro systems on micro systems and vice versa. Take the concept of deepening, which is, in part, the governing of social and economic relationships through formal legal mandates. A growing number of macro institutions consisting of state legislatures (law), concerned communities (communities), and law enforcement agencies (organizations) have adopted and enforced statutes to notify the community when a sex offender moves within a neighborhood. This type of legislation has been hailed as a tool to protect children from sexual predators. Macro laws can affect micro systems, and these laws' impact on micro systems is nebulous and may be ineffective (Cohen, 2003). For instance, the law that outlawed drinking alcohol in 1919, the Volstead Act or Prohibition, provided the economic base for organized crime in America (Jensen, 2000). Further, when Prohibition was repealed, it led to a surge in violence (Jensen, 2000). The sex offender law has led to sometimes deadly physical assaults on individual offenders (Prentky, 1996). More important, research has failed to support the hypothesis that community notification protects children from sexual predators (Berliner, 1996). Some researchers have even postulated that community notification might lead parents to be less vigilant in protecting their children because the sexual abuse of children is more likely to occur from relatives, friends, and trusted community officials (i.e., coaches, priests, teachers, etc.) (Redlich, 2001).

At the same time, macro systems have undoubtedly had a positive effect on micro systems, such as individuals and families. Congress, a macro system, had a tremendous positive effect on alleviating the destitution of individuals during the Great Depression in the 1930s. In the 1960s, Congress passed laws creating Medicare and Medicaid—programs to provide health care for the poor and elderly persons.

President Barack Obama Illustrating the Conceptual Framework

In 2008, a majority of American voters elected Barack Obama as the 44th President of the United States, the first African American to be elected to the

Presidency. In reality, President Obama is biracial as his mother was White and reared in Kansas and his father was African and from Kenya. President Obama represents numerous themes and concepts reflected in this textbook. Principally, this book is about human needs and how these needs are addressed or not addressed by macro social institutions. For instance, President Obama disclosed that when he was a child, his mother received food stamps (Severson, 2008). As a twice-divorced woman, President Obama's mother received help from her parents as well as temporary assistance through the food stamps program (Fornek, 2007). In one campaign speech, President Obama recalled when discussing his mother that "there were times that she didn't have enough money for groceries. And even though she was very proud and very independent, there were a couple of times growing up where she accepted food stamps to make sure we had enough food on the table. It was tough. And it was pretty much tough all the way through my teenage years" (Levey, 2008, p. A-22). Because of these family difficulties, President Obama stated that his maternal grandparents helped rear him, and during his campaign, he often discussed publicly his grandmother. Moreover, President Obama related that his mother had died of cancer, and before her death he heard her on the telephone arguing with her insurance company about paying for her treatment.

President Obama, during the time he was a Harvard law student in the 1980s, worked as the director of the Developing Communities Project on Chicago's South Side as a community organizer. He was 24 years old when he was hired and was paid $13,000 a year in addition to $2,000 for a secondhand car (Moberg, 2007). After his graduation from law school, he continued for a period engaging in community organizing. At the Republican convention, Rudolph Giuliani and Sarah Palin ridiculed the nomination of President Obama by the Democrats, noting that he had worked as a community organizer (Malkin, 2008; York, 2008). Years earlier, a public school administrative aide had asked President Obama why he was wasting his time being a community organizer when he was studying law at such an elite school. President Obama (1990) related the woman's question and his response and explanation in his chapter "Why Organize? Problems and Promise in the Inner City" in Peg Knoepfle's book, *After Alinsky: Community Organizing in Illinois.*

In his chapter, President Obama (1990) discussed the needs of the urban and inner-city poor and how difficult these needs are to address. He noted that the election of a minority mayor, such as Mayor Richard Hatcher in Gary, Indiana, or Mayor Harold Washington in Chicago, does not mean that problems or needs will be easily addressed. A community organizer, according to President Obama, is vital in bringing together churches, block clubs, parent groups, and any other institutions in a given community to pay dues, hire organizers, engage in research, develop leadership, hold rallies, and conduct education campaigns.

Theoretically, community organizing offers a process for synthesizing multiple strategies for empowering neighborhoods. Community organizing assumes (a) that the problems of inner-city communities are not caused by the lack of effective solutions but by the lack of power to employ needed solutions, (b) that the sole way for communities to create enduring power is to organize people and money toward a common vision, and (c) that a viable organization can only be created when a broadly based indigenous leadership, not one or two inspiring leaders, molds the diverse interests of its local institutions (Obama, 1990). These activities are necessary to develop plans to address an assortment of issues, such as securing jobs, improving education, and fighting crimes (Obama, 1990).

Like this textbook, in 1990 President Obama discussed a number of macro social institutions, such as communities, churches, the news media, schools, the political system, and organizations, within his brief book chapter. President Obama (1990) noted that blatant discrimination has been replaced by institutional racism, that companies cannot compete internationally by basing themselves in the inner cities with their multitude of problems, and that the many stressors on families make volunteering by these families extremely difficult. In his 2007 article about President Obama, David Moberg disclosed a number of social institutions reflective of President Obama's history, including his work with faith-based organizations, neighborhoods, and groups. According to Moberg (2007), President Obama had helped train indigenous residents to become leaders, addressed landfills near some Chicago housing projects, helped win employment training services, helped create playgrounds, helped create after-school programs, and helped organized residents demand the removal of asbestos in their apartments and other public amenities.

At President Obama's inauguration, a number of balls were conducted that evening, and the first was called the Neighborhood Inaugural Ball, reflecting the inclusion of neighborhoods and communities in this festive occasion. Reportedly, many of the attendees at the Neighborhood Inaugural Ball were poor and/or homeless, and they were provided with gowns and tuxedos to wear at no charge, along with the renting of rooms at the Marriott hotel at no charge (Montet, 2009). The Stafford Foundation provided much of the assistance to the underprivileged attending the Neighborhood Inaugural Ball. According to its Web site, "the Stafford Foundation is a faith-based non-profit organization founded on promoting the principles of Jesus Christ. We are focused on bringing people of good will together to help the underserved, the marginalized and the distressed and assisting them in helping themselves, and eventually to help others. We believe that by investing in the hopes and dreams, the abilities and the potential of the less privileged, our communities and our nation will benefit. For in the bank of life is not good that investment which surely pays the highest and most cherished dividends?" (The Stafford Foundation, 2009, p. 1). These macro social institutions are reflected in the following chapters.

CONCLUSION

This chapter began with a discussion of how some individuals live in one environment and have no idea about the environments in which other individuals live, although these environments may be only a few miles apart. However, disturbances in one environment may have an impact on other environments, regardless of the distance between them. This chapter defined social work and the requirements of HBSE courses, including CSWE's mandate that international content be included within social work courses. We provided a depiction of the connection of individuals to other systems and stated that the focus of this book is macro HBSE, consisting primarily of social institutions, organizations, and communities, broadly speaking. In addition, a discussion was provided involving human rights and how the violation of human rights falls within HBSE. The world systems perspective was offered as a conceptual framework appropriate for understanding macro institutions' impact on individuals. Finally, this chapter discussed President Barack Obama's early life and his life as a young community organizer to show the numerous macro social institutions reflected in his life and his work.

Key Terms and Concepts

Broadening

Community attachment

Core societies

Council on Social Work Education (CSWE)

Deepening

Human rights

Just society

Macro

Micro

Needs

Periphery societies

Semiperiphery societies

Social environment

Social functioning

Social work

Structural violence

Universal Declaration of Human Rights

Unjust society

World systems theory