

1: Social Issues in Today's Society

Political and Social Reforms During the Progressive Era (), the country grappled with the problems caused by industrialization and urbanization. Progressivism, an urban, middle-class reform movement, supported the government taking a greater role in addressing such issues as the control of big business and the welfare of the public.

Should the church get involved in social issues and causes? This issue is the cause of much controversy in the Christian community. On one hand there are those who spend many hours writing to their Congressmen, picketing abortion clinics, campaigning for conservative candidates and using all means available to influence and improve the quality of government to conform it to the Christian worldview. There is no doubt that we should be good citizens. The authorities that exist have been established by God. Abortion, for example, may be an abomination, but no one is forced by the government to have an abortion, as is the case in China. But such instances are very rare in contemporary Western culture. Cruel tyrants and dictators ruled throughout the region, and the institution of slavery was firmly entrenched. Legal and economic oppression of the Jews by Rome was rampant, dwarfing anything we experience today. But even in the face of such tyranny, Jesus never issued a call for political changes, even by peaceful means. He did not come to earth to be a political or social reformer. Rather, He came to establish a new spiritual order. He came not to make the old order moral through social and governmental reform, but to make new creatures His people holy through the saving power of the gospel and the transforming work of the Holy Spirit. He knew what many today fail to grasp: If the hearts of the people are corrupt, getting them together in groups only multiplies the corruption. What we need is not better government, but better men and women in government. So what is a Christian to do? Can Christians shun all political and social efforts to affect the culture? Certainly, if our consciences convict us to do so and as long as our motivation is pure and not an effort to appear holier than those who do choose to be involved. Pride is too often the by-product of completely withdrawing from the culture. We are to be in the world, but not of it, and part of being in the world is modeling Christ-likeness for the world and Christian love toward one another. Can we picket, campaign, and lobby our elected leaders on issues of concern to us? Certainly, as long as we keep the ultimate goal in mind—to win people to Christ. Too often that goal and the activities described above are in conflict. The cause of Christ is not advanced by this type of activism, no matter what the motivation. Ours is a spiritual battle against worldly ideologies and dogmas that are arrayed against God, and we achieve victory over them only with the weapon of Scripture. The picture of the Christian in the world is well illustrated by the analogy of the train station. We Christians are waiting in the station to board the northbound heavenly train. We are surrounded by people who are preparing to board the southbound train, completely unaware of its tragic destination. Should we spend our time and energy pleading with them to switch trains? Or do we merely tidy up the train station instead?

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Section 13 SOCIAL PROBLEMS AND SOCIAL REFORM Charity and Poor Relief: The Early Modern Period Brian Pullan Charity and Poor Relief: The Modern Period Timothy B. Smith Source for information on Social Problems and Social Reform: Encyclopedia of European Social History dictionary.

An Arena of Struggle Mimi Abramovitz The profession of social work has the potential both to meet individual needs and to engage in social change. The twin pressures of containment and change have made social work an arena of struggle since its origins in the late 19th century. Special attention is given to documenting the long but largely ignored history of social work activism. The profession can boast of a long history of progressive activism directed to individual and social change. At the same time, observers within and outside social work have often accused the profession of serving as a handmaiden of the status quo. This contradiction has made the social work profession a site of ongoing struggle. Although often difficult, the battles the profession has endured have ensured that social work practice with individuals, families, groups, and communities is neither handed down from above nor written in stone. Rather, the design of social work as we know it reflects internal and external political struggles. The presence of this tension becomes critically important, because with it comes opportunity for change. The centennial gives occasion to celebrations, critical reviews, and future visions for the profession. In this spirit, this article reviews the history of activism in social work in a framework of the relationship between social work and social reform as an arena of struggle. Most histories of social work present the story chronologically. I use the history to bring the activist struggles in social work into bold relief. More specifically, I have developed three parallel narratives centered on social work as an arena of struggle: The theories assume that individuals grow, change, and develop a sense of mastery best when they can gain self-insight, have real choices, and secure access to the resources and power needed to realize these goals. The theories recognize that communities thrive when governments promote individual and collective responsibility, equal opportunities, and social solidarity. In brief, social work scholarship suggests that, although a focus on individuals is critically important, it may not be enough Payne, ; Simon, Social work activism has had many strands. As is the case in any large group of people, the politics of social workers range across the political spectrum. The goals of the activist members, however, have ranged from liberal to radical, leading to both collaboration and conflict. It is important to note that even during the down times the voices of change within in social work never totally subsided Ehrenreich, Social work activism peaked during three historical periods: The initial struggle within social work took place around the issues of individual change and social change. This struggle surfaced around the turn of the century during a period of reform known as the Progressive Era to This initial conflict between individual change and social change anticipated a century of struggle. Until the late 19th century, most social work practice followed the dictates of the COS movement, which had arrived in the United States from London in the late s. The COS held that personal failures and the receipt of public relief caused poverty. It also sought to make charitable giving to poor people "the chief social work activity at this time" more efficient. To this end, COS introduced the principles of "scientific charity" to the provision of relief to poor people. The method mirrored the new scientific management theories followed by business at that time. Largely uncontested within social work, about 92 private COS agencies were operating in most of the largest U. By the Conference of Charities and Corrections, previously dominated by the public sector and state agencies, had elected a COS leader from the private sector as its president Coll, Meanwhile, the conditions of grinding poverty remained essentially untouched. The SHM emerged in the late s, largely in reaction to the philosophy of organized charity work. In sharp contrast to the COS perspective, which blamed the victim, the SHM argued that poverty stemmed from adverse social conditions, over which individuals had little or no control. As happened in the English model, the settlement house staff moved into the poorest city neighborhoods. They provided community services, supported unions, and undertook vigorous crusades to remedy the social ills of the day Axinn & Levin, ; Day, By the turn of the century the more reform-driven settlement house approach had many adherents. Many social workers who gravitated toward schools,

hospitals, neighborhood health centers, and child welfare agencies also favored community service and social justice. Mounting evidence from their own detailed case records even led some COS leaders to recognize the social underpinnings of poverty. The election of Jane Addams as president of the COS-dominated National Conference of Charities and Corrections signaled that social work had begun to endorse social reform. Before the end of the Progressive Era, the settlement workers often allied with club women, businessmen, professionals, feminists, university professors, and other reformers. Together they launched a series of movements aimed at improving the quality of urban life on various fronts. These resources helped the early women reformers—the forebears of social work—play central roles in the modern welfare state.

Muncy, Because of racism and segregation, the settlements and the networks established by African American women never became well known or exercised much influence outside the African American community.

Hine, The struggle for change in social work and in the nation subsided during World War I and the conservative period that followed it. The silencing of dissent and the indifference to social issues continued into the roaring 20s, yet within the profession the voices of contention persisted. Although she failed to win support, Julia Lathrop, a well-known Settlement House leader and former head of the U. S. In Eduard Lindemann, a pioneer of group work, warned that social workers who placed "all the blame for maladjustment upon the individual and none on the social order must in the end become servile to those whose interests are vested in that social order" Ehrenreich, , p. In Jane Addams spoke to the "danger" of looking at social work "too steadfastly from the business point of view," subjecting it to "tests which are totally irrelevant to its purposes" Ehrenreich, , p. Baldwin urged more radically that social workers build "a political class party of producers committed to public control of natural resources, public utilities, money and credit" Lubove, , p. The collapse of the economy, mounting unemployment, the demands of militant social movements, and fears of more radical change elicited a government response. These conditions, plus the inability of private social agencies to respond adequately to the crisis, renewed the struggles within social work over individual treatment and social change and over the relative merits of private charity and public relief Ehrenreich, ; Trattner, ; Woodroffe, The profession was not of one voice during this period. The professional leadership regarded public agencies as corrupt, inefficient, and unsuitable settings for social work practice. Indeed, until this time most social workers worked in private agencies, where they gave priority to emotional rather than financial problems. But during the Depression the psychological orientation of the private agencies and their lack of resources left them ill prepared to deal with the demand for help. With growing caseloads and enormous financial needs, many agencies went bankrupt Ehrenreich, ; Trattner, Some social workers concluded that the field had no special obligation to become involved in the national emergency created by the Depression. The dire emergency forced social work to reconsider the value of economic assistance, the social underpinnings of poverty, and its own resistance to government programs. The Depression also generated debates about practice theory, such as the meaning of person-in-situation and the merits of the functional compared with the diagnostic schools Ehrenreich, Other social workers argued about the place of social action in their profession: Many social workers found themselves calling for reform. The director of the Department of Social Welfare in Denver concluded: It is only just that organized society as a whole should struggle with the responsibility and pay the cost" Woodroffe, , p. The staunchest social work reformers belonged to the Rank and File Movement. This loose aggregation of insurgent social workers came from the radical wing of social work. This included fighting against the continued lynching of African Americans and the widespread racial discrimination by relief agencies. The Rank and File Movement also supported the unionization of public and private sector social workers. By the social work unions claimed about 14, members, in contrast to the approximately 10, professionally trained social workers who belonged to the American Association of Social Workers, the forerunner of NASW Ehrenreich, The Rank and File Movement numbered 15, at its peak. Although it never represented more than a minority of social workers, between and its moral and political influence exerted a strong counterforce within the profession Ehrenreich, Pressure from the Rank and File Movement helped social workers accept political action as a legitimate professional function. Indeed, by the economic crisis and the influence of the movement led many of the less radical members of the previously reform-shy social work establishment to become New Deal enthusiasts.

Thousands of social workers took jobs in the public sector. Once there, they fought to train caseworkers and otherwise improve public sector services. Other social workers called for new social policies. An Arena of Struggle planning, a federally guaranteed minimum standard of living, and public works programs Ehrenreich, Social work leaders also played significant roles in drafting and enacting the Federal Emergency Relief Act of , the Social Security Act of , and other social legislation. They also became deeply involved in the New Deal programs as administrators, consultants, and advocates. Many social workers favored the more progressive versions of social security and unemployment insurance bills, which were defeated by Southern legislators. These Southern legislators feared the loss of cheap labor—African Americans in the South, Latinos in the Southwest, and poor white people in Appalachia. In the end, most New Deal legislation excluded African Americans and otherwise granted preferential treatment to men, white people, industrial workers, and two-parent families. The legacy still haunts us today Abramovitz, ; Gordon, ; Quadragno, By the end of the s, vast numbers of social workers and their services had entered the public sector establishment. For better or worse, social work had become a part of the machinery of the state Trattner, An improved economy, a liberalized profession, the passage of the New Deal, and the widespread public support for the Democratic party moved the Rank and File Movement closer to the mainstream. Nevertheless, its more radical leaders, such as Mary van Kleeck, continued to warn against being coopted by government reforms. She urged social workers to ally themselves instead with clients and other workers in support of a new economic order van Kleeck, The drive for social change in social work and in the nation subsided again during and after World War II. The risks of speaking out during the "red scare" that followed the war silenced many critics. They argued that the responsibility of social work included addressing "fundamental needs of human beings" Pray, , p. Howard said that "social work was not separable from social reform" Woodroffe, , p. Whitney Young, the African American social worker who later headed the National Urban League, told the National Conference on Social Welfare that "social work was born in an atmosphere of indignation," but that "somewhere along the line the urge to become professional had overcome the initial crusading impulse" Trattner, , pp. The social work establishment also tried to find ways to honor past commitments to social change during the reform lull by paying somewhat more attention to social policy. The CSWE curriculum standards began to require that social work students learn about social policy and how to participate in policy making. A coalition of social work organizations, the Committee on Social Issues and Policies of the National Social Welfare Assembly, supported the limited postwar efforts by organized labor and others to expand welfare state programs serving the middle class as well as the poor Patterson, ; Trattner, Although public assistance came under virulent attacks in the late s, social work helped to draft the Amendments to the Social Security Act Trattner, , which added social services to the public assistance program for single mothers. The profession argued that poor people needed psychological assistance along with financial aid to adjust to poverty, parent effectively, and find paid work.

3: Reform movement - Wikipedia

Social reform is a movement that seeks to change the social and political views of marginalized groups. Social reform movements involve the marginalized group and the activists in an effort to change political policy while bringing public awareness to the issue through protests, amended legislature.

The Reagan Administration Political and Social Reforms During the Progressive Era “ , the country grappled with the problems caused by industrialization and urbanization. Many of its accomplishments were based on efforts of earlier reform movements. Although the Progressives formed their own political party in , the movement had broad support among both Democrats and Republicans. The need for reform was highlighted by a group of journalists and writers known as the muckrakers, who made Americans aware of the serious failings in society and built public support for change. Making government more responsive and efficient. Two important objectives of Progressivism were giving the public the opportunity to participate more directly in the political process and limiting the power of big city bosses. Progressives hoped to accomplish these goals through a variety of political reforms. These reforms included the direct primary a preliminary election giving all members of a party the chance to take part in a nomination and that was intended to limit the influence of political machines in selecting candidates; initiative a process for putting a proposition or proposed law on a ballot usually by getting a specified number of signatures on a petition , and referendum, the voting on an initiative, allowing the people to enact legislation that a state legislature is either unwilling or unable to do; and recall, a process giving voters the power to remove elected officials from office through petition and a vote. LaFollette of Wisconsin championed these reforms, and their implementation in his state became the model for the rest of the country the Wisconsin Idea. Meanwhile, making the national government more responsive to the people was expressed through the Seventeenth Amendment which provided for the direct election of senators rather than their selection by the state legislatures. State legislatures were also increasingly concerned about the welfare of their citizens. Progressives were also fascinated by efficiency and scientific management. Under this plan, the structure of a city government followed that of a business corporation, with a city administrator acting as a manager reporting to a board of directors made up of a mayor and city council. The Progressive Era also saw the growth of the public ownership of water, gas, and electric service; municipally owned utilities offered consumers lower rates than private companies. Utilities that remained in private hands invariably came under the jurisdiction of regulatory commissions that reviewed rates, mergers, and other business activities. Railroads and urban transportation systems were under similar regulation. Progressive reform measures, however, extended beyond restructuring the government and addressed social problems as well. Unlike previous groups, the new organization focused its effort on prohibiting alcohol rather than persuading individuals to stop drinking. This strategy worked, and by almost two thirds of the states had banned the manufacture and sale of alcohol. With German Americans prominent in the brewing and distillery industries, American participation in the First World War added allegedly patriotic motives to the calls for a constitutional amendment on prohibition. In December , Congress adopted the Eighteenth Amendment, which was approved by the states in January and went into effect a year later, banning the manufacture, sale, and transportation of alcohol nationwide. The National Child Labor Committee coordinated a movement to address the exploitation of children. One of the most effective weapons in its campaign were photographs taken by Lewis Hine that showed boys and girls as young as eight years of age working with dangerous equipment in coal mines and factories. By , many states had enacted legislation establishing the minimum legal age when children could work between 12 and 16 and the maximum length of a workday or week. It is not clear, however, what had more of an impact on child labor “ these laws or the state compulsory school attendance requirements that were becoming more widespread at the same time. The Supreme Court agreed in *Muller v. Oregon* and upheld a state law that limited women laundry workers to working no more than ten hours a day. The case was significant because the Court accepted the Brandeis Brief a wealth of sociological, economic, and medical evidence submitted by attorney Louis Brandeis demonstrating that the health of the women was impaired by long factory hours. Sometimes, however, change came only as a

result of tragedy. On March 25, 1911, almost 150 people, mostly Italian and Jewish immigrant women, died in the Triangle Shirtwaist Company fire. A number of western states had already granted suffrage enfranchisement, or voting privileges – Wyoming, Colorado, Utah, and Washington – and the Democratic Party platform in 1912 called on the remaining states to do the same. While the National American Woman Suffrage Association relied on patient organizing, militant groups adopted more direct tactics.

4: Social Problems Vs. Social Responsibility of Crime | www.enganchecubano.com

SOCIAL ISSUES The Reform Party takes NO STANCE as an organization on issues such as pro-life/pro-choice and gay marriage. The Reform Party as a national organization believes that social issues or values issues (which include issues such as abortion, gay marriage, and end of life decisions) should not be our focus as a party.

The distinctiveness of such questions as a separate object of sociological study rests upon their topicality, currency, and pragmatic derivation. Social problems are part of the climate of opinion in society which centers on expressed needs for public policies and anticipated requirements for social control. Social problems study or research consists of the ordering of perspectives and social facts in relation to the ends and means of collective action. Proceeding beyond this general statement to a more precise definition of social problems poses a complicated task of sorting out the wide diversity of views held by sociologists as to the nature of the subject matter and the perspectives from which it should be studied Merrill History of social problems approach Concern with social problems has been singularly American or Anglo-Saxon. Antecedents can be found in the literature of socioeconomic criticism and reform which was directed at many of the consequences of commerce, industrialism, and urban growth in western Europe, particularly eighteenth-century and nineteenth-century England. The more immediate forerunners of what came to be the social problems approach emerged from writings, reports, essays, and surveys by Protestant clergymen, philanthropists, and middle-class humanitarians, in the United States as well as England, who were dedicated to a variety of social reform activities. These included prison reform, settlement work, child rescue, promotion of temperance, housing betterment, and improvement of conditions of employment of women and children; by the middle of the nineteenth century many of these had crystallized into organized actions or associations. The roots of the intellectual orientation toward social problems as an academic subject are more precisely located in the broadly based American reform movement from which, in , there issued the American Social Science Association. In large part it was responsible for the introduction of social science courses in American colleges and universities , beginning in and reaching a peak between and Many, if not most, of these courses, however titled, dealt with topics subsequently recognized as the substance of social problems courses in sociology with possibly somewhat greater attention paid to education and law. The development of such courses reflected motivations of persons both within and outside the universities who were seeking to arouse and prepare students for careers of legislative reform. The courses attained quick popularity with students, many of whom were repelled by limitations of the classical or science curricula and who were fired by the social ferments of the post- Civil War period. Toward the end of the nineteenth century, when sociology began to receive formal departmental recognition in colleges and universities , many of those recruited to teach it came from backgrounds of the ministry and welfare work. The lineal ties of their versions of sociology to the older social science movement are attested by the substantial numbers of these early sociologists who were members of the National Conference of Charities and Corrections and of the American Prison Congress Sutherland The scientific rationale Such facts strongly tempt one to the conclusion that American sociology was fathered by the study of social problems. However, this is opposed by another theme, reflecting continuity with the thought of August Comte and Herbert Spencer , holding to a scientific purpose in the study of society, which was present almost from the first in the social science movement. To the scientific emphasis in pioneer American sociology was added an antireform bias, stemming from the laissez-faire philosophy of Spencer and sounded in W. The conflict of purposes among early sociologists is epitomized by the lengths to which Sumner himself went in devising titles which would sharply distinguish his courses from the reformistic ones taught by his colleagues at Yale Divinity School. It is generally accepted that Lester F. Yet the applied sociology of Ward was little more than an idea which took its concrete meaning from classroom teaching, student field trips to charitable institutions, and the writing of textbooks, a number of which appeared in the first decade of the twentieth century. In the middle decades of the twentieth century sociologists turned more and more to self-conscious discussion of methodology, research design, and theory, with a growing attention to the European sociology of Max Weber and Emile Durkheim. A kind of ideological commitment to social

neutrality and nonevaluative research took hold of the discipline. The gulf between social theory and the study of concrete social problems grew wide, intellectually stranding many sociologists with continuing interest in the latter. Davis' Their discontent culminated in the establishment in 1909 of the Society for the Study of Social Problems, which, while affiliated with the American Sociological Association, nevertheless carefully cherishes its separate identity. Despite the shift in perspective regarding the fundamental tasks in sociology, the flow of textbooks on social problems has continued unabated, and courses so titled continue to be taught—albeit more restively by a younger generation of sociologists trained to demand theoretical meaning in materials with which they deal. The attenuated identification of sociologists with social problems courses is perpetuated by the relatively large number of students attracted to their offerings who nevertheless do not plan to follow sociology as a course of study. Other pressures also have made it difficult for sociologists to disengage themselves from the old ties to social problems. Government recognition of military uses of sociology during World War II, plus research support from industry, government, and private foundations after the war, drew the interest of sociologists toward applied research on problems posed by persons or agencies outside the field. The massive surge of the American Negro after toward greater equality of opportunity multiplied the contingents of sociologists at work on applied research. A number of highly articulate critics both within and outside sociology have inveighed against the sterility or inapplicability of much contemporary theory, directly challenging the claim that sociology can or should aspire to ethical neutrality. Theoretical issues The most sweeping indictment of social problems writings appeared in an article by C. These writers, especially Fuller, both saw and sought to analyze social problems in a general setting of values and value conflict. Both Frank and Fuller stressed a holistic view frequently repeated by many contemporary sociologists, i. Definition as an issue The first authors of books on social problems bothered little or not at all about definitions of social problems, uncritically drawing on fairly homogeneous convictions about the aspects of society that needed improvement or reform. Among the first attempts at definition were those of Ellwood, Howerth, Kelsey, and Hart. The prevailing definition, however, came from Case, who was attracted to ideas of Thomas dealing with generic elements in the process of cultural origins. Predominant among these was an element of attention, defined as the subjective or reciprocal aspect of social control, which is activated by crises. Thomas [], p. These ideas led Case to propose that social problems are situations impressing a large number of competent observers as needing remedy by collective action. They became for him and many others after him sociopsychological phenomena; social problems, stated most simply, are whatever a goodly number of members of society say they are. This definition more or less identifies sociologists with the lay populace and makes public opinion sociological opinion, with implied faith in a democratic process. Its difficulties accrue from recognition of the irrational or spurious qualities in public expressions or collective behavior, which counsels considerable discounting of public reactions or moral indignation as guides for sociological criticism of society or its institutions. Moreover, questions must be faced as to how many or what persons qualify as an acceptable panel for making judgments as to what are social problems. Many issues in modern society are articulated almost exclusively within coterie of specialists in health, medicine, welfare, correction, and education. They reflect technical interests, often couched in esoteric language, which are projected into the arena of public opinion only ephemerally or adventitiously. However, the division between moral and technical problems often becomes vague or disappears, for means may become ends or ends means, depending upon the vantage point of the beholder. The older idea that social problems could be defined by a consensus of professional and welfare experts made little headway with sociologists, largely because judgments of specialists outside their own or adjacent areas of interest can claim no greater validity than those of educated lay persons. Representative specialists often are spokesmen for organized groups, necessarily supporting vested agency values as well as conveying judgments derived from technical knowledge. Finally, it must be noted that the ordering of social problems with respect to priority or importance cannot be determined by consulting specialists who define them distributively. Despite its well-documented shortcomings, the bare idea of social pathology is more congenial to such a formulation of sociology than is that of social problems. Social pathology was an effort to apply a biological or medical model to the analysis of problematical phenomena of society. The orientation of social pathology

was, however, toward man rather than society, being heavily pervaded with the nineteenth-century concern about the relevance of institutions to the perfectibility of human nature. The notion of individual adjustment figured large in discussions of social pathology, revolving about the consequences of physical illness, mental deficiency, mental disorders, alcoholism, lack of education, or incomplete socialization for the realization of life goals regarded as normal for most people. The fact that many of these conditions are indeed associated with organic pathologies or were assumed to have a hereditary foundation lent strength to the idea that social problems were external, or objective, facts. Sociological residues of this idea persist today among those who believe alcoholism and mental disorder to be diseases. In the perspective of time it may be said that so long as American society was dominated by middle-class values, laissez-faire individualism, localism, and southern regionalism, the more absolutistic conception of social problems as social pathology remained tenable. Social problems and social disorganization The growth of cultural relativity in sociology, infiltrating from the critical-historical themes of American anthropology, together with the general questioning of paramount American values that was generated by the great depression of the s and by foreign revolutions, put an end to social pathology as a viable perspective on social problems. The need for concepts to organize thought about societies in wholesale flux and crisis was conjoined with the need to place discussion of social problems in a more comprehensive intellectual scheme that would be in keeping with the methodological aspirations of sociologists. The needs in part seemed met by restatement of conceptions of social disorganization originally set down by Thomas and Znaniecki and Charles H. Many of the phenomena that had long been the subject matter of social problems or social pathology now were postulated as symptoms or products of such processes as uneven cultural development, conflict, dissensus, and dialectical change. Taken together, these processes mean social disorganization. A pivotal distinction was set up between social disorganization and personal disorganization, with the latter assumed to be functionally associated with the former. On this point most textbook writers followed the organic analogy of Cooley rather than the ideas of Thomas and Znaniecki, who saw no necessary relationship between the two. While some sociologists have decried texts on social disorganization as being little different from those on social problems, apart from their introductory chapters, this ignores the lively development of ecological studies by sociologists at the University of Chicago and elsewhere, whose findings appeared to give statistical support for the notion that social problems are expressions of a common, underlying social process. Vice, crime, poverty, divorce, and mental disorder all became part of a zonal or area parcel explainable in terms of generic ecological growth, change, and deterioration. Social disorganization as a subject has the look of an impressive theoretical facade which on closer analysis is disillusioning. The concept of process on which it relies is vague at best, and the distinction between social and personal disorganization is difficult to maintain. Serious doubt has been cast on the method of ecological correlation, undermining the neat idea of disorganized areas. Careful ethnographic studies of the slum, such as W. Thus, if artillerymen fire shells that, by reason of faulty communication or function, fall on their own troops, the result is fittingly enough described as social disorganization. But if questions are asked whether the attack was part of integral tactics, or whether the associated campaign advanced over-all strategy, or whether the war should have been fought in the first place, theoretical analysis quickly moves into speculation where fact and value blur. In any but a specifiable, closed social system or subsystem with consensual goals, the formulation of social disorganization reduces to value choices of its author. Social problems as dysfunctions Forms of thought from the traditions of European sociology and English anthropology offer the theoretical alternative of subsuming the data of social problems under the category of social dysfunctions. This descriptive and analytic device proceeds from assumptions that there are functional prerequisites of social life around which institutional structures operate, mutually supporting each other, meeting psychobiological needs of individuals, and contributing to an over-all integration of society. Practices or activities which run counter to functional prerequisites, which disrupt the institutional nexus, or frustrate individual needs are defined as social dysfunctions. The difficulties of functional analysis are well known. Determining what is indispensable to maintain a specific complex of behavior and what is adventitious is made difficult by the fact that the range of cases or time series in human societies from which to generalize often is small and some kinds of events have only a few instances. Culture comes to each generation in

unsorted bales or packets, and historical, comparative, or cross-cultural studies are limited in their potential for sorting out that which is functional or dysfunctional. When cultures change or undergo disruption, that which may have seemed to participants or observers to be a causal or functional association may turn out to be dispensable. The social problems of yesteryear often live only as the quaint reminiscences of today. The persistence of ancient social problems or dysfunctional activities in such forms as crime, political corruption, gambling, or prostitution in the face of collective efforts to eradicate them is not readily explained by functional analysis. An explanation for such seeming paradoxes was proposed by Robert K. They call attention to the fact that actions may have functions as well as dysfunctions. In another light, they are implicit concessions that determination of functions in a culturally diverse society depends in large degree on the particular needs, perspectives, or values adopted by the observer. A more crucial but closely related issue in functional analysis is whether it can reveal those activities which can be established in objective terms as social problems, even though they are not necessarily subjects of popular awareness or collective action. The causal relationships between technology, culture, and moral ideas and the sequence in which they change continue to be among the great moot questions of sociology. They have grown more prominent as ruling groups in some societies seek to assist others to industrialize or raise agricultural productivity. The discovery in many instances that introduced technology does not always lead to the expected consequences has compelled students of socioeconomic development to conclude that their judgment of what is functional and dysfunctional for others is not easily imposed for the purpose of directing change. Social problems as deviation Since a sizable portion of the traditional subject matter of social problems, such as crime, delinquency, prostitution, drug addiction, and physical handicaps, has been categorized as deviance, deviation, or deviant behavior. The amoral, statistical, or descriptive implications of the terms carry a strong appeal, although they tend to acquire morally invidious connotations. Generally, deviance is defined as violations of norms, or departures from social expectancies, but beyond this minimal agreement the ideas projected for its analysis differ considerably. One group of sociologists, following Durkheim, Parsons, and Merton, has concentrated on sources of deviation in discontinuities, anomie, or strain within the structure of a society that is assumed to be more or less an integrated system. The analysis of deviation in this theoretical context is voluntaristic, in contrast with deterministic or strictly causal versions of functionalism. Deviation originates from permutations of choice by individuals motivated by culturally given ends and confronted with means of varying accessibility. In this volume, edited by Marshall B. The ends-means distinction is not an easy one to maintain with concrete data, and the individual motivational base of structural sociology is barren ground for the production of a theory of group-related deviation in any but reactionary terms. The heavy accent on conditions of social order in works of Parsons reduces social control to a negative mechanism for repressing deviation; the recognition of deviation as a creative necessity for social change is absent from structural theories or appears only in revised afterthoughts. Standing at considerable theoretical distance from the objectivism of current structural theories of deviation are the productions of a small nucleus of sociologists represented by Erving Goffman; , Howard S. Becker, and Edwin Lemert; fc, whose perspectives are more microcosmic than macrosocial.

5: Social Problems | www.enganchecubano.com

Concern with social problems has been singularly American or Anglo-Saxon. Antecedents can be found in the literature of socioeconomic criticism and reform which was directed at many of the consequences of commerce, industrialism, and urban growth in western Europe, particularly eighteenth-century and nineteenth-century England.

Social Reform The s and s saw a great rise in popular politics, as free white males achieved universal suffrage. Women, blacks, and Native Americans, however, remained excluded from the political process and were often neglected by politicians. In protest, these marginalized groups and their sympathizers organized reform movements to heighten public awareness and to influence social and political policy. These reform movements, like many issues of the day, quickly became sectional in nature. New England and Midwestern areas settled by New Englanders were most likely to be reformist. Abolitionism Perhaps the most prominent and controversial reform movement of the period was abolitionism, the anti-slave movement. Although abolitionism had attracted many followers in the revolutionary period, the movement lagged during the early s. By the s, the spirit of abolitionism surged, especially in the Northeast. In , William Lloyd Garrison launched an abolitionist newspaper, *The Liberator*, earning himself a reputation as the most radical white abolitionist. Whereas past abolitionists had suggested blacks be shipped back to Africa, Garrison worked in conjunction with prominent black abolitionists, including Fredrick Douglass, to demand equal civil rights for blacks. By , these organizations had spawned more than 1, local chapters. Even so, abolitionists were a small minority in the United States in the s and s, often subjected to jeering and physical violence. Along with Frederick Douglass, Garrison called for emancipation of slaves and full civil rights for blacks. Opposed to abolitionism, Southern congressmen succeeded in pushing the gag rule through Congress in . This rule tabled all abolitionist petitions in Congress and thereby served as a preemptive strike against all anti-slavery discussions. The gag rule was not repealed until , under increased pressure from Northern abolitionists and others concerned with the restriction of the right to petition granted by the Constitution. Women could not vote and, if married, could not own property or retain their own earnings. The reform movements of the s, specifically abolition and temperance, gave women a chance to get involved in the public arena. Other advocates of both causes include Sojourner Truth and Frederick Douglass. The Seneca Falls Convention issued a Declaration of Sentiments, modeled on the Declaration of Independence, that stated that all men and women are created equal. The Declaration and other reformist strategies, however, effected little change. Public Schools The movement to reform public schools began in rural areas, where one-room schoolhouses provided only minimal education. School reformers hoped to improve education so that children would become responsible citizens sharing common cultural values. Extending the right to vote to all free males no doubt helped galvanize the movement, since politicians began fearing the affects of an illiterate, ill-educated electorate. He reformed the school system by increasing state spending on schools, lengthening the school year, dividing the students into grades, and introducing standardized textbooks. Much of the North reformed its schools along the lines dictated by Horace Mann, and free public schools spread throughout the region. The South, however, made little progress in public education, partly owing to its low population density and a general indifference toward progressive reforms. Temperance The production and consumption of alcohol in the United States rose markedly in the early s. The temperance movement emerged as a backlash against the rising popularity of drinking. Founded in , the American Temperance Society advocated total abstinence from alcohol. Many advocates saw drinking as an immoral and irreligious practice that caused poverty or mental instability. During the s, an increasing number of workingmen joined the movement in concern over the ill effects of alcohol on job performance. By , about 5, temperance societies were affiliated with the American Temperance Society. Prisons, Poorhouses, and Asylums Beginning in the s, social activists pressed for prison reform. These reformers argued that prisons, instead of simply confining criminals, should focus on rehabilitation through instruction, order, and discipline. Believing crime was largely the result of childhood neglect and trauma, prison reformers hoped that such methods would counteract the effects of a poor upbringing and effectively purge criminals of their violent and immoral tendencies. Further rehabilitative efforts were directed

at the poor and the insane. To combat poverty, almshouses were built for poor invalids. Workhouses were built for the able-bodied poor in the hopes that a regimented environment would turn them into productive citizens. Until the early s, the insane were confined in these poorhouses or in prisons, living in miserable conditions that often exacerbated their illnesses. In , Dorothea Dix, a Massachusetts schoolteacher, described to the state legislature the conditions of the insane in prison and encouraged the construction of insane asylums to better rehabilitate the mentally ill. In the following years, asylums opened throughout the United States. Utopian Communities The most extreme reform movement in the United States was the utopian movement, founded in the first half of the s on the belief that humans could live perfectly in small experimental societies. Though utopian communities varied in their philosophies, most were designed and founded by intellectuals as alternatives to the competitive economy. Utopian communities aimed to perfect social relationships; reform the institutions of marriage and private property; and balance political, occupational, and religious influences. Most utopian communities did not last beyond the early s, but one, the Oneida community in New York, survived from to

6: Social Problems and Reform Movements () by Samuel Cecelski on Prezi

This social issue can be handled only if another issue i.e. health care reform, is dealt with appropriately. Teen Issues There are plethora of teen issues which society is facing today, right from increase in alcohol abuse, to eating disorders, to high stress levels amongst teens.

Britain[edit] Manchester, England " Cottonopolis " , pictured in , showing the mass of factory chimneys Although this subgenre of the novel is usually seen as having its origins in the 19th century, there were precursors in the 18th century, like *Amelia* by Henry Fielding , *Things as They Are; or, The Adventures of Caleb Williams* by William Godwin , *The Adventures of Hugh Trevor* by Thomas Holcroft , and *Nature and Art* by Elizabeth Inchbald. These works were directed at the middle class to help create sympathy and promote change. It is also referred to as the "condition of England novel". The phrase, the "Condition of England Question", was used by Thomas Carlyle in "Chartism" , and "Condition-of-England novels sought to engage directly with the contemporary social and political issues with a focus on the representation of class, gender, and labour relations, as well as on social unrest and the growing antagonism between the rich and the poor in England". It also gives an insight into the Chartist campaign with which Kingsley was involved in the s. Set in Yorkshire in the period 1812, during the industrial depression resulting from the Napoleonic Wars and the War of 1812, the action in *Shirley* takes place against a backdrop of the Luddite uprisings in the Yorkshire textile industry. Social problems are also an important concern in the novels of Charles Dickens , including in particular poverty and the unhealthy living conditions associated with it, the exploitation of ordinary people by money lenders, the corruption and incompetence of the legal system, as well as of the administration of the Poor Law. Dickens was a fierce critic of the poverty and social stratification of Victorian society. In a New York address, he expressed his belief that, "Virtue shows quite as well in rags and patches as she does in purple and fine linen. It particularly criticizes the effect of Utilitarianism on the lives of the working classes in cities. Walter Allen characterised *Hard Times* as being an unsurpassed "critique of industrial society", though later superseded by works of D. Karl Marx asserted that Dickens "issued to the world more political and social truths than have been uttered by all the professional politicians, publicists and moralists put together". His work touches upon most of the political and social issues and artistic trends of his time. Tolstoy did not consider his most famous work, *War and Peace* to be a novel nor did he consider many of the great Russian fictions written at that time to be novels. This view becomes less surprising if one considers that Tolstoy was a novelist of the realist school who considered the novel to be a framework for the examination of social and political issues in nineteenth-century life. Tolstoy thought that *Anna Karenina* was his first true novel. Much of modern scholarship of *Huckleberry Finn* has focused on its treatment of race. Many Twain scholars have argued that the book, by humanizing Jim and exposing the fallacies of the racist assumptions of slavery, is an attack on racism. Bryan Cordyack writes, "Steinbeck was attacked as a propagandist and a socialist from both the left and the right of the political spectrum. Sinclair intended to "set forth the breaking of human hearts by a system which exploits the labor of men and women for profit". It was one of the earliest successful attempts to explain the racial divide in America in terms of the social conditions imposed on African-Americans by the dominant white society. It also made Wright the wealthiest black writer of his time and established him as a spokesperson for African-American issues, and the "father of Black American literature. No matter how much qualifying the book might later need, it made impossible a repetition of the old lies [London wrote from a socialist viewpoint, which is evident in his novel *The Iron Heel*. As London explained in his essay, "How I Became a Socialist", [41] his views were influenced by his experience with people at the bottom of the social pit. His optimism and individualism faded, and he vowed never to do more hard physical work than necessary. He wrote that his individualism was hammered out of him, and he was politically reborn. He often closed his letters "Yours for the Revolution. A lifelong communist , Gold was a novelist and literary critic. His semi-autobiographical novel *Jews Without Money* was a bestseller. However, the British tradition of working class writing was not solely inspired by the Communist party , as it also involved socialists and anarchists. It is set in Hanky Park, an industrial slum in Salford , where Greenwood was born and brought up. The novel begins

around the time of the General Strike of 1926, but its main action takes place in Hinton, first published in 1927. The adolescent problem novel is rather loosely defined. *Go Ask Alice* is an early example of the subgenre and is often considered an example of the negative aspects of the form although the author is "Anonymous", it is largely or wholly the work of its purported editor, Beatrice Sparks. Other social novels[edit] Robert Tressell's *Bleak House* by Charles Dickens focuses on the corrupt, inefficient English legal system, and comments on the suffering of the poor. *Little Dorrit* by Charles Dickens is a work of satire on the shortcomings of the government and society of the period. Amongst other things it explores how industrialization affected the American people. Trilogy by John Dos Passos: *The 42nd Parallel* ; ; and *The Big Money* In the 1930s Dos Passos was a social revolutionary, who saw the United States as two nations, one rich and one poor. In 1921, he spent several months in Russia studying their socialist system, and he was a leading participator in the April First Americans Writers Congress sponsored by the Communist-leaning League of American Writers. Farrell wrote these three novels during the Great Depression, at a time of national despair, with the intention of exposing the evils of capitalism and desiring a total overhaul of the American political and economic system. The novel won one of the early National Book Awards: *Invisible Man* by Ralph Ellison addresses many of the social and intellectual issues facing African-Americans in the mid-twentieth century, including black nationalism, the relationship between black identity and Marxism, and the reformist racial policies of Booker T. Washington, as well as issues of individuality and personal identity.

7: Should the church get involved in social issues and causes?

What a Social Problems Community Would Look Like Crime prevention is the key component of this theory. This means creating programs that provide more education, job training and opportunity for low-income individuals before they decide to turn to crime.

8: Social novel - Wikipedia

Social Reform: A reform movement is a kind of social movement that aims to make gradual change, or change in certain aspects of society, rather than rapid or fundamental changes. A reform movement is distinguished from more radical social movements such as revolutionary movements.

9: Political and Social Reforms

Ms. Craig: The term "progressives" covers a lot of issues in the history of American social www.enganchecubano.com I wrote on the entry you referenced: Progressivism began as a social movement to cope with a variety of social needs and eventually evolved into a reform movement and greater political action.

Low Fat American Favorites Cookbook (Nitty Gritty Cookbooks) Sports Coaching and Teaching (Other Sports) From victim of the feminine mystique to heroine of feminist deconstruction Bloodstains on the sand Foreign policy in small states Early modern Europe Butterfly charted designs Jacks Baby (Top Author) Ethics and consequences Nighttime companions In Pursuit of Love (Harlequin Presents, 9) Iba mba admission test preparation guide Lady watch your money Love difference Ken Bartlett Cell Architecture and Metabolic Channeling Arms and equipment guide 2e Selections from Homers Iliad Inhaled Glucocorticoids in Asthma 500 miles sheet music Of the Books of the New Testament. Hispano folklife of New Mexico Young Frederick Douglas Introduction to mixed media The fall and redemption of man and the will of God These Rule France Rumble Roses(tm Official Strategy Guide Rick Steves Eastern Europe Integrative Neuroscience Vampire Game, Vol. 9 Dictionary of geography Fall out boy sheet music From to kindle ebook Fodor Ireland-1983 Are we Christians? (1873 Leslie Stephen Desolation Sound the Discovery Islands Problems confronting U.S. businesspersons in Saudi Arabia Gender differences in sport centrality Multidrug resistance No More Panic Attacks Le iptv seminar report