

Ethnic Group Identity and Capacity Construction of National Social Workers

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Abstract. Every social worker has his own ethnic group identity. Qualified national social workers need to reflect on their ethnic identity in practice, in order to adhere to the role of social workers and avoid the identity of social workers replaced as ethnic group. The reflection of ethnic social workers is different from that of technical rationality, and it is the reflection of practical reason. Reflection of practical reason is the reflection of Marxist practice theory, and also more in line with the requirements of application-oriented personnel training model.

Reflection on ethnic group identity of national social workers

From what ethnic groups?

Ethnic group identity is the identifier of ethnic group member the subject is aware of, often linked together with a certain ethnic status, role, membership rights and obligations. In the atlas "who I am", ethnic group identity is an important part. Ethnic group identity first relates to awareness, evaluation and emotion of the social workers on their own ethnic group culture; Secondly, it relates to ethnic group behavior patterns and daily habits of social workers; Third, the ethnic group identity affects not only behaviors between the social workers and members of ethnic group, but much more important, behaviors between ethnic groups; Fourth, the deeper perspective and concern is that ethnic group identity involves not only shaping of self-concept, but any person's deep feelings about ethnic group identity lie in that ethnic group identity is related to personal self-esteem. As what Tajfel said, "The social identity is part of the individual's self-knowledge, and self-cognition stems from the knowledge of identity of the ethnic group member, and the values and emotional significance of the identity of the group. The important aspects of self-knowledge owe to the membership of the particular ethnic group. Some aspects of the membership are not otherwise significant, and certain, as influence factors of social situation, have changed in functions." ^[1]

Composition of single ethnic group identity

What are aspects of ethnic group identity and what are its effects on behaviors? The overview of Phinney's "Ethnic Group Identity for Adolescents and Adults: Study Commentary", which is widely praised and quoted for more than 2,000 times, reviews the constituent elements people have concluded. "Among the study of ethnic group identity, although some use a large number of constituent elements of ethnic group identity, when they have a discussion, they will focus on the following categories, self-identification, significance of belonging, attitude, participation in cultural activities."

Among all the study results, all ethnic group identity people use include language, religion, political ideology, music and dance, clothing, literature and art, diet and so on. These constituents are justified, but cannot precisely define the concept of ethnic group identity, especially in the same study of the same person, therefore, many different ethnic group identity concepts are often found. Thus, in his view, these studies remain failing. To promote the study of ethnic group identity, we must first agree on the concept of ethnic group identity to be used, and this agreement should be global.

Structure of multi-dimensional ethnic group identity

Multi-dimensional ethnic group identity is often reflected through language, behavior, role, beliefs, etc. From the language point of view, the ethnic language mixes with language vocabulary and grammar habits from other ethnic groups. For example, Bai nationality, in Yuanjiang Yingyuan, Yuxi, Yunnan, successively descended from Dali, and more than 50% of the language is still interlinked with Bai nationality in Dali, but the language vocabulary and grammar have absorbed the surrounding ethnic groups-Hani and Dai. As a result of the common life, behavior and role expectations are gradually consistent, some behavior patterns disappear, and some new behavior patterns emerge. As the same with the field of faith, the appearance presents the typical characteristics of Dai Temple, but the inscription content is about Guandi Temple in the late Qing Dynasty.

In the large or small multi-ethnic settlements, whether social workers, or the owner, have a multi-dimensional ethnic group identity. Only by reflection, national social workers can clearly recognize their own multi-level and multi-dimensional ethnic group identity. In order to accurately achieve the goal of national social work, the education of national social workers needs to conform to the reality of multi-dimensional and multi-dimensional ethnic group identity, and it is necessary to reflect on ethnic group identity so that both educators and educatees can master the basic experience of multi-ethnic integration and national unity, and also develop into operational skills.

Capacity construction of national social workers

Value capacity

According to the normative documents from the International Association of Social Workers, Association of Social Work in developed countries, China Social Work Education Association and related departments, the core competence of social workers is the value capacity. Capacity is not just professional skill, but also the professional ethical requirement. China Social Work Education Association takes professional cultivation as third part of "Code to Social Workers of China Social Work Education Association", respectively illustrating professional capacity from the professional spirit, business growth, professional training, professional skills, and professional basis.

Culture capacity

Western societies, especially American society, have earlier studied and constructed the multicultural competence of social workers due to dealing with immigration issues. Especially in 2000, through the form of policy declaration, they incorporate the "culture capacity in the social work" into the declaration, as the professional standard of social workers to carry out cross-cultural work. The standard argues that, "culture capacity refers to the process in which individuals and institutions effectively and respectfully respond to these people (aliens), and it is also a set of integrated acts, attitudes and policies integrated in system, institution, and professional skills, and enables system, institution, professionals to effectively carry out the cross-cultural work, and in the

context of specific cultural contexts, knowledge of individuals and groups of a particular ethnic group is transferred and integrated into specific standards, policies, practices and attitudes that have been used to increase the service quality and obtain good results." In this declaration, the following culture capacities are listed, including value standard, self-awareness standard, cross-cultural knowledge, cross-cultural skills, service delivery, capacity enrichment and support, differentiated team, professional education, language diversity, cross-cultural leadership. ^[6]¹⁹ Service delivery requires the model different cultures can understand, but also requires social work to keep alert about a variety of racist vigilance and pay attention to policy oppression. Institutions need to recruit social workers from different cultural background, and often engage in professional courses learning and training for the promotion of culture capacity. The ideal culture capacity also needs to learn languages, customs and religious habits from other ethnic groups, and can become as a guide and leader for serving members of the different cultural groups.

Core capacity

What is the core capacity of national social workers? There are rare related discussions at home, but in terms of the discussion on the core capacity of social workers, there are numerous and in-depth results. Zhang Wei put forward six core capacities, including professional ability, communication ability, ability to establish relationship, organization and management ability, evaluation plan ability and team cooperation ability. Liu Binzhi, in the paper, "On Core Capacity Training in Social Work: based on Reflection on Internship and Supervision" proposed that professional capacity and vocational ability is the core capacity of social workers. Deng Ninghua, in "Study on Construction of Capacity-based Social Work Professional Teaching Model", from the teaching point of view, put forward professional comprehensive capacity including three levels of capacities, independence ability, professional practical ability, and professional development ability. Yin Guangwen, in "Research on Social Work Core Capacity Training and Professional Education", put forward professional value, professional knowledge, professional methods together form core capacity of social workers. Research by Cai Yi and He Xuesong is most in-depth, and in "Three-dimensional Model of Social Work Talents - based on Qualitative Research on Social Work Organization", they specifically put forward core values, social service management ability, direct service ability, transactional ability as the core capacity. Mr. Shi Bonian in the field of Chinese social work, from a number of perspectives introduced capacity connotation of Chinese social work talents, including writing skill, handicraft skill and so on, of course, also including the unity of virtue, knowledge and act. The president of China Social Work Education Association, Mr. Wang Sibin and Saiyare • Yimuma, in "Ethnic Perspective of the Development of Social Work in Multi-ethnic Areas", mainly put forward ethnic advantage perspective and culture sensitivity.

In general, foreign countries regard ethical capacity and culture capacity as the capacity standard of national social workers, and there are more researches on the core capacity of social work. After the continuous efforts of Sewpaul and David Jones, in 2004 ethical capacity and culture capacity was synthesized. In 2004, International Association of Schools of Social Work (IASSW) and International Federation of Social Workers (IFSW) held a joint congress in Australia. Two international organizations of social work reached a consensus in terms of definition of the social work profession, core objectives, curriculum standards, core curriculum, professional standards of workers, social work students training and education standards, administrative and management standards, cultural diversity and gender tolerance standards, ethics standards of professional guidance and so on. Many universities have adopted these standards as the guideline for talent development and curriculum setting. They particularly stress that, "to incorporate educational experience and

gender analysis reflecting the rich cultural and ethnic diversity into the curriculum; to enhance the sensitivity and knowledge of culture and ethnic diversity and gender analysis; to minimize the group rigid impressions and prejudices to ensure that social work practices do not generate any racist behavior, policy and social structure; to ensure that social worker students can establish relationship with others from different ethnic groups and cultures, and still respect them equally, even though their beliefs and values tend to be different; to ensure to use basic human rights to train social work students, take Universal Declaration of Human Rights, the United Nations Convention on the Rights of the Child and the EU Declaration of Viennese as international guidance." [16] In addition that the social work ethical code in the United States takes culture capacity as social work ability, American social work education committee requires that schools that offer social work programs must adhere to "diversity and differences of links in practice", "understanding the diversity of characteristics and molding human experience is key to the identity information of social work. The integration of various factors, such as age, gender, class, color, culture, disability, race, gender status, immigration status, political ideology, race, religion, sexuality and sexual orientation is called diversified dimension. Social workers understand that, as a result of differences, a person's life experience includes oppression, poverty, marginalization, privilege, power, alienation, and winner. Social workers should also recognize culture structure and value oppression, marginalization, alienation, making or promoting the scope of privileges and rights; keep vigilant to eliminate personal prejudices and values when working with different groups; recognize and disseminate their understanding of the importance of differences in the process of socialization."

Capacity from the perspective of psychology

We believe that the common definition of capacity is the psychological condition of accomplishing a certain task, including, personal cognition, emotion, volitional quality and personality. The capacity of national social workers is to complete the psychological conditions the social work of ethnic groups requires. Specifically, it is the organic composition of the cognitive system, emotional system, will system and personality system social workers form in the field of social work. And each system includes multiple levels. For example, the cognition and exploration of the social work of ethnic groups should include the cognition of laws and regulations and policies of ethnic group social work, multicultural value system of ethnic group social work, as well as the understanding of economic and social development system and cognition of language, communication system. If the capacity of ethnic group social workers only stays at the level of the cognitive system and emotional system, it is just the potential state of capacity, not the practical ability. Practical capacity of social work should include good ability to act or volitional quality system. This volitional quality enables workers to act, and transform potential capacity into practical ability. The ideal community social work capacity is to make the workers equipped with clear and deep cognitive system and positive and optimistic emotional system, as well as good volitional quality system, and the personality system able to effectively integrate cultural contradictions. We take personal cognition, emotion, volitional quality and personality system as capacities at different levels, and law and policies, multi-culture values, social and economic development of ethnic groups, and language and culture communication as capacities of different dimensions. Then the capacity of ethnic group social workers is an organic composition including four dimensions and four levels, as expressed as follows.

	Cognitive system	Emotional system	Will system	Personality system
Regulations and policies system	Cognition, evaluation and reflection on the laws, regulations and policies of social work in a country and region	The emotional orientation of laws and policies? Agree, support, or oppose?	Go into action? Moderate or radical?	The law and policy personality of ethnic group social work
Multi-culture value system	Cognition, evaluation and reflection on multi-culture value system and evaluation and reflection on use of multicultural value system on social work value	The emotional attitudes on the multi-culture system. Whether to have the corresponding endorsement, love and emotional status to action or indifference, veto, concealment, etc.	Whether to complete specific tasks in a planned and purposed way or and whether to go into action? Whether to take it as a business or a career for life?	Whether to form positive, open, tolerant, accepted, upright, honest personality, especially integrating cultural differences?
Economy and society system of ethnic groups	How is the economy and society system of ethnic groups, in what kind of development stage, how to evaluate?	What kind of emotions and attitudes are taken for the economic model of trans-ethnic groups?	Whether to try to improve and provide economic capacity and social capacity in work?	Integrated personality of different economic models and social models
Language communication All-level system	What is the language of the system service object? Do I know? Can I communicate and communicate with them in their languages? How is their language and characters?	What are the emotional attitudes to their language symbols and communication systems?	Is there any plan or action to use their language and communication systems? Whether to go into action?	Multi-language system personality, multi-language center personality system.

Our definition of the capacity of the social work of the ethnic group coincides with "moral, knowledge and behavior" of Mr. Shi Bainian, and also absorbs "culture capacity" of Mr. Wang Sibin. Of course, there exist some differences. The long-term goal of social work education is to enable educators and educators to develop self-education and self-growing personality of social workers of multi-level multi-dimension ethnic groups. It is not sufficient for us to construct the capacity national social workers with only four dimensions and four levels, or at least we should describe other aspects of this organic composition.

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