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HUMAN SERVICE:

A Framework for Education and Practice

Hyung Shik Kim and Roderic Underwood

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FOREWORD

The systems approach to analysis of organisation recognises that nothing is static, and further, that when adjustments occur in one aspect of a system then consequences or reactions will be felt in another. While the authors of this paper do not claim any affinity to a systems approach their description is a case study of such analysis.

Because Human Service is a new term it is used in a variety of contexts and then its usage is not always consistent. In attempting a working definition, which describes the scope of the field and at the same time shows how distinct Human Services is from other fields the authors have performed an invaluable service.

Further they have related this to the Australian context. For students of Human Services this is particularly important. Much of the current literature comes from North America, as a perusal of the reference list in this paper shows. But Human Services in Australia are important in our society as they require considerable government resources, provide a diversity of services and, perhaps most importantly, are in a state of change. The dynamic nature comes from a re-analysis of the ideological and normative base of services, the changing economic climate and the restructuring of service delivery.

In this context the paper clarifies sources of definition and dimensions of the field. It links the changing status of the field with less flexible parameters i.e. the structure of tertiary awards. It is on this point that the paper makes an important contribution.

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Finally, we thank Sue Haunold for her patience in processing several versions of this article.
This paper sets out to deal with two main themes. The first theme considers the historical, political and social forces in human service delivery which were instrumental in the gradual recognition of human service as a field of academic study and practice. The paper firmly locates human services in organisational and administrative settings, in contrast to therapeutic or clinical orientations of the established helping professions.

The second theme deals with the domain of human services by incorporating the value commitment to meeting human needs. The normative position identifies human service as a field of study and practice which cuts across the national and cultural boundaries. This position calls for the imperatives of the comparative cross-cultural perspectives in human services since the diversity of human needs as well as individual, culture, resource and aspirations and time specific nature of human needs have to be recognised. Furthermore, comparative cross-cultural perspective provides human service with a disciplinary base in the social sciences.

The latter part of the paper incorporates the first and second themes in developing a framework for education and practice. This is approached by introducing the concept of 'human service mix' to advance a position that human services do not have to be 'locked' into a particular settings, such as a Government provision of service. Human Services is presented as a conjoint product of many different activities which are instrumental to meeting human needs.
1. HISTORICAL AND SOCIO-POLITICAL FORCES

Historical and socio-political forces played a critical part in creating a demand for a new breed of operatives as a way of overcoming problems which besieged Australia's human service delivery systems in the past. This section argues that the push for changes emanated mainly from the combined forces of politics and the perceived need to improve the delivery of services.

In Australia, the historical legacy of colonial settlements from the early 1800's resulted in the four major providers of service delivery; namely the Commonwealth Government, State Governments, Local Governments sectors and secular and non-secular voluntary organisations. Added to the above established providers are the recognition of the importance of the 'private sector' fuelled by the moves towards privatisation of public sector in recent years.

Ideally, the Commonwealth sector (the national government) should confine its roles to establishing overall policy directions, financing income maintenance programs and funding programs administered by the States and other service delivery organisations. However, the multi-level provisions of the services as described above resulted in creating problems such as: lack of overall view necessary for effective policy making, gaps in social services, service overlap and inefficient use of resources, inadequate local services and neighbourhood facilities and methods of financing services which result in unequal distribution of resources (Benjamin & Morton, 1975, pp 3-4).

The new Federalism policy initiated by conservative parties in 1976 advocated the distribution of powers and functions at three levels of governments in order to provide an effective barrier against centralist authoritarian control, and in particular to deal with the problems of service delivery as pointed out above. Despite the charge that the so called the Federalism policy was nothing more than a
device to minimise the role of the central Government, it did attempt to address the structural arrangements for improved service delivery. (Task force on Coordination in Welfare and Health, 1976).

It appears that problems of service delivery are not confined to Australia since North America also had its own share of problems. For example, Hasenfeld and English (1984) point out that human service organizations have a) failed to respond to the population they claim to serve; b) resorted to inconsistent service techniques; c) tolerated dehumanising methods in dealings with clients; and d) managed services in a wasteful and inefficient manner.

Returning to the Australian scene, aforementioned developments foreshadowed the possible direction for change and placed emphasis on management and administration as a way of dealing with the "piecemeal [and] arbitrary state of the provision of human services" (Senate Standing Committee on Social Welfare, 1979). The same source reports:

One sees in health and welfare in Australia a system out of control part of a large crisis in administration; certainly out of control of the individuals it is supposed to secure and of the institutions and political agencies to which we look for national management.... out of control of the public servant immediately responsible for its management and of the agencies actually delivering the services (p.1).

The emphasis shifted from mere service provision both in terms of professional, therapeutic or face-to-face intervention to effective and efficient program management, a task which required an appropriate training. The Western Australian Government's report on The Well-being of the People (Carter, 1984) was more specific in projecting the need for a new cadre of human service graduates when it called for the establishment of Human Services Policy Secretariat.
There is need for a body with the task of developing and implementing policies for State human services. Such a body is recommended, not only if the Government's policies on social justice are to be effected, but to determine priorities to direct spending and to develop efficient service delivery. (Carter, 1974, p.38. Emphases added).

Reactive as it may seem, the introduction of Human Service course of the Edith Cowan University had been spurred by the change of direction articulated in service delivery which required a new breed of service personnel. On the other hand, such changes were not confined to Australia as shown by the establishment of the Department of Health and Social Services (DHSS) in the United Kingdom in the early 1970s. Woodside and McClam (1990) trace the emergence of human services in the U.S. from the 1960s, firstly with 'psychiatric technology' and later based more upon 'broad community needs'. More specifically, President Carter enacted the public law in 1979 which brought about the demise of the Department of Health, Education and Welfare (HEW) and established a separate Department of Education and Department of Health and Human Services. As a part of moves to improve efficiency and accountability in service delivery, Australian Government amalgamated human services by setting up the new Commonwealth Department of Community Services in 1985. This was subsequently re-structured as the Department of Community Services and Health in 1987.

Changes taking place in different parts of the world can be interpreted as a series of endeavours to make human services more relevant to the needs of the people by addressing problems of service co-ordination, duplication, inefficiency and ineffectiveness. Course planners for Human Service education perceived the growing demand for trained people who might respond to the changes and amalgamations in the shape of new mega-departments. The authors in this paper, however, argue that education for human services is much more than a response to bureaucratic reshufflings: It must aim to fill the gap in education which has been overlooked either by administrative studies or "helping professionals" in so far as rational and accountable management and delivery of human services are concerned.
The inadequacy of the conventional disciplines to respond to the changes may further explain their failure to conceptualise the wide gambit of the human service domain.

2. DEMANDS FROM THE FIELDS

This section contends that the gradual imposition of the expectation to improve the overall service delivery in times of declining resources partly explains the emergence of human service education. It is of interest to note that the initial impetus for Human Service course had come from the field as much from the academia. For example, for many years lecturers have been involved in the provision of in-service training and education of persons working in the diversified fields of services. Courses have been developed at the request of agencies, professional associations and community organisations. These courses included knowledge, skills and strategies which service providers can apply in making services more relevant to the needs of client groups. These people already possessed a sound conceptual framework with which they could evaluate and incorporate innovative practices into their practice areas.

Client groups, be they parents of disabled children seeking to initiate a particular community service, young people trying to improve their employment opportunities, or retired persons looking for greater fulfilment, have sought the expertise of academics in various forms. Staff have become involved in community development activities such as the provision of out-of-school programs for children, conducting personal development courses for unemployed youth, arranging workshops for care-givers of the elderly, and organising community education courses for retirees.

It became apparent that with the direction of changes in human services in recent years, professionals and para-professionals in diverse fields often had common needs. For example, regardless of whether staff were working with
homeless youth, parolees, or developmentally disabled persons, a demand existed for basic organisational management skills. They were also expected to assume positions requiring administrative skills, such as hostel managers, sheltered workshop managers, community program co-ordinators, or were expected to be involved in policy formulation, implementation, evaluation and other activities such as community development, networking and advocacy which are part and parcel of the human service delivery.

In an attempt to extend their knowledge and skills many of these people undertook tertiary study which provided an opportunity for professional advancement or change in career direction. More frequently, however, it was felt that existing courses were unable to meet the needs of human service operatives as they were expected to assume new responsibilities which had been brought about by the major changes in service objectives and organizational restructuring. While business studies, for example, could develop many relevant skills in areas such as accounting, budgeting, industrial relations and management, the ethos of such courses was heavily oriented towards those of private enterprise which was often counter to the values of human services.

In the discussions that followed with Government agencies, community organisations and staff associations it soon became obvious that the perennial issue of course specificity that bedevils curriculum planners would have to be addressed. The manager of a hostel for aged people suffering from senile dementia was unlikely to agree that "his or her needs had much in common with the person running a crisis accommodation centre for homeless youth". Again, a human service worker responsible for an activities program for disabled people remained unconvinced of the shared ground that might exist with the colleague providing similar services to prisoners.
Palmiere, (1978, p. 88) expressed the demand from the field in a more specific way. Whilst responding to structural change, people wished to increase professional competence in the current positions; increase qualifications to compete in the labour market; increase mobility across service sectors; and increase upward mobility within the service organisation. Although Palmiere, has drawn the observation in the context of a Graduate Program in the U.S.A., the recent emergence of human service courses attests to the existence of similar demands in Australia.

The changes described above were instrumental in shaping the directions for the Human Service education. There are encouraging signs of recognition since more and more employers use the specific term 'human services' in their advertisements. Yet, as an occupational category, it still struggles to be recognised and competes with other professional or para-professional groups. For this reason it seems imperative to consider the domain of human services in an endeavour to consolidate its identity. This is the task of the following section.

3. DOMAIN OF HUMAN SERVICES

Any approach to articulate a meaningful definition of human services is fraught with problems. This paper endorses the concepts of "broadening concept of social welfare and broad spectrum" (Schindler and Brawley, 1984) and moves on to add two further elements in the consideration of human service domain. The first is the consideration of the value commitment to meeting human needs and the second is the comparative cross-cultural perspective. The two elements collectively provide the human service with the purpose for its activity and the disciplinary base for an emerging field of academic study.

Established professional groups such as social work tends to assume that human service is part of their domain (Sarri & Hasenfeld, 1978). The tendency to associate human services with traditional social services (Abels and Murphy, 1981;
Austin, et al: 1986; Kahn, 1973; Morris, 1974;) further complicates the task of defining the human services' domain. Authors deal with human services even without presenting a working definition (Abels and Murphy 1981; Crow and Odewcn, 1987; Slavin, 1985; Steiner 1977). As an academic field of study, human services competes with a number of social science disciplines since it studies social phenomena which holds the key to understanding human reality. The issue of domain is partly associated with being young and new, and partly attributed to the "the artificiality of the boundaries that have been placed between the various human-servicing sub-systems ... which separate professions and professionals" (Demone & Harshbanger, 1974, p.ix). Morris and Lescohier (1978) aptly sum up the problem:

The interpretation of the human services (or social services) is a hardy, perennial issue... the more complex our welfare system becomes, the more we seek to bring order into their relationship, although this goal consistently eludes our group. (p.21)

It was noted earlier in this paper that the term "human services" gained a fairly wide currency in North America during the 1960s and was closely linked with the "broadening of the scope of social welfare activity...to include collaborative work in such fields as population and family planning, rural and urban development, health, housing and education..."(Schindler and Brawley, 1984). The notion of the "broadening of scope" is critical here since it implies a need to go beyond the traditional boundaries of social welfare in responding to the diversified needs and problems of contemporary society. In suggesting the directions for people-servicing organizations, Demone and Schulberg (1975) argue for commitment to co-ordination of services.

....society and its caregivers have begun to emphasize the common rather than the unique needs motivating persons and the measures necessary for their fulfilment. Thus, the increasing tendency to designate a community's variety of educational, health and social welfare interventions as human services reflects both a discontent with existing practice and a recognition of the common elements underlying the helping actions of diverse professional caregivers (p.269. The underlining is added).
Demone & Harshbarger (1974) had also expressed the view that human services "as a broad spectrum" encompasses the entire health, welfare, recreation and rehabilitation which deals with the problems arising from being human (p.174). The gradual recognition of either the concept of "broadening social welfare" or the "broad spectrum" is further evidenced by the growing number of personnel with divergent educational backgrounds who have been permeating people-serving organizations of "education, health, employment, religion, government, justice and the family" (Alexander, 1977, p.844).

Along with the foregoing discussion around the concepts of "broadening concept of social welfare and broad spectrum" as discussed above, two further potential approaches may be added in defining the domain of the human services. The first one has to do with the normative commitment to meeting human needs, and the second is to locate human services as an emerging field of academic study which can be pursued by cultivating comparative cross-cultural perspectives as will be shown in the ensuing discussion.

A) Normative Commitment to Meeting Human Needs

The orientation to meeting human needs is a statement of value commitment around which education and practice for human service can be organised. It suggests that the task of serving human needs should be used as a criterion for monitoring the overall performance of human services. The importance of links between human needs and human services may be viewed in a number of ways. Firstly, the emphasis upon human dimension of needs implies the necessity for continuous struggle for humanising social, economic and political conditions of human habitat. The commitment to humanisation supports the view of a society which is made up of young and old, able-bodied and disabled, the so-called normal and abnormal, the rich and poor and the strong and the weak who encounter varying conditions of unmet needs or would be subjected to inhumane
conditions at times. This orientation simply recognises the existential predicaments of human conditions.

Secondly, the normative position encompasses beliefs in the dignity and the intrinsic worth of every human being. It not only upholds a belief in the common bond of human beings but that human beings should have a right to be different and have a right to manage their own affairs. Berlin's (1969) concepts of 'positive' freedom may further elucidate the nature of the normative position: that is, demands for the rights of individuals to have their needs met should also be accompanied by the recognition of reciprocal duties to others. It questions human relationships based upon the philosophy of 'laissez-faire' and societal arrangements as a mechanism for meeting human needs.

Thirdly, the normative position clearly identifies the universal and specific components: the commitment to meeting human needs is universally applicable to any human society in the same way the United Nations Declaration of Human Rights is intended. At the same time, the universality must include principles which are applicable to the specific society to which it is applied at any time.

From the universal concern about the unmet human needs, each nation can advance the concept of need which essentially implies a goal, a measurable deficiency from the goal and devise a means of achieving the goal. In more concrete terms, the needs define the specific areas for human service intervention. On the other hand, there is a pragmatic value in focussing upon the need as Fitzgerald (1977) has said in that needs theory not only provides the rationale for human services but provides the basis for intervention in terms of program development and service delivery.

This normative position, however, recognises the formidable conceptual problems of human needs since it may not be possible to draw up a universally acceptable framework of human needs. Human needs cannot be homogeneous since they may be specific to individuals, culture, resource, aspirations and time. It further acknowledges the fact that different human settings create a different
framework of reference from which to perceive life situations and their related problems. For example, the nature of unmet needs for people of the first and third world countries cannot be identical, nor the needs of the rich and poor, nor the needs of those in the urban and rural settings.

Accordingly, the first step towards a formal definition of human needs might begin with the consideration of factors or variations which determine the nature of human needs. This implies that any statement of the goals of human services must reflect the characteristic realities of different target groups, communities or nations. Commitment to meeting human needs is a statement of principle which is intended to provide the overall direction for human service interventions rather than attempting to formulate an all-inclusive definition of human needs which is fraught with many difficulties. Indeed, such definitions are subject to changes of place and time, and may prove to be destructive if the diversity of human needs are rejected.

As it has been alluded to earlier, normative commitment for meeting human needs should incorporate other notions such a 'legitimacy', 'rights', 'entitlement', or 'morally sanctioned demand' (Benn and Peters, 1969) since it is in the recognition of such associations that human services can claim its unique contribution to meeting human needs. (This by the way marks the immediate relevance of moral and social philosophy to human service).

It is encouraging to note the support for the authors' thinking with regard to the normative position. For example, Weiner (1982) discusses four basic values which he considers provide the generic foundations of modern, dynamic and creative human services management. The theme centres around the concepts of Humans or Human Beings and suggests that human service organization is dominated by being oriented values over thing oriented values and the fostering of increased self image by directing the person as a human being. (The emphases are added). The revised emphasis upon the importance of recognizing human beings in a continuous process of growth and development can be seen as a reaction to the 'de-humanising' experience of impersonalised contemporary society, especially in
the sphere of service delivery. In this regard, the commitment to meeting human needs coincides with Weiner's (1982) urge to adopt the "flowering of each individual" (p.21) as a human service managers' mandate. The normative commitment to meeting the 'needs' further recognises the fact that "needs are objective and in principle quantitative, while wants are subjective and ephemeral, liable to ebb and flow in rhythm with satisfaction" (Leiss, 1976. p.64). (The emphases are added). The emphasis on the 'needs' should not be equated with the neglect of the 'subjective or personal' experiences of individuals, but should be regarded as the human service's endeavour to adhere to the objective and empirical requirements in the planning and delivery of services. It is often alleged that such a quality is often lacking in human services (Caputo, 1988). Benn and Peters (1969) express the importance of need in this way:

Thus to talk of 'need' implies the lack of something which prevents a person from reaching or maintaining some state defined by the norm. It is this which distinguishes 'need' from 'want'. To say that man (sic) wants food is simply to describe his state of mind; to say that man needs food is to say that he will not measure up to an understood standard unless he gets it (p.143. The emphases are in the original).

Many other writers concur with Benn and Peters' approach in stressing the importance of distinction between the objective (needs) and subjective (wants) dimensions of the dichotomy. Normative claims that every individual has a right to have his or her needs met imply that human services endorse certain principles which would justify its existence.

A cross-cultural dimension can be added to the domain of human services by underlining the universal and specific elements of "preventive and developmental approach focussed on remedying and preventing human disabilities and dis-welfares" (Schindler and Brawley, 1984, p.5). Such an approach is often associated with the third world countries but it should not be confined to one single country. Even an affluent society is not immune from the multiple problems of unmet human needs which invariably result in human suffering, social injustice, marginality and alienation.
B) Comparative Cross-Cultural Perspective

The above discussion around the universal and specific elements, the diversity of human needs and the situation specific nature of human needs points to the usefulness of adding the cross-cultural perspective to human service (Kim, 1989). It does not need much persuasion to stress the fact that human services ought to be placed in the context of "global village" since we, in Australia, North America or European nations for that matter, are constantly in touch with people of other ethnic groups, nationalities and even sub-cultural backgrounds as experienced by the recent influx of Indo-Chinese refugees. Awareness as above forces us to ask whether the present structure of human services sufficiently reflects the multicultural composition of the society. The universal and specific elements of human services cannot be taught effectively without enabling students to broaden "an awareness of other cultures and socio-economic and political systems, varying dilemmas and diverse approaches in dealing with social problems" (Saunders 1977:p.79). There are immediate benefits in adopting cross-cultural perspective to human service.

Rodgers (1968), for example, writing in the context of comparative Social Administration in Britain, argued that a cross-cultural/or comparative perspective can encourage a more analytical approach when it is pursued in conjunction with other academic studies. Furthermore it can:

increase the student's ability to distinguish the general from the specific, if only to identify what is 'generally true' for all countries and what is unique and 'specifically true' to any situation. [It will] permit cross-fertilization of ideas and encourage active thinking about new solutions to old problems. (p.11)

The importance of comparative dimension cannot be stressed too strongly since human service workers are not only expected to work with peoples of different cultural backgrounds but also encouraged to recognise individual differences. As a method of study, comparison deals with similarities and differences, and the comparative approach consists of their systematic detection, identification,
classification, measure and interpretation (Kim, 1989). The importance of this perspective could also be found in the fact that comparative method is the equivalent of the experimental methods in the natural science.

In the tradition of the Social Sciences, the comparative method focuses on how things are, rather than how things could be (as in policy making) or how they should be (principle) approached. To Kalleberg (1966), comparison is not merely a term vaguely symbolising the focus of one's research interest, but it is a basic methodological concept..."[It] is a form, a measurement, and a method" (p.69). It could be further argued that comparative cross-cultural perspective consolidates the academic and practice dimensions of human services. As Madison (1980) suggests:

At the theoretical level, comparative studies are among the better instruments for establishing general laws about social life, and for searching out the theoretically relevant similarities....At a practical level, comparative studies make possible the detection of trends and the placing of a given system in clear perspective, thereby contributing to a better understanding of the social policies of particular countries (p.11). (The emphases are added).

The normative commitment to meeting human needs and the comparative perspective which make up the major components of domain for human service would carry varying significance according to the societal context in which they are to be applied. The emergence of the idiosyncratic modes of human service intervention may reflect different levels of socio-economic developments and service delivery structures, as well as the variety of historical and environmental factors. The cultivation and refinement of comparative perspective as a method study will enable human service students' to deepen the perception of their service roles in socio-economic, political and cross-cultural contexts.

C) Human service: A working definition

It seems pertinent to argue that attempts to come up with a plausible definition of human service are still fragmentary. This results either in a futile endeavour to distinguish itself from, for example, helping professionals or relegate itself to a position of technical or para-professional status. The following quotation
support the argument. Clubok (1984) quotes from The National Commission for Human Service Workers (1983) which defines the worker:

"not traditionally affiliated with any established profession, who performs a variety of therapeutic, supportive and preventive functions for people with emotional, developmental, social, or physical problems within an organised human service delivery program. (p.2)

The above definition does not necessarily provide a useful framework to distinguish human service from social work since it is arguable that the roles designated for human service overlaps with human services and vice versa.

Palmiere (1978) suggests that the term 'human services' reflects "common purposes served by the extensive and complex array of specialised and technical personnel who comprise the health, social and educational systems of a country" (p.143). The "specialised and technical personnel" can be regarded as a deliberate choice to avoid clashes with the established professional groups, such as, for example, social workers.

At this juncture, it seems useful to make two observations which would have direct bearing upon the definition of human services. The first is to concur with Clubok (1984) who concluded that:

Today, social work no longer has a monopoly in social services training. Areas of social services training have become part of the domain of many professions... social work, with its long and noble history, remains a major route to social service work, but it is no longer the only route. Furthermore, there is no evidence that it is the best route (p.6).

To the extent that social planners, policy makers, social administrators, economists, and other professional groups are involved in social service industry, occupying different positions, it has become abundantly clear that social work can no longer claim its monopoly over the field.
The second observation is that it may not be necessary for human services to distinguish itself from social work since it is quite possible to trace its unique origins which support the major thrust of this paper, namely the emphasis upon service management, including program development, implementation and evaluation. Chambers (1983) describes the three human service movements in the latter part of the nineteenth century U.S.A. The first is the state government initiative in the formation of association of the superintendents responsible for management of welfare institutions. The second refers to the non-statutory initiative by private charity organisations which was aimed at co-ordinating and improving efficiency by regulating and rationalising services. The third is the settlement movement which saw the environmental roots of poverty and endeavoured to bring about change through political action.

The three origins of the early human service movements clearly place human services more in organisational and administrative rather than in interpersonal or therapeutic setting, which is the domain of the "helping professionals", although, the driving force in recent years has been the demands from industry for effective delivery of services. The emerging human services has cut its teeth on human realities rather than on theory or laboratory experimentation. It is quite clear that human services cover a scope of concern and activity usually associated with the traditional social services, yet it aims to be more developmental, preventive and proactive, rather than therapeutic, curative, ameliorative or reactive. It accepts the imperative to operate and manage human service institutions in the most innovative, rational and accountable manner in meeting the constantly changing human needs. How should one draw a working definition of human services which encompasses the forces of change discussed in this paper so far:

Human Service is a field of study and practice which utilises the creative process of management and comparative cross-cultural perspectives in bringing together the efforts of health, social, recreational, community and educational services in achieving the collective objective of meeting human needs.
The above working definition addresses management tasks associated with service delivery as pointed out earlier in this paper. As with Drucker (1989), the above definition stresses the need for human service workers to draw on all the knowledge and insights of the humanities and the social sciences since the noble task of meeting human needs requires the creative application of knowledge and skills. In other words, the task of designing rational, efficient and effective programs and implementation cannot be separated from the concern with the quality of life of the individuals and community as a whole. The mission of the human services as embedded in the above working definition recognises the growing complexity and interdisciplinary dimensions in fulfilling the commitments of human services.

4 A MODEL FOR HUMAN SERVICE PRACTICE

The working definition of human services points to a conceptual model for education and practice as articulated in a model of Human Service Practice (Figure 1).

The practice of human service is immediately linked with the task of meeting needs, which in turn carried out through the four interventive mechanisms; namely the statutory, non-statutory, self-help and community endeavours and lastly the commercial-private sector. The four points of interventions denote the reality of "human service mix" which respectively represent different societal arrangements for meeting needs. The four levels of service delivery mechanisms are not necessarily mutually exclusive since a wide range of human service operate with duplicating, complementary or even in competitive contexts. Apart from being an historical product, the human service mix could well illustrate the influence of socio-political ideologies. For example, the predominance of the market ideology in a given society may minimise the role of the Government intervention while promoting the role of voluntary and commercial sectors in meeting human services. The prolific developments of private nursing homes and the "Retirement Village Complexes" are examples.
FIGURE 1: A MODEL OF HUMAN SERVICE PRACTICE
5. **A FRAMEWORK FOR HUMAN SERVICE EDUCATION**

The demand for the "creative process of management" comes from the recognition that a human service worker should be able to operate at different levels of intervention "utilizing" knowledge and skills obtained from the academic training. Figure 2 is an attempt to draw a model of human service which bridges different but related academic orientations for improved human service practice. It should also be acknowledged that it partly reflects the orientation of Edith Cowan University in developing a human service course.

**FIGURE 2: A MODEL FOR HUMAN SERVICE EDUCATION AND PRACTICE**

- **HUMAN SERVICE PRACTICE**
  - Levels of Intervention
    - **STATUTORY**
      - Federal, State & Local Govts.
    - **NON-STATUTORY**
      - Voluntary, Not for Profit
  - Knowledge & Skills
    - Community Development
    - Policy & Implementation
    - Information Management
    - Interpersonal Skills
    - Evaluation

- **MARKET**
- **SELF HELP & COMMUNITY**

**MEETING HUMAN NEEDS**

**LEVELS OF INTERVENTION**

The diagram illustrates the interconnectivity of different levels of intervention in human service practice, highlighting the importance of knowledge and skills across various sectors and orientations.
A) Community Orientation

Community orientation in the provision of human services has appeared as a single most important trend as illustrated by the Labour Government's Australian Assistance Plan and Community Health Program (Graycar, Davis and Dixon, 1974). Human service organizations have been under constant pressure to discover effective alternatives to the bureaucratic and impersonalised delivery of services. The emphasis upon the community is something that many industrialised countries experience in common as a part of the process of dismantling the 'welfare state'. Politics aside, the rationale simply elucidates the contemporary reality that new and old communities ought to be 'develop' as one of the major mechanisms for meeting human needs.

This orientation recognises the fact that desire to revive the nostalgic notion of 'community' has been supported by both conservative and liberal socio-political forces. The gradual rise of neo-conservatism such as the New Right movement in the 1980s explains the Liberal Party's association with the concept, which has been used in minimising the role of central government in the overall delivery of human services. Harsh economic realities of the 70's and 80's have also forced the Labour government to relinquish its interventionist role which had significant implications for human service delivery. The orientation, whilst understanding the fact that it has been exploited for political expediency in the past, is looked upon as an important component of human service mix in meeting human needs, since human services should create conditions whereby ordinary people and communities can deal with a range of problems themselves rather than perpetuating dependency upon professionals. This in turn discourages the professional organisations' tendency for 'institution building'.
B) Policy Making and Implementation

This orientation underpins the two integral dimensions of human services. Broadly speaking, policy orientation has to do with understanding ideological, historical, economic and socio-political forces which critically influence the nature, shape and development of policies and encompasses the "operational and analytical entities" of a) policy, b) program, and c) service (Graycar, 1978). In other words, the orientation covers the vital relationship between building policy issue-knowledge and improved policy making (Dror, 1989). It mainly draws on the contribution of the policy science.

Broadly speaking, policy making must include implementation and evaluation. However, implementation orientation is brought in as a contrasting concept to stress the fact that not all policies are implemented, and accordingly the rationale makes the distinction between "policies in intent" and "policies in practice" (Slack, 1966). Different conceptual frameworks are required to understand the two distinct elements of policy making. The emphasis on this orientation may be illustrated further by making references to contemporary scenes. The orientation is not an arbitrarily selected one as it was aimed to deal with major structural changes in human services which are characterised by administrative rather than substantive policy changes. The authors' argument is that the course would only perpetuate the situation if it failed to train people who can provide directions for substantive policy changes with a clear understanding of the interplay between policy making and implementation. Knowledge and skills which are required for the dual tasks are not identical, but the units under this orientation are intended to narrow the existing gap between policy making and implementation. Implementation is looked upon as a process of management-related tasks such as strategic planning, decision-making, co-ordinating, resourcing human service personnel and budgeting.
C) Information Management Orientation

As Toffler (1983, p.109) has pointed out, "the old idea that knowledge is power is now obsolete". He suggests that to achieve power one needs to acquire knowledge about information. Caputo's (1988) work on is one of many texts that illustrates the relevance of information management to the field. It is also linked with direct service delivery as Information and Access Services have become important human services (Kahn, 1973). Beginning with the introductory computing unit on Information Management Skills, Evaluation Skills and Social Program Evaluation, the orientation introduces the concepts and skills for information management in the specific context of programming, implementation and evaluation in human services. The central task of rational planning, implementation and evaluation of human service programs may not be undertaken without the knowledge and skills for data management. This orientation is underpinned by the understanding of interpersonal and intra-personal dynamics and the process of helping relationship and interpersonal skills.

D) Evaluation Orientation

This orientation closely follows the above and addresses the requirements for monitoring and knowledge-building as an on-going process of program initiation, design and implementation. The focus here is the realisation that human services must develop its own perspectives and methodologies in the overall context of rational, efficient, effective and disciplines service delivery. As Rossi (1978), has observed, this orientation attempts to provide an understanding of evaluation in human services and develop "an evaluation strategy that is designed especially for human services and that attempts to make possible more satisfactory evaluation" (p.255).
E) Interpersonal Orientation

This orientation endorses the notion that human service organizations "process people who are at once their input, raw material and product" (Sarri & Hasenfeld, 1978). As the term "human services" suggests, it deals with various groups of people who are the users of services. These may include people with disabilities, people from various ethnic and racial groups, people who lack resources for meeting their needs, people who are aged, and children and youth. It immediately becomes obvious that no one will escape membership of one or more groups and thus everyone will become users of human services at sometime during their lives. Accordingly, the overall ethos of the course encourages the development of a positive regard for the users of services in making human services relevant to the needs of the people.

6. Practicum

To take Bachelor of Social Science (Human Services) as an example, students are expected to undertake six block placements complemented by practicum workshops as an integral part of the course. Practicum is organized around objectives which closely follow academic unit contents and progresses from general (for example, Introduction to Human services) to specific (Planning and Services Programming) objectives.

The course approach is to bring about the integration of the four major orientations and the practicum component which can be summarised by the following diagram.

Figure 3 clearly shows that the integration of values, knowledge skills as expressed by the four major academic orientations is the major objective of the Practicum. In particular, six practicums provide the students with the opportunity to test and apply the values, knowledge and skills in varying various human service settings. The course takes the view that in the final analysis it is the quality of well-integrated human services workers which determines the quality of human services as they intervene in the lives of people in endeavouring to meet their needs.
A Model of Theory & Practice Integration

Values, Knowledge and Skills for Human Services

PRACTICE OBJECTIVES
(a) Application of Analytical Skills
(b) Interpersonal Skills
(c) Technical Management Skills
(d) Integration of theory (ideas, concepts, theoretical models) and practice

Human Services Practitioner

Theory

Integration

Practice

End Product
7. CONCLUSION

This paper began by tracing some of the major historical and socio-economic forces which had influenced the emergence of human services and discussed in turn the way such changes have been instrumental in the development of human service education. This paper discussed the emergence of human service in the context of organizational and management which sets it apart from the interpersonal and therapeutic dynamics of other helping professions. The concept of meeting human needs was advanced to establish the identity human services which encompassed universal and specific elements. It served to illustrate the universal dimension of human services, together with the comparative cross-cultural perspective which provided a framework to accommodate the universal and specific elements of human services for education and practice. A working definition of the domain of human services dealt with the reality of different types of interventions in meeting human needs; namely the Government, Voluntary, Market, and Self-help and Community. The origins of those interventions are partly socio-political and partly have to do with interventive technology of the helping-proessions. The concept of 'Human Service mix' was introduced to elucidate the multiple sources of human service activity.

The latter part of the paper dealt with the descriptive content of an academic program as developed by the Edith Cowan University. Curriculum contents are organised around five major orientations: Community Development, Policy Making and Implementation, Information Management and Interpersonal Helping, and Evaluation. The final section on Practicum described how it might be utilised as an instrument of integrating the knowledge, skills and values in producing the well-rounded human service practitioner. The operational concept emphasised is "integration".
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