Inabel Burns Lindsay: Social Work Pioneer Contributor to Practice and Education through a Socio-cultural Perspective

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Dr. Inabel Burns Lindsay (1900-1983), founding dean of the Howard University School of Social Work, was an early proponent for the consideration of race and culture in social work education and practice with racial and ethnic minorities. Using primary and secondary data sources, the authors trace the evolution of Dr. Lindsay's thinking on the role of race, class, gender and ethnicity in the helping process and finally her development of a socio-cultural perspective. Particular attention is given to her persistent efforts to disseminate this information and incorporate it into the curriculum of the Howard University School of Social Work decades before the ideas were embraced by the profession as a whole. As a pioneer in the struggle for social justice, Dr. Lindsay's philosophy on social work education and practice with racial and ethnic minorities informs contemporary social work practice approaches.

Key words: socio-cultural, cultural competence, race, culture, social work education

Dr. Inabel Burns Lindsay (1900-1983), designated a social work pioneer by the National Association of Social Workers (NASW), was the founding dean of the Howard University

School of Social Work (HUSSW) and was recognized for her leadership in its becoming the second accredited school of social work serving predominantly Black students (NASW Foundation, 2004). "She was one of the first African American women to serve as an academic dean during the 1940s,1950s, and 1960s and the only female academic dean of a co-educational college in the Washington, DC area during those decades" (Crewe, Brown & Gourdine, 2008, p. 1; NASW Foundation, 2004). These authors and others have highlighted Dr. Lindsay's commitment to social justice (Crewe, Brown & Gourdine (2008); Reisch & Andrews, 1999), and her leadership in building a school of social work (Gourdine, Crewe, & Brown, 2008; Hawkins & Daniels, 1985; Matthews, 1976). The research by the authors for their publications on Dr. Lindsay revealed not only an important career in social work practice in public welfare, a leadership role in social work education, but also her early voice in the discourse on the role of race and culture in social work practice and education. Unfortunately, Dr. Lindsay's work and philosophy are unknown to most contemporary social work practitioners and educators.

Social work graduates of Howard University who were students during her deanship speak with great admiration for Dr. Lindsay and her commitment to cultural awareness in the provision of social services. For them, this article acknowledges the importance of her contributions and introduces her to the broader social work community. The authors document the accomplishments of this unsung social work educator and practitioner who from the beginning of her social work career brought a cultural perspective to the helping process. Using her writings, speeches and oral history, this article: (1) explores her seminal contribution to the interaction of race and culture in social work practice and education; (2) presents the evolution of Dr. Lindsay's thinking from race and gender to socio-cultural constructs as precursors to the concepts of diversity and multiculturalism; and (3) expands the contemporary discussion of cultural competence and multiculturalism by providing a broad historic and conceptual context. Fox (1983) noted that between the end of the Progressive Era and the 1960s, "not much appears to have been done" (p. 70) relating to culturally sensitive practice. However, in the case of Dr. Lindsay and

others (Frazier, 1939; Sandi, 1947; Washington, 1935), there was work in this area. This examination of Dr. Lindsay's practice and education career helps us to document her contributions and closes this gap in the social work literature.

Background

Dr. Lindsay exemplifies the life course perspective (Elder, 1994; Shanahan & Portelli, 2002) as she documents her life experiences as influencing her world view and commitment to social justice. Elder states that the distinctive themes of life course "include the relation between human lives and a changing society, the time of lives, linked or interdependent lives, and human agency" (p. 4). The social location of individuals and groups in a society shape their knowledge and worldview, because it is in that location that they experience life, and it is in that location that their values are formed. Inabel Burns Lindsay was born in 1900, in the post-Reconstruction era in the United States when African Americans faced racial discrimination and oppression, Jim Crow segregation, and the terror of the lynch mob. During her childhood she was exposed to some of the leading Black thinkers of the day—e.g. Booker T. Washington and W. E. B. Dubois—who stayed at her sister's house in St. Josephs, Missouri, because rigid segregation denied them access to public accommodations. The following quotation captures the depth of her family's involvement in social activism: "Our whole family had been socially conscious and supportive of the movements and programs in our home town" (Grayson, 1980, p. 31). This exposure to such historical figures combined with her family's race consciousness, likely contributed to her early sense of race pride.

As a student at Howard University 1916-1920, Inabel Burns reinforced her talents and leadership skills, and broadened her perspective of social causes to include the women's movement. Platt (1991) in his biography of E. Franklin Frazier, described the period when Inabel Burns was an undergraduate student at Howard as a time when "students were not simply vicarious participants in movements for social change who reacted and responded to the world around them, but also a critical part of these movements, direct participants who helped to shape

their vision and militancy" (p. 24). Further, Platt notes from his research that "the feminist movement at Howard was sufficiently strong to be able to send the only college delegation to march in a huge suffrage parade in Washington, DC " (p. 24). As the student founder of the Howard University chapter of the Women's Suffrage League (Hawkins & Daniels, 1985), Inabel Burns began her public career of advocacy. Her experiences in her family, community, school and higher education all combined to give Dr. Lindsay a life perspective that was inclusive and respectful of equal rights that extended to all, regardless of race or gender.

Dr. Lindsay's career as a social work practitioner and educator roughly paralleled the growth of the social work profession. She began her social work education in 1920, at the New York School of Social Work, six years after Alexander Flexner gave his seminal assessment of social work as not meeting the criteria for being a profession (Trattner, 1999). Understanding Dr. Lindsay's contributions requires an examination of the evolution of her thought from the Progressive Era through the Civil Rights Era (1920s - 1960s) (see Crewe, Brown & Gourdine, 2008, p. 2).

The Parallel Course of Social Work Education and Dr. Lindsay's Philosophy of Inclusiveness

Cultural competence has become an intrinsic component of social work education and practice. Today social work educators routinely incorporate content on cultural competence, diversity, and multiculturalism in their curricula. Weaver (2005) noted that: "The importance of cultural competence has been recognized by the largest, most prominent social work organizations in the United States including the National Association of Social Workers (NASW) and the Council on Social Work Education (CSWE)" (p. 2). The institutionalization of cultural competence in social work practice and education is evidenced by its specific inclusion in the NASW Code of Ethics (NASW, 2008) and a set of articulated standards for cultural competence in social work practice (NASW, 2007). Consequently, practitioners are routinely trained for culturally competent practice in social work in areas such as child welfare (English

& Brown, 1997; Morisey & Robertson, 1997; Wilson & Green, 1983), social work practice (Spencer, Lewis, & Gutierrez, 2000), mental health (Day, 1985), and gerontology (Crewe, 2004). Additionally, a few scholars have built substantial academic reputations and careers studying the relevance of cultural competence and ethnic sensitivity to social work practice (Cross, Bazron, Dennis & Isaacs, 1989; Devore & Schlesinger, 1999; Green, 1999; Lum, 1986, 1999; Schiele, 1994, 1997a, 1997b, 2007). Their advocacy for the primacy of culturally competent content has contributed to the widespread acceptance of its importance and value in social work practice. Some of the above mentioned scholars have contributed to the ongoing cultural discourse of the important considerations of culture in social work practice and education well before it was mandated by the (CSWE) in 1968. Dr. Lindsay can be situated among the earliest voices advocating a cultural perspective in social work. Gourdine, Crewe & Brown's (2008) review of her work reveals the evolution of her socio-cultural perspective through forums related to practice, education and professional organizations and her publications in support of this perspective.

Inclusion of cultural awareness in social work education and practice or in other professions was not always common practice. In fact, in a preface to Ruth Benedict's *Patterns of Culture*, the famed anthropologist, Margaret Mead, wrote: "When Ruth Benedict began her work in anthropology in 1921, the term 'culture' as we use it today for the systematic body of learned behavior which is transmitted from parents to children, was part of the vocabulary of a small and technical group of professional anthropologists" (Mead, as cited in Benedict, 1959, p. v). However, there were professionals in disciplines (specifically social work) who were concerned about culture and its role in the helping process for the provision of services to clients of different racial and ethnic groups. One very early example was Helen Tucker, who is described as early as 1909 to be "the first social worker to propose that social work education include specific experiences with black people to enable social work students to develop skill in helping blacks" (Fox, 1983, p. 70).

Contemporary Framework of Cultural Competence

Lum (2005) traces the cultural competence movement to the work of Terry L. Cross, and notes that Cross's work eventually evolved into a text entitled *Towards a Culturally Competent System of Care* (Cross, Bazron, Dennis, & Isaacs, 1989). Scholars Fong & Furuto (2001) identified social work as "one of the first of the helping professions to begin to address the needs for culturally relevant programs, policies, and services" (p. xi). In their work they found that: "Over thirty years ago social workers of color questioned the dominant practice paradigm that encouraged us to be culture-free and universal" (p. xi). Spencer, Lewis and Guttierrez (2000) noted the same time frame further specifying: "This shift has moved from a view that encourages practice that is culture free and universal to one that seriously considers the role that gender, culture, sexual orientation, race, and other social identities play in the experiences, problems, and solutions of the communities with which we work" (p. 131). Morisey and Robertson (1997) acknowledge a longer time frame of forty to fifty years. However, no mention is made by name of the pioneers who, more than 60 years ago, recognized the importance of racial and cultural sensitivity in the delivery of social services to individuals, families, and communities.

Curran (2003) is one of the few scholars to discuss a broader timeframe in her article, "The Culture of Race, Class, and Poverty: The Emergence of a Cultural Discourse in Early Cold War Social Work (1946-1963)," noting that "cultural narratives gained new ground in the early cold war years or the period spanning from the close of World War II in 1946 until the assassination of John F. Kennedy in 1963" (p. 15). Curran referenced Dr. Lindsay's 1947 article, "Race as a Factor in the Caseworker's Role," as an example of social work literature promoting a cultural perspective for social work practice and education. Gallegos, in Barbara White's (1984) seminal work, *Color in a White Society*, noted that in the early years "minorities had to struggle merely to have information on their history and identity incorporated into the social work curricula" (p. 2).

The 1970s are usually referenced as the time of a major effort on the part of minority scholars (Chestang, 1976; Council

on Social Work Education, 1974; Francis, 1973; Gary, 1974; Norton, 1978; Scott, 1970) to include cultural and ethnic minority content in social work curricula. Dr. Lindsay anticipated this cultural discourse as indicated by her early efforts in graduate school to merge the cultural and psychological perspectives, and in her early practice experiences. As conceptualizations of cultural competence, diversity, and multiculturalism evolve, it is important to explore the historical knowledge base of these perspectives.

Evolution of the Socio-cultural Perspective

After graduating from Howard University in 1920, Inabel Burns attended the New York School of Social Work on a scholarship from the Urban League. She referred to her time there as a time of trying out some of her ideas (Martin & Martin, 1995). This was her first conscious effort to include a cultural perspective in the helping process which she described in the following quote.

> Well, I think the main themes, the emphasis in those days [New York School of Social Work] was of course all based in Freudian psychology—the disciplined use of self, the therapeutic uses of relationship … I developed out of the Freudian approach the understanding of behavior through the developmental stages and how one unconsciously projects onto something outside oneself. And I think that is where I got the notion to do this analysis of the relationship based on race, how race affected—particularly where one's race is different to that of the person being served. And certainly the need to be aware of the projection onto factors outside oneself such as race, sex, disability … (Grayson, 1980, pp. 54-55).

This was 1921, and as a student at the New York School of Social Work, Dr. Lindsay began to incorporate the idea of race as a factor in developing self-awareness in accurately assessing clients. She was sensitive to the role of race and culture in the helping process for both the worker and the client. From an oral history (Schlesinger Library, 1977), further evidence of Dr.

Lindsay's thinking on the consideration of race and culture in social work practice can be traced back to 1929, when she was a young professional worker in Public Welfare. In the summer of 1929, she was chosen from workers in Public Welfare in St. Louis to attend a month-long summer institute in New York sponsored by the Family Welfare Association to provide education and training for workers from 25 of the largest family agencies in the United States. Dr. Lindsay described herself in a situation where she was the least experienced in a group of participants that had chosen the same popular novel, *Mamba's Daughter*, to analyze for a family assessment. She provided leadership for the group for considering cultural factors relevant to the Black family in making the assessment. Her vivid recollection was that an esteemed social worker from Boston, having chosen the same novel, refused to meet with the group and at the general presentation gave her own analysis that included a great many stereotypes about Blacks that Lindsay stated she "felt compelled to challenge" (Schlesinger Library, 1977). Despite the presence of a seasoned professional, Inabel Burns Lindsay, 29 years old, used her developing ideas of a cultural framework for an analysis of the family that challenged the assumptions of the more experienced and well known social worker.

After a career in Public Welfare in St. Louis, Inabel Burns Lindsay returned to school to complete her master's degree in social work at the University of Chicago in 1937. It was after completion of this degree that Dr. E. Franklin Frazier, noted sociologist and her former classmate at the New York School of Social Work, recruited her to come to Howard University and assist with the development of a social work program. Dr. Frazier began his career as a social worker and played a pivotal role in developing a social work program at Atlanta University (now the Whitney M. Young School of Social Work at Clark-Atlanta University), the first school of social work for Blacks, and later contributed to the development of social work at Howard University. Martin and Martin (1995) identified Dr. Frazier as: "the first among early black professional social workers to believe that social workers would never fully grasp the situation of black migrants until these social workers had some basic understanding of black culture" (p. 49). Dr.

Lindsay and Dr. Frazier shared the cultural perspective she incorporated into the curriculum of HUSSW.

In April, 1939, the Board of Trustees at Howard voted to create a Division of Social Work in the graduate school, separate from the Department of Sociology. Inabel Burns Lindsay was appointed acting Director of the new division (HUSSW, 1987; Matthews, 1976) and from the beginning expressed concern that the influence of factors such as race and social status on human behavior be considered in assessing individual capacity for change.

> It is hoped that the Graduate Division of social work at Howard will provide studies of the influence of the factor of race, since little research has been done in that area. Likewise, there must be particularization of information relative to the status and problems of the Negro in the emerging social situation in the United States. This need is especially emphasized in consideration of the new governmental programs of insurance and assistance, since the majority of Negroes are employed in occupations which are excluded from benefits under insurance systems and some state laws establishing assistance programs include differentials which in practice are discriminatory to the Negro. (Lindsay, 1939 as cited by Matthews, 1976, p. 3)

The program was granted independent status in 1940 under the leadership of Dr. Lindsay. Her vision for the School included a curriculum that reflected understanding of the impact of racial, social, and cultural factors on human beings and their importance in shaping human behavior and developed the needs of all people, but especially Black people (HUSSW, 1987). "Achieving these goals would require the pursuit of the highest standards of scholarship and skill" (HUSSW, 1987, p. 9). Through developing a curriculum grounded in cultural consciousness, she challenged the profession to understand the impact of racial oppression on African Americans in the United States. She embraced the belief that programs designed to assist African Americans must be understood by workers both from the perspectives of society and program recipients. She designed a program to educate social workers beyond the

mono-cultural perspective prevalent in social work education at the time.

In her first annual report in 1944, Dr. Lindsay stated: "In addition to the basic areas required by the Association of Social Work, the Howard School considers essential an orientation to cultural factors in American life and offers courses to supply this (HUSSW, 1987, p. 4)." The two courses offered were "The Negro in America" (taught in the sociology department headed by Dr. E. Franklin Frazier) and "Culture, Behavior and Personality" (taught in the School of Social Work). Dr. Lindsay was aware that social workers (for all their training and commitment to help all people) were conditioned by their pasts, their attitudes, and expectations shaped by that upbringing. Her understanding of this phenomenon was evidenced later in her writings, in which she cautioned white caseworkers against holding on to their parents' prejudices and notions of power or rank, or defining minority clients first and foremost by race. She also warned of Black social workers facing biases ranging from defensive over-identification to resentment against clients who reinforce negative racial stereotypes (Lindsay, 1947).

At this time Dr. Lindsay was building the foundation for her academic career. The same outspokenness she exhibited as a young practitioner regarding race and culture manifested itself in her scholarly presentations. In August, 1946, Dr. Lindsay participated on a radio panel discussion with Margaret Mead and other faculty from the Wellesley School of Community Affairs. She was chosen by the workshop participants to represent them on the panel because of her unequivocal stance on racial and cultural issues during the workshop (Matthews, 1976).

Building an Intellectual Foundation for the Socio-cultural Perspective

In 1955, Dr. Lindsay took a sabbatical leave from HUSSW to pursue her doctorate degree at the University of Pittsburgh. Her dissertation was entitled, "The Participation of Negroes in the Establishment of Welfare Services, 1885-1900, with Special Reference to the District of Columbia, Maryland and Virginia." The dissertation itself provides evidence of her focus on

acknowledging cultural contributions by African Americans in social welfare that were often overlooked or undervalued. While she was studying for her doctorate she described a doctoral seminar where the students led a unit of instruction, "that gave me a good opportunity to utilize my ideas about social and cultural factors" (Grayson, 1980, p. 224). In that same period, she took courses at Catholic University and American University (Washington, DC) with the aim of advancing a socio-cultural perspective in social work education. She described her intentions in the following excerpt:

> I took anthropology at Catholic University, relating this to my course [at Howard] in race and culture. And I took an advanced course in history at American [University] to bring out some of the contributions and developments of Negroes who were contributing to social welfare developments, and they had never heard of any of it. And the instructor, the professor in anthropology at Catholic couldn't relate her conceptual treatment of anthropology to what I was doing and would always turn to me, "now how would you use that?" … So I really spent my summers both learning and teaching those courses. (Grayson, 1980, p. 219)

These accounts offer evidence that Dr. Lindsay embraced the need for "cultural sensitivity" in social work education and practice, and included the ideas in the curriculum of the School she helped to develop, as well as in her writings and speeches.

In 1946, in an address delivered at the Tenth annual Conference of the Middle Atlantic Conference of Social Work on "Problems among Negroes," Dr. Lindsay presented a well developed conceptualization of cultural intra-group competence in practice.

> The Negro social worker is an important link between the Negro community and the larger community. … It is of vital importance how we perform this task, important that we achieve a sophisticated awareness of the task and our function in it. First, we must ourselves be armed with sound knowledge of our culture and its

effects upon our lives and characters. Secondly, we can help by disseminating this knowledge through group and individual contacts to broaden the understanding and appreciation of others, especially interested persons of the majority group. To be able to interpret the use of religion as self-applied therapy; to understand (and pass such understanding on to others) interclass hostilities and aggression as perhaps expressions of protest against the rigid caste of restrictions—to mention only a few of the frequently observed phenomena, is a valuable contribution to all concerned. (Lindsay, 1946)

An unpublished Lindsay paper in 1963, "Influence of Socio-cultural Factors in the American Family Today" which was the subject of several professional presentations (Gourdine, Brown, & Crewe, 2008), further refines ideas presented in a 1946 speech, captures Dr. Lindsay's conceptualization of the socio-cultural perspective, and demonstrates the intellectual maturity and evolution of her thinking. In this paper she makes the following observation:

Understanding of the socio-cultural component in social change is essential if social workers are to cope with it most effectively. When we speak of culture we are referring to the total life way of a people. It includes walking, talking, eating and dressing, as well as attitudes, standards, values, and beliefs. Culture is sometimes explained as the structures and processes designed by a society to meet and solve its problems. (p. 3)

Dr. Lindsay recognized that working with individuals would not bring about change without change in the mezzo and macro systems in society. Her ecological approach differed somewhat from those social work educators and practitioners who addressed culture but did not link their understanding of culture directly with socioeconomic power differentials, class, or institutional racism. In this way her socio-cultural perspective anticipated the development of the Black Perspective, the guiding philosophy around which the curriculum of Howard University School of Social Work was built in the 1970s and which continues to the present (Crewe, 2007). The Black

Perspective, consistent with the ideology of Dr. Lindsay, is an inclusionary framework that embraces all underserved and oppressed populations.

The socio-cultural perspective in social work as articulated by Dr. Lindsay evolves from the recognition of the need for practice to be informed by the elements that influence human behavior. Practice guided by the socio-cultural perspective has the potential to produce more positive outcomes because: (1) it is grounded in social work education; (2) informed by the culture of the target client; (3) situated in the context of the environment; and (4) advocates for systemic change that incorporates a cultural perspective in the service delivery system. This conceptualization addresses forthrightly the profession's person-in-the-environment framework. Dr. Lindsay (1963) described the social worker's skill and effectiveness as "enhanced if his knowledge of the psychodynamics of human behavior is enriched and supplemented by knowledge of the client's cultural orientation and appreciation of points of cultural difference between client and worker (p. 21). An important dimension of the socio-cultural perspective is its regenerative qualities that continue to inform social work education so that specific evidence related to the benefits of culturally specific interventions can again be integrated into education and practice.

Through her leadership in the profession, her publications and presentations, Dr. Lindsay took advantage of opportunities to disseminate her ideas regarding the influence of culture on practice and education. What started in the 1920s as a young social work student trying out ideas on the importance of understanding race in the helping process, had evolved by the time she retired in 1967 to a cultural perspective for working with Blacks and others in undervalued cultures. Dr. Lindsay had a clear vision of what was to be valued in the education of social workers, all social workers, for she was not just interested in educating African American social workers. She thought all social workers should be sensitive to issues of race, class, gender, and oppression in the lives of the people with whom they worked. She wanted to produce a cadre of African American social workers to meet the needs of the Black community, and bring needed diversity into the thinking and shaping of social work practice.

Conclusion

Dr. Lindsay was not the first or only social worker concerned about the inclusion of race and culture in practice. However, it is evident from her writings and presentations that she made a constant and persistent effort to include cultural content on race, ethnicity, and class throughout her social work practice and education career. For 30 years she nurtured the Howard University School of Social Work and built a philosophical base for the curriculum that evolved from her commitment to the principles of social justice and equality. In the process, she built a foundation that has survived and evolved with the times through the incorporation into the curriculum knowledge of racial, social and cultural factors and their impact on human behavior. Also, the majority of faculty scholarship specifically addresses cultural competence. Dr. Lindsay's work can be viewed through the prism of contemporary conceptualizations of anti-oppressive social work practice (Sakamoto & Pitner, 2005), which promotes the idea that problems of behavior are as much an outcome of social and economic inequities as of emotional dysfunction (Crewe, Brown & Gourdine, 2008; HUSSW, 1987).

Dr. Lindsay formulated her ideas at a time when "minority" content in social work curricula was the exception, not mandated by any accrediting body. Her efforts to promote the integration of theory and practice provided the impetus for her to build an institution reflective of her ideas. The cultural awareness expressed by Dr. Lindsay anticipated the conceptualization of "critical consciousness" discussed in social psychology literature as necessary for developing cultural competence. From that discipline, Pitner & Sakamoto (2005) describe critical consciousness as beginning with the service provider critically examining his or her own cultural background. They noted that: "Scholars agree that this process facilitates an understanding of and appreciation for cultural diversity" (p. 648). We find congruency between that idea and Dr. Lindsay's articulation of the socio-cultural perspective:

These variations, relating to sub-cultural backgrounds, emphasize the need for social workers (as well

as practitioners in other helping professions) to understand and to utilize knowledge of the culture to which the client has been oriented. But these differences also emphasize the necessity for workers to become consciously aware of their own cultural orientation. (Lindsay, 1963, p. 6)

Initially, Dr. Lindsay's thinking from a cultural perspective centered on her work with Black clients, but by the time she retired in 1967 her cultural discourse had evolved to include ethnic minorities, women, older persons, as well as persons with disabilities. Always sensitive to the unique position of African Americans in U.S. society, much later in her career she identified the oppressive nature of age and race for older African Americans as one of "double jeopardy" (Lindsay, 1971). The course of her life, the evolution of her thought and the demographics of the country moved her to an increasingly inclusive conceptualization of diversity. She expressed broader concern for the increasing diversity in the United States with the following observation:

Other minority groups are also set apart from the mainstream of American life, primarily by the factor of skin color. Although the Negro minority constitutes about 92 percent of those reported by the U.S. Census as nonwhite, the needs of other nonwhite minorities in the United States are of increasing significance and concern as the nation strives to achieve its ideal of democracy. (Lindsay, 1969, p. 20)

This article documents the early leadership of Dr. Lindsay in the dialogue about diversity in that today, NASW (2007) recognizes that although primarily associated with race, cultural diversity, "is taking on a broader meaning to include socio-cultural experiences of people of different genders, social classes, religious and spiritual beliefs, sexual orientations, ages, physical and mental abilities" (p. 8).

For Dr. Lindsay, the socio-cultural approach to practice appeared to emanate from her experience as a member of an oppressed group and her exposure to the intellectual ferment of the Black community in the early and mid-1900s as it struggled

for acceptance in the mainstream of American society. Using her race, education, personal experience and her own personal agency, she built a career incorporating a socio-cultural perspective from which she challenged conventional norms, and sought changes in her profession. Dr. Lindsay's work around socio-cultural considerations in social work education and practice provides a vantage point from which we can systematically examine the expanded knowledge base of practice perspectives for work with racial and ethnic minorities, as well as other oppressed groups. Through documenting the developmental stages of her socio-cultural perspective, we gain an appreciation for the length of time it took these ideas to gain currency in the mainstream of social work practice and education. Equally important, this research adds Dr. Inabel Burns Lindsay to the body of significant contributors to culturally competent social work practice.

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