



**Smithsonian Institution**

*National Museum of African American History and Culture*

## **Delegate Magazine 1981**

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4. To aid in the economic development of the Black Community.
5. To aid in the cultural development of the Black Community.
6. To assist Black Social Workers entrance into the graduate schools of social work.
7. To support efforts to make social work schools relevant to the needs of Black people.
8. To engage in activities that will aid the Black Community to obtain control over its social institutions.
9. To bring about change in the social education and training policies, programs, and practices of social welfare agencies, institutions, and training schools and graduate schools of social work.
- \*\*\*\*
- MEMBERSHIP**
6. Individual Membership in an affiliated local Chapter shall consist of individual membership in the National Association.
7. An individual may apply to the National Office for membership when he lives in an area where no local chapter exists. If there is no local chapter the membership due to the National is \$10.00.
- CODE OF ETHICS**
- In America today, no Black person, except the selfish one, can claim neutrality in the great fight for Black liberation nor fail to consider the interests of the entire Black race in our society. Given the necessity for carrying out this struggle for freedom, we as Black Americans participating in the field of social welfare set forth this statement of beliefs and guiding principles:
- If a sense of community awareness is a precondition to humanistic acts, then we as Black social workers must use our knowledge of the Black Community, not convenience, to its self-determination and our helping ability for the benefit of Black people as we discharge our expertise to improve the quality of life of Black people. Our activities will be guided by our Black consciousness, our determination to protect the dignity of the Black community and to serve as advocates in human suffering of Black people by any means necessary.
- Therefore, as Black social workers we solemnly declare, collectively, before the eyes of our Black brethren and an individual audience to the following statement:
- I regard as my primary obligation the well-being of the Black individual, Black family and Black community and self-engage in action for improving social conditions.
- I have precedence to this mission over my personal interests.
- I accept the concept of a Black extended family and embrace all Black people as brothers and sisters, making no distinction between their creed and my race.
- I am ever mindful of the quality and extent of services available for the quality and extent of service performed by the agency or regional institution in which I am employed, as it relates to the Black Community.
- I accept the responsibility to protect the Black community against all unethical and improper practices by any individuals or organizations engaged in social welfare work.
- I stand ready to supplement the paid or professional activity with relevant any service in the Black people's interest.
- I will consciously use my skills, and the ability being, as an instrument for social change, without compromise directed to the establishment of Black social institutions.
- Portrait of Willie Williams, Jr.**
- Willie Williams was elected as Vice President of the NBSW Chapter of NABSW in 1985. In 1981, he was elected President of the New York City Chapter of NABSW. In 1978 he was the 1st United President of NABSW. In 1974, he was appointed Executive Director of NABSW under his leadership, he organizes the Black news from night till daylight to the extent his leadership and help 3,152 Chapters, and including over 38 affiliates in the International field. During the Summer of 1979, he traveled to over 30 cities in Africa, including South Africa, where he organized the International with Black South African students and African leaders on behalf of NABSW.
- NABSW Opposes Trans-Racial Adoption**
- The National Association of Black Social Workers has taken a vehement stand against the placement of Black children to white homes for any reason. We affirm the inalienable position of Black children in Black families where they belong physically, psychologically and culturally in order that they receive the total sense of themselves and develop a sound projection of their future. Ethnicity is a word of life in these United States, and the world at large, a viable, accurate, meaningful and legitimate societal concept. It is as no less true, nor legitimate for Black people than for other ethnic groups. Ethnic identification is an old concept and accepted practice in total society, but on some levels appears to be new as it comes from a singular unit to a plural unit. Devoid of ethnic identification, especially for Blacks, now living suppressed by the social and political pressures speaking to total assimilation of all peoples is that great nothing out of a self-defeating stance, precluding our acceptance in the mainstream. Black people are now developing our broad perceptions of this society, the rights of assimilation and of our inalienable status have under glaring light. We now proclaim our pride, satisfaction, tenacity and value as carried over without apology or compromise. The affirmation of our ethnicity promotes our opposition to the trans-racial placement of Black children.
- Continued**

1. Individual Membership in an affiliated local Chapter shall constitute individual membership in the National Association.
2. An individual may apply to the National office for membership when he lives in an area where no local chapter exists. If there is no local chapter the membership dues to the National is \$50.00.

In America today, no Black person, except the selfish or irrational, can claim neutrality in the quest for Black liberation nor fail to consider the implications of the events taking place in our society. Given the necessity for committing ourselves to the struggle for freedom, we as Black Americans practicing in the field of social welfare set forth this statement of ideals and guiding principles.

If a sense of community awareness is a precondition to humanitarian acts, then we as Black social workers must use our knowledge of the Black Community, our commitments to its self-determination and our helping skills for the benefit of Black people as we marshal our expertise to improve the quality of life of Black people. Our activities will be guided by our Black consciousness, our determination to protect the security of the Black community and to serve as advocates to relieve suffering of Black people by any means necessary.

Therefore, as Black social workers we commit ourselves, collectively, to the interests of our Black brethren and as individuals subscribe to the following statements:

I regard as my primary obligation the welfare of the Black individual, Black family and Black community and will engage in action for improving social conditions.

I give precedence to this mission over my personal interests.

I adopt the concept of a Black extended family and embrace all Black people as my brothers and sisters, making no distinction between their destiny and my own.

I hold myself responsible for the quality and extent of service I perform and the quality and extent of service performed by the agency or organization in which I am employed, as it relates to the Black Community.

I accept the responsibility to protect the Black community against unethical and hypocritical practice by any individuals or organizations

engaged in social welfare activities.

I stand ready to supplement my paid or professional advocacy with voluntary service in the Black public interest.

I will consciously use my skills, and my whole being, as an instrument for social change, with particular attention directed to the establishment of Black social institutions.

[[image]]

[[caption]]Cenie Jomo Williams, Jr.

Brother Williams was elected as Vice President of the N.Y.U. Chapter of NABSW in 1968. In 1969, he was elected President of the New York City Chapter of NABSW. In 1970 he was the 1st Elected President of NABSW. In 1974, he was appointed Executive Director of NABSW. Under his leadership, the organization has grown from eight (8) Chapters to the current one hundred and forty (140) Chapters, not including over 30 affiliates on the International level. During the Summer of 1974, he travelled to over fifteen (15) countries in Africa, including South Africa, where he established ties internationally with Black social Workers and African leaders on behalf of NABSW [[/caption]]

#### NABWS Opposes Trans-Racial Adoption

The National Association of Black Social Workers has taken a vehement stand against the placement of Black children in white homes for any reason. We affirm the inviolable position of Black children in Black families where they belong physically, psychologically and culturally in order that they receive the total sense of themselves and develop a sound projection of their future.

Ethnicity is a way of life in these United States, and the world at large; a viable, sensitive, meaningful and legitimate societal construct. This is no less true, nor legitimate for Black people than for other ethnic groups. Ethnic identification is an old concept and entrenched practice in total society, but on some levels appears to be new as it moves from a negative into a positive light. Overt ethnic identification, especially for Blacks, was long suppressed by the social and political pressures speaking to total assimilation of all peoples in that great melting pot. We were made, by devious devices, to view ethnic identification as a self defeating stance, prohibiting our acceptance into the mainstream. Black people are now developing an honest perception of this society; the myths of assimilation and of our inferiority stand bare under glaring light. We now proclaim our truth, substance, beauty and value as ourselves without apology or compromise. The affirmation of our ethnicity promotes our opposition to the trans-racial placements of Black children.

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