Reflections from the Editors

Michael A. Dover, Editor

Abstract: This reflection from the editors discusses the plans to bring the journal up to date in publishing schedule by January 2018; the upcoming Special issue on Interconnections Between Micro and Macro Practice; the appointment of Darlyne Bailey as Editor-in-Chief beginning September 2018; the role of theory in *Reflections* and in articles in this issue; the promise and pitfalls of relationships within social work education; the occupational hazards of the narrative process, and of editing this journal.

Keywords: theory, narratives, relationships, mentoring, langiappe, Jane Addams, Charlotte Towle, Bertha Reynolds, imposter syndrome, suicide, sociocultural membership identity, identity negotiation theory

Published December 7, 2017

Later in this introduction to Volume 22#4 (Fall 2016), I will acknowledge and thank the entire editorial team for their work over the five years of my editorship. If there is no room in this issue, I will do so in the final issue of my editorship, Volume 23#2 (Spring 2017), to be published later this month or in early January.

We have enough material on hand to publish two more issues (Summer and Fall 2017), and these will be published in December 2017 and January 2018, bringing the journal up to date, after delays associated with the transition to our being the publisher and for reasons of human frailty which will also be discussed in this letter.

Volume 23#1 (Winter 2017), the next issue, however, will be a special treat. It will comprise the Special Issue on Interconnections of Micro and Macro Practice: Sharing Experiences of the Real World, edited by Darlyne Bailey and Melissa Emmerson of Bryn Mawr. This is a very large issue with over twice the number of pages as this issue. This issue will also be the first issue whose copyediting and proofreading was done by our 2017-2018 graduate assistant, Tara Peters, MA, MSW-Candidate.

As part of the process of Cleveland State University (CSU) become the publisher of *Reflections: Narratives of Professional Helping* in May 2012, we pledged to continue the journal's strong narrative focus. We continued the journal's traditions and priorities. That said, although much of the legacy language was retained for the permanent Call for Narratives of *Reflections*, it was revised in a few minor ways when I became editor.

The Call for Narratives may well be revised again by the 2017-2018 co-editors or by Darlyne Bailey, Ph.D., Professor and Dean Emeritus at Bryn Mawr Graduate School of Social Work and Social Research, who will become Editor-in-Chief in September 2018. Between Volume 22#3 and Volume 23#3 next Fall, the 2017-2018 Co-Editors are Julie Cooper Altman (California State University Monterrey); Michael A. Dover (Cleveland State University); Priscilla Gibson

(University of Minnesota); Arlene F. Reilly-Sandoval (Colorado State University Pueblo), and Johanna Slivinske (Youngstown State University). Please see the inside cover of the journal and the "About" (Editorial Team) section of the journal's website for our full editorial team.

Theory in Reflections?

As part of the transition, the goal was to maintain the narrative focus of the journal, but also to add a few additional elements to the nature of the manuscripts published in this journal. One key change surprised even this theory wonk: It suddenly occurred to me that *Reflections* narratives can truly make theoretical contributions! This would be what in New Orleans is called *Langiappe*: a little bit extra. And so the Call for Narratives, which can be found as an announcement on our website, has stated since 2012:

> Reflections narratives convey interpersonal interactions, witnessed events, and felt experiences. Rooted in the rich portrayal of key moments, this narrative content is conveyed via vignettes. This narrative content is placed within the context of a well-told story (exposition) that helps readers discover new ways of thinking about the personal, the professional, and the political in our lives. Authors then often reflect on that story and share conclusions. Often, however, the narrative stands alone, which in a way is powerful.
>
> General submissions to *Reflections* use this narrative method to present narratives of professional helping, broadly construed to include work with clients and communities and activism by helping professionals engaged in social justice work. Such articles are valuable for education for practice. They also contribute to empirical knowledge about the nature of practice in the helping professions. Finally, they often make important conceptual contributions via reflections that address unresolved theoretical problems.

The process of solving empirical problems and conceptual problems is closely linked (Laudan, 1977). The accounts of practice, teaching, history and research conveyed in this journal are inherently empirical in nature. Although often disguised to protect confidentiality, they provide an historical record of the nature of practice. These accounts may not be the result of a random sample, but they are hardly just anecdotal. At their core, they portray key moments of human interaction. A narrative vignette is wrapped around each moment, thus showing what happened and placing it in context. Those vignettes together provide tell a story. In this way narrative (showing what happened) is balanced with exposition (telling a story).

Most narratives also have a reflective element. The reflective element may be interspersed throughout, or it may be part of the introduction, discussion or conclusion. The reflective element can also involve commentary on theory and even original theoretical contributions. Some might be skeptical about this, so please allow me first to discuss the origin of my own realization of the theoretical potential of this journal, and then discuss the many articles in this issue which make theoretical contributions.

When I offered to bring *Reflections* to CSU, I had already written two narratives in this journal, as well as having co-edited or edited two special issues (one on Social Work and War in the Balkans, published as Volume 6#2 in 2000; one on Work and the Workplace, published as Volume 16#3 in 2010). The first narrative was "Rapport, Empathy, and Oppression: Cross-Cultural Vignettes" (Dover, 2009). Based on process recordings of my practice in several settings, I introduced a typology of oppression, dehumanization and exploitation. This typology arose from my teaching, and is now the basis for my current theoretical work on human injustice. In that article, I also re-thought two sets of theoretical and methodological assumptions: the relationship of rapport and empathy and the requirements of effective cross-cultural social work. I concluded with respect to both of these that an understanding of oppression dehumanization and exploitation, as well as recognition of both human similarities and differences, permitted the exercise of empathy even without an easily-established rapport. Previous research assumed rapport was essential to establishing empathy.

Next was my article (Dover, 2010), "Social Working for Social Justice," for the Special Issue on Social Justice , edited by Paul Abels and Sonia Leib Abels. First I used Barry Checkoway's typology of forms of community practice, and then I produced a typology of activism, based upon an examination of my own social justice work. One lesson, here, is that the application of key concepts to new arenas, and the invention of new typologies, can be a valuable way in which *Reflections* articles can include theoretical material. But that is just a hypothesis. What do the articles in this issue contribute in this way? Not that they have to, as the Call for Narratives makes clear. In fact, I prefer a moving and meaningful narrative – sans theory – any day, over one which seems theory-driven rather than narrative-driven.

Michael Babcock's article, "That Which Cannot Be Remedied Must be Endured," is a particularly well-written manuscript about the heartbreaking experience of a health-care team from Utah working with children in the Mexican state of Chihuahua. If you ever wondered why narratives of professional helping make a valuable contribution to the professional literature, read this manuscript and you will see why. This article reinforces the sad point at which we often realize we cannot be of help. Babcock's narrative of horror and hope, and the practice wisdom found even in its title, says something universal about professional helping: Sometimes we have to say, "I'm sorry...Lo siento."

When we reach that point, it is often because we fear doing harm if we tried to help. After all, as Bertha Reynolds has said, it should not hurt to be helped (Reynolds, 1951). Perhaps, however, doing no harm often means taking on ourselves the some of the pain and suffering our clients and communities experience. We can call it, if we want, vicarious trauma. But take it on we do.

Reading *Reflections* narratives also can involve experiencing – from a somewhat safe distance – the pain and suffering portrayed. Reading these narratives is a kind of emotional labor, in many respects. Perhaps that is why I put off reading them thoroughly and writing this until the first free weekend after the bulk of my grading was done this term.

It is exactly because they can be thought- and feeling-provoking that reading *Reflections* is certainly a good thing for students to do regularly. I've found that integrating *Reflections* narratives into the classroom helps students connect theory to portrayed experience. I am grateful for the article by Jonghyun Lee and Kate Willow Robinson, "Self-Reflections of a Gay Immigrant Social Worker," which my BSW students (in a macro human behavior in the social environment course) have been reading, alongside an article on intersectionality by Patricia Hill Collins, for four semesters now (Collins, 2015; Lee & Robinson, 2015).

The students re-defined intersectionality for themselves (Dover, 2017) and have applied Collins's theory to Jonghyun Lee's account. I would encourage readers who are instructors to assign *Reflections* narratives. Also, when you read a *Reflections* article, please write the author(s) and let them know you read the article!

Authors appreciate that. For example, when Patricia Hill Collins received a copy of our student's composite definition of intersectionality, she wrote me saying (email communication, August 18, 2017) , "Thank you for sending your students' work....Sometimes when I publish something, it is challenging for me. I wonder if anyone ever read it. Now I know that the intrepid students at Cleveland State did!" **Write your favorite Reflections author today!**

Maya Williams' article, "Foundation Field Internship and Identity Formation," was published in the Field Education Section, edited by Beth Lewis. Williams situated her narrative within a typology of identity formation, intersectionality, and cultural humility, manifested in accounts of self-realization, along with realizations about the world surrounding her and her clients. Defining intersectionality, both conceptually and experientially, is inherently a process of theorizing. Seen in this way, theory isn't something that merely is, it is something we do: We theorize about the world around us (Swedberg, 2014).

When theorizing is seen this way, we can write narrative accounts that include instances of how we and the people and the communities with whom we work actively theorize about how things work, and don't work, in our daily lives. We theorize about why, perhaps, things are the way they seem to be. We theorize about whether, perhaps, things aren't the way they seem to be, and we wonder if another world is truly possible.

In her account, Williams theorized that work with her clients at first challenged and then strengthened her process of identity formation. Interpersonal communication led to a re-negotiation of her sociocultural membership identity, a concept which is now in the keywords of her (and this) article. This in turn connected with her use of the concept of intersectionality. Once again, this proved valuable in her work with clients. Her realization of the significance of cultural humility was the third aspect in her typology of key concepts: identify formation, intersectionality, and cultural humility.

Often, theorizing involves juxtaposing several concepts and forming a formal or informal typology, which in turn guides interpretation of key experiences. This is a good theorizing tool

for *Reflections* narratives. In this way, Williams identified concepts which are valuable to understanding the process of learning and teaching. The time span from her undergraduate and MSW work at University of Texas Austin to her doctoral work at The Brown School at Washington University at St. Louis has clearly been a rich one, both experientially and theoretically. Educators in the helping professions should encourage students to find their own way to combine theorizing and narrative writing.

In the Research Reflections section, "Shrouded in Privilege: Reflexively Exploring a Troubling Experience in Team Research," by Samantha Clarke, links poetry and theory in order to show how she deconstructed a system of power, one which arose from the epistemological invisibility she experienced in carrying out what might, on the surface, seem to be a rather standard piece of survey research.

Clarke illustrated how the research process is laden with power and positionalities, across the spectrums of intersectionality. Clarke comprehended these complexities through poetry that communicated a reflexive inner dialogue. She drew on a rich theoretical vocabulary, in order to draw a conceptual map of what she was seeing and feeling, if the editor may be permitted to so characterize her work.

It shouldn't be considered unusual for poetry to creep into the narrative process. Unless we are repressing our inner poetic selves, wouldn't it be natural for us to lapse into poetry? One line of Clarke's poetry bears particular mention, and I think it can be shared in isolation without ruining the later impact of the poem: "I teach the rhetoric of social work. Will that truly suffice?" In this article and in this poem, she raises important questions about knowledge and power, and about teaching and research. Ultimately, they are theoretical points.

If ever we questioned the wisdom of having a Research Reflections section in this journal, Clarke's conclusion makes it clear as to why this is a good fit for this journal:

> Writing "Shrouded in Privilege" became critical to the examination of my role in the research project, offering the opportunity to process my own reflexive learning and providing a voice that would otherwise have remained silent and troubled. In the process of writing this article, I have become more aware that articulating my feelings sometimes relies on the very constructions that I am trying to resist—silos of experience based on a single identity, polarities of right and wrong, commodification of knowledge and silenced voices, self and Other.

For reasons that will become apparent, I will for now pass over the next article, "Death of a Student: Dealing with Competing Interests," by Jodi Constantine Brown, and "Overcoming imposter syndrome: How my students trained me to teach them," by Randall Nedegaard, both in the Teaching and Learning Reflections Section co-edited (during the time these articles were accepted) by Carol Langer and Arlene Reilly-Sandoval. They bear upon issues of student-faculty relationships which deserve a focused consideration by this editor and by the readers of this

issue.

Theory, Art, and Narrative

As pointed out recently (Brooks, 2017), Jane Addams didn't just try to change the world, she theorized about its nature. She used art and music in her social work. She was caring but also analytic. Must it take David Brooks to remind us about the centrality of theory for social work? The lack of receptivity to theory within social work academe is one theme within the article by Natarajan and Sloane, "Growing Out of the Academic Box: Social Justice through Art and Collaboration."

In this article, the relationship between theory and the humanities became apparent. The authors began by reviewing the relationship of art therapy and talk therapy, within the broader context of the notion of social work as both art and science. Both from the standpoint of practice and that of research, they argued: "By looking at social problems from a variety of vantage points and considering what is learned from intuition, practice wisdom, creativity, rationality, and scientific observation, social work broadens the possibility of finding solutions."

They then dialogued—in the voices of each author—about their experience with the 11th Annual Human Trafficking and Social Justice Conference, founded by Celia Williamson and hosted by the University of Toledo. In the process, the authors drew on critical theory, feminist theory and cultural studies in order to discuss collaborative creativity, in the context of the processes of both quantitative and qualitative research.

Natarajan and Sloane point out that if you pay attention, the presence of art is more pervasive than we may realize. The same is the case for theory. Art and theory–the making of art and the process of theorizing–are more part of our daily lives than we realize. We can and should incorporate this realization into our narrative accounts of our daily lives. Theorizing arises from our daily experiences of striving to understand the world around us. Clearly, *Reflections* narratives can play a role in defining and applying theoretical concepts, critiquing and refining existing theories, presenting creative and original theoretical sentences, creating new theoretical typologies, making progress towards solving empirical and conceptual problems, and pointing the way toward theoretical process in social work and the helping professions. Thank you, dear reader, for the opportunity and privilege to try to pull together these observations about the narratives in this wonderful journal.

Occupational Hazards of Narrative Processes

Occupational hazards are par for the course in any position. That has certainly been true of being an editor of this journal. Each step of the way there are hazards involved. Serving as an editor or reviewer of *Reflections* involves a great deal of emotional labor. You never know when you will walk into the quicksand of a wrenching account. You never know whether you will get through unscathed.

Of course, it is our authors who are the ones who are really doing the emotional labor, in their professional helping, in their teaching, in their research, in their activism, in their lives. It is in their professional work as practitioners, teachers, activists and researchers and in their personal and political lives that the serious emotional labor is being done. There *Reflections* authors vicariously experience the emotions of the people with whom they work on a daily basis.

After five yeas of my own post-MSW practice in New Orleans, I encountered Florence Vigilante at a conference. I asked her what the knowledge base of social work was really about. She answered with one word: feelings. That sort of threw me for a loop. It produced a bit of cognitive dissonance.

It helped at the time to remember that when I went into social work in the mid-1970s, I had convinced myself I couldn't become obsolete for one good reason: human needs were what they were and were not likely to change, regardless of technological change. If I could learn to understand what human needs were really all about, and how they were related to my predilection for social justice, I would be in good shape.

I wondered how those needs and those feelings related to oppression. Soon, teaching part-time at Fordham University in 1990, my students and I devised a way of linking feelings to oppression. Starting with lists of words and affective phrases from Hepworth and Larsen (1990), we realized they didn't overlap very much with the dozens (soon hundreds) of words we identified that expressed the feelings that arose at the moment of the experience of an act of oppression. Later, we theorized (right in class) that such moments of injustice were not all related to oppression. Some of the same emotions arose at moments associated with exploitation and dehumanization. This was theorizing right in the classroom. I called it class theory. I recently published an article which presented that typology, and a summary of that list of words and affective phrases (Dover, 2016), as applied to the question of microaggressions.

In some ways, that conversation with Florence changed the focus of my social work life. I wanted to understand what happens at the moment of a practice decision. I wanted to understand more about how practice decisions take place in a split second. After all, practice decisions are things we say or don't say, do or don't do at a particular moment. I wanted to understand what, exactly, takes place at the intersection of the individual and the social environment where social workers stand alongside people. It is there that we work together to overcome barriers and take advantage of opportunities to address our human needs.

I began to explore these issues in my own writing of narratives for *Reflections* and in my own theoretical work about human needs and social injustice. I became convinced that *Reflections* was a perfect place for these issues to be explored. Thus, I was devastated to learn in January 2012 that *Reflections* might not longer be published. But I would not have had the gall to come forward with a proposal for CSU to publish the journal, and would certainly never have agreed to serve as editor, were it not for the support of two mentors: Charles Garvin (Michigan) and Alex Gitterman (Columbia, now Connecticut).

Somehow I also passed muster with Sonia and Paul Abels, whom we soon invited to a reception here in Cleveland, and later to a session of the Cuyahoga County Conference on Social Welfare. Finally, there was Murali Nair, our director, who told me, "The sky's the limit." Our current director, Cathleen Lewandowski, arrived in July 2014 (two years later), having nearly completed the process of editing the Special Issue on Therapeutic Relationships with Service Members, Veterans, and Their Families. Somehow, so far, the journal has managed to survive and flourish. We have had the participation of a dozen editors, dozens of peer reviewers, dozens of Friends of *Reflections*, and a solid group of Institutional Friends of Reflections. Please see our website announcement about Friends of Reflections for a full list.

But in the end, the survival of this journal is all about relationships. It is relationships which form the core of the narratives in our articles. And it is relationships which make the work of the journal possible. We will continue to thrive if we can keep our narratives close to those powerful moments from which feelings arise and around which vignettes can be written. One moment. Many feelings, which we strive to capture in words. One vignette showing what happened. That is the start of an article in this journal, as I see it. But there are many ways of narrative. We will hopefully have more contributions to the Many Ways of Narrative series. And the new Co-Editors and next Editor-in-Chief will pioneer yet new ways of encouraging narratives for this wonderful journal.

Relationships, Relationships, Relationships

In this Letter, so far, I've tried to make the case that our narratives can often involve complex ideas and theories. But as the Call for Narratives also says, sometimes the narrative alone, devoid of any fancy intellectualizing, is what is needed. As another well-known social worker, Michael Austin, told me—and I'm afraid this is not something I've taken enough to heart—"Everything is relationship."

This issue contains three important narratives about the relationships of faculty members and students, and their myriad aspects: Stephanie Hamm's "Mentoring the Thesis"; Jodi Constantine Brown's narrative, "Death of a Student: Dealing with Competing Interests;" and "Overcoming Imposter Syndrome: How My Students Trained Me to Teach Them," by Randall Nedegaard.

Just as with Williams' narrative, pairing professional and intellectual growth was also a theme in Stephanie Hamm's "Mentoring the Thesis," which was published in our Research Reflections Section, edited by Julie Altman. This narrative focused less on her own research and more on how she, as a social work educator, self-consciously distinguished between research supervision and professional mentoring, two distinct, if, reinforcing roles.

Hamm's article, like the three articles from the Teaching and Learning Section, may seem from their topic to have little potential for adding to theory. But the distinction between teaching and mentoring is not well-understood. Not only is it important for such practical matters of faculty workload calculations, the later article, "Death of a Student: Dealing with Competing Interests,"

by Jodi Constantine Brown, shows this can even bear on matters of life and death.

Brown began by discussing her own professional background and by revealing she wasn't called to doing therapy in the same way many of her students were. She pointed out that the work of an academic doesn't involve being a therapist, but "there were moments talking to students when I felt it would have been extremely helpful to have greater confidence in my therapeutic skills."

She then told the story of Amanda (a pseudonym), a student who was anxious about her capstone project, whom Brown was supervising. She gave an account of the relationships Amanda had with the other students in her in-person cohort, but then noted that Amanda needed to withdraw from that cohort and join the online cohort due to the need to provide care to her father. She was also married and the mother of two young children. Apparently, the difficult balance between work, family, and school was often the source of the conversations among the students in the in-person cohort. She attributed the heightened anxiety about her capstone project both to her perfectionism and to her shift to being in the online cohort.

Although she had only six classes left (including the capstone project) and had completed her field placements, Amanda was worried she would never finish. She quickly adapted and became active in the online cohort, a program coordinated by the author. However, soon she asked for weekly in-person sessions to discuss her capstone project, and Brown agreed.

I hesitate to try to summarize the rest of the story; this narrative deserves to be read by any social work educator involved in teaching online students or capstone projects. Suffice it to say that the death of Amanda would lead to the need for serious discussion and ethical reflection about our responsibilities as social work educators to ensuring the safety and emotional health of our students taking online courses.

Randall Nedegaard's article, "Overcoming Imposter Syndrome: How My Students Trained Me to Teach Them," likewise provided an account of how we as social work educators often feel unprepared for the tasks of serving as a faculty member. In Nedegaard's case, he had a longstanding background in clinical practice. Brown was confident in her teaching but apprehensive about not having a background in counseling. Nedegaard was confident about his clinical skills, but less so about his teaching skills.

Nedegaard discussed a concept, imposter syndrome, which is very much underutilized. He defined it this way: "It describes feeling that others perceive you as being more competent and expert than you actually feel and it correlates with perfectionism." Although his focus was on faculty feeling this way, the narrative about Amanda suggests that perhaps students feel this way as well.

The narratives of Maya Williams as a student and Stephanie Hamm as a professor could also be read with the concept of imposter syndrome in mind. I'm not saying this is the case in the accounts they present. I'm suggesting we think in general about "reading into" our experiences

with students the hypothesis that imposter syndrome (which, of course, is a continuum, not some kind of diagnosis) is more prevalent than we realize. This may be the case for our students and for ourselves.

Nedegaard's manuscript deserves to be read by social work educators. The core of the article is based upon the feedback he received from students. Seven themes emerged from this feedback, including teaching methods and style; clear communication; instructor personality; real world application; organization and structure; acceptability and responsiveness; and, yes, relationship.

Regarding relationship, he cited work on the value of shared vulnerability in the classroom. Among the factors he noted were flexibility and consideration that took into account student needs; approachability; respect for students; responsiveness to student personal problems; being patient, accommodating, and supportive; believing the instructor wanted the student to succeed; willingness to go the distance to ensure student success; commitment to the success of every student; and a supportive, non-judgmental atmosphere, including one that allows for great discussion amongst the students (vulnerability). He suggested that students like it when there is a "personal touch" to the class, via the sharing of personal/professional experiences.

He pointed out that students want to be treated as adults, and recognized as having busy lives outside of the classroom. That certainly rings a bell. When I taught research, I used to do an anonymous survey among the students as to how many hours they spent on commuting, working, family care, reading for their academic work, writing for their academic work, library and information acquisition work, time on Blackboard and other learning environments, entertainment time, and, for what was sort of a joke at the time but certainly isn't now, social media time and email maintenance.

Clearly, however, central to this was the very nature of the faculty/student relationship and the faculty/classroom environment. This kind of discussion is of general importance for social work education. Charlotte Towle (1948) was prescient in her insistence that in designing social work programs, we must take exactly these kinds of situations into account. We need, she argued, to understand the emotional element of social work education. And we need to understand our students as adult learners.

Nedegaard, Towle (1948) and Reynolds (1942) all recognized that social work education involves both learning and teaching in the classroom. But no matter how well we may seek to realize such overriding aspects of social work education, in the end it comes down to relationships and to the feelings which arise from teaching and from learning and from practice.

Another Occupational Hazard

Among the other occupational hazards of being an editor or reviewer of *Reflections* is the way in which narratives bring home things that are very personal to us, or professional to us, or political to us, as the case may be. For instance, the narrative of Jodi Constantine Brown brought to mind

the deaths by suicide of two students with whom I have worked in the past. In each case, the university was constrained, as in the case of Brown's narrative, from revealing the cause of death, even though it was a public record. In each case, the social work program mourned, faculty and students included. A posthumous degree was given. Once, I attended a wake. Condolences were sent.

After one of the suicides, research was just coming out at the time about a shocking increase in the death rate generally and the suicide rate of men in their middle ages. This was also very sobering. One of the suicides happened about the time that subsidized loans for professional education stopped becoming available. Perhaps then, as now, graduation means worrying about student loans and worrying about unemployment. Graduation is a very stressful time.

For one of the students, I was aware the student was receiving regular counseling, but I had never pried, and perhaps hadn't really gotten to know the student as well as I should. Just as Nedegaard discussed imposter syndrome, I remember feeling like an imposter as a social worker. I felt like I should have seen it coming. It didn't help that at the time someone implied I should have known that the student was very depressed and near suicide. That certainly hurt. In terms of what we do know about suicide, it is often the case that the people closest to the person who took their lives are often those least aware of how imminent such an act might be.

However, it was certainly valuable to ask, how could I have been more helpful in some way? I'll probably be wondering that of and on for the rest of my life. Certainly, it is helpful, as a suicide prevention strategy, for us to educate the living about the pain and suffering that comes in the wake of the act of suicide.

Issues Coming Up

Volume 23#2, the issue after the next, will contain be my final Reflections from the Editors. After that, the 2017-2018 co-editors will take over! In my last reflection, I want to say more about the work of *Reflections* over the last five years. It will have to be then that I profusely thank those who have working alongside me on this journal during that time, and those who have supported the journal both from afar (Friends of Reflections) and hereabouts (two directors, a Dean, and our graduate assistants and work-study students).

For now, however, I have to admit, one other occupational hazard of being an editor of *Reflections* is that you begin to find yourself lapsing into the narrative style! Emails that are narratives! Postings to listserves that narratives! Reflections from the Editors that turn into narratives! Even my most recent dossier took the risk of using the narrative method to discuss my service to this journal! I haven't gotten into narrative stand-up comedy yet, but I hope you can see from this paragraph that humor has been one way we've all made it through over the last five years here on the good ship *Reflections*.

However, without waiting for my last letter, I want to say that it has been a real privilege to have

had the opportunity to serve as the editor of this journal. I have worked with so many wonderful editors, authors, and reviewers, and have very much appreciated the financial support given by dozens of Friends of Reflections and our growing number of Publishing Partners (about which, more in the final letter). If, for any reason, Volume 23#2 of the journal isn't issued before the end of the year, I certainly wish our readers a joyous holiday season!

References

Brooks, D. (2017, December 3). The Jane Addams Model. *The New York Times*, retrieved from https://www.nytimes.com/2017/04/25/opinion/the-jane-addams-model.html

Collins, P. H. (2015). Intersectionality's definitional dilemmas. *Annual Review of Sociology, 41*(1), 1-20. doi: 10.1146/annurev-soc-073014-112142

Dover, M. A. (2009). Rapport, empathy and oppression: Cross-cultural vignettes. *Reflections: Narratives of Professional Helping*, *15*(4), 21-29.

Dover, M. A. (2010). Social working for social justice. *Reflections: Narratives of Professional Helping, 16*(3), 37-49.

Dover, M. A. (2016). The Moment of Microaggression: The Experience of Acts of Oppression, Dehumanization and Exploitation. *Journal of Human Behavior in the Social Environment*, *26*(7-8), 575-586. doi:http://dx.doi.org/10.1080/10911359.2016.1237920

Dover, M. A. (2017). Class Theory: Students Theorize Intersectionality, Open-Mindedness and Critical Thinking. Paper presented at the Cleveland State University Provost Teaching Summit.

Hepworth, D. H., & Larsen, J. A. (1990). *Direct social work practice: Theory and skills* (3rd ed.). Belmont, CA: Wadsworth.

Kanary, J. (2014). Many Ways of Narrative Series: Show and Tell (Narrative and Exposition in *Reflections*). *Reflections: Narratives of Professional Helping*, *18*(4), 4-5.

Laudan, L. (1977). *Progress and its problems: Toward a theory of scientific growth*. Berkeley, CA: University of California Press.

Lee, J, & and Robinson, K. (2015). Self-Reflections of a Gay Immigrant Social Worker. *Reflections: Narratives of Professional Helping, 20*(1), 15-28

Swedberg, R. (2014). *Theorizing in social science: The context of discovery*. Stanford, CA: Stanford Social Sciences, an imprint of Stanford University Press.

Reynolds, B. C. (1942). *Learning and teaching in the practice of social work*. New York, NY:

Farrar & Rinehart.

Reynolds, B. C. (1951). *Social work and social living: Explorations in philosophy and practice*. New York, NY: Citadel Press.

Towle, C. (1948). The Emotional Element in Learning in Professional Education for Social Work. In *Professional Education: Five Papers Delivered at Twenty-Ninth Annual Meeting* (p. 50). New York, NY: American Association of Social Work. (Retrieved in hard copy, 1978, from the Archives of the Council on Social Work Education, New York, NY).

About the Author: Michael A. Dover, Ph.D., M.A., MSSW, LCSW, is Associate College Lecturer, Cleveland State University School of Social Work, and Editor, Reflections: Narratives of Professional Helping (m.a.dover@csuohio.edu; reflections@csuohio.edu; 216-687-3564).