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NORTH AMERICAN ASSOCIATION OF CHRISTIANS IN SOCIAL WORK

STATEMENT OF PURPOSE

Social Work and Christianity (SWC) is a refereed journal published by the North American Association of Christians in Social Work (NACSW) to support and encourage the growth of social workers in the integration of Christian faith and professional practice. *SWC* welcomes articles, shorter contributions, book reviews, and letters which deal with issues related to the integration of faith and professional social work practice and other professional concerns which have relevance to Christianity.

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In Honor of David Sherwood, Editor

This issue of *Social Work and Christianity* includes a detailed and intentionally personal account of Dr. David Sherwood's 25-year involvement as Editor and then Editor-in-Chief of the journal. The journal's Editorial Board and Managing Editor, Dr. Rick Chamiec-Case, recently realized that we were about to pass a significant milestone – a quarter century of David's service as Editor. This commitment represents countless hours of visioning, manuscript review, active recruitment of materials, and the intentional development, mentorship and nurture of writers, reviewers, and co-editors. David has shouldered this endeavor for a quarter century, with grace, good humor, humility, and an ability to multiply his infectious vision of contributing to our field the meaningful integration of Christianity and social work. In the process, he has consistently demonstrated deep commitments to Jesus Christ and the profession.

We invited Dr. Ed Kuhlman to sum up David's contribution to SWC, NACSW, and the integration of Christian faith and social work practice. Ed is Professor of Social Work and Chair of the Department at Eastern University, former executive director of NACSW, and a colleague and longtime friend of David. The following article is Ed's response.

The current Associate and Managing Editors wish to express our own great appreciation for David's vision, nurture, sheer commitment of hours and expertise, and partnering with the members of NACSW to create a journal which reflects many voices and approaches for integration of faith and practice. We look forward to many more years of shared labor and joy.

- Terry A. Wolfer, Ph.D., MSW, ACSW
- Hope Haslam Straughan, Ph.D., MSW, ACSW
- F. Matthew Schobert, Jr., LMSW
- Rick Chamiec-Case, Ph.D., MSW, MAR

A Quarter-Century of Service—David A. Sherwood, Editor of *Social Work & Christianity: An International Journal* 1983-2008 (And Beyond)—A Personal Memoir and Tribute

Edward G. Kuhlmann

David A. Sherwood has served the North American Association of Christians in Social Work (NACSW) with distinction as Editor-in-Chief of Social Work and Christianity: An International Journal (SWC), for twenty-five years, as well as in a variety of other capacities. He has been equipped for this undertaking by a rich, multidisciplinary education and broad professional experience. He has been preceded and supported by hundreds of Christians in social work, and uncommonly dedicated to nurturing a new generation of Christian social work scholars. The author acknowledges the kind and generous assistance of Carol Sherwood, David's wife; the founding and third editors of SWC, Dr. Ralph W. Eckardt and Dr. Peter Hookey; and NACSW's Executive Director, Dr. Rick Chamiec-Case, and his staff. The author also consulted the thirty-four volumes (to date) of the journal and its Fifteen Year Index (1988), Integrating Faith and Practice: A History of the North American Association of Christians in Social Work, 1950-1993 (written by Dr. Alan Keith Lucas, and published by NACSW in 1994), as well as selected minutes of the association's business meetings.

Introduction

I met Dave Sherwood for the first time in what I recall was the fall of 1972. In my memory's eye, he was a bearded, prematurely graying, scholarly-looking, young English professor, dressed in a

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tweed jacket but no tie. We were in his office at Northeastern Christian Junior College in Villanova, Pennsylvania. His dean had asked him to earn a second master's degree from the nearby Bryn Mawr College School of Social Work and Social Research in order to establish and head the college's new associate's degree program in human services. Dave (his nickname at the time) had invited me to visit him to explore the possibility of Northeastern graduates transferring their two years of human services education to Eastern College in order to complete a baccalaureate degree in social work.

I was entering my third year as director of Eastern's recently approved and soon to be accredited baccalaureate social work program. We talked about the similarities and differences of our courses, and I mentioned the (then) National Association of Christians in Social Work. I invited him to attend NACSW's 23rd Annual Conference, to be held in the spring of 1973, at the Holiday Inn in King of Prussia, Pennsylvania (a suburb of Philadelphia), sponsored by the association's Mid-Atlantic Chapter. He not only attended the conference but joined the association, and that began three-and-one-half decades (so far) of committed service to NACSW, including twenty-five years as editor of *Social Work and Christianity* (*SWC*), the association's refereed, international journal.

Preparation: Education and Employment

It is difficult to imagine a person who is better qualified than David Sherwood to serve as editor of *Social Work and Christianity*. In 1960, David was awarded the B.A. degree (Magna Cum Laude), from David Lipscomb College in Nashville, Tennessee, with a major in English and minors in psychology and religion. In 1967, he was awarded the M.A. degree in English from Vanderbilt University, in Nashville. His master's thesis addressed the literary criticism of C. S. Lewis, and this has served as a foundation for his life-long interest in the writings of the Oxford and Cambridge Don. After beginning his career in higher education, David earned two social work degrees. In 1973, he earned the Master of Social Service degree (M.S.S.) from Bryn Mawr College, with a combined concentration in casework, social planning, and curriculum development, and an emphasis on individual and family counseling. In 1980, he earned the Ph.D. degree from the University of Texas at Austin (UTA) School of Social Work, with emphasis on family relationships and gerontology. Social work and English, coupled with

minors in psychology and religion, and an interest in C. S. Lewis: what better credentials than these for a person to edit a scholarly journal that approaches the social work profession from the perspective of a Christian world view?

Most of David's career has been devoted to social work education, primarily in institutions under Christian auspices, with interludes in social work practice and social work education under secular auspices. He served as Assistant Professor of Human Services and English at Northeastern Christian Junior College from 1969 to 1975 and Associate Professor of Social Work and Social Work Program Director at Oral Roberts University (ORU) in Tulsa, Oklahoma, from 1975 to 1985. During his doctoral education at UTA, David served as Assistant Instructor of Social Work (1978-79), and after returning to ORU, he founded and directed the Social Services Department at the City of Faith Medical Center (1981-82). From 1985 to 1996, David was Professor of Social Work and Social Work Program Director at Gordon College in Wenham, Massachusetts. He also served as Supervisor and Counselor in Gordon's Counseling Center (1986-87). From 1996 to 2000, David was Professor of Social Work at Roberts Wesleyan College in Rochester, New York, and from 2000 to 2006, was Professor of Social Work at Baylor University in Waco, Texas. His current academic appointment is as Professor of Social Work at George Fox University in Newberg, Oregon. David has taught at seven academic institutions, ranging from coast to coast, and at the baccalaureate and master's levels. He has headed two accredited baccalaureate social work programs. He has also maintained a part-time clinical social work practice.

Foundation: Those Who Went Before

David is the fourth editor of *Social Work and Christianity*, and by far the longest serving, However, he would be the first to point out that he stands on the shoulders of his three predecessors: Ralph Eckardt, Paul Kim, and Peter Hookey.

The idea of publishing a professional journal was mentioned as a goal early in the proceedings of NACSW's Board of Directors. However, it did not come to fruition until 1974. The journal was founded as *The paraclete*, the Koiné Greek word for the Holy Spirit. The initial letter was printed in lower case type in order to distinguish human social workers from the Holy Spirit as "ones called alongside to help."

Dr. Ralph W. Eckardt, Jr., was the founding editor of *Social Work and Christianity*. At the time of his appointment by NACSW's board of directors, he was Associate Professor of Social Work at the Philadelphia College of Bible. Ralph edited the journal from 1974 to 1975, the crucial first two years of publication. Among his many contributions to the journal, he established publication policies and procedures, facilitated the graphic design of how the journal would appear, researched and selected a printer, and appointed the first Book Review Editor.

Dr. Paul K. H. Kim succeeded Ralph Eckardt as editor of *Social Work and Christianity*. At the time of his appointment, he was Professor of Social Work at the University of Kentucky. Paul served as editor for four years, from 1976 to 1979. His first and possibly most important contribution to the journal was to immediately establish (Spring 1976; vol. 3, no. 2) a group of referees to anonymously review articles submitted for publication. This took the form of a body of five and, later, six Consulting Editors. Included from the outset was Ralph Eckardt, who has had a hand in all seventy-four issues of the journal to date, the first four as editor and, since then, as a member of the board of referees. During Paul's editorship, the practice of "perfect binding" (characterized by a flat spine) was adopted (Winter 1977; vol. 4, no. 2), making it easier to locate a specific issue on a shelf. He published the first "special issue" of the journal (Spring 1978; vol. 5, no. 1), which was devoted to social work education. And it was also during Paul's editorship that Peter Hookey, a British citizen who had immigrated to the United States in 1973 to earn a Ph.D. degree in social work at the University of Washington, and a member of NACSW's Board of Directors, proposed, and the board approved, changing the name of the journal (Spring 1979; vol. 6, no. 1). Peter contended that, whereas paraclete might be understood by Christians, if the association wanted the journal to be read by non-Christians, the name needed to be more readily recognized. And instead of *Christianity and Social Work* (modeled after the name of the association), the new title of the journal should be *Social Work and Christianity*, so it would be indexed in close proximity to other "social work" journals. Thus, Paul presided over the graphic redesign of the cover to accommodate the new name (Fall 1979; vol. 6, no. 2). After ending as editor, Paul continued for one year (1980) to serve as a member of what became the Editorial Board.

Dr. Peter Hookey succeeded Paul Kim as editor of *Social Work and Christianity*. At the time of his appointment, Peter had recently ended

as Assistant Professor of Social Work at the University of Illinois at Urbana-Champaign and returned to practice. He edited the journal for three years, from 1980 to 1982. Peter's international perspective became evident when, as a member of NACSW's Board of Directors, he proposed a second change of name for the journal and, indeed, a shift in the scope of the association. In the first year of his editorship (Fall 1980; vol. 7, no. 2), the board approved adding a subtitle to the name of the journal, making the full name: *Social Work and Christianity: An International Journal*. Later, in 1983, in recognition of a growing Canadian Chapter of the association, and at a meeting held during the 33rd Annual Convention and Training Conference, in Toronto, Ontario, the board acted to change the name of the organization to the *North American* Association of Christians in Social Work, while retaining the current acronym NACSW, and to eliminate the map of the U.S. from the logo. Among the new recruits to the Editorial Board during Peter's editorship was Dr. David A. Sherwood. David served for three years on the Editorial Board and then succeeded Peter Hookey as Editor.

Editorship: Contributions and Turning Points

David Sherwood has served as Editor of *Social Work and Christianity: An International Journal*, for a quarter of a century, from 1983 to the present (vols. 10-34). Perhaps the most striking contributions during this period of time pertain to what can be categorized as quantity, quality, presentation, and accessibility.

When David began his editorship, the journal was published twice a year, in the Spring and Fall. In 1974, the aim was a length of about 64 pages, and by 1982, it averaged approximately 80 pages. During the first ten years of David's editorship (1983-1992), the publication schedule continued at twice a year, with the average number of pages per issue dipping to about 60, perhaps in an effort to develop its quality. During the following nine years (1993-2001), the average number of pages per issue increased to almost 90.

At this point, as a result of an increasing number of papers being submitted for possible publication, a significant change took place. In 2002 (vol. 29), the twentieth year of David's editorship, NACSW's Board of Directors authorized him to increase the number of issues from two to three per year (Spring, Summer, and Fall), and in 2005 (vol. 32), the twenty-third year of David's editorship, to four issues per year (Spring,

Summer, Fall, Winter). In 2007, the four issues of the journal comprised 522 pages. In the realm of professional and scholarly journals, the achievement of four issues per year is an indicator that a journal has come of age. This expansion is undoubtedly due to David's ongoing nurturing of a cadre of new Christian social work scholars.

This coming of age under David's leadership is also reflected in a consideration of the quality of *Social Work and Christianity*. The more substantive indicators of quality, such as ratings by independent scholars or citations in other scholarly works, are beyond the scope of this article. However, the growth in the apparatus of scholarly review is evident. The group of five Consulting Editors, established by Paul Kim in 1976, was renamed by Peter Hookey in 1980 as the Editorial Board, and expanded to nine members. David continued working with this board when he assumed the editorship in 1983, and expanded it to ten, in 1985, to eleven, in 1989, and to twelve, in 1999. In 2003, shortly following the expansion to three issues per year, David expanded the board to fifteen, and to eighteen, in 2004. And when the number of issues was increased to four per year in 2005, the number of members of the Editorial Board topped twenty, and it currently stands at twenty-eight, a manifestation of the growing body of Christian social work scholars that David is continuing to nurture. From its beginning, almost all of the members of the Editorial Board have held doctoral degrees. Whereas most have held faculty appointments at Christian institutions of higher education, of the current twenty-eight, six hold appointments at secular universities, and three are in social agencies or host settings, thus contributing to a broader representation of evaluative insight.

Through 2003 (vol. 30), each article submitted was independently and anonymously reviewed by at least three members of the Editorial Board, following which, David aggregated the findings of the reviewers, provided copious written feedback to the authors, and made publication decisions. Concomitant with the expansion of the number of issues of the journal and the size of the Editorial Board, David also expanded the editorial structure. Beginning with the Spring 2004 issue (vol. 31, no. 1), and continuing over the subsequent four years, David appointed three associate and four assistant editors to assist him in managing the growing volume of submissions and aggregating the findings of the reviewers, all aimed at facilitating a more substantive and fair evaluation of articles submitted to the journal,s as well as continuing to nurture new scholars. In addition, the position of Managing Editor was added,

officially recognizing the facilitating role that NACSW's executive director has carried for the journal for some time.

Another indication of growing quality was the appointment, in 1985, of a Book Review Editor, after a lapse of five-and-one-half years. David also has made increasing use of guest editors to produce special issues of the journal. Three special issues were published over the first nineteen years of David's editorship, devoted to "values in social work practice," "book sampler," and "Charitable Choice." And with the expansion to more than two issues per year, David introduced special issues as an annual feature of the journal. In the last six years, special issues have been published on "Christians in Social Work Responding to Major Disasters," "Decision Cases for Christians in Social Work," "International Social Work in Faith-Based Settings," "Volunteerism: A Form of Christian Service," "Social Work and Christian Community Development," and "Social Work through the Lens of Christian Faith: Working toward Integration." But perhaps the most significant indicator of the growing quality of *Social Work and Christianity* under David's leadership is reflected in the fact that an increasing number of submissions are coming from social work practitioners and educators outside of the membership of NACSW.

A third manifestation of David's leadership as editor of *Social Work and Christianity* has been in its changing presentation. Budget constraints caused Peter Hookey's last two issues (1981 and 1982, vols. 8 and 9) and David Sherwood's first two issues (Spring and Fall 1983, vol. 10) to be word-processed instead of type-set. And the return to type-setting in 1984 (vol. 11), which coincided with the renaming of the association to be the *North American* Association of Christians in Social Work, and the addition of NACSW's first computer to the array of office equipment, brought with it a thorough redesign of the format of the journal, including new cover stock and ink, logo and graphic design, and type-face. In 1995 (vol. 22), David led another transformation of the presentation of the journal, involving glossy cover stock with brilliant red ink, the addition of an abbreviated table of contents displayed on the front cover, and a new type-face. In 2006 (vol. 33), the dimensions of the journal were increased from 5½ x 8½ inches, a convenient and efficient size in the printing industry, to 6 x 9 inches, a more common size in the scholarly world. And in 2007, David presided over another dramatic redesign of the journal, primarily visible on the cover, with a retention and expansion of red ink and the addition of photographs.

David has also led the association in making *Social Work and Christianity* more accessible, not only to Christian social workers but to the secular mainstream of the social work profession and to the scholarly world. In 1989, a "Fifteen Year Index" to the journal (1974-1988), listed the 139 articles alphabetically by author, the 52 book reviews by the author of the book, and all 191 items categorized under 113 headings. Shortly after David assumed the editorship, it was announced (in the Fall 1985 issue; vol. 12, no. 2) "*SWC* is indexed in *Guide to Social Science and Religion in Periodical Literature* and *Christian Periodical Index*." The journal is currently indexed in four additional publications: *Social Work Abstracts*, *Sociological Abstracts*, *Social Services Abstracts*, and *PsycINFO*. It also appears in EBSCO Publishing's full-text and bibliographic research databases, and on NACSW's website, there is an on-line bibliography which allows the general pubic to search for articles by title or author going all the back to the first issue in 1974. Thus, under David's leadership, the journal is being recognized outside of the religious and Christian worlds.

Whereas the journal has always been a free benefit of membership in NACSW, it has also been made available by subscription to organizations. The first annual subscription rate was only $10.00, in an attempt to balance the need to generate income to support a fledging journal with the desire to make a Christian perspective on social work widely available to students and faculty as well as social work practitioners. David continued this policy until 1997 (vol. 24), when the annual subscription rate was increased to $25.00, largely to keep pace with inflation, but still quite nominal in the world of institutional subscriptions. Perhaps another indicator of the journal's coming of age under David's leadership, is the fact that, with the incremental doubling of the number of issues, the current annual organizational subscription rate has more than quadrupled to $102.00 ($110.00 Canadian, and $118.00 overseas), and now includes on-line access to organizational subscribers as well. The freedom to increase dramatically the cost of subscriptions to approach that of comparable professional journals appears to reflect the fact that the journal is becoming known and valued not only by Christian organizations but by secular organizations as well. Currently, 225 educational institutions and social agencies subscribe to the journal, 153 under Christian auspices and 72 under private/non-Christian or public auspices.

Multi-tasking: David's Other Contributions to NACSW

As remarkable as David Sherwood's contributions to NACSW have been as Editor of *Social Work and Christianity*, they are made even more so when considering that they occurred while he was serving the association in a number of other important capacities. David served as an elected member of the association's Board of Directors for four terms, from 1980 to 1985 and from 1989 to 1994. He has continued to serve thereafter as an *ex officio* member of the board in his capacity as editor and *de facto* director of publications. During these years, he served three terms as the board's President, 1982 to 1985 and 1990, and one term as Secretary, 1989-1990.

During his years in Oklahoma, David worked on developing a state chapter of NACSW, serving as Vice-President from 1980 to 1981, and President from 1981 to 1982. When he moved to Massachusetts, he worked on developing a New England chapter. In addition, David has written articles for publication in *SWC*, and some of his regularly published editorials are of sufficient length and substance to warrant publication as articles. He has presented on numerous occasions at NACSW's annual convention and training conference, and edited books and monographs published by the association, including the revised edition (1994) of Alan Keith-Lucas's classic textbook, *Giving and Taking Help*. He has also represented the association and the journal at meetings of professional social work publications.

Conclusion

Social Work and Christianity: An International Journal, has grown to maturity, and this is due in no small measure to the competent and caring attention and efforts of David Sherwood. However, David would be the first to tell us that he doesn't "do" *Social Work and Christianity* alone. Whereas there is not a proverbial "cast of thousands," over the past twenty-five years, he has presided over a changing configuration of more than fifty social work scholars and support staff who collectively make *SWC* "happen." This includes 42 of the 46 scholars who have served on the Editorial Board, the current "staff" of associate and assistant editors, as well as graphic artists, printers, and others who support the publication of a scholarly journal. He has worked with hundreds of authors, experienced and novice, to not only develop a

growing body of literature that addresses the social work profession from the perspective of a Christian world view, but also to nurture the growing body of Christian social work scholars who collectively are working to increase this body of literature.

I conclude by expressing my deep affection and appreciation to David Sherwood for his commitment to the social work profession, to social work education, to NACSW, to *Social Work and Christianity: An International Journal*, and ultimately, for his commitment to Jesus Christ and His Kingdom. Through David's dedicated service, the journal is continuing to become even more widely contributed to, broadly distributed, and extensively read, all to the end of enriching the learning and practice of Christian social workers and students, and infusing the secular mainstream of the social work profession with Christian ideas, values, and insights. Those who went before "planted the seed" and "watered it," and it is evident that God has been using David Sherwood to "make it grow." "Neither he who plants nor he who waters is anything, but only God, who makes things grow" (I Corinthians 3:6-7). ❖

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Predicting Alcohol Use During Pregnancy: Analysis of National Survey Data and Implications for Practice and the Church

Kim Kotrla

Drinking alcohol while pregnant can have devastating consequences for the infant, family, community and society. The church has a vital role to play in the lives of individuals and families impacted by this issue and social workers are uniquely qualified to facilitate such relationships. While the ultimate goal is to eliminate fetal alcohol spectrum disorders (FASD), the umbrella term for problems caused by prenatal alcohol use, a comprehensive understanding of the factors influencing this behavior is needed to develop better prevention strategies. This study presents a risk-protective model of prenatal alcohol use, which is tested through logistic regression analyses using data of pregnant women from the 2001 and 2002 National Survey on Drug Use and Health, to identify the most salient predictors of alcohol use among pregnant women (N = 1, 814), as well as White (n = 1,080), Hispanic (n = 323) and African-American (n = 281) subgroups. While multiple risk factors emerged as significant, cigarette smoking remained a significant risk factor across all three ethnic groups and the only variable to emerge as a significant protective factor was religiosity among African-American women. Implications for social work practice and the church in this important family, community, and health issue are discussed.

Drinking alcohol while pregnant can result in a wide range of cognitive, emotional, physical, and behavioral problems, which are collectively referred to as fetal alcohol spectrum disorders (FASD). Despite warnings of the dangers associated with drinking during pregnancy, significant numbers of women consume alcohol while

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pregnant. In addition to the difficulties that the infant will face over his/her lifetime, as these problems cannot be "outgrown," families must also learn to cope with the difficulties that affect their loved one, often with little support from the community (Kellerman, 2002).

To eradicate future FASD births, experts agree that a better understanding of the factors that influence this behavior is needed to develop more effective prevention and intervention strategies (National Institute on Alcohol Abuse and Alcoholism [NIAAA], 2000; Stratton, Howe, & Battaglia, 1996). With this in mind, the primary goals of the present study were to determine those risk and protective factors that appear to be the best predictors of alcohol use during pregnancy and to assess whether those factors varied among women of different ethnic backgrounds.

To answer these questions, data of pregnant women from the 2001 and 2002 National Survey on Drug Use and Health (NSDUH) was used to test a multivariate, risk-protective model of prenatal alcohol use through a series of logistic regression analyses. Study findings have important implications for social workers who practice in a variety of settings, and particularly for partnering churches. Discussion of the latter is especially important since the church is often a place where substance-related issues are misunderstood, and yet has the potential for reaching so many women, families, and individuals affected by FASD. In his recent article on attitudes toward, and treatment of, people with alcohol or drug addictions within the church, Stoltzfus (2006) suggests churches often do not recognize, or may even ignore, the problems that exist within their own congregations and cites a 2001 study which found that seminaries fail to adequately educate their students about the problems and concerns surrounding addiction issues.

This article has several goals, beginning with a brief discussion of the possible consequences of alcohol use during pregnancy and the known prevalence of this behavior. The view of FASD that the church has traditionally taken will also be outlined, followed by a presentation of the risk-protective model developed for this study. Findings of regression analyses will be then be presented. Finally, implications for social work practice, including a discussion of the possibilities that emerge when partnerships with churches are considered, will be discussed.

Background

Consequences of Prenatal Alcohol Use

The effects of alcohol on a developing fetus are far greater than those of any other substance and can lead to a wide range of lifelong problems including fetal alcohol syndrome, or FAS (Centers for Disease Control and Prevention [CDC], 2005; Stratton et al., 1996). FAS is an irreversible, yet completely preventable condition that is characterized by physical anomalies, growth deficiency, and brain damage.

An estimated 5,000 infants are born each year in the United States with FAS, with an additional 50,000 affected by prenatal alcohol exposure, but who do not meet all the criteria for a diagnosis of FAS (NIAAA, 2004). Drinking alcohol while pregnant is now recognized as the leading cause of birth defects, developmental disabilities, and mental retardation in this country (CDC, 2005; NIAAA, 2000; National Organization on Fetal Alcohol Syndrome [NOFAS], 2006a; Stratton et al., 1996).

Despite such risks, significant numbers of women consume alcohol at some point during pregnancy (CDC, 1995, 2002; National Institute on Drug Abuse [NIDA], 1995; Substance Abuse and Mental Health Services Administration [SAMHSA], 2000, 2001). Based on findings from the 2004-2005 NSDUH, 12.1% of pregnant women reported current alcohol use, including 3.9% who reported recent binge drinking (5 or more drinks on the same occasion on at least 1 day in the past 30 days) (SAMHSA, 2006).

FASD and the Church

According to Teresa Kellerman, Director of the FAS Community Resource Center in Tucson, Arizona, "spirituality is not a common topic in the field of Fetal Alcohol Syndrome," despite the recognition by some of the vital role it could play in the lives of families affected by FASD (2002). Just consider the behavioral issues that often accompany the FASD-affected individual, which can cause a great deal of emotional stress for families, and be disruptive in many settings, including church.

The behavioral difficulties of FASD may include hyperactivity, impulsivity, inability to shift attention, and poor socialization and communication skills (Coles, Platzman, & Raskin-Hood, 1997; Jacobson & Jacobson, 2002; Mattson, Schoenfeld, & Riley, 2003). FASD individuals

are often uninhibited and may be unaware of the consequences of their actions, and therefore, lack empathy for those who are impacted by them (do unto others) (Olesen, n.d.). According to Olesen, in places of worship, these children, youth, and young adults are often perceived as "troublemakers, weird, lazy" and their behavior is not considered "acceptable" by many congregants. Sadly, as a result, some families have actually been forced to leave their churches (Kellerman, 2002; Olesen, n.d.).

With 1 out of 100 births affected by alcohol use during pregnancy (NOFAS, 2006b), "the likelihood of having FASD children, youth, and adults in any ordinary congregation is quite high" (Olesen, n.d.). This would seem to make it prudent for churches not only to acknowledge this phenomenon, but also to become educated on FASD. However, beyond this lies a deeper, more meaningful question. Will churches intentionally reach out to minister to these families, many of whom are so in need of a supportive community? Possible responses to this question, using findings to the research questions, will be discussed, along with the pivotal role of social workers in supporting such responses.

A Risk-Protective Model of Prenatal Alcohol Use

In order to improve efforts to end FASD, it is necessary to understand what factors most influence whether women drink during pregnancy. Greene (2002) has suggested that resilience models are particularly appropriate for social workers in their attempt to understand complex human behavior, as resilience frameworks focus on client strengths, acknowledge the importance of the person-in-environment, and are applicable across the life span. Resiliency models typically are organized in terms of risk and protective factors. Because the literature did not provide an already existing risk-protective model in terms of this issue, it was necessary to develop one. Prior studies that had examined factors associated with alcohol use during pregnancy among any of the three predominant ethnic groups were located and reviewed. It should be noted that it was necessary to extend this review to include three key studies on factors protecting youth at risk for developing alcohol-related problems according to NIAAA (2000) because research on protective factors among pregnant or childbearing women was extremely limited. A total of 15 prior studies were reviewed (Astley, Bailey, Talbot, & Clarren, 2000; CDC, 2000; Gladstone & Levy, 1997; Hankin, Firestone, Sloan,

Ager, Sokol, & Martier, 1996; Hanna, Faden, & Dufour, 1994; Hawkins, 1997; Hussong & Chassin, 1997; Lindenberg, Gendrop, Nencioli, & Adames, 1994; NIDA, 1995; Noble, Vega, Kolody, Porter, Hwang, Merk II, & Bole, 1997; Resnick et al., 1997; Testa & Leonard, 1995; Testa & Riefman, 1996; Zambrana & Scrimshaw, 1997; Zuckerman, Amaro, Bauchner, & Cabral, 1989) with special attention to factors found to be associated with increased or decreased use of alcohol.

This review revealed that there were a number of diverse concepts that could potentially influence drinking while pregnant. After carefully reviewing findings from each of the studies, the following eight risk and six protective concepts were identified. These concepts comprised the risk-protective model of prenatal alcohol use to be tested.

Risk concepts

- Ethnicity
- Age
- Marital status
- Mental health problems
- Reproductive history
- Economic vulnerability
- Negative social influence
- Negative community influence

Protective Concepts

- Religiosity
- Service access
- Personal competency
- Economic stability
- Positive home environment
- Social support

Method

Study Design, Measures, and Sample

The data used for this study come from two years (2001 and 2002) of the National Survey on Drug Use and Health (NSDUH), which measures the prevalence and correlates of illicit drugs, alcohol, and tobacco use in the United States among individuals aged 12 and older

(U.S. Department of Health and Human Services, SAMHSA, Office of Applied Studies, 2002). There were 949 women who indicated they were pregnant in the 2001 survey and 865 during the 2002 survey for a final N = 1,814.

To answer the primary study questions, a series of logistic regression analyses were conducted. All analyses were conducted using Stata8 to incorporate appropriate weighting variables. The dependent variable was a dichotomous measure of past month alcohol use, which is the same measure used by SAMHSA to examine patterns of alcohol use among pregnant women. It is important to note that many women do discontinue their use of alcohol upon discovery of pregnancy, but given that half of the pregnancies in this country are unintended and that approximately 13% of childbearing aged women are considered moderate to heavy drinkers, many of these are at risk for being alcohol-exposed (CDC, 2005). Furthermore, no safe amount of alcohol has been established for pregnant women to consume (CDC, 2005; Stratton et al., 1996) and there is evidence that drinking as early as two weeks in pregnancy can harm the fetus (Chasnoff, 2005).

Table 1 lists the operational definitions from the NSDUH of the model concepts. Unfortunately, three concepts—personal competency (protective), positive home environment (protective), and reproductive history (risk)—were not included in analyses due to lack of appropriate measures.

Table 1
Risk-Protective Concepts and NSDUH Measures

Risk concepts	**NSDUH measures**
Ethnicity	Respondent's ethnicity
Age	Respondent's age
Marital status	Respondent's marital status
Mental health problems	Whether or not respondent had received mental health treatment in the past year
Economic vulnerability	Whether or not respondent was on a government assistance program(s)
Negative social influence	The number of respondent's friends who got drunk every week
Negative community influence	Whether or not the respondent had been approached by someone selling illegal drugs in past month
Trimester	Respondent's trimester of pregnancy

Substance use/problems	Whether or not respondent smoked cigarettes in past month Whether or not respondent used illicit drugs in past month Whether or not respondent had a diagnosis of alcohol abuse/ dependence in past year
Protective Concepts	**NSDHU measures**
Spirituality	Whether or not respondent's religious beliefs in-fluence her decisions
Service access	Whether or not respondent had health insurance coverage
Economic stability	Respondent's household income Respondent's employment status
Social support	The number of close friends with whom respon-dent shares personal concerns

Results

Alcohol Use Rates in the Sample

Of the 1,814 pregnant women in the final sample, 212, or 11.84% (SE 1.12) reported current drinking, defined as having at least one drink in the past 30 days. Heavy drinking, defined as consuming 5 or more drinks on the same occasion on each of 5 or more days in the past 30 days, was reported by less than 1% of pregnant women (0.90%, SE 0.27), while binge drinking, defined as consuming 5 or more drinks on the same occasion on at least 1 day in the past 30 days, was reported by 4.04% (SE 0.62), of pregnant women.

The ethnic distribution of the sample, as well as the alcohol use rate of each group, is displayed in Table 2. The highest use rates were reported by pregnant women of more than one race (32.3%), followed by Native American/Alaskan Native (16.0%) and White (14.1%) respondents. The rates of these three groups were above the use rate of the larger sample. The lowest use rates were reported by Asian pregnant women (4.0%) and Native Hawaiian respondents, who reported no drinking in the past month. However, since the size of all groups other than Non-Hispanic White, Hispanic, and Non-Hispanic Black-African American respondents was rather small, these rates should be verified with larger samples of these subgroups.

Table 2
Ethnic Comparison of Prenatal Alcohol Use Rates

Ethnic Group	Group n (N=1814)	Proportion of sample % (SE)	Group use n (n = 212)	Proportion of group % (SE)
Non-Hispanic White	1080	59.56 (1.79)	141	14.09 (1.57)
Hispanic	323	19.06 (1.57)	32	7.94 (1.90)
Non-Hispanic Black/ African American	281	13.82 (1.15)	26	7.82 (2.18)
Non-Hispanic Asian	51	5.00 (0.93)	2	4.05 (3.20)
Non-Hispanic Native American/Alaskan Native	30	0.74 (.25)	3	15.97 (10.60)
Non-Hispanic, more than one race	40	1.65 (0.49)	8	32.30 (15.84)
Non-Hispanic Native Hawaiian/Other Pacific Islander	9	0.17 (0.07)	0	0.00 (0.00)

Results of Regression Analyses

Logistic regression analyses were conducted with four different models. The first model utilized data of all pregnant women (N = 1,814), with the remaining three models utilizing data of White (n = 1,080), Hispanic (n = 323), and African-American (n = 281) pregnant women.

Statistically Significant Variables—All Respondents

As seen in Table 3, several risk factors remained statistically significant among the full sample. However, past month illicit drug use was the most influential predictor among all pregnant women, with those who recently used illegal drugs over 4 times as likely to consume alcohol. Other significant risk factors included a past year diagnosis of alcohol abuse or dependence (OR 3.71, $p < .01$), being in the first trimester of pregnancy (OR 3.39, $p < .001$), and cigarette smoking (OR 2.76, $p < .001$).

Income was the only previously identified protective factor that remained significant in the full model, but not in the direction anticipated. Respondents with higher incomes were slightly more likely to drink during pregnancy. However, while some prior research has found a correlation between prenatal alcohol use and higher levels of income (CDC, 1995), other researchers (Astley et al., 2000; Lindenberg et al., 1994) have suggested that adequate income could serve in a protective capacity.

Table 3
Statistically Significant Predictors: All Pregnant Females

	B	SE	95% CI	t	*p*	OR
Risk:						
Age (≤25;26+)	.46	.234	-.0002 .917	1.96	.050	1.58
Alcohol abuse/ dependence	1.31	.494	.342 2.279	2.65	.008	3.71
Cigarette smoking	1.09	.268	.566 1.615	4.08	.000	2.76
Illicit drug use	1.42	.368	.701 2.146	3.86	.000	4.15
Trimester	1.22	.246	.739 1.704	4.97	.000	3.39
Protective:						
Income	.14	.074	-.002 .287	1.93	.054	1.15

Statistically Significant Variables – White Respondents

As demonstrated in Table 4, illicit drug use was the best predictor of alcohol use among White pregnant women, with those reporting recent drug use over 6 times more likely to drink alcohol than non-drug users. White respondents with a diagnosis of alcohol abuse or dependence in the past year were over 5 times more likely to consume alcohol than those without such a diagnosis. Among this subgroup, being in the first trimester of pregnancy was also a significant risk factor (OR 4.32, $p < .001$), as was cigarette smoking (OR 2.53, $p < .01$). Among White respondents, as in the full sample, higher household income was associated with a greater risk for alcohol use.

Table 4
Statistically Significant Predictors: White Pregnant Females

	B	SE	95% CI	t	*p*	OR
Risk:						
Alcohol abuse/ dependence	1.68	.606	.492 2.872	2.77	.006	5.38
Cigarette smoking	.93	.348	.244 1.611	2.66	.008	2.53
Illicit drug use	1.84	.493	.873 2.809	3.73	.000	6.30
Trimester	1.46	.291	.892 2.033	5.03	.000	4.32
Protective:						
Income	.19	.001	.187 .192	1.94	.052	1.21

Statistically Significant Variables – Hispanic Respondents

Among Hispanic pregnant women, illicit drug use emerged as the leading indicator of current drinking, with those who recently used drugs 37 times more likely to drink than non-drug users. Cigarette smoking (OR 9.36, $P < .05$) and being in the first trimester of pregnancy (OR 3.93 $p < .05$) were also significant risk factors for this group of women, as seen in Table 5.

Interestingly, both a diagnosis of alcohol abuse or dependence and participation in a government assistance program were associated with a slightly lower risk of drinking alcohol among Hispanic respondents. It is possible that those who had been diagnosed with alcohol problems had received treatment and were no longer drinking and that those on government assistance had access to programs such as Medicaid and/or the Women, Infants, and Children (WIC) program where they may have received prenatal education, including advice to refrain from alcohol use during pregnancy.

While the direction of those relationships was unexpected, the anticipated relationship between alcohol use and a social support system in which there is a large amount of drinking was found. Hispanic respondents who reported that most or all of their friends got drunk at least once a week were 2 ½ times more likely to report recent drinking than those who reported that none or few of their friends routinely got drunk. No protective factors remained significant among Hispanic respondents.

Table 5
Statistically Significant Predictors: Hispanic Pregnant Females

	B	SE	95% CI		t	*p*	OR
Risk:							
Alcohol abuse/ dependence	-2.97	1.366	-5.665	-.285	-2.18	.030	.05
Cigarette smoking	2.24	1.070	.129	4.344	2.09	.038	9.36
Illicit drug use	3.61	.974	1.694	5.529	3.71	.000	37.02
Trimester	1.37	.582	.224	2.516	2.35	.019	3.93
Govt. program participation	-1.89	.944	-3.74	-.032	-2.00	.046	.15
Friends get drunk often	2.29	.857	.603	3.981	2.67	.008	2.62

Statistically Significant Variables—African-American Respondents

As seen in Table 6, cigarette smoking was the best predictor of alcohol use among African Americans, with current smokers more than 33 times as likely to drink alcohol as non-smokers. Respondents with a diagnosis of alcohol abuse or dependence were over 14 times as likely to consume alcohol compared to those who had no such diagnosis.

Two protective factors also emerged as significant among this subgroup, although one was not in the direction anticipated. Opposite of hypothesized, employed African American pregnant women were 3 times more likely to drink than those who were unemployed. It is possible that women who work have greater access to alcohol than those who are unemployed (Wilsnack & Wilsnack, 1992), but more research is needed to explore this possible connection.

Among African American respondents, those who indicated that their religious beliefs were important in their life were slightly less likely to consume alcohol than those who did not indicate that religious beliefs were important. In their review of minority women and alcohol consumption, Collins and McNair (2002) suggested that the church and participation in religious activities may serve as a protective factor against alcohol use among this ethnic group.

Table 6
Statistically Significant Predictors:
African American Pregnant Females

	B	SE	95% CI	t	*p*	OR
Risk:						
Alcohol abuse/ dependence	2.66	1.237	.220 5.093	2.15	.033	14.25
Cigarette smoking	3.52	1.403	.753 6.281	2.51	.013	33.69
Protective:						
Religiosity	-1.75	.909	-3.543 .039	-1.93	.055	.17
Employment	1.18	.574	.052 2.314	2.06	.040	3.26

Summary of Statistically Significant Variables

Some findings echo those of previous research and serve as confirmation that indicators of substance use such as cigarette smoking, alcohol abuse/dependence, and illicit drug use are often predictors of those who are most likely to drink during pregnancy, yet highlight the critical point that such predictors likely vary by ethnicity. However, not all findings in this study are consistent with prior research. Age and ethnicity are often cited as important risk factors, yet ethnicity was not statistically significant in the full sample, nor was age statistically significant when ethnic-specific regression analyses were conducted.

Study Limitations

Several limitations of this research must be acknowledged, including issues related to sample size. Despite an adequate sample size (N = 1,814), with only 212 positive cases on the dependent variable, the number of Hispanic (n = 32) and African American (n = 26) respondents who reported recent alcohol use was smaller than desired, indicating the need to interpret findings from these groups cautiously.

Other study limitations are associated with the inability to measure all concepts identified in the risk-protective model developed for the present study. As noted earlier, three concepts (personal competency, positive home environment, and reproductive history) were not included in analysis due to lack of appropriate measures. Therefore, it is possible that some possibly critical predictors went undetected.

Measurement issues should also be mentioned. Six measures were not significant among any of the regression models (ethnicity, marital status, past year mental health treatment, health insurance coverage status, number of close friends, and whether or not the respondent had been approached by someone selling drugs recently), raising the possibility that some measures may not have been the best choice for the concepts being studied. It is also plausible that the definition of certain measures vary by ethnicity, such as the meaning of religiosity, therefore making it inappropriate to utilize the same measure across ethnic groups.

Finally, social desirability bias should be addressed since the issue of full disclosure often arises in the study of alcohol and other drug use, the likelihood of which could increase when the respondents are pregnant. All respondents were informed that the information that they provided would be kept confidential and used solely for purposes of research. In addition, since the question of pregnancy status was asked at the end of the survey after the substance use questions had been covered, the likelihood of any socially desirable responses is significantly reduced.

Despite these limitations, the present study has a number of strong points, including the use of a national sample and a multivariate analysis strategy using a theory-based conceptual framework. Furthermore, this study is one of the first systematic, quantitative attempts to examine what factors may be influential in discouraging women from drinking alcohol while pregnant and provides a crucial look at differences in predictors by ethnicity.

Implications for Practice and the Church

Social Work Practice

Findings from this research have numerous implications for social work practice with pregnant and/or childbearing-aged women, not all of which can be addressed here. First, social workers should be aware of what appear to be the most important risk factors for alcohol use during pregnancy. This study provides additional evidence for the contention that women smokers, regardless of ethnicity, are at an increased risk for drinking while pregnant, highlighting the need to educate smokers about the potential dangers associated with alcohol use (as well as smoking) during pregnancy.

Other than cigarette use, social workers should realize that predictors of alcohol use during pregnancy may vary by ethnicity and should familiarize themselves with what may be the most critical ethnic-specific predictors, depending upon the populations with whom they practice. For example, a diagnosis of alcohol abuse or dependence was the second most influential predictor among both White and African American respondents. While it does not seem surprising that individuals with identified alcohol problems would be at greater risk to drink during pregnancy, these findings do serve as a reminder that these women may need additional education, counseling, and support prior to and throughout pregnancy.

Because illicit drug use and/or a diagnosis of alcohol abuse/dependence was a significant risk factor in all three ethnic groups, social workers practicing in substance abuse treatment programs should advocate for inclusion of teaching on the risks of drinking while pregnant to women of childbearing age into their treatment program curriculum. Unfortunately, the vast majority of substance abuse treatment programs for women do not include education on FAS prevention (Kellerman, 2002).

Study findings also suggest the need for social workers, especially those who work with obstetrics populations, to be prepared to screen for current alcohol use. If screening all clients who are pregnant is not possible, study results can help inform targeted screening efforts, recognizing that prenatal alcohol use occurs at all socioeconomic levels. Pregnant women who are smokers, White and Hispanic women with a known history of drug use, White and African American women with a diagnosis of alcohol abuse or dependence, and White and Hispanic women in their first trimester of pregnancy would be primary candidates for screening. In a review of various screening measures, Chang (2001) suggested the four-item T-ACE, which is simple to administer (takes less than 1 minute) and score, to be an effective instrument for identifying alcohol use among pregnant women.

Social Work and the Church

There are a number of opportunities that exist for social workers to partner with churches. Although these partnerships do not require social workers to be employed in congregational settings, there will be certain advantages for those who are, or for those who have established relationships with them. One critical opportunity is the establishment

of support groups held in churches. Birth mothers, as well as pregnant women who may currently be drinking, are often dealing with an extraordinary amount of guilt (Greenfield & Sugarman, 2001; Olesen, n.d.; Schober & Annis, 1996). Social workers, trained in group processes and armed with knowledge of substance-related problems and an empathic style, can begin to help these women cope with their feelings, as well as encourage entry into substance abuse treatment as indicated. Although Stoltzfus (2006) rightly states that many churches are openly opposed to any "organized attempts at human assistance," some groups such as AA and NA have been regularly meetings in church settings for quite some time, suggesting that such partnerships with the faith community can be built. It is hoped that through education and advocacy, more churches will open their doors to new groups such as these, which very well may be the first step in helping many women to heal.

In addition to beginning a process of healing, by holding these groups in places of worship, social workers can also begin to educate pastors and congregants that "blame and shame does not help anyone" and that "only forgiveness and loving healing will help" these women deal with these critical and painful issues in their lives (Olesen, n.d.). Such education must help replace the "common theological error… that God is likely to instantaneously heal the addicted person" (Stoltzfus, 2006, p. 145) with an understanding that serious alcohol-related problems do not simply disappear just because one becomes pregnant and that there are many women who "try so hard to stay sober, and they truly CANNOT" (Kellerman, 2002). Addiction is a complicated matter and a pregnant woman with an alcohol problem is very likely dealing with multiple stressors and now has a new worry – the health of her unborn child. Supporting these women and offering them the unconditional love shown to all of us in the example of Jesus Christ may be the best means of letting a woman know that there is hope and the best chance that she will seek treatment.

For pregnant women currently drinking and for whom religious beliefs are important, particularly African American women, such a support group could prove to be a critical element in whether or not she continues drink. Results from the present analysis found that religiosity appeared to work in a protective capacity among African American women. While a need exists to the further explore how this works and what this means to these women, it seems especially worthwhile to explore the value of such a group among pregnant women currently drinking.

Because of the sheer number of children affected by alcohol prenatally that are adopted, it is likely that churches already have such families in their midst. While this is the good news, unfortunately, some adoptive parents may be the recipients of unwarranted criticism regarding their own parenting abilities if others in the church view these children as "trouble-makers, weird, lazy," when in fact, these issues likely stem from alcohol use by the birth mother. In this scenario, there is opportunity for social work intervention with both the families and the church. First, social workers can encourage adoptive families to share with the church their story, including the decision to adopt, as well as both the challenges and rewards, of raising a child with an FASD. It would be difficult to imagine church members not appreciating the sacrifice involved in adoption and understanding the difficulty in having a child with a disability, regardless of its source. Additionally, through this dialogue, social workers can begin to help congregants identify specific ways in which the church can act as a support to the child and family.

In addition to educational and group work possibilities, social workers should consider fostering partnerships between churches and substance abuse treatment programs, particularly those that are faith-based. Many such agencies are in desperate need of volunteers to serve in a variety of capacities, such as mentors to serve as a source of encouragement or support, or Bible study leaders. Churches, many of which are committed to community service, have the potential for being excellent sources of volunteers (NOFAS, 2006a) and social workers could help recruit church volunteers to serve in such capacities. Establishing these vital connections between the church and the agencies that serve these women in times of their greatest need can be another means through which the care and love of the church can be wrapped around these women.

Many women who report drinking while pregnant do not necessarily have an alcohol-related problem, but rather lack appropriate education about the risks of drinking while pregnant. Churches have access to large numbers of childbearing aged women (e.g., in their congregations and their communities) and may have multiple venues from which to choose to provide such critical information. Study findings indicate that 12% of pregnant women report current drinking. While most women will stop drinking upon discovery of pregnancy, the possibility remains that damage to the developing infant has already occurred. Social workers could create educational outreach strategies

through workshops or support groups, to be held at churches that have credibility in local communities (NOFAS, 2006a), for pregnant and/or childbearing age women that include information on achieving a healthy pregnancy. Furthermore, churches have access to other important target populations, including youth and parents (NOFAS, 2006a). Social workers could also work through churches to deliver FASD prevention strategies specifically designed for them.

Finally, social workers can advocate for churches to welcome and embrace new FASD families. FASD individuals and families are often socially isolated and suffer from mental health problems, making the presence of a faith family that serves as a source of care, support, and encouragement vital (Kellerman, 2002; NOFAS, 2006a). According to NOFAS (2006a), being a part of a community of faith has numerous potential benefits, including:

- Helping in seeking forgiveness of the birth mother;
- Basis for accepting of self as a good person, "child of God;"
- Healthy role models;
- Healthy social environment for nurturing friendships;
- Support when problems occur;
- Inclusion in regular groups that are not focused on disabilities; and
- Encouragement of healthy lifestyles and behaviors.

Traditionally, churches have done an outstanding job in responding to the needs of those with physical disabilities, but have fallen short when it comes to meeting the needs of those "who are behaviorally different even though they are also made in God's image" (Ham, n.d.). In speaking to his own church about an outreach ministry to FASD families, Ham acknowledged that a great deal of tolerance would be needed because behavioral differences of FASD are difficult and "can't be handled with a hearing aid system or a ramp." However, Ham challenged his congregation to see beyond the disabilities because "families that have children with special gifts are searching for church homes where they can find and develop those spiritual gifts and together, with us, participate in God's great ministry." Perhaps if more churches took on this challenge, the chances of ending FASD would be greatly enhanced. ❖

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Key Words: Alcohol, Pregnancy, Risk-Protective Model, FAS, FASD.

The Perception Gap: A Study of Christian Confidence in Social Workers

Dwain A. Pellebon and Tonia Caselman

This study compares social workers' and Christians' perceptions of social workers' competence working with Christians. Using a tool measuring dimensions of perception, the researchers surveyed 219 members of the National Association of Social Workers (NASW) throughout Oklahoma and 176 representatives from various Christian churches in three Oklahoman cities. Results show a discriminant function among items that identify differences in standards of sexual behavior, beliefs about competence of social workers to work with clients of different beliefs, appropriateness to refer Christian clients to social workers, belief systems, and spiritual clients' involvement in politics. Additional findings indicate differences among three Christian groups' perceptions of social workers. These results provide support for the idea that the social work profession must improve its professional perception among certain Christian populations.

Public perception of social work has been an on-going concern within the profession. Much of the concern about perception has to do with social work's involvement in controversial action, e.g., advocacy for minority concerns, abortion rights, and other polarizing issues of debate. These issues influence public opinion and factor into perceptions of social workers and the profession's contribution to society (LeCroy & Stinson, 2004). Another challenge to social work's public image is that many Americans do not understand the numerous roles within the profession (Condie, Hanson, Lang, Moss, & Kane, 1978). In addition to a lack of knowledge regarding social work roles, the public misunderstands the functions of social workers, particularly child welfare workers. Here is an example of a common double-bind

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perception: The public considers social workers as mean-spirited when they remove children from parents; likewise, the public considers social workers as incompetent when a decision to not remove results in the parent harming the child (DeRoma, Keesler, & Soto, 2006). In response to this and other challenges regarding public perception, the National Association of Social Workers (NASW Foundation, n.d.) has engaged in a public education campaign to:

> (a) increase awareness and respect for the social work profession; (b) educate the public on the depth and breadth of social work practice; (c) expand perceptions of who can benefit from social work services; (d) attract young people to the profession; and (e) improve employment opportunities for professional social workers.

Research can contribute relevant information to assist the profession in addressing this challenge by examining the perceptions of those whom social workers serve. Engaging in a public education campaign requires the profession to learn more about the general public, political entities, and groups that social workers most often serve. Measures of perception should be both broad and specific in meeting these challenges. For example, it is helpful to know whether the public understands the roles of social workers or has stereotyped perceptions of social work. Equally important are some specific questions: What perceptions do men and women of varied ethnicities, sexual orientations, and political parties, and religious affiliations, have of social workers; and, do these groups believe social workers can provide competent and non-judgmental service? Addressing these questions are initial steps social work researchers can take to respond to public misperceptions.

This study looks at the perception of confidence that Christians have in social workers to provide services to Christians. To examine this question, professional social workers (regardless of spiritual beliefs) and Christian were surveyed in order to compare social workers' self-perceptions of confidence working with Christians, and the perceptions of Christians who could hypothetically be their clients. We did not ask the social workers to identify their religious beliefs because this study assumes social workers, who are members of the NASW, follow the ethical guideline of non-judgment based on her or his own religious/spiritual views (NASW, 1996).

Literature Review

Several studies have examined the public perception of social workers. In a 1978 study of public perception, 94% of respondents were uncomfortable seeking help from social workers. It revealed that the public did not understand the various roles played by social workers; instead, social workers were somewhat role stereotyped (Condie et al., 1978). Seventeen years later, a survey of 452 respondents in Alabama, although more knowledgeable about social workers, continued to show relatively negative perceptions toward social workers (Kaufman & Raymond, 1996). The authors suggested that the results may have reflected the Southern sample's cultural bias or conservative interpretation of the social work perspective (p. 34).

LeCroy and Stinson's (2004) survey of a nationally representative sample of 386 telephone respondents showed varied responses in terms of perception. Respondents had mixed perceptions of social workers depending on the roles they assumed. For example, LeCroy and Stinson reported an increased stereotyped perception of social workers using their power to "break up families" from the 1978 study (p. 172). However, this sample also had many positive reflections: Social workers are valuable to the community; social workers make a difference in the United States; and, "approximately 73% agreed that we need more social workers" (p. 173). The positive findings were encouraging, but there remained sufficient themes of ignorance and dissatisfaction so that the authors concluded there is "a long road ahead both in terms of enhancing social work's pubic image and in accurately educating the public about professional social worker's roles, activities, and competencies" (p. 178).

More specific to religious perception, Hodge (2006) looked at the perception of religious discrimination among Christian graduate students. He compared student perception of religious discrimination by schools of social work toward theologically liberal, mainline Christians, and evangelical Christian views. Because they were Christians educated within social work, they may have been less representative of Christian perception in general; however, the results were consistent with previous studies. The reported perception of discrimination was higher from "evangelical Christians" relative to both "liberal" and "mainline" Christians. Hodge pointed out that:

> [some]evangelical Christians may experience some degree of tension between their personal values, derived from their faith, and the values of the profession, articulated in the NASW Code of Ethics. This tension may be reported as discrimination. Alternatively, evangelical Christians may believe that their worldview should be prioritized over others…The lack of prioritization may be perceived as religious discrimination (p. 260).

At this time, few researchers have specifically looked at the religious public perception of social workers. Furman, Perry, and Goldale (1995) looked at the perception of social workers from the perspective of evangelical Christians (N = 76) in a rural environment. This sample perceived social workers to have negative biases toward Christians because they were perceived to lack understanding of the Christians' religious views. Pellebon (2000) surveyed 145 evangelical Christians from three churches (two non-denominational and one Foursquare Gospel) to measure perceived conflict between Christianity and the profession. These data showed this Christian sample perceived significant conflict with social workers. The author contended the findings may have been the result of this specific religious sample's propensity for political conservatism and the supposition that social workers have ideologically different political views.

Helping professionals should expect client anxiety when the client is a member of a historically oppressed group. Such anxiety is often a function of perceived power imbalances and cultural differences (Gutierrez, 1990; Ridley, 1995). Because these perceptions exist, assumptions about social workers are a reasonable expectation. Though Christians are not a historically oppressed population in the United States of America, it is possible a similar group dynamic exists based on some Christians' perception of a power imbalance between themselves and social workers. Such Christian perceptions of social workers may result from assumptions that the profession's values are antithetical to their theological worldviews. Given the NASW Code of Ethics values on religious acceptance, the differences may not in reality be as wide as the assumptions.

One question not addressed in social work literature is whether social workers may overestimate the degree of confidence that Christians have in them as professionals. No prior research uses one instrument

to measure both Christian and social worker perceptions of confidence in social workers. While previous research shows Christians with negative perceptions toward social workers, social workers indicate relative comfort working with Christian clients (Canda & Furman, 1999). This contrast in the literature leads us to compare the perceptions. Based on the literature, we believe that social workers may have a higher perception of confidence working with Christians than this population has in the profession. This study seeks to determine whether there is evidence for the inference.

Methodology

Sample

The samples were constructed using different procedures. From June to July of 1999, one author contacted the entire membership of the Oklahoma Chapter of the National Association of Social Workers to participate in the study. The mailing included letters of permission and explanation, the survey, and a return postage-paid envelope. To follow up, 3x5 reminder cards encouraged them to return the survey. The initial mailing went to 600 NASW members with 219 responding, a return rate of 37%. The Christian sample came from a stratified random sample of churches listed in the Oklahoma City, Tulsa, and Norman, Oklahoma telephone directories. Church self-identification within the telephone directory became the basis of stratification, and ten percent of the churches were selected from each category. Denominations were then collapsed into three major categories.

Although any attempt to label categories of Christian denominations is inevitably to some extent arbitrary and the definitions debatable, here are the definitions used in this study: The three categories are "Traditional Protestants" (n = 35), "Fundamentalists" (n = 134) and "Roman Catholic" (n = 7). Traditional Protestants were conceptualized as those denominations emerging out of the 16th Century Reformation that maintain theological orthodoxy (e.g. Lutherans, Episcopalians, Methodists, and Presbyterians) (Dowley, 1977). Fundamentalists were conceptualized as Non-Catholic Christians, who emerged from the 20th Century American Fundamentalist movement that placed particular significance in biblical inspiration and infallibility (e.g. Baptists, Pentecostals, Assemblies of God, Church of God, Charismatic, and inter/

non-denominationalists) (Dowley, 1977). Because Roman Catholicism's theology is relatively more static, American Roman Catholics were grouped based on self-identification. To construct this sample, research assistants contacted each church by phone requesting their participation. The survey mailing procedure was the same as the social worker sample. The response rate after two mailings from the 300 selected contacts was 57%, providing the study with 176 *Christian* respondents.

Demographic Information Sheet

The Demographic Information Sheet is a six-item information sheet which measures Christians' denomination, years in that denomination, age, gender, ethnicity and income. For purposes of this study only denomination data was used.

Perception of Social Workers' Competence with Christian Clients

The General Perceptions of Social Workers with Christian Clients is an eleven-item survey extracted from a previous survey instrument (Pellebon, 2000). It measures both social workers' and Christians' perceptions of the abilities of social workers to work with Christian clients. It examines perceptions of competence, trust (2 items), goals, political views (2 items), openness, shared experience, sexual attitudes, common beliefs, and referral choices. Each item has five values using a Likert-type response, with "1" being Strongly Disagree and "5" being Strongly Agree.

Instrument

For the purposes of the current study, researchers constructed a four-item variable, Confidence in Social Workers, from the 11 items of General Perceptions of Social Workers with Christian Clients (Pellebon, 2000). The four items measured the Christians' perceived confidence that social workers are competent to work with Christians. Each item has five values using a Likert-type response with "1" being Strongly Disagree and "5" being Strongly Agree. Principal components analysis shows a single factor extraction accounting for 62.79% of the variance with an eigenvalue of 2.51. Cronbach's alpha is .80, suggesting a good level of internal consistency. Table 1 presents the results of the item

analysis of the four-item scale, indicating the removal of any one item would decrease internal consistency.

The research question for this study is, "*Comparing social workers with Christians, is there a difference in the perception of confidence in social workers working with Christians?*" The one-tailed research hypothesis is, "*The mean confidence score will be higher for the social work sample compared to the Christian sample; this difference will be at a statistically significant level.*"

Table 1:
Item Analysis for the Confidence in Social Workers Scale
N = 176

Item	Mean	SD	Corrected Item to Total Correlation	Alpha if Deleted
1. With different beliefs would be competent family counselors for our believers.	2.77	1.03	.66	.72
2. Can be trusted to work with a believer's best interest in mind.	3.05	1.00	.62	.75
3. The overall experience of believers who work with social workers is likely positive.	3.27	.83	.53	.79
4. It is appropriate to refer to believers	3.07	.99	.61	.75

Note: Cronbach's alpha = .80

Results

Prior to performing analyses, statistical assumptions for Discriminant Analysis were assessed. The Kolmogorov-Smirnov Goodness of Fit test indicated the assumption of normality was met (all Kolmogorov-Smirnov Z scores ranged from 4.14 to 7.20; $p < .001$). Results from the Box's M test were significant ($F = 4.82$; $p < .001$), indicating a violation of the assumption of homogeneity of covariance matrices. However, discriminant function analysis is robust even when the homogeneity of variances assumption is unmet (Stevens, 1996). Statistical assump-

tions for ANOVA were also assessed. Skewness ranged from -.60 to .07 with kurtosis ranging from -1.06 to -.51 on each of the four-items of the *Confidence in Social Workers Scale*, suggesting the assumption of normality was not violated. Finally, the assumption of homogeneity of variance was not violated as indicated on Levene's Test for Equality of variances, $F(24, 151) = 1.42$; $p = .106$.

Furthermore, we looked at the mean scores with standard deviations for each of the 11 items (Table 2). In order to assess the contribution of the 11 items to the classification of social workers' beliefs and Christian respondents' beliefs about the abilities of social workers to work with persons holding Christian worldviews, the researchers used stepwise discriminant analysis. The discriminant function was found significant (Wilks' $\lambda = .463$; $p < .001$) with five items entering one discriminant function before the limitation criteria was reached. This indicates that these combined items differentiate social workers' beliefs and Christian respondents' beliefs about social workers' abilities to work with Christian believers. It is important to point out that the term "spiritual" is used in the scale. This does not specifically point to "Christians" from the point-of-view of the social worker respondent. It does mean "Christian" in the context of the Christian respondent, because they were instructed to complete the survey from their own Christian worldview. This issue is addressed further in the discussion section. The items were:

1. The belief that believers have standards of sexual behavior that are different from nonbelievers.
2. The belief that social workers are competent to work with clients of different beliefs than their own.
3. The belief that it is appropriate to refer spiritual clients to social workers for counseling.
4. The belief that social workers have different beliefs than most believers.
5. The belief that spiritual clients should become involved in politics.

Table 2:
Descriptive Data for Items

	Clients n = 176		Social Workers n = 219	
Item	**Mean**	**SD**	**Mean**	**SD**
Competence of social worker w/different beliefs from client	2.79	1.06	4.21	.73
Trust in social worker to work in best interest of client's beliefs	3.09	1.02	4.07	.75
SW agencies are in conflict with religious goals	2.84	1.00	2.33	.79
Believers generally trust social workers	3.09	1.02	3.29	.79
Social workers' political views differ from religious clients'	2.99	.83	2.77	.89
Believers would openly discuss feelings w/ social worker	3.26	.96	3.59	.89
Believers should become involved in politics	3.64	.99	2.96	.83
Overall experience of believers w/ social workers is positive	3.26	.83	3.67	.63
Religious beliefs differentiate sexual behavior from nonbelievers	4.06	.97	2.51	.84
Social worker must share clients' beliefs to understand client	3.13	1.12	1.98	.78
Appropriate to refer religious clients to social workers	3.10	1.01	4.15	.73

Table 3 presents standardized canonical discriminant coefficients, Wilkes' lambda, and item correlations with the function for each of the five items. Results also revealed that the function correctly classified 90.4 % of the social workers and 86.8 % of the spiritually-based respondents. The mean classification rate was 84.9 %.

Differences across Christian groups' confidence in social workers' abilities to work in their best interest were also examined using a 2 x 3 x 5 factorial design with gender, religious affiliation, and income as independent variables. The main effect for religious affiliation yielded an F ratio of $F(2,173) = 7.00$; $p = .001$, indicating that mean scores were significantly different among the three religious affiliations. There were no interaction effects among gender, religious affiliation, and income. The researchers used the Games-Howell method as a post hoc

analysis due to the unequal group sizes (Toothaker & Miller, 1996). Results showed no significant differences between the Roman Catholic mean score (M=13.54; SD=2.07) and the two Non-Catholic Christian Groups. However, there *were* significant mean score differences between Traditional Protestant and Fundamentalist groups (p = .002), with Fundamentalists' mean scores (M=11.67; SD=2.96) being lower than Traditional Protestants' mean scores (M=13.71; SD=3.04).

Table 3
Summary Statistics of Stepwise Discriminant Analysis Between Social Worker and Spiritually-based Respondents Beliefs about Social Workers' Abilities to Work with Spiritually-based Clients (N = 395)

Variables	Standardized Canonical Discriminant Coefficient	Wilkes' Lambda	Correlation with Function
Religious beliefs differentiate sexual behavior from nonbelievers	-.595	.579	-.793
Competence of social worker w/different beliefs from client	.458	.490	.744
Appropriate to refer religious clients to social workers	.282	.476	.559
Social workers' political views differ from religious clients'	.189	.468	-.119
Believers should become involved in politics	-.149	.463	-.351

Discussion

Looking at the five items that most differentiate the groups, we discovered themes that provide insight into the overall perception gap. The item "belief that social workers are competent to work with clients of different beliefs than their own" loaded on the discriminant function, whereas the two items regarding trust in social workers did not. An important observation is that the above item includes the phrase, "of different beliefs than their own." One interpretation of this finding is an expected reaction that social workers can only work with clients

having liberal personal beliefs. However, the additional item showing the Christian sample believes "that social workers have different beliefs than most believers" suggests a general assumption that social workers are not likely to be Christian or share Christian values. An alternate interpretation is that the data show that social workers believe they can work with a multitude of belief systems, whereas Christians do not share that confidence. This conclusion would explain why the Christian sample perceived that it is less "appropriate to refer spiritual clients to social workers." These findings present one daunting challenge for the profession. Social workers will never be representative of any one or common religious world-view; meanwhile, the profession must demonstrate that such variation does not reflect incompetence or prejudices toward clients.

The commitment to cultural competency mandates that the profession should understand the worldviews of the various populations social workers may encounter (Sue, 2005). Understanding the client's spiritual dimension is one important aspect of cultural competency, and the professional literature has reflected the need to sensitize and equip social workers to work with spiritually-based clients (Cascio, 1999; Derezotes, 1995; Hodge, 2004; Hodge, 2005; Logan & Chambers, 1987; Moore, 2003; Pellebon & Anderson, 1999; Sermabeikian, 1994).

However, the results of this study support the research hypothesis that Christian confidence in social workers is less than social workers' self-confidence as it relates to working with Christian clients. Christians may be unaware that social workers have a code of ethics prohibiting religious discrimination and are amenable to addressing spirituality in practice (Canda & Furman, 1999); Christians may not be confident that social workers consistently practice nondiscrimination; and, the profession has not discovered an effective approach to inform the Christian public about their professional obligation of nondiscrimination. In addition to informing the public, the profession should better socialize its own students about the need to separate personal and professional values. A lack of attention in these areas of professional socialization could unknowingly contribute to the perception of conflict (Hodge, 2006, p. 260).

A theme among the items that differentiates Christians' and social workers' confidence has to do with social workers having different beliefs. This Christian sample indicates that sexuality and political involvement are important areas of contrast with social workers. Katz, Santman, and Lonero (1994) provide evidence that predict perceived

differences in beliefs about sexuality and political involvement would emerge as a differentiating factor between Christians and social workers. They found that political liberalism predicted moral tolerance and flexibility. This finding may be an indirect indicator that rigid theological structures accommodate socially conservative viewpoints.

Two examples of sexuality with political implications are abortion rights and homosexuality. The National Association of Social Workers (2003-2006) policy positions on both of these issues advocates a woman's constitutional right to an abortion and equal rights to gay and lesbian couples. In contrast to many Fundamentalist Christians, this could reflect their perception of so-called "political liberalism." The political tension of these may be a beginning point to developing a strategy to educate the Christian public as to the bases of such policy positions. It is unlikely that the profession will win over most Fundamentalist Christians on these policies, because their religious values are moral absolutes. However, the profession can promote an understanding that social workers operate based on values, and these values (when properly articulated) are not inherently anti-Christian.

The post-hoc analysis looking for interaction effects for religious affiliation identifies which Christian group the profession should target to inform. The significant mean score differences between Traditional Protestant and Fundamentalist groups is evidence that Christian Fundamentalists are more likely than Traditional Protestants to interpret social work advocacy for group rights as support for immorality. Furthermore, not finding statistically significant differences related to gender and income strengthens the argument that the issue is religious beliefs and perceptions. It appears that gender and socioeconomic levels do not influence confidence in social worker competence.

Limitations of this research relate to the study's methodology. The sample size was adequate and had a relatively normal distribution, and the data met reasonable assumptions for the selected statistical procedures. Yet, there are limitations regarding the generalizability of these findings. The 37% return-rate for the study for the social workers was not optimal, and the Roman Catholics representation in the sample was inadequate. It would have been useful to ascertain the religious affiliations of the social worker sample. Though we hypothesized social workers would, by virtue of professional values, perceive themselves as able to work with spiritual clients, data to support the assumption would have been meaningful. Finally, not rewording the instrument to

read "spiritual," rather than "Christian," on certain items limited the social worker's response to be specifically focused on a Christian client than a client with more general spirituality. This could have influenced their responses.

Implications for Practice and Future Research

These findings suggest that social workers believe themselves to be generally accepting of spiritually-based clients. The primary implication for macro-practice is socio-educational. What can the profession do to provide the religious public with a contextual understanding for its policy stances? The profession must develop a strategy to expose religious groups with more rigid moral standards to the profession's rationale for advocacy has a basis in social ethics that applies to any group whose rights are threatened—including religious groups. At the mezzo-level, schools of social work must continue to infuse content on spiritual variation among clients in diversity and practice courses. Focusing on specific beliefs may not be as important as conveying a broad understanding that (1) spiritual beliefs vary greatly, and (2) the profession is supportive of religious freedoms within legal limits. Finally, at the micro-level, practitioners should demonstrate sensitivity and empathy toward clients with different, even unusual, beliefs without compromising their legal responsibilities to inform clients and report illegal behavior.

Future research could examine the perceptions of non-Christian religious groups, particularly those with rigid theological frameworks. Earlier findings (Pellebon, 2000) showing that nondenominational Christians have negative perceptions of social workers, and these findings showing a gap of confidence in social workers opens the question whether similar results would emerge with other religions. The sample base could broaden to other Christian denominations and include non-Christian spiritual world-views. Finally, more qualitative research should be done to understand the personal or theoretical factors influencing spiritually-based clients' acceptance of social workers. ❖

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Successful Family Reunification: Looking at the Decision-Making Process

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Child welfare practice family reunification, as mandated by the federal government, is considered to be the most difficult area of child welfare practice. This article presents the findings of a qualitative research study of how social workers used the theoretical knowledge base of the profession in their work with difficult families, and how it helped to facilitate the decision to recommend family reunification. This study examines how 12 MSWs used theoretical concepts that enabled them to be more objective, describe the changes they observed, and justify decisions to recommend family reunification. The data also produced a constellation of successful variables that offers a tool to aid other practitioners in their work with families, and in organizing and presenting documentation that would support a recommendation for family reunification to the courts.

The 1980s and 1990s brought significant changes to the child welfare system that resulted in an increasing number of children entering foster care. Complex problems were illuminated by issues such as the loss of employment, poverty, homelessness, availability of drugs, HIV and AIDS. Issues such as these resulted in an increase in the number of reported incidents of child abuse and neglect, causing an unprecedented number of children to enter the child welfare system. For example, in Illinois 17,276 children were in foster care at the end of fiscal year 1987. Ten years later, at the end of fiscal year 1997, there were 51,311 children in Illinois living in foster care (IDCFS annual report, 1988: Poertner, 1999a). These changes were part of my own field experiences and they are well documented in research and professional literature (Ryan, 2006; Poertner, 1999 a & b; Poertner, 2000; Pecora, Whitteker, Maluccio, Barth, & Plotnick, 2000; and Schorr, 1997).

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Research conducted and statistics gathered by the Children and Family Research Center at the University of Illinois at Urbana-Champaign found that once in the system, children were not being reunited with their families in a timely manner, i.e., within 2 years of placement. The family reunification rate in Illinois was 19% in 1999 and has increased slightly in recent years to 25% (Poertner, 1999 a & b).

In my experience, children lingered much longer than 2 years in the foster care system. Often children aged out of the system, were placed permanently with relatives, or were adopted. And, as a field social worker, I observed the lack of expertise available in the field to facilitate successful family reunification with the family of origin. Once children entered foster care it was difficult for minimally skilled caseworkers to reconcile the difficulties they encountered and reunify families.

Another concern that arose during those turbulent years was for the number of children who died after an interface with the child welfare system, and how the system responded to the death of a child (Schorr, 1997). When a death occurred, waves of fear rippled through the child welfare system, from the office of the director to caseworkers and investigators on the front line of child welfare practice, and throughout the juvenile court system. Often when preservation services would have been more appropriate, children were placed in foster care. These observations are supported in the professional literature such as in Schorr, 1997.

My field experience found caseworkers afraid to recommend family reunification because of the severe reactions of the system toward front line staff perceived as failing to protect children. The rapid and negative response of the system to any error in judgment made family reunification risky and considered only with trepidation. Consequently, children became caught in a system that was afraid to risk reunification but mandated to seek permanency.

The tension between the mandate to preserve the family and the reality of the consequences experienced when a reunification was not successful suggests that family reunification may indeed be the most difficult area of child welfare practice, requiring highly skilled practitioners. Knowledge regarding how experienced MSWs work successfully to reunify difficult families and utilize the knowledge base of the profession to accomplish their goal would be useful to other practitioners.

Qualitative Research Study

The purpose of the research conducted was to understand better how MSWs used the clinical knowledge base of the profession in their work with difficult families who were successfully reunited with their children. A second goal was to determine if there was a constellation of successful variables that would help child welfare practitioners in their work with families seeking reunification. A qualitative ex post facto design was used in this exploratory case study research study.

Sample

Twelve social workers with MSW degrees were interviewed about their work with successfully reunified families. The sample was selected for maximum variation. Cresswell refers to this as "purposeful maximal sampling," (2007) where select or unusual cases show different perspectives on the problem, process, or event.

The social workers were from geographically diverse settings throughout the state of Illinois, selected from each of the six service regions of the Illinois Department of Children and Family Services (DCFS). The sample included MSWs working for DCFS and four MSWs from three faith-based organizations that contract with DCFS, Catholic Charities, Central Baptist Family Services, and a Jewish family service agency.

Requirements for participation in the study included a minimum of four years of child welfare practice experience in the field, with two of the four years as an MSW. The respondents were referred as potential participants by their field office supervisors and case review administrators. All twelve MSWs had a good reputation for their successful work with difficult families and in their work to successfully reunify families.

The MSWs' experience ranged from 4.5–25 years in child welfare practice (M=10.9 years). The number of years employed as an MSW was from 2-17 years (M=7.79 years). The ages of the respondents ranged from 31-54 (M=43 years). The MSW degrees were conferred between 1969 and 1996. Two of the respondents had a second master's degree in a related field. Five were Licensed Clinical Social Workers (LCSWs) and two held additional credentials, ACSW, CQSW and CADC.

Parameters for the Cases Presented

The family case presented by the MSWs needed to be considered a "difficult family." The child selected and identified as having been abused was to be from age 0-12 at the time of placement. The family needed to have been separated for at least one year and successfully reunified for one year and without a subsequent report of abuse or neglect following the reunification. A 12-month time frame was selected because it is the standard used to judge the performance of the child welfare system by the Department of Health and Human Services. At least one parent to whom the children were returned had to have been adjudicated as a perpetrator in the original report through which the children were placed. At the point of reunification, only the biological parent(s) of the children and those in a parental role could reside in the home. If other family members or friends were living in the home at the point of reunification, the case did not qualify for the study.

Case Demographics

Of the family cases presented, 7 were white, 4 African American and 1 Hispanic. Three of the families were two-parent families and 9 were single-parent families.

The cases presented were difficult and diverse in the issues that brought the families to the attention of the department. They included the following:

Case 1. A cocaine-addicted infant who was also blind at birth.

Case 2. An alcoholic mother who intentionally gave one of her children an overdose of cough medicine so he would sleep while she went out drinking.

Case 3. A mother with a history of alcoholism who was having difficulty coping with her three children.

Case 4. A two-parent, educated family which was isolated and living in poverty. The allegation of suspected incest was added by the investigator when the parents were investigated.

Case 5. A family with a drug-addicted mother who was homeless, and who failed to cooperate with preservation services to stabilize the family.

Case 6. A young unmarried couple with two children living in a dilapidated and roach-infested environment. The children

frequently had bruises that were the result of inappropriate discipline.

Case 7. A single mother who became so overwhelmed with her difficult child that she abandoned him in a police station.

Case 8. A single mother with a history of mental illness reported herself because she was afraid that she was going to hurt her children.

Case 9. A single father who chased his son through the hallway of an elementary school as he threatened him with a beating.

Case 10. A drug-addicted mother and boyfriend who were asleep when her two-year old was shot with a gun that had been carelessly left within reach of the children.

Case 11. A two-parent family whose infant child had a spiral break to the femur.

Case 12. A drug-addicted mother who was frequently absent and a step-father who was accused of molesting four of eight children.

In only one case had the child experienced a previous foster care placement. For that child, this spell in foster care was the third time he had been removed from the home. For 11 families, it was their first experience in having the children removed from parental custody and placed in foster care. The time the children spent in foster placement, for the duration of the case presented, ranged from 1.1 years to 5.6 years (M=2.8 years).

Data Collection

In-person interviews with each social worker lasted from 1-3 hours. During the interviews the social workers discussed the case, their work with the family, and the decision to recommend reunification. Each completed a reunification check-list, a forced choice document that was a modified version of the Child Endangerment Risk Assessment Protocol (CERAP) used by the Illinois Department of Children and Family Services. The document provided information about the social worker's assessment of the potential safety of the environment at the time of reunification and the decision-making process as it applied to the best interest of the child. The social workers also completed a Collateral Contribution Checklist that provided information about the recommendations of other professionals working with the family.

Each interview was conducted, audio-recorded, and transcribed verbatim by this researcher. Transcripts and coding were reviewed by the dissertation chair. Using an "analysis of themes" method (Creswell, 2007, p. 75) provided a way to understand the complexity of how child welfare practitioners use the theoretical lens in practice.

Theoretical Framework

Constructs from two theories were used to code the data. Theories selected were the Life Model (Germaine & Gitterman, 1980) and Perlman's Problem-Solving Model (1957, 1970, 1986). The decision to code the data using constructs from two theoretical models was based upon the recommendations of Miles and Huberman (1994) who posited that: 1) a pre-structured framework would provide a tighter design from which to organize the data; 2) a less structured design could result in the collection of too much data, which would lessen the strength of the findings, making cross-case comparisons more difficult; and 3) the researcher should lead with known strengths.

The Life Model (Germaine & Gitterman, 1980) was selected because it is an ecologically based systems model. Systems theories are widely taught in graduate schools of social work and have been popular in child welfare practice since the 1970s. Special programs designed for child welfare practice, such as the Family First Programs that were implemented in the 1990s, utilized systems theories. The Family First programs were designed in part to focus on family reunification.

The Life Model was also selected because of its emphasis on assessing the problem. Germain and Gitterman (1980) emphasize the importance of understanding how the individual or family experiences the problem. Once the problem is understood, the method of action can be determined. When the life model is used, goals are directed toward strengthened adaptive capacity and increased environmental responsiveness.

The Life Model is interactive in its approach in that it deals with interactions between clients, workers, and the environment, rather than personal change alone. It is also a model that allows the practitioner to deal with social class, ethnic and cultural differences, and life style (Payne, 1991).

Perlman's Problem-Solving Model (1957, 1970, and 1986) was selected based on the findings of the author's pilot study, which suggested that some child welfare practitioners used ideas consistent with

problem-solving and a psychodynamic lens in their work with families. Perlman's Problem-Solving Model draws from both the functionalists and the diagnostic schools of thought. Although this model is no longer taught in the foundation curriculum of most graduate programs, her ideas have been incorporated into and/or are consistent with current theoretical models such as brief treatment models and the Strengths Perspective. Its underlying assumptions drawn from the functionalists are also consistent with case planning used in child welfare practice, such as the importance of the here and now, opportunity, the partialization of services, and time limitations. The psychodynamic ideas incorporated into constructs such as the person, the problem, the process, capacity, and motivation provides a lens through which to assess concerns such as attachment, the ability to change, and the psychological processes involved in change.

Application of Theory

The analysis of themes evolved in stages as described by Cresswell (2007). Using the theoretical constructs from the Life Model and the Problem-Solving Model, a within case analysis was conducted. This analysis provided an opportunity to review the data through a theoretical lens by listening for theoretical constructs to emerge and ideas that were consistent with the definitions of the theoretical constructs of the selected theories. Then a cross-case analysis provided the opportunity to look for similarities across the data.

The third step was to analyze the meaning of the data, and look at how theory emerged in discussion and how social workers used theory in child welfare practice. The findings indicated that MSWs do use the clinical knowledge base of the profession in child welfare practice. For some social workers the application of the theoretical lens was intentional. Some purposely used specific theoretical terms from a number of theories, as they discussed the case, for example, *strengths, reframing, joining, structuring, enmeshment, multi-generational dysfunction, and attachment.* For others it was more subtle and descriptive of applied concepts, but clearly present in the language used to think about and analyze the problem, and in the justification for interventions and decisions made. The detailed conversations provided descriptions of the work with families. Following are samples of how applied theoretical constructs and thoughts emerged in the conversations.

The Life Model

Assessment. From case 8. The social worker used her professional knowledge to assess, identify, and evaluate the quality of the attachment between the children and the mother. Of the assessment, she said that she looked at the reactions of the family members during the visits and asked herself the following: "What was the reaction when we came to the visit? What was the reaction when we ended the visit? What was their reaction during the visit? What was their behavior like? Were they aloof and not at all wanting or seeking the mother's attention? Was the mother aloof? Was she not wanting to nurture or hold the children, or even be near the children? Was she off doing her own thing while the kids were doing something? How did she feel about the children leaving? How did they feel when they left? She concluded, "And I think what I saw was, the children, as they visited more, and more, and more, did not want to leave. You know, and I think, too, at that point, what you saw was, they were as attached to the parent, even more attached to the parent than they were the foster parent…They wanted to be with mom."

Construction of a Life Story. From case 3. This social worker provided a good example of how the bits and pieces of information can culminate into the construction of a life story. The social worker talked about the history he obtained from the extensive file collected by previous caseworkers, on this woman over the four and one-half years. As he got to know the mother, she revealed to him that she had begun abusing alcohol as a teenager. He said the grandmother was very "disapproving" of the mother. She was "meticulous" and "everything was a certain way." She was "very rigid." Piecing together this information, he concluded; "and you could tell that this young lady was a resistant client, namely, 'I'm going to defy my mother and be just the exact opposite of her!'"

Empowerment. From case 10. The social worker talked about how the mother had rebuilt her relationship with the children after years of drug use and imprisonment. The social worker said, "but on Friday night, it was family night. So they would go out to McDonald's, or she would cook at home. They would rent a video, or they might go out to a show. But whatever, it was all of them together, doing something. Rather than sitting back and letting them run-a-muck. It was structured and organized. Certainly, we had talked about that, because I encouraged the structure, the structure and the bonding, because, for a long

time, they had not been together. Not only did she have to reacquaint herself with the kids, and the kids with her, but they had to reacquaint themselves with each other, because all three [children] were in separate homes!"

Environmental Influences. From case 4. The social worker presented an example of how environmental influences at the macro level of the system can influence the direction of a case. Upon receiving the case, she said, "The system had already reached conclusions that this was an unfit family. And the conclusion that I had reached was that it was a different family…So here we were, dealing with cultural normative issues on which the state had reached significant conclusions already."

Ethical Considerations. From case 2. When the case was assigned to the worker, she reviewed the file and was concerned that services provided to the mother had been limited due to the serious illness of the previous worker and the excessive caseload of the interim worker. She said the agency had not done its "best" by this woman, and no one had taken the time to really work with her or to know her. She said that she felt a responsibility to meet the mother and attempt to provide her with adequate services before she pursued the termination of parental rights.

Helping. From case 5. The social worker wanted the mother to attend Project Safe, a special program for addicted women. However, the mother worked, and her work schedule conflicted with the scheduling of the program. The mother's job was "very important" to her. So the worker, with the mother and the addictions counselor, all agreed that the mother could attend outpatient counseling, i.e, with a group, but with some provisions: that she would cooperate with random breathalyzers, show proof of attending AA meetings, and "knock off all of her drugs," i.e., abstain. The mother agreed to these conditions, did "fairly well,' and was "very cooperative." Taking ethical issues into consideration and trying to be helpful, the social worker said, "Quite honestly, clinically, it made more sense that we were going to abuse her if we kept trying to put her in the very traditional, formal kinds of treatment. When in fact, we kind of took a leap of faith. Put in extra safe guards. We never put the kids' safety at jeopardy. But, we kind of let her be in control of her plan to stay sober…I think it worked very well. Quite honestly."

Life Stressors. From case 10. "We would talk about the stresses of life, holding down two jobs, going to your meetings, and being a leader within those meetings. And she had one son back. He had some school

problems. But she would go to the school on a regular basis…Whenever there was a problem, she was right there. And so we would talk about that too."

Mobilization of Resources. From case 1: The social worker talked about how she was able to advocate on behalf of the family and mobilize resources to enhance the safety of the environment. The mother lived in a high-rise apartment owned by the Chicago Housing Authority. There were no screens on the windows in her apartment. The child's vision was such that he could recognize lightness and darkness. He could be seen looking toward the light shining in through the window whenever the sun would shine more brightly, and when the sun would move behind a cloud and the light would dim. The mother and social worker were concerned that as the child became more familiar with his surroundings and developed confidence in his ability to move around the apartment he might eventually go toward the light and fall out the window. Through intense advocacy the social worker was able to persuade the housing authority to put bars on the windows in the apartment.

Relationship. From case 8. "She (the mother) truly believed that we were supportive in every way that we could be…But, I think…what brought about change is that she trusted me, and I showed her that she could trust me. You know, that I was supportive of her."

Responsibility. From case 6. The social worker, speaking of her confidence and the appropriateness of her decision to reunify the family said, "Oh, I was real confident. I'm real cautious about sending kids home. So I gotta be real comfortable with that. And like I said, we made them jump through a lot of hoops. And I gave dad and the girl friend a hard time. But they kept right on plugging. They were determined, and they did it. And I was real comfortable. And I was real proud of them! Real proud of them! Real happy with them!"

Strengths Focused. From case 2. The social worker said that when she took over the case that she read the entire file. Then she made a list of the mother's strengths. She found that she had a mother "who wanted her children, who was an excellent housekeeper and an excellent cook. She never missed a visit in two years. She had a car and car insurance. And she found that the children wanted to go home." Eventually, she was able to add the mother's "sobriety" to her list of strengths.

The Problem-Solving Model

Capacity & Motivation. From case 1. In the initial assessment the social worker saw that the development of the mother was "somewhat limited," but found her to be highly motivated. The mother told her that when the child was born blind and addicted, she became determined to "turn her life around" because she did not want the child to be "raised by other people." She also looked at whether the mother had the capacity and motivation to participate in a reunification plan. She said, "the thing that I look for is…can you work together as a team…can they use change…accept change, and can people relate to them in a collaborative way, because it is a joint effort. And she (the mother) was open to that."

Here and Now. From case 8. In discussing her work with the mother, the social worker said that "I started with her where she was at. I didn't go back and look at and judge her from past experiences or any thing like that. And, I think that was very helpful. You know, I think it helped her to trust me, and to try to look at making changes. And again, her mental health status was very fragile at one point. And to trust myself, and the therapist enough to really talk about that were really deep issues that also could be incriminating. In a sense, you know, you had to have the trust. And that brought about change as well."

Motivation. From case 12. "She spoke her mind. She wasn't letting go; 'yes, I will do this.' She just wasn't compliant for the sake of being compliant and she wasn't disingenuous. I found her always very honest."

Opportunity. From case 5. One way opportunity was assessed was in the description of efforts made to prevent the placement of the children. The social worker described that the mother had been homeless and living here and there with the children on the streets of Chicago. The social worker said, "A shelter in Chicago was located for the family. Arrangements were made. Mom agreed to go. She never showed up. She was tracked down again by the social worker. At that time, mom got pretty suicidal, got pretty angry, all in the same time. She was hospitalized…the children stayed with one of their (older) sisters…When mom came out again, arrangements were made…for a half-way house, where the children could stay too. And mom never showed up. So the case was screened with the state's attorney to take protective custody. And, custody was taken."

Partialization of Services. From case 6. When talking about how overwhelming the family could be, the social worker talked about the partialization of services, and "breaking stuff down," and provided a list of tasks for the family to complete.

Person. From case 7. The concept of the person emerged as a way of understanding the mother. The contrast was seen in her protectiveness of the children from a father who had previously sexually abused one of them and in the dysfunctional way in which they interacted with one another. While talking briefly about the father and the relationship, the social worker said, "well, he didn't live too far from the house…(Mother) and I didn't go into that because she hated him. She would not let him around the kids. She was real protective of her children. Just loud and obnoxious herself. Apparently it was because, if you look at the social history, her history and the relationship with her mother and her siblings, that kind of explains it. I think her sisters were all alcoholic, as I recall. Her mother communicated by screaming and she was a crankety old, older woman. I want to be careful how I say things. But she was just the very—herself, kind of obnoxious. You can see where the screaming came from. The generational passing on of the dysfunction."

Place. From case 9. In thinking about the impact of the place (the agency) on the father, she said, "originally, dad really didn't want him (the child) home. At the point I came on he really wanted him home, and saw it as sort of a conspiracy that the department was trying to keep him [the child] away."

Problem. From case 4. This was a family that was very isolated. It wasn't an incestuous family, but it was a family that was very isolated. It was isolated for many reasons that are not easy to discern, but a number of them would include the isolation that came from poverty. They were just struggling on a daily basis. They did not have additional resources to go out and interact with the world. They were isolated, in a certain sense, originally because they were the minority white family in a black community. They were additionally isolated because there wasn't regular interaction with schools, nor did the children bring school friends home. "But that doesn't mean that these kids didn't have—these kids did have friends, and they had friends in the area. And, the parents were proud of that and were very conscious of racial issues, and finding themselves in a kind of reverse relationship to that issue."

Process. From case 11. "After a period of time, the mother took a break from counseling, still feeling that the father could not have hurt the baby. When she returned, she said that she had thought about her husband, and how he was so irresponsible about everything, and lied about lots of things…She admitted that he had a substance abuse problem, and that he had probably done it…Then, she went through counseling and worked on issues with choosing partners, and being assertive in child protection issues."

Time. From case 2. Time was an important factor in the movement of this case toward reunification. Because of the length of time the children had already been in placement, and because of the mother's previous lack of progress, the social worker set very clear limits regarding time. She said, "I gave (mother) a time limit. The boys were coming home in August, or I am filing to terminate [parental rights]. Then she gave the mother one task at a time (partialization of services) on which to work.

Findings

Theoretical language and ideas emerged during the discussion of each case that were consistent with constructs from both the Problem-Solving Model and The Life Model. Strongly present and dominant throughout the study were language and ideas that were consistent with constructs from the Life Model. Strongly present in 5 case presentations were language and ideas that were consistent with constructs from the Problem-Solving Model. Less dominant but clearly present in 7 case presentations were language and ideas that were consistent with the Problem-Solving Model.

Table 1: Coded Use Of Selected Theoretical Framework

Case	Problem-Solving Model	Life Model
1	×	×
2	×	×
3	×	×
4	×	×
5	×	×
6	×	×

7	x	X
8	X	X
9	x	X
10	X, U	X
11	x	X
12	x	X

Key:

X = A strong presence of theoretical dialogue

x = Theoretical dialogue present but not dominant

U = Specifically identified Problem Solving as the theory used

Nine of the 12 social workers purposely drew from the theoretical knowledge base of the profession and identified theories and tools that helped them in their work with difficult families seeking reunification. One social worker felt that her use of theory was outside of consciousness. One social worker intentionally drew from the Problem-Solving Model. In nine cases the social workers intentionally used a systems theory, and one reported having been influenced by systems theories. Systems theories identified were Family Systems Theory, Ecological Theory, The Strengths Perspective, and Bowen Theory.

One social worker intentionally used ideas from behavioral theory and two social workers reported they were influenced by behavioral theory during their work with the family. Two social workers reported that they were influenced by cognitive theory and one reported being influenced by gestalt theory.

Six of the twelve social workers used theoretical tools associated with systems theories. Four social workers developed a genogram for the family. Two used the genogram throughout the time they worked with the family and as they thought about the family system. Two social workers used the eco-map to assess the ecological environment. One used the eco-map as a tool throughout as visual representation of the changes in the support systems available to the family.

Table 2: Theories and Visual Tools Reported by the Presenting Social Worker

Case	Systems Theory	Behavioral Theory	Cognitive Theory	Gestalt	Attachment/ Developmental	Psychody-namic	Genogram	Ecomap
1	I				U			
2	U				I			TU
3	U							TU
4	U						TU	
5	U	I	I					
6		I					TR	
7	U	U				U	TR	
8	U						TU	
9	U			I				
10	U		I		I			
11								
12	U							

Key:
U = Theory Used
I = Influenced by theory
TR =Tools referred to but not specifically used
TU =Tools used

In all cases the social workers referred to and used the professional knowledge base of the profession. Professional knowledge emerged in references to knowledge learned about social work during their MSW education and professional trainings provided to them by the agency. They also drew from their experiences with other cases, the agency, community, and court system, integrating their professional knowledge with the application of theory as they described their thoughts about the case.

Analysis

In the cross-case analysis, theory was found to inform and influence the social workers' perceptions of the family and the interventions that led to the recommendations for reunification in the following ways (Talbot, 2001):

- It provided social workers with a lens through which to observe the problem.
- It guided the social workers' assessment of the families needs.
- It influenced them in determining appropriate interventions.
- It provided knowledge on how to understand the problem from the client's perspective and how to intervene without diminishing an already overwhelmed ego.
- It led to a deeper understanding of how the past can effect the present and interfere with the parent-child relationship.
- It humanized people who had been found by the system to have committed unacceptable acts of abuse toward their children.
- It helped social workers understand the role of the social worker-client relationship during the process of change.

Theory was found to be helpful for social workers when recommending that a family was ready for reunification in the following ways (Talbot, 2001):

- It provided an epistemological framework from which to observe the dysfunctional behaviors that brought the family to the attention of the Department of Children and Family Services.
- It provided a framework from which to assess the problem and knowledge to understand how 1) the family needed to change, 2) to intervene, 3) to recognize and understand the process of change, and 4) to understand and know when change had actually occurred.
- It provided a belief system about family life, relationships between family members, and the importance of attachment between parents and children.
- It provided a moral standard that contributed to an enhanced sense of objectivity and ethical practice.

An important discovery was that social workers who relied more heavily on theory were more confident in their decision to recommend family reunification. They reached this level of confidence sooner than the social workers who felt theory was not influential in their work with the family, or in their decision to recommend reunification. This level of confidence resulted in a timelier reunification of the family (Talbot, 2001).

The analysis also demonstrated how and with what awareness MSWs drew from the clinical knowledge base of the profession to guide them when justifying their recommendations for reunification. Theory was found helpful in the following ways (Talbot, 2001):

- The theoretical lens allowed the social workers to objectively observe the struggle for change.
- The theoretical lens provided a frame of reference for knowing when change had occurred.
- The theoretical lens provided a language to describe the observed changes.
- The theoretical lens provided a framework for understanding behavior that might otherwise have been misunderstood as dysfunctional, such as the re-emergence of fear at a point when efforts to reunify the family began.
- The theoretical lens provided a language to describe and document the evidence needed to understand when change had occurred and to justify the social worker's confidence in the recommendations that the children would be safe and healthy after reunification.
- Theory provided a lens through which to objectively assess, document, and justify that recommendations for reunification were in the best interest of the children.
- A theoretical lens provided a tool through which to understand the centrality of the client-worker relationship in making successful interventions.
- A theoretical lens aided in the development of mutual trust and an enhanced relationship with family members.
- The relationship, filtered through the theoretical lens, established a foundation for the social worker's confidence in the changes that were observed (Talbot, 2001).

The social workers also relied on information and reports from other professionals to assist them in making the recommendation for reunification. The reports and recommendations of collaterals were significant factors in the decision to recommend the reunification of the family.

Three factors were found to be present in all the cases presented. First, the family had successfully completed the objectives described in the case plan. The social workers felt that the mutual relationship they had developed with the family contributed to the family's decision to participate in services and the successful completion of the objectives in the case plan. Second, the decision to recommend reunification was influenced by the recommendations from the counselors, who also observed changes in the family system. And third, the social worker's supervisor was in agreement with the recommendations for reunification.

The social workers felt the relationships they developed with the family helped strengthen and complemented the relationships with other service providers. Those relationships provided a functional foundation for the development of a team that included family members and a mutual goal of family reunification. The relationship, supported and mentored through the theoretical lens, allowed the social worker to make objective observations both outside and inside the family system. It strengthened the social workers' decision to recommend family reunification, and supported the advocacy efforts necessary to gather support from collaterals and to present the decision for reunification to their supervisors and the courts, i.e., attorneys and judges.

Constellations of Successful Variables

The cross case analysis provided an opportunity to analyze the factors the social workers thought brought about changes in the family system. Three lists of variables emerged from the data. First is a list of attitudes, skills, and actions of the social worker that helped in the work with difficult families (Talbot, 2001).

Social Worker's Constellation of Variables Leading to Successful Work with Families Seeking Reunification

Attitude

- Determination to be helpful.
- A non-judgmental attitude toward the client.

Skills

- Encouragement and the giving of hope.
- Establishing a trusting relationship.
- Giving the client the opportunity to vent and empathizing with their feelings.
- Listening as the life story of the client emerges.
- Exploring the client's perceptions and thoughts.
- Observing personal and environmental features.
- Listening for latent or manifest content in order to identify the core problem.
- Helping the client to problem-solve.
- Starting "where the client is."
- Use of self as a role model.

Actions

- Frequent in-home visits by the social worker (at least one time each week).
- Increasing opportunities for the parents to be with their children.
- Directly stating, clarifying and re-emphasizing what is expected of the parent.
- Parent education timed to a point when the parent is able to integrate the material.
- Providing the family with a specific time each day when the social worker would be in the office and available for calls, i.e., "being there" for the client when they needed the social worker.
- Setting boundaries and a time limit for compliance with tasks.
- Advocating on behalf of the client with the community, the courts, and the foster parents.

Parent Variables that Contribute to Successful Family Reunification

Next is the list of attitudes and behaviors of parents that helped the social worker assess and justify the decision to recommend family reunification (Talbot, 2001).

An important finding that emerged from the discussion concerning the social workers' assessment on what brought about change and how they supported the recommendation for reunification was the constellation of variables of parental attitudes, participation, and changes The

data revealed that before the social workers made the recommendation for family reunification to the court, they first justified to themselves the decision and then sought the support of their supervisor and collaterals who were also working with the families.

The following list of variables could be helpful to child welfare practitioners as a check-list to help them document, organize, and verbalize their observations of change. Factors that must be present in a letter to the court to recommend the reunification of the family include a statement that the conditions that caused the state to remove the children from the home have been corrected, that the home environment is considered to be safe, and that it is in the best interest of the child to be reunified with the parent. The following list of variables has the potential to help the social worker document and justify the foundation for that recommendation. It can also help the social worker explain and justify when recommendations other than family reunification must occur (Talbot, 2001).

Attitude

- Parents exhibit a commitment to change.
- Parents exhibit a higher sense of self-esteem than when the case was first opened.
- The parents recognize their own role in the abuse or neglect.
- The parents understand why change was necessary.
- The parents have a strong desire to parent the children.
- The children have become a priority in the parent's life.

Changes

- There has been an observable change in lifestyle.
- The parents have demonstrated personal growth and changed behaviors.
- The parents have been observed to be making better choices.
- The parents have identified and enhanced strengths within the environment.
- There has been an observed, documented and described improvement in parenting and the application of new knowledge.
- The parents have a better understanding of the children's needs and behaviors.
- There is an improved or stronger relationship between the parents and children.

Participation

- The parents have participated in case planning.
- The parents have followed through with the tasks on the case plan.

Child's Variables for Successful Family Reunification

Finally, the cross-case analysis provided a list of attitudes and behaviors, demonstrated by children old enough to participate in the process of change. It is important to recognize that as the parents change, the home environment also changes. When a family is beginning to operate in a more functional way, the functioning and safety of the changed environment can be observed by the behaviors of children, particularly those who are older and capable of having a voice in determining their future. The following is a list of successful variables that emerged from the cross-case analysis of the cases with children ages 10 and older at the time of the reunification of the family (Talbot, 2001).

Attitude

- The child has a higher sense of self-esteem than when the case was first opened.
- The child has a desire to be reunified with the family.

Changes

- The child is demonstrating personal growth and changed behavior.
- The child is making better choices.
- There is an improved relationship with the parents.
- The child is doing well academically.
- The child recognizes his/her role in the family system.

Participation

- The child has participated in case planning.
- The child has followed through with the tasks on the case plan.

The recommendation for reunification to the courts is stronger when the children are doing well in placement, when visiting the parents, and when it is clear that the children want to be reunited with the family. It is also a reflection that the changes in the home environment can create the stability necessary to support successful family reunification.

Discussion

The Use of Social Work Theory in Child Welfare Practice

The decision to recommend family reunification is often an emotionally charged decision that draws criticism from other professionals in the field such as investigators of child abuse and neglect, foster parents, counselors, and court personnel such as judges and attorneys. In order to effectively protect children from further abuse, the recommendation of the social worker must be objective enough to balance the emotions surrounding the case.

In this study, the use of social work theory in child welfare practice provided social workers with the objectivity necessary to assess the problem and determine appropriate services. It gave the social workers a lens through which to observe the problem over time and the language to describe what was seen. Theory provided an understanding of what was needed for change to occur and helped to identify the core problem. It provided the language to describe the difference between the problems observed at intake, and changes made over time. Theory provided the objectivity necessary for critical decisions such as increased and unsupervised visitation between the parents and children, and the decision to recommend family reunification. It gave the social workers a lens to describe those changes, justifying and documenting the basis for their decision to recommend reunification to the agency and the court system. It also helped them deal with the emotionally charged environment that accompanies work with difficult families whose children were at substantial risk of harm at the time the placements occurred; and because of the concern at the time of placement, there had been a concern that if the children were returned home they would again be abused. The theoretical lens added a layer of protection for all persons involved in the decision to pursue family reunification by helping the social workers describe changes made in objective and powerful theoretical language.

Faith-Based Family Organizations

There were no differences between the quality of work provided by the faith-based organizations and those social workers who worked for the Illinois Department of Children and Family Services. The four cases served by the faith-based organizations were among the most difficult

and risky families to reunify. In each of these cases the social workers drew from theory to help them assess the family situation, determine services, and justify reunification.

While each case presented was an extremely difficult family case that required a professional commitment to social justice and skill, one case stands out in particular. It was a case that was presented by one of the Christian organizations. In this particular case, the social worker observed that a negative decision had been made against the family from the beginning of the case by the investigators for DCFS, the attorney representing the state, and the attorney representing the best interest of the children. This created a significant barrier to the reunification of the family, making the goal for reunification difficult for the court and its officers to accept, and extended the time the children were in placement.

This social worker consciously used a theoretical lens in her work with the family. A family preservation team, which was led by the social worker, managed the case. Her use of the theoretical lens helped her observe, assess, and document the environment and changes made by the parents.

She also held weekly staff meetings where she and her team discussed the case using systems theory as a framework for discussion. The documentation framed in theoretical language allowed her to describe the environment and observed changes. She also indicated that it provided the objectivity needed to work with the complex dynamics created by the negative judgment that had been made by the system when the case was first opened. Finally, a well-documented report and testimony from the social worker and collateral professionals helped the judge make the decision to enter an order that the children should be returned home. Throughout, the social worker stood on the ethical foundation of the profession and found support for her position with the application of theory to practice (Talbot, 2001). In this case, theory not only provided a lens through which to objectively observe a difficult family, assess and provide services, but it also provided a foundation for advocacy and social justice.

Summary

The findings of this research study (Talbot, 2001) demonstrate the powerful impact of social work theory in the process of helping difficult families in the process of change and the achievement of successful fam-

ily reunification. They also demonstrate that the twelve social workers who were successful in their work with difficult families utilized the theoretical knowledge base of the profession. Because it is through advanced social work education that social workers are immersed in the theoretical foundation of the field, the findings provide support for the decision of child welfare administrators in Illinois to encourage direct service staff to seek graduate social work education. ❖

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The Relevance and Utility of Emotional Intelligence for Christian Social Work Organizations and Management Professionals

Daniel C. Lamb

The primary purpose of this article is to explore the reality and the relevance of emotional intelligence for Christian social work organizations and management professionals by reviewing the literature and examining present applications. This objective will be accomplished by examining the historical conceptualization of emotional intelligence (EI) and challenges in the theoretical formulation and organizational utilization of EI. The practical value for faith-based organizations and Christian social work management professionals will be investigated by exploring the Christian faith community's response to EI. This inquiry will also provide recommendations and a framework for organizations seeking to initiate and to create a culture of emotional intelligence for social service organizations.

Since the term emotional intelligence was first introduced by psychologist John Mayer of the University of New Hampshire and Peter Salovey of Yale, the growing interest has steadily evolved into a phenomenon that has captured the attention of organizations and academia alike (Zipple, 2000; Lam & Kirby, 2002). This growing interest in the concept of emotional intelligence involves nontraditional views of intelligence that hold the promise of increasing leadership abilities for mangers and improving the bottom line for organizations. (Pfeiffer, 2001; Goleman, 1998). For example, the other primary EI theorists, Daniel Goleman (1995) and Reuven Bar-On (2006), claim that high emotional intelligence may lead to personal and professional success along with improving organizational effectiveness. In terms of definition, Mayer and

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Salovey (1997) define emotional intelligence as the ability to perceive accurately, appraise, and express emotions; the ability to access and/ or generate feelings when they facilitate thought; the ability to regulate emotions to promote emotional and intellectual growth.

Why the interest in emotional intelligence training and EI training? In the 1950s, 80 Ph.D.s in science from Berkeley University underwent a cadre of personality tests, IQ tests, and interviews (Cherniss, 2000). Forty years later a team of experts from the field of science evaluated the success, prestige, and accomplishments of these Berkeley graduates. One of the findings revealed that social and emotional abilities were four times more important as a variable than IQ in predicting the participant's professional success and prestige. Tucker, Sojka, Frank, & McCarthy (2000) contend that most failures in management occur due to a lack of emotional intelligence. According to Tucker et al., studies reveal that managerial derailment usually does not occur due to a lack of technical or educational skills, but rather because of character flaws such as a lack of awareness, an inability to change, poor treatment of others, and problems with interpersonal relationships (2000).

Several studies have found that emotional intelligence can have a significant impact on various aspects of everyday living. For example, Mayer, Caruso, and Salovey (1999) found that higher emotional intelligence correlated significantly with higher parental warmth and attachment style; also, those scoring high in emotional intelligence also reported increased positive interpersonal relationships among children, adolescents, and adults. In another study, Mayer, Caruso, and Salovey (2000b) discovered that higher emotional intelligence was associated with lower self-reports of violent and trouble-prone behavior among college students; also, lower emotional intelligence has been significantly associated with higher use of illegal drugs and alcohol, as well as increased participation in deviant behavior (i.e. involvement in physical fights and vandalism).

For social work administrators, a frequent challenge is to successfully create a management team that is technically skilled and also possesses abilities associated with social and emotional competence. Despite an organizational and individual commitment to Christianity, administrators in Christian contexts sometimes compromise their efforts and message through poor communication skills, ill temperament, or lack of sensitivity. Christian social work professionals are not immune from managerial failures that can occur in organizational life.

Effective and high quality Christian social ministry is compromised with leadership that is void of EI components such as self-awareness, self-confidence, self-control, adaptability, innovation, achievement-orientation, optimism, and empathetic leadership. Very few realities are more frustrating for social work administrators than supervisory staff that create an oppressive organizational culture that results in unnecessary human resource issues, staff conflict generated by poor managers, and high staff turnover. Fortunately, the EI leader is capable of building and retaining talented employees and displaying sensitivity to cultural diversity and tolerance for divergent points of view (Goleman, 1995; Tjiong, 2000).

After a literature review of the history of EI, primary theories, and corporate utilization of EI, this study will examine the Christian faith community's response to this new theoretical construct. This review will identify conceptualizations integrating spiritual principles with emotional intelligence and developing applications. Two of the more noteworthy conceptual responses from the faith community are Spiritual Intelligence and Pastoral Intelligence. Spiritual Intelligence is more empirically oriented and draws upon established theories (i.e., Gardner's Multiple Intelligence theory) for its validation. The less developed Pastoral Intelligence integrates concepts from Goleman and Gardner with theological principles.

Literature Review

History of Emotional Intelligence

As early as the 1920s, influential researchers in the area of human intelligence, such as Charles Spearman, began to talk openly about emotional content in relation to intelligence (Zeidner et al, 2001). Charles E. Spearman was an English psychologist famous for his work in *statistics* (e.g., Spearman's rank correlation coefficient), pioneer work in *factor analysis*, models of *human intelligence*, and for coining the term "*g*" factor, or general intelligence factor (Spearman, 1927). In his later studies in the laboratory at the University of London, Spearman began to entertain a conceptual notion similar to emotional intelligence, which he called "psychological ability" (Zeider et al, 2001).

In 1947 Wedeck followed up on Spearman's research and attempted to operationalize psychological ability through a number of tests similar

to present day performance-based measures of emotional intelligence. Wedeck also drew attention to the earlier writings of Thorndike who, in the 1920s, introduced the concept of social intelligence in an article in *Harpers Magazine* (Tjiong, 2000). Thorndike defined intelligence in three aspects—abstract, mechanical, and social. He further defined *social intelligence* as the ability to understand others and to act wisely in managing emotions.

Cary Cherniss of Rutgers University astutely acknowledges that while most research on intelligence has focused on cognitive aspects, i.e., memory and problem solving, there is clear evidence that early researchers also recognized non-cognitive aspects of intelligence (role of emotions, character, interpersonal competence). Cherniss (2000) claims that Wechsler defined intelligence as "the aggregate or global capacity of the individual to act purposely, to think rationally, and to deal with the environment" (2000). As early as 1940, Wechsler referred to non-intellective elements of intelligence, such as affective, personal, and social factors, as well as intellective elements. According to Cherniss, Wechsler proposed that non-intellective abilities are essential for predicting one's ability to succeed in life.

Two other theories offering alternative conceptions of intelligence were proposed by J. P. Guilford and Howard Gardner. Guilford (1967) developed a multifaceted construct of intelligence comprised of 120 different types of intelligence. In Guilford's Structure of Intellect Model, each specific type of intelligence represents the unique interface of three dimensions (mental operations, contents, and products). Guilford's Structure of Intellect Model supported the work of future theorists by including a separate type of intelligence that incorporated processing affective content.

In *Frames of Mind*, Gardner (1983) proposed and argued for a theory of multiple intelligences (Tjiong, 2000; Pfeiffer, 2001). Gardner moved beyond the prevalent two factor (Wechsler) or three factor (Carroll) typologies and proposed seven intelligences—verbal, mathematical-logical, spatial, kinesthetic, musical, interpersonal and intrapersonal. In later theoretical formulations, Gardner added naturalist and existential intelligences. His work on interpersonal (the ability to perceive and distinguish the motivations, moods, and feelings of others) and intrapersonal (self-knowledge) intelligence prepared the way for more highly structured theories on emotional intelligence.

Emotional Intelligence Theories

The most prominent theories associated with emotional intelligence are constructs developed by Salovey and Mayer, Daniel Goleman, and Reuven Bar-On.

Salovey and Mayer's Four Branch Model

Salovey and Mayer (1990) initially considered emotional intelligence as a subset of social intelligence and claim that intelligence researchers have often examined people's intelligences within the context of social behavior. These two pioneers initially define emotional intelligence as the "ability to monitor one's own and other's feelings and emotions, to discriminate among them and to see this information to guide one's thinking and action" (Salovey & Mayer, 1990). Later, Salovey and Mayer revised their conceptualizations about emotional intelligence. They seemed to feel that their first definition focused too much on abilities such as perceiving and regulating emotions at the expense of thinking about feelings. Consequently, they revised their definition as follows:

> Emotional intelligence involves the ability to perceive accurately, appraise, and express emotions; the ability to access and/ or generate feelings when they facilitate thought; the ability to regulate emotions to promote emotional and intellectual growth (Mayer & Salovey, 1997, p.10)

Mayer and Salovey (1997) contend that emotional intelligence is a type of intelligence and is consistent with Wechsler's conceptual definition of intelligence. Salovey and Mayer conceptualize emotional intelligence into four hierarchical areas or components. Their "Four Branch Model" consists of: (a) perception, appraisal, and expression of emotion; (b) emotional support for thinking; (c) understanding and applying emotional knowledge; and (d) reflective regulation of emotions to promote emotional and intellectual growth (Mayer, Salovey, & Caruso , 2001).

Goleman's Personal and Social Competence Model

Daniel Goleman has popularized emotional intelligence to an audience outside academia. In the early 1990s, Goleman, a protégé of Gardner, became aware of Salovey and Mayer's research. At that time, Goleman was a science writer for the *New York Times,* writing primarily on the brain

and behavior research. Goleman defines emotional intelligence as the ability to rein in emotional impulse, to read another's innermost feelings, and to handle relationships smoothly (Goleman, 1995).

According to Goleman, there are two broad components of Emotional Intelligence: personal competence and social competence (Goleman, 1995). Personal competence consists of self-awareness, self-regulation, and motivation, while social competence consists of empathy and social skills. Goleman proposes that self-awareness, characterized by self-confidence, realistic self-appraisal, and self-deprecating humor, is perhaps the most important emotional competency because a person with self-awareness has operative insight into the association between what one feels and what one thinks, does, and says.

The second part of personal competence is self-regulation, defined as the ability to modulate or control emotions and to remain calm in the midst of conflict. Self-regulation allows a person to redirect disruptive impulses and adapt to change and ambiguity. Related qualities to self-regulation include integrity, trustworthiness, conscientiousness, and appropriate display of responsibility (Goleman, 1995). The third sub-component of personal competence is motivation. Characteristics of motivation include optimism, commitment, and enthusiasm that go beyond the desire to simply meet minimum work-related expectations. Motivated persons possess a strong will to achieve and a spirit of optimism, even during periods of failure.

Goleman's second emotional intelligence component, social competence, is comprised of empathy and social skills (Goleman, 1995). Empathy is the ability to understand the feelings of others and to respond with complementary emotions. Goleman declares that empathetic supervisors are capable of building and retaining talented employees, display sensitivity to cultural diversities, and entertain divergent points of view (Goleman, 1995; Tjiong, 2000). Social skill involves the proficiency to manage relationships and build rapport between one's self and others as well as between external parties, which are valuable skills to establish partnerships and build coalitions. Goleman's overall theory asserts that the balance and management of our emotions is a chief determinant of success in our work and personal life—a perspective noted by Wechsler over fifty years earlier (Goleman, 1995: Cherniss, 2000). Goleman (1998) declares that emotional intelligence is virtually all learned and thus can be assimilated in changes in behavior.

Bar-On's Emotional-Social Intelligence Model

Reuven Bar-On's model of emotional intelligence is essentially an integration of past and present research on social and emotional intelligence. Bar-on conceptualizes emotional-social intelligence as:

> …a multi-factorial array of interrelated emotional and social competencies, skills and facilitators that influences one's ability to recognize, understand and manage emotions, to relate with others, to adapt to change and solve problems of a personal and interpersonal nature, and to efficiently cope with daily demands, challenges and pressures (Bar-On, 2006).

Like Mayer and Goleman, Bar-On's theory has its own unique array of interrelated emotional intelligence competences, skills, and abilities that comprise its conceptual model.

According to Bar-On, his model includes the five key components that encompass a number of closely related competencies. Bar-On's first key component, intrapersonal, consists of the sub-components of self regard, emotional self-awareness, secretiveness, independence, and self-actualization (Bar-On, 2006). The second component, interpersonal consists of empathy, social responsibility, and interpersonal relationships. Bar-On's third key component, adaptability, entails the competences of reality testing, flexibility, and problem-solving. Stress management, the fourth component, involves the competences of stress tolerance and impulse control. The fifth and last key component, general mood, consists of the closely related competences of optimism and happiness. Bar-On is contributed with the development of the oldest measure of emotional intelligence testing—the Emotion Quotient-I (Bar-On, 1996).

Note that Bar-On utilizes the term emotion quotient (EQ) instead of emotional intelligence (EI) due to the historic relevance to "g" as the general intelligence factor. In his own initial research and developing theoretical model, Bar-On claims that the major principles related to emotional-social intelligence are; (a) the ability to recognize, understand and express emotions and feelings; (b) the ability to understand how others feel and relate with them ; (c) the ability to manage and control emotions; (d) the ability to manage change, adapt and solve problems of a personal and interpersonal nature; and (e) the ability to generate positive affect and be self-motivated (Bar-On, 2006).

Organization Utilization of Emotional Intelligence

Since 1994, American Express has offered an Emotional Competence Training program for new advisors, field management teams, sales consultants, and other management staff (Consortium for the Research on Emotional Intelligence in Organizations Web site: www.eiconsortium.org). The training program targets many aspects of emotional intelligence, but primarily focuses on the competencies of emotional self-awareness, self-control, empathy, communication, and conflict management. American Express utilizes different versions of training depending on the staffing group. The training versions for managers are facilitated by psychologists while most other versions are directed by veteran advisors and human resource staff. The most effective and most rigorously evaluated versions of their training entail four to five days of training divided into two segments separated by one to two months. The training methodologies involve brief lectures, small groups, self-assessment exercises, individual exercises, movie clips, and role play. American Express completed several evaluation studies on different versions of their Emotional Competence Training.

One such study examined the impact of training upon 33 American Express financial advisors. Before and after the training, participants and a control group (not receiving the training), completed the Seligman Attribution Styles Questionnaire (Smith, 2004). The Seligman Attribution Styles Questionnaire (SASQ) is a self-report measure that measures coping skills, optimism, and achievement in various domains such as academics, work, and sports (Seligman, 1990). The participants in the training group increased life insurance sales by 20% over the control group. Another study by American Express examined the performance of financial advisors working under managers that received prior training in emotional intelligence versus a control group of financial advisors working with managers whom received no training in emotional intelligence. The sales performance of both groups was evaluated one year after training. Although less impressive, the study indicated that financial advisors working under trained managers increased their business at a rate of 18.1% compared to 16.2% for the control group (Smith, 2004).

The U. S. Air Force discovered that by using emotional intelligence to select recruiters, they increased their ability to predict successful recruiters by almost three-fold (Bar-On, 2006). The immediate gain of

$3 million resulted in the Government Accounting Office submitting a report to Congress that prompted the Secretary of Defense to adopt utilization of the EQ-1 in selecting recruiters. According to Bar-On, the savings came from increasing their ability select successful recruiters and dramatically reducing first-year attrition of unsuccessful recruiters. The Air Force's initial study found that the most successful recruiters scored significantly higher in EI competencies of assertiveness, empathy, happiness, and emotional self-awareness (Bar-On, 2006).

In a multi-national study (Latin America, Japan & Germany) of 515 senior executives analyzed by the International Executive Search firm Egon Zehnder International, those executives who were strong in EI were more likely to succeed than those who were strongest in relevant experience or IQ. In this study, the executives who scored the highest in EQ were involved in 74% of successful business ventures versus 24% of business failures (Cherniss, 2004).

Christian Organizational Response to Emotional Intelligence

Christian faith-based organizations along with Christian leaders and educators have begun to respond to the field of EI by adapting and modifying theoretical conceptualizations and creating practical applications. This article will review two examples of the integration of emotional intelligence with Christian and/or spiritual concepts and principles: Robert A. Emmons' theory of Spiritual intelligence and Maurice Graham's Pastoral Intelligence. After reviewing the present literature on the integration of spiritual and/or Christian concepts with emotional intelligence, practical applications by faith-based organizations will be explored. It is important to reemphasize that emotional intelligence is a developing concept. As such, the faith-based community has only entered the dialogue and interface with emotional intelligence in less than a decade.

Emmons' Theory of Spiritual Intelligence

The most empirically oriented interface with emotional intelligence from the faith community is Robert Emmons's theory of Spiritual Intelligence. Robert Emmons, Professor of Psychology at the University of California-Davis, has proposed that spirituality be conceived as a type of intelligence (2000b). Emmons presents the core components of spiritual

intelligence as (1) the capacity to transcend the physical and material world; (2) the ability to experience heightened states of consciousness; (3) the ability to sanctify everyday experiences; (4) the ability to utilize spiritual resources to solve problems; and (5) the capacity to be virtuous (2000a). After identifying the basic components of SI, Emmons draws upon Gardner's theory of multiple intelligences (MI) to provide the basis for discussing SI. Gardner's theory identifies the following eight criteria for determining what competences and abilities comprise an independent intelligence:

1. An identifiable core operation or set of operations;
2. An evolutionary history and evolutionary plausibility;
3. A characteristic pattern of development;
4. Potential isolation by brain damage;
5. The existence of persons distinguished by the exceptional presence or absence of the ability;
6. Susceptibility to encoding in a symbol system;
8. Support from experimental psychological investigations; and
9. Support from psychometric findings (1993).

From this conceptual perspective, Emmons suggests that SI is a form of intelligence by providing supporting evidence for each of Gardner's eight criteria for determining intelligence. Despite Emmons' theoretical justification utilizing MI criteria, Gardner is hesitant to declare that SI meets the criteria for an independent intelligence.

Despite Gardner's denial of SI as a form of independent intelligence, he does acknowledge Emmons's theory as an eminently reasonable one and that he approaches it in a viable scientific approach (Gardner, 2000). Gardner (2000) holds that Emmons' "overall enterprise is plausible" and that he raises many intriguing issues (e.g., sacredness, problem solving, and the unifying potential of religion) that merit further investigation (p. 27).

Gardner further notes that Emmons' theoretical tenet that the realm of the spiritual may provide a resource on which individuals may draw when they are trying to solve a problem is a critical point. This is because, according to Gardner (2000), problem solving is central to most concepts of intelligence, and the notion that spiritual considerations may facilitate problem solving is a novel and provocative one. Nonetheless, Gardner (2000) claims that he is hesitant to stretch the term intelligence to the point that it sacrifices its essential ties with cognition until he can

more fully develop his own research on existential intelligence.

Mayer (2000a) admits that when he thinks of spirituality he thinks more of heightened consciousness than heighten intelligence. Mayer struggles with the notion of spiritual intelligence due to the lack of knowledge and research in the role of abstract reasoning involved in spirituality. Mayer is careful in not being dismissive of SI and raises the following questions:

> What are the mental transformations necessary to think spiritually? Can the rules of such reasoning be made accessible to the scientist, to computer representations? Are there special instances when spiritual thought achieves a critical mass of abstract reasoning, and therefore qualifies as intelligence? (Mayer, 2000a, p. 53)

Mayer (2000a) states that spiritual intelligence, like spirituality itself, remains mysterious in many respects. Mayer appears curious and notes that SI is a recent theory and requires more time for the necessary empirical research and validation.

Graham's Pastoral Intelligence

The second conceptualization, Pastoral Intelligence (PI), represents a nascent effort to integrate the principles of EI with theological and spiritual intelligence. In 2000, Dr. Maurice Graham received training in emotional intelligence by Daniel Goleman Group, and after more than six years developed his own Pastoral Intelligence research and assessment instrument. Graham (2006) defines theological/spiritual intelligence as the ability to think theologically and integrate theological thinking into one's spirituality. As such, PI is the as the combination of theological/spiritual intelligence and emotional intelligence.

Graham utilizes theoretical concepts from Gardner and Goleman for his model. For example, his two main areas of PI are intrapersonal and interpersonal (Gardner) and three of his four subgroups (self-development, self-awareness, relational skills, and congregational awareness) are from Goleman. While Graham's model and research is notable, it does lack validation studies and scientific data to support his theory. The value for this inquiry is to reflect the present attempts to integrate emotional intelligence in Christian ministry leadership development.

Practical Application of Pastoral Intelligence

The practical application and relevance of PI is in its use to enhance the emotional intelligence skills of Christian leaders. Consequently, Graham (2006) developed an instrument called Skill Assessment for Ministry 360 (SAM-360) as a way to measure pastoral intelligence. Graham employs a 360º performance evaluation and feedback process used by most Fortune 500 companies to evaluate primarily managers.

Corporations worldwide have utilized 360 degree staff evaluations for over twenty years. 360 degree reviews, also known as 'multi-rater' or 'multi-source' assessments, are employee appraisals that gather performance information from all around the employee. Members of the company who may be involved in a 360 degree review include supervisors, top management, subordinates, co-workers and representatives from other departments who interact with the employee. In fact, anyone who has useful information on how the employee does the job may be a source in the appraisal, providing a broader view of the employee's performance.

The SAM-360 involves a self-assessment by the pastor or Christian leader and evaluation by at least 15 other people who know the pastor or leader well and are familiar with the pastor's work and ministry. The two main areas of the SAM-360 are intrapersonal and interpersonal domains. Both of these areas have two sub-groups: self-development and self-motivation fall under the intrapersonal domain, and congregational awareness and relational skills fall under the interpersonal domain. These areas are broken down into a total of nineteen competencies. Graham (2006) describes the results of the skill assessment as feedback, practical coaching tips, and a specific plan to raise the PI of the pastor or Christian leader.

Pastoral intelligence has drawn the attention of Christian denominational groups such as the Christian Reformed Church in North America (CRC). In a treatise on pastoral excellence, Richard L. Van Houten, General Secretary of the CRC proclaims that pastors need, "more than ever," emotional and interpersonal intelligence (Houten, 2003, p. 35). The CRC has an active program, Sustaining Pastoral Excellence, sponsored by the Lilly Foundation that educates pastors in PI. Houten acknowledges that what used to be gently regarded as idiosyncrasies in pastors' personalities are now often regarded as intolerable deficiencies. In order to foster emotional intelligence, Van Houten (2003) reports that

the Sustaining Pastoral Excellence Program developed three strategies to foster PI: enhancing the mentoring system, developing peer learning opportunities, and creating special continuing education events.

Practical Applications of EI in Christian-based Organizations

The practical applications of EI in Christian-based organizations are varied, including applications in pastoral leadership development, congregational life, Christian education, church small groups, and through adapted scriptural studies.

Nehemiah Leadership Network

With somewhat similar objectives as the CRC Sustaining Pastoral Excellence program, another pastoral leadership development application of EI lies with the American Baptists affiliated group, the Nehemiah Leadership Network (NLN). The Nehemiah Leadership Network (NLN) is a cooperative program of 10 American Baptist regions that offers leadership training for pastors of congregations that are committed to growth and more effective ministry (Ott, 2003). The program selects candidates with a high potential for success with renewal ministry, and helps them to develop the spiritual vitality, emotional intelligence, and leadership skills needed for leading congregations. Such pastors attend a vocational evaluation program at the Center for Career Development and Ministry in Dedham, Massachusetts, aimed at measuring the extent to which the pastor has the leadership traits and skills for revitalization work. The center and the pastor devise an individual plan for learning, strengthening and deepening the integration of the pastor's emotional intelligence, leadership training, and spiritual grounding in a transformation ministry. Unfortunately, the NLN reports no outcome studies or efficacy of this leadership initiative.

Christian EI-related Education

Another interesting series of Christian EI applications has been endorsed by the United Church of Christ and UCC-affiliated Andover Newton Theological School. In the winter 2003 Andover Newton publication, *Today's Ministry*, three articles illustrate how EI can be utilized in different Christian educational venues. During Andover Newton's spring 2000 convocation, Dr. Gary Halstead, Minister of Outdoor and Retreat Ministries, presented a program on "The Healing Church: Developing Emotional In-

telligence through Christian Education" (Halstead, 2003). Halstead holds that EI is "critical to a sense of well being and healthy functioning within our society"(p. 1) and that a lack of good communication skills results in disconnection between people within UCC churches. He further states that the inability to respect, tolerate, and understand others is the core etiology of miscommunication and disconnection. Dr. Halstead strongly promotes EI as highly relevant and applicable for Christian education for all ages (Halstead, 2003). In his article, *Resources for Christian Education*, professor of Christian education Dr. Robert Pazmino agrees with Halstead that EI has a legitimate place in the persistent challenge to develop new strategies for Christian education and daily living (Pazmino, 2003). Dr. Pazmino recognizes the growth potential that EI could foster in the spiritual, psychological, and social development of Christians.

Small Groups and EI

The third Andover Newton article, *Small Groups Foster Spiritual Learning*, presents a new curriculum for church small groups that incorporates emotional intelligence material. This article by Diane Lavos (2003) suggests that integration of emotional intelligence facilitates understanding of others, improves small group communication, assists group participants in learning how to nurture others, and may help in understanding gender and cultural differences. A new curriculum used by the United Church of Christ, *Bible Quest*, acknowledges several different kinds of intelligences that can be utilized in Christian education and small groups (Lavos, 2003). Interestingly enough, the *Bible Quest* curriculum emphasizes the nine intelligences identified by Howard Gardner and it adapts these types of intelligence to biblical and theological themes as outlined below:

- Verbal—telling the Gospel story in one's own way;
- Mathematical/Logical—making a time line of biblical events;
- Musical—playing an instrument and/or writing and singing worship music;
- Visual/Spatial—building a scale model of a holy site;
- Bodily/Kinesthetic—performing a sacred dance or participating in worship;
- Interpersonal (may equate with Emotional Intelligence)—speaking well of group members and acknowledging their gifts;

- Intrapersonal—sharing insights into how the story told by the "verbal" person helped one; suggesting simple journaling exercises for others to do;
- Naturalist—cultivating herbs and plants mentioned in the Bible; leading a contemplative walk in a natural setting; and
- Existential—writing or reading a brief essay about the meaning of life; suggesting how others can be open to meaning in their lives (Lavos, 2003).

According to Lavos, EI honors the other intelligences and sees their interconnectedness.

She further claims that EI and the other intelligences can contribute positively to each of the following religious themes: faith, health, spirituality; diversity in churches; theology and the arts; world mission; evangelism; youth ministry; and even conflict resolution (Lavos, 2003). Lavos bases her assumed contribution of EI to the above religious themes because of the abilities associated with better and more effective communication, diversity tolerance, and improved health due benefits of stable psychological health. While Lavos' assertions are conceivable, they do lack a clear explanation on how EI could impact upon religious themes in a positive manner.

Christian Schools and EI

The final illustration of the utilization of EI within Christian organizations is found in post-secondary educational institutions. The literature reveals that Christian colleges and universities are creating avenues for dissemination of EI education. Most of the presentation formats are with institutional continuing educational programs and seminars sponsored by business or counseling departments within the university.

One exception to this presentation format is Louisiana Baptist University (LBU), located in Shreveport, LA. LBU provides a course in their undergraduate school of counseling entitled Emotional Intelligence (PCC505). The EI course stresses the importance of emotional intelligence that includes self-awareness, impulse control, persistence, zeal, self-motivation, empathy, and social deftness. The course also examines the difference between IQ and emotional intelligence and has as its required textbook, Goleman's *Emotional Intelligence: Why it can matter more than IQ (http://www.lbu.edu/courseware/ PCC505.htm)*.

Anderson University School of Theology in Anderson, Indiana, also offers a course entitled Emotional Intelligence Development in their Center for Christian Leadership (http://www.anderson.edu/ccl/courses.html). The Center is a continuing educational program designed for adults with or without a formal educational background in ministry or hold minimal experience in biblical training. Other Christian colleges and universities providing EI educational opportunities in a continuing education or sponsored seminar format are Azusa Pacific University, Bethel University, Regent University, and Oakwood College.

Recommendations for Christian Social Work Organizations

The Christian social work agency is by nature and purpose committed to Christian principles that guide the mission, values, and organizational policies of the agency, including the agency's managerial style. In our work and practice, one of the most common challenges, whether our clients are individuals, couples, communities, or even social policy systems, is managing dysfunctional relationships, facing poor communication patterns, or a disconnect (or intolerance) between individuals and/or groups. Emotional intelligence competences such as emotional awareness, empathy, optimism, developing others, leveraging diversity, and building bonds can only facilitate our positive practice outcomes. It would be of significant benefit for the social work organization to seize upon the valuable contribution of emotion intelligence to further its intrinsic mission. The following recommendations originate from both the author or sources otherwise cited in the literature.

The first step or recommendation is to commit the organization to a culture of emotional intelligence. For clarification, this commitment is not solely for the intellectual exercise of perpetuating emotional competence as another form of esoteric or Gnostic experience. The utility of EI is to further the mission of the Christian organization and facilitate the growth of social work professionals. Cherniss and Goleman (1999) provide a process for organizations to introduce and implement emotional intelligence in their technical report, *Bringing Emotional Intelligence to the Workplace*. The report presents a phase-in system that allows for organization and employee assessment, training, feedback mechanisms, coaching, encouragement, and evaluation. The EI process model by Cherniss and Goleman is quite adaptable for social work administrators and can be modified for agencies of various sizes

and unique training needs.

The organizational commitment to a culture of EI is more than a conceptual phenomenon or philosophical stance. Therefore, the second recommendation is that key leadership, for example board members, the CEO or president, and executive staff, fully recognize the value of EI and consciously demonstrate high EI. Characteristic of an effective EI Christian organization would be a CEO or social work administrator that understands the nature of emotions, correctly perceives the emotions of others, and displays excellent emotional management. The social work administrator can ensure the implementation EI Guidelines for Best Practices as developed by Goleman and Cherniss (1999). The guidelines are based on an exhaustive review of the research literature in training and development, counseling and psychotherapy, and behavior change. The guidelines are divided into four phases that correspond to the four phases of the development process: preparation, training, transfer and maintenance, and evaluation.

The third recommendation is a commitment to the education and growth of managerial and direct service staff. For this to occur, EI would be a common theme or topic in all aspects of training, especially training that involved communication, orientation, customer relations, client interventions, supervision, and annual performance evaluations. To illustrate, Boyatzis and Van Oosten (2002) tell the story of how EI training transformed the business practices of Roadway Express trucking company. Roadway Express desired to change the company culture that possessed a management style that was characterized by a traditional hierarchy, command and control style. They further sought to develop leadership at every level of the organization and alter the way managers and employees interacted. Roadway Express partnered with Weatherhead School of Management at Case Western Reserve University to transform their business practices. The end result was a 43% annual decrease in injuries; 41% decrease in accidents; and, $6 million in savings.

The fourth recommendation, which is related to the third, is to develop educational opportunities and integration of EI principles that would foster the growth of EI throughout the organization and its staff. For this to occur, it is not necessarily essential to mention EI. There is much about a successful Christian organization or social work management professional in terms of communication, organizational policies and procedures, effective interventions (i.e. anger management), sup-

portive management style, and team work that is inherently related to high EI. The educational opportunities can occur outside normal staff training venues to management or supervisory training, client life skills curriculum, external organizational collaboration skills, staff wellness programs, and policy development.

One specific method to enhance EI for social work supervisors is to employ or adapt a similar and longstanding method utilized in Clinical Pastoral Education (CPE) for chaplains. This training method occurs in regular inter-personal relations (IPR) seminars and groups. IPR is open-agenda group in which trainees focus on developing interpersonal skills by engaging in an "in-the-moment" learning process with an emphasis on recognizing feelings and learning how to journey with others (CPE, Rabbinic Field Education Guide, Jewish Theological Seminary). For optimal success, this adapted training method would better be served in group process by a trained supervisor who is not employed by the agency providing the training. In addition, trainees may be offered didactics (learning seminars) on a variety of topics related to emotional intelligence. This model is extremely valuable because it is grounded in the reflective practitioner model of learning which helps trainees integrate their identities and prior knowledge with new insights that emerge in the process of practicing and potentially enhancing EI.

Consortium for Research on Emotional Intelligence in Organizations

The social work organization or administrator that is beginning the venture of gaining knowledge and identifying practical ways to utilize and integrate EI can discover an indispensable resource from the Consortium for Research on Emotional Intelligent in Organizations. The mission of the EI Consortium is to aid the advancement of research and practice related to emotional intelligence in organizations. The Consortium is currently made up of eight founding members and 42 additional members who are individuals with a strong record of accomplishment as applied researchers in the field. There also are four organizational and corporate members. The Consortium was founded in the spring of 1996 with the support of the Fetzer Institute. The organization website has an invaluable anthology of downloadable research articles, model EI programs, information on EI measuring tools, and practice guidelines for organizations that want to excel in this area (www. eicortinium.org)

Conclusion

Soon after the 1990 introduction of the idea emotional intelligence by Salovey and Mayer, some scholars relegated this new concept to a short life and deemed it simply a fad. Some seventeen years later, the EI literature and research is thriving with no signs of abating. In fact, this new concept (via Gardner's MI theory) has inspired new conceptualizations such as spiritual intelligence, moral intelligence, and pastoral intelligence. The value and utility for social work organizations and management professionals may indeed be profound. The challenge for Christian social work organizations is to commit to a culture of emotional intelligence and identify methodologies to integrate EI into management training and other venues of organizational life. A work culture that promotes positive relations with others, appropriate expression of feelings, effective team communication, dynamic listening, and other aspects of interpersonal competence has a greater potential for superior customer relations and a work force of satisfied employees.

Is it possible for an organization to be emotionally intelligent? It is indeed possible for an organization, by emotionally competent leadership, to create a workplace culture that continuously applies the principles, skills, and tools of social and emotional competence. It is clear that EI researchers must work on issues associated with establishing a valid theoretical construct and measurement. The challenge for Christian social work researchers is to add to the body of EI knowledge from the unique perspective of Christianity. ❖

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Key Words: Emotional Intelligence, Multiple Intelligence Theory, Spiritual Intelligence, Pastoral Intelligence

REVIEWS

Spirituality in Patient Care (2nd ed.)
Koenig, H. G. (2007). Philadelphia, PA: Templeton Foundation Press.

Dr. Koenig is one of the most notable academics addressing spirituality today. He is the co-founder of the Duke Center for Spirituality, Theology and Health. He has received substantial funding from the National Institutes of Health (NIH) to study the relationship between spirituality and health. And he is one of the most prolific spirituality researchers in the United States. Although much of his work has been published in medical journals in accordance with his training, his work has been so influential that he is widely regarded as a leader in the area of spirituality across the helping professions.

In this text, Dr. Koenig summarizes over 20 years of study about the integration of spirituality in clinical practice. Although only some five years have elapsed since the publication of the first edition, research and other developments regarding spirituality have unfolded so rapidly that existing chapters were either revised or expanded and new chapters were added to reflect the current knowledge base. Consequently, this book essentially functions as a short, state-of-the-art course for helping professionals interested in addressing the spiritual needs of their clients.

In keeping with this goal, the first chapter provides six reasons why helping professionals should be prepared to assess spiritual issues as a standard component of practice. The next chapter discusses how to conduct a spiritual assessment and lists a number of assessment tools for conducting brief spiritual assessments that comply with the Joint Commission's spiritual assessment requirements. This is followed by chapters on when to conduct assessments (i.e., the timing of the assessment in the helping process), and the benefits of administering assessments, both for clients and helping professionals themselves.

Chapter five features an ethically-based discussion of the limitations associated with addressing clients' spiritual needs in the role of a helping professional. This is followed by an exploration of situations in which spirituality may be harmful. For example, spiritual practices such as mindfulness mediation may be offered to Christian clients without explaining their origins in non-Christian traditions, or provid-

ing alternatives that are more congruent with clients' beliefs and values (e.g., scripture meditation).

A series of chapters examine the role of spirituality as it relates to a number of helping professions including, respectively, chaplains and pastoral care, nursing, social work, rehabilitation, and mental health care. These chapters, while often brief, provide helpful information about the status of spirituality within various disciplines and, concurrently, facilitate collaboration across disciplines in terms of meeting clients' spiritual needs. For instance, because social workers often play a central role in discharge planning, they are uniquely situated among helping professionals to connect clients with spiritual resources that enable them to better cope with the stress associated with transitioning back to community living.

The next two chapters delineate a model curriculum for a spirituality course, and information on specific faiths as it relates to service provision. Suggestions are offered to tailor the basic curriculum in a discipline specific manner to better meet the needs of each professional discipline mentioned above. Thus, a model spirituality course for social workers is provided. As part of the content provided in such a course, the next chapter features content designed to enhance spiritual competency when interacting with various faith traditions. More specifically, clinically pertinent information is provided on common, tradition-specific beliefs in areas such as conception, birth, diet, healing, wellness, dying, and death. For instance, when working with Hindus, the author points out that it is culturally appropriate to direct questions toward the father or husband.

It is easy to see why Dr. Koenig believes that this text may be his most important contribution to the field of spirituality and health. It is an exceptionally well-written and informative book. Dr. Koenig writes in a fluid, easily accessible style, incorporating relevant research findings in a lucid manner to illustrate key points with empirical data. This text is simply a joy to read.

Although the entire book was informative, the overviews of brief assessment tools and the benefits of incorporating such assessments into clinical practice were particularly helpful and insightful. I was also impressed with the level of professional collegiality and spiritual competency exhibited throughout the text. Dr. Koenig writes in a professionally inclusive manner while noting the strengths that various helping professions bring to the task of delivering client-centered services. The

text is also one of the most spiritually respectful that I have read. It will help equip practitioners to interact with clients' spiritual beliefs and values in an ethical manner that respects their autonomy.

There are two minor content issues that might be considered in future editions. The first pertains to the model curriculum content describing spirituality courses for social work and physical and occupational therapy. The sequencing of the endnotes was incorrect in my copy, a production error that should be corrected to avoid complicating attempts to access the listed resources. Second, I would personally like to see an additional chapter on comprehensive spiritual assessment tools. According to the Joint Commission, a primary reason for conducting a brief assessment is to see if a further comprehensive assessment is warranted. Should such an assessment be called for, a review of the some of the tools that have been developed to address this need might be helpful for some readers.

As implied above, this book represents the state-of-the-art in the area of spirituality and client care. The text is likely to appeal to social work students, practitioners, educators, and researchers who are interested in spirituality at the clinical level. In fact, I find it difficult to imagine someone interested in spirituality who wouldn't benefit from reading this reasonably priced text. Indeed, if you are interested in the intersection between spirituality and clinical practice and you are only interested in reading one book on the topic this year—I would argue that this is the book to read. ❖

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Send Me: The Story of Salkehatchie Summer Service
Andrews, A. B., Culp, J., & Dexter, A. (2006). Franklin, TN: Providence House Publishers.

Although not the most scholarly way to begin a book review, allow me to simply say that I loved this book. Then again, offering an emotional response to the book is quite appropriate as I suspect other readers will experience a host of emotions as they become transformed by the authors' vivid accounts of their experiences. While touching upon

overwhelming injustices, poverty, addictions, and other systemic social problems, the story of Salkehatchie Summer Service puts readers in touch with how it feels to be poor. More importantly, readers experience how it feels to share and receive God's unconditional love and how God can turn seemingly helpless situations into modern day miracles when His people make themselves available as conduits of grace.

Send Me is really more than a book. It reflects the authors' overflowing desire to tell people about how their own lives have been changed after almost 30 years of missionary service in the rural Deep South. Their willingness to share personal stories and transparent reflections make the book hard to put down.

Readers should be warned, however, that the vividness of their account will at times be hard to digest. As I was reading chapters one and two at a local coffee house, I literally became sick to my stomach. I could not contain my feelings of nausea as I sipped on my four-dollar cup of coffee and ate my three-dollar espresso brownie, while being confronted by the depths of poverty experienced by Mrs. Chapman, Rueben, Florence, Gertie Mae, and many others. I read the rest of the book at home with nothing more than a glass of water and have yet to return to my favorite coffee house. After finishing the book, the nun's words to Rev. John Culp, "known to some as Reverend Bubba" (p. 185), still resonates: "What are you going to do" (p. 188)? I suspect that part of the authors' intention for the book was to challenge and encourage others to ask that same question in the face of poverty and injustice. If that was their intention, I think they succeeded.

Thank goodness the authors provide a response to the nuns' question. Readers learn throughout the book that the components of Salkehatchie Summer Service are adaptable to Christians wanting to answer the nuns' question in their own community, their own congregation, and in their own denomination. To begin with, the program is a one-week youth development program that starts with a basic premise—that for sustained learning, people need autonomy and minimal instruction to place trust in one another and more importantly to place trust in the Holy Spirit. Moreover, the program is about immersing people in situations where the work is so overwhelming and demanding that they have no time to focus on themselves. Instead, by working and interacting with people from such different backgrounds, dilapidated living structures are transformed into homes, and new relationships emerge based on a shared faith and awareness of worshiping the same God.

Though Salkehatchie is about autonomy and minimal instruction, certain parameters developed over their years of experience provide enough structure for the program to function. Time is spent throughout the year selecting the families and homes, gathering supplies, and recruiting volunteers. There are also core essentials to the week-long program including an initial tour of the homes before and after, planning recreation, and planning time for reflection for youth to process their experiences without being overly influenced by adults. As Rev. John came to realize, "Salkehatchie is essentially about the transforming power of love as a nonviolent means to justice" (p. 200). As adults and youth from affluent churches give and receive blessings during the week with families that live faithfully in the face of horrid conditions, they gain a new perspective on life. As one youth volunteer learned after her week at Salkehatchie, "Money and Materials don't really matter in life. The things that matter are love, family, friends, and one's relationship with God" (p. 166). Now imagine a world where thousands of adults and youth discover and live out this reality. As a Christian social work scholar, this is the vision of justice that I live for and hope to instill in my students.

The book is not specifically intended as a text for social work students or practitioners. Nevertheless, I think the book would be helpful to social workers in several ways. First, as a social work scholar at a Christian university, I like to begin my classes with prayer and a time of devotion. There are a number of prayers and poems shared by the people involved in Salkehatchie that would create relevant dialogue in social work courses, especially HBSE, social policy, or practice with communities and organizations. Second, the book would work well as a complementary reading in a graduate macro practice course. I could imagine students reading this book and writing a reflection paper where they synthesize content from the course as they write about the community building process that occurs in the book. Third, students doing internships at religiously affiliated organizations would benefit from reading the book as a primer before entering field. I'm the field instructor for a student intern at my church and plan to ask her to read the book. The book will also remind and inspire seasoned Christian practitioners to remember their dependence on Christ and the effectiveness of linking people together for service. Finally, for social workers in congregations where they think that members can do more to care for the poor and widowed, *Send Me* provides one way of helping a body of believers answer the nun's question. ❖

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Set Free: God's Healing Power for Abuse Survivors and Those Who Love Them
Coates, J. (2005). Minneapolis, MN: Bethany House Publishers.

Though not a professional, Jan Coates' own experiences as a survivor of childhood abuse have allowed her the wisdom to reach out to those who have also experienced debilitating abuses as children and teens. In her book, Coates provides an intense discussion of the pain experienced by survivors of psychologically damaging childhood abuses and how the healing power of the Lord provides relief and hope for the future. Each chapter ends with a prayer to help the believer move through the process of becoming a healed child of God.

Through the personal stories of six women, Coates provides the framework for an intense discussion of the life-changing experiences of finding God who heals. There is no language that can describe the depth of pain experienced by these women. Only the stories of survival, described in language representing immense suffering, provide the reader with a sense of the emotions surrounding the pain of abuse. The damage to the identity and loss of self can only be described as an assault on the soul. In her book, Coates goes far beyond the ravages of sexual abuse and speaks to all those who need healing from abuse or have suffered inconceivable losses. The healing grace and favor from God have been described as "rescue missions a yard from the gates of hell" (p. 11).

Coates begins her book with the childhood stories of abuse told through the adult eyes of those whose pain has been covered with grace; stories such as daughter of evil, keeper of shameful secrets, the prostitute, and others. She writes of experiencing God, beginning with the powerful names of God that help us to know him, his faithfulness, and healing from the inside out. She writes about trust, forgiveness, and the barriers erected when children are abused. Then she takes the reader through a step-by-step process of learning how to lean on the Lord for strength, trusting God with painful memories and secrets that reveal the inadequacies of language. She talks about overcoming the harmful whispers of Satan.

In chapter 6, Coates talks about the burdens carried by those who have been abused. The burden of anger, revenge seeking, hurt, and tornado-like turmoil within. Then she writes about how God gives the believer trust and grace to control responses that would only deepen the hurt, and the refining fire experienced when those burdens are released to the Lord. She weaves the healing stories of the six women throughout to show how God provides freedom from the hurt and pain.

Part three deals with the new life and living as a child of God. In chapter 7, she talks about the new identity that comes from being a child of God. She gives examples of how through God's love, grace, and mercy the women developed new identities. She provides a list of bible verses to help new believers reaffirm their identity in Christ. In chapter 8, Coates discusses how to embrace God's love and to live "freely without fear of rejection, violation, or pain" (p. 97). She writes about God's plan in her own life, how he has turned her pain and suffering into a ministry for abused teens. Coates emphasizes the importance of becoming a member of a local church, developing supportive Christian friendships, bible studies, retreats, godliness in families, and taking the time to rest, read the bible, and listen for God's voice.

Part four focuses on pursuing the future. Again, she returns to the life stories of the six women featured. Through Coates, the women tell how God has changed and blessed the course of their lives. He has moved them to a place of joy, peace, and a hopeful future.

Most cannot imagine the abuse described in this book. Often survivors of abuse feel isolated and alone in their pain. The book provides those who still suffer from the ravages of abuse the knowledge that they are not alone. The stories of survival reveal the freedom that comes from releasing the pain to God. Jan Coates own story of abuse, and the stories of the six women are a testimony that, with God, nothing is impossible.

This book is an excellent self-help book for those who have experienced abuse, neglect, and shame at any stage of life. It is a text that can be read individually or used for group discussions. The stories of the featured women's abuse and miraculous healing are riveting. That God can take a broken life and turn it into a life of joy and fulfillment is truly a story to be shared. The changes in the lives of the women are miracles in the biblical sense yet performed in modern day America. Clearly this book implies that faith in God is sufficient, and better when supported by Christian fellowship.

This book is of value to Christian social workers who encounter survivors of sexual abuse in therapy. It would be helpful as a reader and a supplement for individual or group therapy, for women who are feeling alone in the abuse they have experienced and the emotions they have been unable to release. ❖

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The Scandal of the Evangelical Conscience: Why are Christians living just like the rest of the world?
Sider, R. (2005). Grand Rapids, MI: Baker Books.

In *The Scandal of the Evangelical Conscience*, Ron Sider provocatively challenges Evangelical Christians to live in ways that more clearly reflect their faith. Sider, President of Evangelicals for Social Action and Professor of Theology, Holistic Ministry, and Public Policy at Eastern Baptist Theological Seminary, has been a strong voice for Christian social advocacy since the 1970s. Author of *Rich Christians in an Age of Hunger*, *Good News and Good Works*, and a number of other publications, Sider has been at the forefront of the evangelical movement to further prioritize issues of poverty, hunger, and related social concerns. *The Scandal of the Evangelical Conscience* draws on Sider's prior work and offers a venue for the integration of statistics, scriptures, and polemics relevant to readers across faith and educational backgrounds.

The first chapter of the book emphasizes statistics obtained by the Barna Group and the Gallup organization describing the behaviors and attitudes of born again Christians and evangelicals. According to the Barna Group, born-again Christians indicate "they have made a personal commitment to Jesus Christ that is still important in their life today" and "believe that when they die they will go heaven because they have confessed their sins and accepted Jesus Christ as their Savior" (p. 18). This group is estimated to include 35-43 % of the total U.S. population. In addition to adhering to these beliefs, individuals identified by Barna as evangelical also agree with statements that "Jesus lived a sinless life; eternal salvation is only through grace, not works; Christians have a personal responsibility

to evangelize non-Christians; and, Satan exists" (p. 18). Barna estimates that evangelicals comprise 7-8% of the U.S. population.

Throughout the first chapter Sider cites statistics revealing that born-again Christian and evangelical rates of involvement in divorce, materialism, sexual disobedience, racism, and physical abuse in marriage are typically no different than those of other groups. He is particularly critical of divorce rates among born-again Christians that appear higher than those of non-Christians. In reference to materialism, Sider describes trends of decreased tithing among evangelicals since 1968, and increased displays of material wealth among evangelical leaders. Discussion of sexual obedience centers on the apparent ineffectiveness of many abstinence-focused youth programs to prevent premarital sexual activity and relatively high rates of cohabitation, pornography use, and acceptance of adultery among evangelicals. Sider seems more hopeful about shifting evangelical attitudes toward racism, citing leadership of the Promise Keepers organization in calling for racial reconciliation.

The second chapter of the book juxtaposes the statistical information presented in chapter one with specific scriptures relevant to the data, indicating considerable Evangelical hypocrisy. Sider emphasizes the New Testament and Christ's teachings on costly obedience, forgiveness, anti-materialism, and restrictions on divorce. In discussions of Acts, Romans, First and Second Corinthians, and other writings by Paul, Sider again emphasizes admonitions for discipleship, rejection of worldly temptations, sharing material goods, moral and ethical transformation related to Christian conversion, and requirements for obedient Christian living. Sider concludes the chapter by arguing that the most significant demonstration of Christian faith is active love, especially toward the poor and marginalized.

Perhaps the most compelling sections of the book begin with Sider's discussion of "cheap grace" in chapter three. Drawing on Dietrich Bonhoeffer's characterization of cheap grace as the reduction of the Gospel to the forgiveness of sins, Sider asserts that contemporary evangelical focus on forgiveness has dangerously minimized the importance of obedience and scriptural warnings against conforming to worldly desires and behaviors. Though agreeing that forgiveness is a central part of the Gospel message, Sider emphasizes other vital teachings including non-materialism, love, character transformation, acceptance of the poor, sick, and marginalized, and the need to create a new social order. He criticizes evangelical tendencies to attribute poverty and

racial inequality to individual deficits and argues for greater attention to systemic injustice and support for structural change, especially that necessary to challenge racism. Asserting that sin is both personal and social, Sider criticizes the tendency of many seeker-sensitive churches to avoid discussions of controversial issues and calls evangelicals to better understand the complexity of social problems.

Chapter four focuses on the problem of the church conforming to culture and specifically identifies areas in which churches can more consistently follow Gospel teachings. Again Sider's main arguments are directed toward dangers of materialism and individualism. He also critiques trends toward relativism in many churches that result in failures to confront hypocrisy and misplaced Christian priorities. He strongly admonishes churches to stand as countercultural communities that reject worldly sin. Encouraging churches to place Jesus at the center and to emphasize holiness, community, mutual accountability and availability, Sider describes needs for healthier community support, further resource sharing, and stronger advocacy for the poor and marginalized through both congregational care and policy change.

Chapter five is fairly short and provides a closing opportunity for Sider to challenge evangelicals to repent for their disobedience and pray for a revival characterized by scriptural authenticity and genuine transformation. Sider again cites statistics, but rather than discussing the large population of born-again Christians, he focuses on the 9% of the group that ascribe to a biblical worldview. Sider states that these individuals are more likely to demonstrate behavior consistent with Gospel teachings and avoid worldly temptation. He hopes members of this group can motivate evangelicals to live with biblical integrity and to initiate major shifts among churches and other social institutions.

Published in 2005 using statistical data from 1999-2002, the book could benefit from updated statistics and discussions of evangelical trends to broaden social agendas beyond abortion and same sex unions to include the natural environment and global efforts to end hunger, poverty, and illiteracy. Increased influences of pastors such as Rick Warren and Bill Hybels have shifted the Evangelical landscape in recent years, though Sider's critiques of materialism and cultural conformity remain largely valid.

The book is also relevant to the relationship between Christianity and social work due to its emphasis on structural inequality and arguments for greater Christian contributions to social justice initiatives and

actions intended to benefit the poor and marginalized. For practitioners and others interested in social helping, the book is a short, easy read that clearly articulates criticisms of contemporary evangelicalism, scriptural responses to these criticisms, and ways churches can demonstrate greater authenticity and integrity.

For educators, the book is likely to motivate passionate discussion and potential disagreement among students with diverse backgrounds and belief systems. When used in an undergraduate social work ethics course in a Christian university, some students passionately disagreed with Sider's challenges to contemporary churches, stating that attention to forgiveness and personal faith was far more appropriate than engagement with social issues. Others strongly disagreed, and believed that Sider's message was essential to motivating further congruence between Christian teachings, churches, and individual behavior. In non-Christian higher education, the book may provide a helpful bridge between secular and faith perspectives relevant to professional discussions of the appropriate role of Christianity in American social life. ❖

Reviewed by ***Katy Tangenberg***, **MSSW**, PhD, MSW Program Director and Associate Professor, Azusa Pacific University, P. O. Box 6000, Azusa, CA 91702; Email: ktangenberg@apu.edu

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Charitable Choice at Work: Evaluating Faith-Based Job Programs in the States

Kennedy, S. S., & Bielefeld, W. (2006). Washington, DC: Georgetown University Press.

Kennedy and Bielefeld have crafted an exceptional addition to the literature that attempts to assess the outcomes of George W. Bush's faith-based initiatives. Grounded in Section 104 of the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 (PRWORA), Charitable Choice laws aim to encourage the provision of social services by faith-based organizations (FBOs) based on the presumptions that faith-based services are more effective, less expensive, and more closely connected with the communities of need. Proponents of Charitable Choice imagine a compassionate multitude of volunteers awaiting the opportunity to serve. Charitable Choice laws, accordingly, were designed to eliminate legal barriers and bureaucratic discrimination against FBOs. The data analyzed in

this book is in large part an empirical evaluation of these presumptions.

The methodological issues were complex, and the authors go to great effort to explain and justify each decision. They defined FBOs along a religiosity dimension; they selected Massachusetts, North Carolina, and Indiana for alternative models of Charitable Choice implementation; and they focused exclusively on job training and placement services as the most objectively measurable outcomes. On balance, the only justifiable criticism of their methodology is the limited scope caused by the lack of available data. Chapters four through six provide the most detailed empirical analyses on the organization, management, and effectiveness of FBOs, but are limited to 30 providers in three counties in Indiana. To their credit the authors do not over-generalize from this data; however, the reader may question the usefulness of comparisons based on such a limited sample of agencies.

In general, the findings failed to substantiate the presumptions of the proponents of Charitable Choice laws. Despite significant investment in capacity-building initiatives in Indiana, there was no significant increase in contracts with new FBOs. In job training and placement services, FBOs did not outperform non-faith-based providers. There was some indication that FBOs were more "embedded" in their neighborhoods and made use of more volunteers, but there was no indication that the services provided were more holistic. The authors did find that the implementation of Charitable Choice differed among the three states and that there was a distinct lack of accountability to government funding sources by contracted service providers. In management style, FBOs tended toward greater internal cohesion or mission focus, but to lack efficient governance and strong external relations with other community organizations. Unanticipated results included the identification of for-profit FBOs, an organizational entity not recognized earlier in the literature.

This volume is likely to make a lasting contribution to the debate over Charitable Choice in three ways. First, the authors have developed a useful and replicable means for categorizing FBOs along a dimension of religiosity that should be imitated by others. Operationalizing "faith" may always be somewhat problematic, yet it is essential that researchers address this challenge so that findings are comparable across diverse research projects. Kennedy and Bielefeld built upon the work of others. Future research should build upon the foundation they have laid.

Second, in chapter seven the authors provided an excellent discussion of the Constitutional issues surrounding Charitable Choice.

Although designed to be a legal primer for the layman, they have successfully explained many of the nuances of privatization of government services and how employees providing contracted services may, in effect, be state functionaries. The application of First Amendment prohibitions of government support of religion may apply. In this light, the provision of Section 104 permitting religious tests for employment by FBOs, an affirmative right not previously granted to FBOs, raises substantial Constitutional issues. Until court challenges are resolved, it is unclear whether the Constitutional issues will be resolved in support or denial of Charitable Choice.

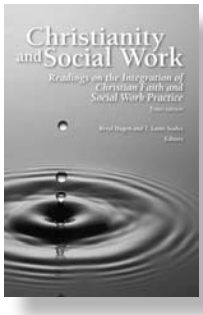
Thirdly, it is hoped that the detached voice and methodological rigor with which the authors approach this subject will be widely emulated. Regardless of one's faith commitment or lack thereof, the need for effective and efficient provision of social services cannot be disputed. As the authors point out in their concluding chapter, the clash of secular and religious worldviews that has so often shaped contemporary political discourse must yield to genuine dialog if the needs of the poor are to be met.

Christian social workers who are actively engaged in the continuing debate over Charitable Choice are most likely to find this volume useful. In this reviewer's opinion, Kennedy and Bielefeld could not have provided a more balanced framework within which to discuss the issue. Ample evidence is provided of the long historical record of public funding for faith-based services as well as delicate explanation of the legal issues yet to be addressed. A careful reading of the arguments in this book should go a long way toward elevating the discussion on Charitable Choice above polemics.

Others who might profitably use this book include practitioners engaged in program evaluations of faith-based services. Although the guidelines for operationalizing "faith" used here may be more applicable to comparisons between agencies than to individual programs, evaluators hoping to identify faith-related outcomes should not proceed without consideration of the methodology used here. ❖

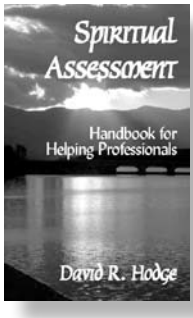
Reviewed by ***Peter A. Kindle***, MSW, doctoral candidate at the University of Houston Graduate College of Social Work, 237 Social Work Building, Houston, Texas 77204-4016; E-mail: peter.kindle@yahoo.com

CHRISTIANITY AND SOCIAL WORK: READINGS ON THE INTEGRATION OF CHRISTIAN FAITH & SOCIAL WORK PRACTICE (THIRD EDITION)
Beryl Hugen & T. Laine Scales (Editors). (2008). Botsford, CT: NACSW $32.95 U.S., $26.35 for NACSW members or orders of 10 or more copies. For costs in Canadian dollars, use current exchange rate.



This extensively-revised third edition of *Christianity and Social Work* includes eleven new chapters. It is written for social workers whose motivations to enter the profession are informed by their Christian faith, and who desire to develop faithfully Christian approaches to helping. The book is organized so that it can be used as a textbook or supplemental text in a social work class, or as a training or reference materials for practitioners. Readings address a breadth of curriculum areas such as social welfare history, human behavior and the social environment, social policy, and practice at micro, mezzo, and macro levels.

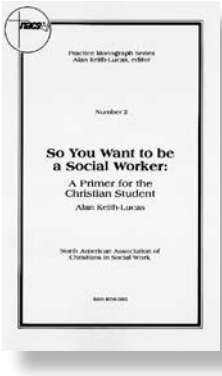
SPIRITUAL ASSESSMENT: HELPING HANDBOOK FOR HELPING PROFESSIONALS
David Hodge. (2003). Botsford CT: NACSW $18.00 U.S., $27.10 Canadian. ($14.50 or $21.85 for NACSW members or orders of 10 or more).



A growing consensus exists among helping professionals, accrediting organizations and clients regarding the importance of spiritual assessment. David Hodge's *Spiritual Assessment: Helping Handbook for Helping Professionals*, describes five complementary spiritual assessment instruments, along with an analysis of their strengths and limitations. The aim of this book is to familiarize readers with a repertoire of spiritual assessment tools to enable practitioners to select the most appropriate assessment instrument in given client/practitioner settings. By developing an assessment "toolbox" containing a variety of spiritual assessment tools, practitioners will become better equipped to provide services that address the individual needs of each of their clients.

So You Want to be a Social Worker: A Primer for the Christian Student

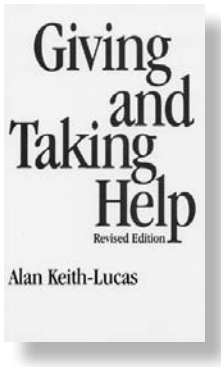
Alan Keith-Lucas. (1985). Botsford, CT: NACSW. Social Work Practice Monograph Series. $10.00 U.S., $15.05 Canadian. ($8.00 or $12.05 Cdn for NACSW members or orders of 10 or more).



So You Want to Be a Social Worker has proven itself to be an invaluable resource for both students and practitioners who are concerned about the responsible integration of their Christian faith and competent, ethical professional practice. It is a thoughtful, clear, and brief distillation of practice wisdom and responsible guidelines regarding perennial questions that arise, such as the nature of our roles, our ethical and spiritual responsibilities, the fallacy of "imposition of values," the problem of sin, and the need for both courage and humility.

Giving and Taking Help (Revised Edition)

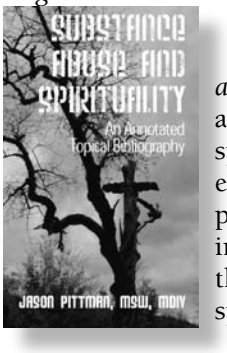
Alan Keith-Lucas. (1994). Botsford CT: North American Association of Christians in Social Work. $18.00 U.S., $27.10 Canadian. ($14.50 or $21.85 for NACSW members or orders of 10 or more).



Alan Keith-Lucas' *Giving and Taking Help*, first published in 1972, has become a classic in the social work literature on the helping relationship. *Giving and taking help* is a uniquely clear, straightforward, sensible, and wise examination of what is involved in the helping process—the giving and taking of help. It reflects on perennial issues and themes yet is grounded in highly practice-based and pragmatic realities. It respects both the potential and limitations of social science in understanding the nature of persons and the helping process. It does not shy away from confronting issues of values, ethics, and world views. It is at the same time profoundly personal yet reaching the theoretical and generalizable. It has a point of view.

Substance Abuse and Spirituality: An Annotated, Topical Bibliography

Jason Pittman. (2003). Botsford, CT: NACSW. Available from NACSW only as an e-publication for $15.00 U.S., $22.50 Canadian. Available in regular hard copy version from Booksurge at www.Booksurge.com or 866-308-6235.



Jason Pittman's *Substance Abuse and Spirituality: An Annotated Topical Bibliograply* provides access to a broad range of resources related to spirituality and addictions, treatment, and the ethical integration of faith and social work practice. The thoughtful annotations included in this work are based on a solid knowledge of the literature, the problem of addiction, and the spiritual and treatment issues involved.

Substance Abuse and Spirituality is carefully organized as well as exhaustively and meticulously researched, and is a valuable resource for social workers and related professionals interested in or working with addictions issues.

Church social work: Helping the whole person in the context of the church

Diana R. Garland (Editor). (1992). Botsford, CT: North American Association of Christians in Social Work. $18.00 U.S., $25.35 Canadian.

Charitable Choice: The Challenge and Opportunity for Faith-Based Community Service

David A. Sherwood (Editor). (2000). Botsford, CT: NACSW $12.00 U.S., $18.00 Cdn. ($9.60 or $14.50 for NACSW members or orders of 10 or more)

Charitable Choice is primarily for use as a text in social work and social welfare classes to familiarize students with both the challenges and opportunities presented by "Charitable Choice," a key provision embedded in the Personal Responsibility and Work Opportunity Reconciliation Act of 1996. It raises significant issues and questions regarding the implementation of Charitable Choice, and documents initial efforts by states to implement the law, pro-

vides examples of church involvement in community social ministry, looks at characteristics and attitudes of staff at faith-based substance abuse treatment programs, and explores the experiences of volunteer mentors in social welfare programs.

HEARTS STRANGELY WARMED: REFLECTIONS ON BIBLICAL PASSAGES RELEVANT TO SOCIAL WORK

Lawrence E. Ressler (Editor). (1994). Botsford, CT: North American Association of Christians in Social Work. $8.00 U.S., $12.05 Canadian. ($6.50 or $9.80 for NACSW members or orders of 10 or more).

Hearts Strangely Warmed: Reflections on Biblical Passages Relevant to Social Work is a collection of devotional readings or reflective essays on 42 scriptures pertinent to social work. The passages demonstrate the ways the Bible can be a source of hope, inspiration, and conviction to social workers.

CALLED TO COUNSEL: A COUNSELING SKILLS HANDBOOK

John R. Cheydleur. (1999). Wheaton, IL: Tyndale House. Order through NACSW for $24.95 U.S., $38.51, Cdn. ($19.99 or $30.85 for NACSW members or orders of 10 or more). Hardcover.

JUST GENEROSITY: A NEW VISION FOR OVERCOMING POVERTY IN AMERICA.

Ronald J. Sider. (1999). Grand Rapids: Baker Book House. Order through NACSW for $11.99 U.S., $18.05 Cdn. ($9.60 or $14.45 Cdn for NACSW members or orders of 10 or more).

THE POOR YOU HAVE WITH YOU ALWAYS: CONCEPTS OF AID TO THE POOR IN THE WESTERN WORLD FROM BIBLICAL TIMES TO THE PRESENT

Alan Keith-Lucas. (1989). Botsford, CT: North American Association of Christians in Social Work. $18.00 U.S., $25.35 Canadian.

SELF-UNDERSTANDING THROUGH GUIDED AUTOBIOGRAPHY

Craig Seaton (1999) Craig Seaton, Publisher Order through NACSW for $10.00, $15.05 Cdn

The Welfare of My Neighbor with Amy Sherman's workbook: Applying the Principles Found in the Welfare of My Neighbor
Deanna Carlson (1999) Family Research Council Order through NACSW for $15.00, $22.60 Cdn

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Encounters with children: Stories that help us understand and help them
Alan Keith-Lucas. (1991). Botsford, CT: North American Association of Christians in Social Work. $10.00 U.S., $15.05 Cdn.

A Christian response to domestic violence: A reconciliation model for social workers
Cathy Suttor and Howard Green. (1985). Botsford, CT: North American Association of Christians in Social Work. Social Work Practice Monograph Series. $10.00 U.S., $15.05 Cdn.

Integrating Faith and Practice: A History of the North American Association of Christians in Social Work
Alan Keith-Lucas. (1994). Botsford, CT: North American Association of Christians in Social Work. $8.00 U.S., $12.05 Cdn.

To Order Publications:

To order a copy of any of the above publications, please send a check for the price plus 10% shipping and handling. (A 20% discount for members or for purchases of at least 10 copies is available.) Checks should be made payable to NACSW; P.O. Box 121, Botsford, CT 06404-0121. Email: info@nacsw.org 203.270.8780.

Course Objectives and Outline

Readings in the Social Work and Christianity
Home Study Program, Spring 2008 Issue

Program learning objective is to increase therapist's ability to apply the new and changing conceptual frameworks (referenced in the Table of Contents) to their practice with individuals, families and the systems within which these clients interact.

This home study program is appropriate for mental health professionals who have at least a master's degree in a mental health discipline or who are being supervised by such a professional.

By completing the Social Work and Christianity Home Study for the Spring 2008 issue, participants will:

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1. Understand the church's role in the lives of individuals and families impacted by prenatal alcohol use,and why social workers are uniquely qualified to facilitate such relationships. Learn about a study designed to identify the most salient predictors of alcohol use among pregnant women.
"Predicting Alcohol Use during Pregnancy: Analysis of National Survey Data and Implications for Practice and the Church"
Presentation Level: Intermediate

2. Discover the results of a study that compares social workers' and Christians' perceptions of social workers' competence working with Christians.
"The Perception Gap: A Study of Christian Confidence in Social Workers"
Presentation Level: Intermediate

3. Hear the findings of a qualitative research study of how social workers used the theoretical knowledge base of the profession in their work with difficult families, and how it helped to facilitate the decision to recommend family reunification.
"Successful Family Reunification: Looking at the Decision-Making Process"
Presentation Level: Intermediate

4. Explore the reality and the relevance of emotional intelligence for Christian social work organizations and management professionals by reviewing the literature and examining present applications.
"The Relevance and Utility of Emotional Intelligence for Christian Social Work Organizations and Management Professionals"
Presentation Level: Intermediate

NACSW Home Study Evaluation Form

Issue of Social Work and Christianity: _____

Please rate this home study program according to the scale below by circling the appropriate number:

1 – Strongly Disagree 2 – Disagree 3 – Undecided 4 – Agree 5 – Strongly Agree

1. The learning objectives for this issue's articles were clearly outlined 1 2 3 4 5
2. Through participating in this home study I met the stated objectives 1 2 3 4 5
3. My knowledge of the topics addressed in this home study increased. 1 2 3 4 5
4. The information I learned will be useful in my practice/work 1 2 3 4 5
5. The materials integrated faith and practice effectively. 1 2 3 4 5
6. I would recommend this home study program to others. 1 2 3 4 5
7. This content of this home study (based on my current level of training and licensure status) was:

❍ Too basic ❍ About right ❍ Too advanced

Please note any additional comments on an piece of paper and enclose it with your quiz. Thank you!

SOCIAL WORK & CHRISTIANITY QUIZ: As you are reading the following articles you should be able to answer the questions below. This is an "open-book" exam. Use this page or a photocopy. Mark your answers by pressing down hard and completely filling in one circle per question. Then mail it with a $25 payment to JournaLearning International. *Please do not send cash.*

Program learning objective: Program learning objective is to increase the reader's ability to identify ways to integrate Christian faith and professional practice, and to identify professional concerns that have relevance to Christianity, by correctly completing a multiple choice quiz. Please contact the NACSW office at info@nacsw.org or 203-270-8780 (or JournaLearning if you prefer) if you need any special accommodations.

Spring 2008 Quiz

"Predicting Alcohol Use during Pregnancy: Analysis of National Survey Data and Implications for Practice and the Church"

1. *The church is often a place where substance-related issues are:*

❍ a. healed.
❍ b. discussed.
❍ c. denied.
❍ d. misunderstood.

2. *Of the 1,814 pregnant women in the final sample, ____reported current drinking.*

❍ a. 20.63%
❍ b. 14.32%
❍ c. 11.84%
❍ d. 4.04%

3. *In the present study, ____ was a statistically significant predictor of those who are most likely to drink during pregnancy.*

❍ a. age
❍ b. ethnicity
❍ c. cigarette smoking
❍ d. All of the above

"The Perception Gap: A Study of Christian Confidence in Social Workers"

4. *Engaging in a public education campaign requires the profession to ____ the general public, political entities, and groups that social workers most often serve.*

❍ a. learn more about
❍ b. initiate contact with
❍ c. define itself to
❍ d. fully engage

5. *According to the present study, gender and socioeconomic levels influence confidence in social worker competence.*

❍ a. True
❍ b. False

6. *The interpretations of the data suggest all of the following assumptions EXCEPT:*

❍ a. Social workers can only work with clients having liberal personal beliefs.
❍ b. Social workers are not likely to be Christian.
❍ c. Social workers believe they can work with a multitude of belief systems.
❍ d. Social workers may share Christian values even if they themselves are not practicing Christians.

"Successful Family Reunification: Looking at the Decision-Making Process"

7. *The author's field experience found caseworkers ____family reunification because of the severe reactions of the system.*

❍ a. afraid to recommend
❍ b. forgetting the value of
❍ c. dubious towards
❍ d. rejecting the option of

8. *There were no differences between the quality of work provided by the faith-based organizations and those social workers who worked for the Illinois Department of Children and Family Services.*

❍ a. True
❍ b. False

"The Relevance and Utility of Emotional Intelligence for Christian Social Work Organizations and Management Professionals"

9. *Which of the following is does the author cite as an EI component whose absence compromises Christian social ministry leadership?*

❍ a. innovation
❍ b. self-control
❍ c. achievement-orientation
❍ d. All of the above

10. *What is the third recommendation for Christian social work organizations who want to incorporate more emotional intelligence (EI)?*

❍ a. Key leadership fully recognizes the value of EI.
❍ b. Key leadership consciously demonstrates high EI.
❍ c. Developing educational opportunities that would foster the growth of EI throughout the organization and its staff.
❍ d. A commitment to the education and growth of managerial and direct service staff.

Please print clearly, then return with completed quiz and a $25 payment to:
JournaLearning International, P.O. Box 1310, Clackamas, OR 97015

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I certify that I have completed this test without receiving any help choosing the answers.

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❑ Check ❑ Visa ❑ MC ❑ Other: _____

Card No.: _____ Exp. Date: _____

Name: _____
(exactly as it appears on card)

Signed: _____

Please allow 3 to 6 weeks for notification of your results, and if you pass, your letter of completion for two credits. We recommend that you keep a copy of this quiz as a record for your certifying agency. JournaLearning International® (JLI) is approved by the American Psychological Association to sponsor continuing education for psychologists. JLI maintains responsibility for this program and its contents. JournaLearning International maintains responsibility for the program. This course meets the qualifications for 2 hours of continuing education credit for MFT's and/or LCSW's as required by the California Board of Behavioral Sciences—Provider #PCE 127. NACSW, provider #1078, is approved as a provider for social work continuing education by The Association of Social Work Boards (ASWB) www.aswb.org, phone: 800-225-6880, through the Approved Continuing Education (ACE) program. NACSW maintains responsibility for the program. JournaLearning International is an approved provider of Continuing Education by the Florida Board of Clinical Social Work, Marriage and Family Therapy and Mental Health Counseling. Florida Provider Number BAP 274, Expires 03/31/09. Although we collaborate with the NACSW, JournaLearning International is a separate entity and retains sole responsibility for this home-study program. Please send any questions or correspondence about this home-study program directly to JournaLearning International. We will be happy to respond promptly.

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Call for Presentations

2009 NACSW Convention
Indianapolis
October 29–November 1, 2009

NACSW invites you to submit a proposal for a 60 minute workshop or poster presentation at the 2009 Convention in Indianapolis, Indiana. Of particular interest are proposals that explore the integration of faith and social work/social welfare.

Proposals may be submitted for the following tracks:

- Direct Practice: Includes but is not limited to work with individuals, families or groups, case management, counseling, and pastoral care
- Faith of the Social Worker: Includes but is not limited to calling and vocation, nurture of the social worker's faith, ethics of faith and client relationships, and client's spiritual formation
- Community Organizing and Development: Includes but is not limited to assets-based community development, community-oriented interventions, faith-based community collaborations, and advocacy
- Social Work Education: Includes but is not limited to teaching social work, accreditation issues, educational policy, and integrating faith and spirituality into the curriculum
- Administration and Policy: Includes but is not limited to management of organizations, grant writing, budgeting, and social work policy and planning
- Rural Social Work: Includes but is not limited to policy issues, social work direct practice, community services and outreach with a special focus on the role of congregations and faith-based organizations in rural settings.

To submit a proposal please go to NACSW's website at www.nacsw.org/convention/call2009.htm. For additional questions contact NACSW by e-mail at info@nacsw.org or by phone at 888.426.4712 if you have any questions.

Please note that proposal submissions are due by March 1, 2009.

All proposals are peer reviewed. Final decisions will be made and submitters notified by May 2009. Only a limited number of proposals can be selected.

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- Christian Organizational Directory On-Line
- Statement of Faith & Practice
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INSTRUCTIONS FOR AUTHORS

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At least three members of the editorial board will anonymously review manuscripts and recommend an acceptance decision based on the following criteria: relevance of content to major issues concerning the relationship of social work and Christianity, literary merit, conciseness, clarity, and freedom from language that conveys devaluation or stereotypes of persons or groups. The editor-in-chief will make final decisions.

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- Articulating an informed Christian voice on social welfare practice and policies to the social work profession.
- Providing professional understanding and help for the social ministry of the church.
- Promoting social welfare services and policies in society which bring about greater justice and meet basic human needs.