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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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CONTENTS

ARTICLES

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ARTICLES

Dimensions of Diversity: Comparing Faith and Academic Life Integration at Public and Christian Universities

David P. Cecil and Kenneth M. Stoltzfus

This study explores dimensions of diversity among Christian social work educators and students who are in both Christian and secular settings. Christians, as a population, are often perceived as having similar values and ideologies, so it is easy to presume that styles of faith expression and integration in the social environment are also similar. A content analysis of themes from two focus groups of Christian social work educators and students at national conferences identifies multiple dimensions of diversity. The result is a decagon comprised of five faith integration continua.

This study seeks to explore the dimensions of Christian faith integration in social work education in both Christian and secular settings. The National Association of Social Work (NASW) Code of Ethics states that we should seek education about the nature of social diversity with respect to "race, ethnicity, national origin, color, sex, sexual orientation, age, marital status, political belief, religion, and mental or physical disability" (NASW, 1996). Diversity and spirituality are also covered in the Council on Social Work Education (CSWE) Curriculum Policy Statements. Christians, as a population, are often perceived as having similar values and ideologies, so it is easy to presume that styles of faith expression and integration in the social environment are also similar. This is far from true.

Social Work & Christianity, Vol. 34, No.3 (2007), 231-243
Journal of the North American Association of Christians in Social Work

Certainly most people are aware of diversity among Christians in terms of denominations, cultural backgrounds, gender roles, evangelism styles, political orientation, and service involvement. This study will take a more personal look at how the faith of Christian social work educators and students manifests itself in academic settings. The best way to begin this evaluation is by asking how educators and students integrate their faith in both secular and Christian settings. The results are expressed in terms of *dimensions* with the assumption that people tend to fall along a continuum between two extremes. Although people may be closer to one end of a continuum, few people exist on the far end of any given continuum.

Literature Review

This review of the literature begins with a general overview of sources that articulate a Christian understanding of social issues, and then moves to a discussion of sources that specifically address Christian faith integration in social workers. We found a great deal of general information related to the intersection of Christian faith and issues (such as poverty and the alleviation of human suffering) which are related to the social work field. We also found a number of resources specifically related to faith integration in social work education and/or practice settings.

The Intersection of Christianity and Social Issues

A great deal of literature connects Christian faith with the social work focus of resolving human suffering. Some theologians have identified social justice as one of the primary themes of the Bible (Sider, 2005, Wallis, 1994). Yoder (1972) posits that Christ was crucified primarily for declaring a kingdom that was an affront to the principalities and powers because it called for a radical shift in social ethics. Day (1992) uses traditional Catholic social teaching to discuss her life and work with the urban poor and points out the need to see Christ in the poor. Keith-Lucas (1985) links Christian faith with an understanding of human potential and the value of human life. Wolterstorff (1983) calls for a "world-formative" faith that seeks to resolve injustice and human suffering through active involvement in the world.

There is also some concern among Christians regarding whether emphasizing justice and meeting physical needs is truly biblical. Poe (2002) and DeYoung (1998) offer some historical perspective on this issue, tracing this concern back to the divide between evangelicals and adherents of the social gospel that took place in the late 1800s and early 1900s. Poe notes that evangelicals tended to utilize charity as a means for evangelism, while social gospel-oriented churches tended to see social ministry as a valid faith expression of itself. DeYoung points out that Christianity effectively divided over justice issues when confronted with the slave trade in the 1700s and 1800s. DeYoung posits that slavery forced churches to either oppose it by emphasizing the social justice aspect of the gospel, or support it and emphasize the gospel as an intellectual belief in, and acceptance of, Christ. According to DeYoung, the latter churches developed a theology which divorces social justice from the gospel and which focuses nearly exclusively on personal salvation. This historic divide may still affect the views of some conservative Christian groups. Such groups may be concerned about social justice work that is not accompanied by an overt presentation of the gospel.

Faith Integration in Social Work Education and Practice

Hasker defines faith integration as "a scholarly project whose goal is to ascertain and to develop integral relationships which exist between the Christian faith and human knowledge, particularly as expressed in the various academic disciplines" (1992, p. 234). Hasker goes on to point out that because all truth is God's truth, faith learning integration is theologically necessary in order to avoid promoting a dualistic worldview among Christian students. Hasker draws on earlier work by Nelson and Wolf to present three models of faith integration: Compatibilist, Transformationist, and Reconstructionist (1992, p. 14). Compatibilists see little or no tension between their discipline and Christian faith. Transformationists see aspects of their discipline as compatible with Christian faith; however, they also see points of tension between their faith and their academic discipline. Thus, Transformationists seek to build on common assumptions shared by both their discipline and the Christian faith, while attempting to resolve, or reconstruct, aspects of the discipline which do not fit well with Christian beliefs. Reconstructionists find their

academic disciplines to be largely in conflict with Christian beliefs and seek to remake the discipline in order to develop congruence with Christian faith.

Regarding the integration of faith in the practice and teaching of social work, Sherwood (1999) argues that genuine faith, because it is the meta-narrative of Christians, always influences social work education and practice by Christians. Thus, integration is a given. The question which remains is how overtly educators and practitioners acknowledge the integrative aspects of their work.

Sherwood (2002) also examines a similar issue in his discussion of "proclamation" and "demonstration" as common evangelism strategies. These categories may be useful in understanding the faith integration strategies of social work educators. For example, faculty who utilize a proclamation model seem to advocate overt integration of faith in the classroom, while demonstration model adherents seem to feel more comfortable modeling the Christian faith for students and relating to students in a loving, Christ-like manner, but not overtly discussing faith issues. This issue is not merely a matter of personal preference, but also points to the parameters for faith integration established by the institutions at which faculty are employed. Faculty who are employed at private, faith-based schools are generally encouraged to utilize a proclamation model of faith integration, whereas faculty at public institutions may feel most comfortable demonstrating their faith without overtly discussing it.

Sherr, Huff, and Curran (2004) conducted qualitative research with BSW students at seven Christian colleges to discuss their perceptions regarding the integration of faith and social work education. This research found that students at overtly Christian institutions value both proclamation-oriented faith integration strategies (such as using the Bible as a teaching resource, as well as demonstration-oriented strategies (e.g. showing care and concern for students). Sherr, Huff, and Curran used this research to develop a Christian vocation model for faith integration in Christian social work programs.

The literature also identifies problems and complications regarding the integration of social work and Christianity. Keith-Lucas (1985) points out that the underlying values of the Christian community are similar to those of the social work community, but that these values are drawn from opposing worldviews. Keith-Lucas

reminds us that social work subscribes primarily to a secular-humanist perspective that denies that human beings are the image-bearers of God. Christians, of course, believe that human dignity and worth is linked to the creation story, wherein God creates humanity in his own image and pronounces it "good."

These divergent worldviews sometimes lead to tension between Christianity and social work. Hodge (2002) reviews research that shows that social workers tend to be less religious than the population at large and tend to have negative perceptions of religion. Hodge posits that many social workers are part of a Marxian "new class" of intellectuals which seeks to impose its beliefs, including a distrust of religion, on society as a whole. For social workers who have strong religious beliefs, this conflict between the discipline and their faith may create personal and professional tension.

Purpose of the Study

The purpose of this study is to explore the diverse experiences of faith integration among social work educators and students. This study adds to the profession's knowledge base regarding the integration of the Christian faith with the teaching and practice of social work. A qualitative methodology was utilized for this study, because we feel that research in this area should begin with the lived experiences of the study's participants. A qualitative methodology was also appropriate due to the lack of empirically-validated instruments which could be used to measure the constructs of interest.

Method

This is a qualitative study of two focus groups using purposive convenience samples. For two consecutive years, focus groups were held during the North American Association of Christians in Social Work (NACSW) national conferences wherein Christian social work educators and students shared their perceptions of faith integration in their studies and/or practice (N = 34; [2003, n = 15; 2004, n = 19]). The following research question guided the study:

How do social work educators and students integrate their faith in both secular and faith-based settings?

Focus group data were transcribed and imported to NVivo® Qualitative Data Analysis software. We performed a content analysis to determine the presence of themes related to dimensions of faith integration for social work educators and students. One investigator performed the initial content analysis and the other reviewed the process. We created 16 nodes to act as containers for quotations from transcripts. As specific topics emerged, those quotations were added to the appropriate node. Once nodes were created and populated, we collapsed overlapping content and derived four primary themes, including *goal of faith integration*, *styles and strategies of faith expression*, *facilitators of faith integration*, and *impediments to faith integration*.

There are strengths and limitations to this study that inform recommendations for future research on dimensions of faith integration. A strength of this study is that focus groups took place at national conferences in two distinct regions of the United States. Participants, therefore, represent multiple regions of the United States. Limitations of this study, however, include a small sample size, potential researcher bias as both authors are Christian social work educators, and that only one researcher coded data (though both researchers consulted on content analysis). As with any small sample, people who attended these focus groups may not represent all Christian social work educators and students. Additionally, the researchers participated in focus groups and have their own opinions regarding dimensions of faith integration. This could contribute to a biased analysis. The themes that emerge in this study should be examined more closely. Qualitative research could be done to explore these dimensions while quantitative research could be done to compare groups (i.e., secular and Christian settings), identify correlations and differences, and develop scales and measurements. Another important area for scholarship is writing about faith-based contributions to social work in terms of outcomes and history.

Results

When asked about faith integration in their social work setting, educators and students tended to speak in terms of the following themes: goals of faith integration, styles and strategies of faith expression, facilitators of faith integration, and impediments to faith

integration. The qualitative findings relevant to each of these themes will be presented separately.

Goals of Faith Integration

When discussing goals of faith integration, some participants discussed that faith-based scholarship (performed by people of faith on topics related to faith) is often devalued as less rigorous than secular scholarship. This is because of a perception that faith-based scholarship is only relevant to Christian believers and explores intangible variables that do not lend themselves to rigorous study. One participant stated that Christian social workers should advocate for equal consideration in terms of scholarship and faith-based practice. Other participants discussed the importance of keeping "vibrance" (vitality), regardless of settings. It was suggested that faith integration can be as difficult in "Christian" settings as in secular settings. This suggests a concern among some Christian social workers that suppressing their faith expression can lead to lethargy.

Styles and Strategies of Faith Expression

Participants described alternate views of formalizing faith and taking a subtler stance in social work settings. When discussing formalizing faith, these participants described a need to make their faith an up-front and center aspect of their work life. Others described a preference for allowing faith to act as a guiding force without needing to formally express faith to colleagues. Some participants expressed that they would like to see faith formalized in terms of value on scholarship and in the social work curriculum. These participants appeared to believe that formalizing faith in this way would give Christian social workers room to express their faith more freely, since they would now be encouraged to cover such material. Alternately, some expressed that they value a more subtle approach to faith integration. These participants apparently feel they are able to integrate their faith in subtle ways that do not require formal processes or expression. Some participants described subtle faith integration as "when noticed, I share faith," verbal cues (i.e., saying "Amen" at the end of class), principled living, relationship building, and an emphasis on "truth" as a synonym for Christian faith.

Facilitators of Faith Integration

Many participants discussed facilitators of faith integration in terms of settings, professional status, quality scholarship and work, student and coworker interactions, and organizational support. Some participants discussed the importance of being in a Christian setting where they could openly integrate their faith, whether overtly or subtly. Others stated that their professional status, such as tenure, coupled with high professional standards for relationships and scientific rigor are facilitators of faith integration. Others stated that involvement with organizations such as NACSW is a supportive and facilitating factor of faith integration.

Impediments to Faith Integration

It is important to note that, when asked about faith integration, participants most frequently discussed impediments. Among these impediments to faith integration, many participants discussed the pressure to compromise their beliefs. Participants discussed compromise in terms of succumbing to pressure (real or perceived) to suppress faith by not raising faith-related questions or points of view. One participant observed that, for these reasons, she feels that her faith makes her a minority in the social work setting, while her social work education (i.e., emphasis on social justice and at-risk populations) also makes her a minority with her Christian peers whom she believes emphasize issues of personal morality (i.e., gay marriage).

Other impediments to faith integration were discussed in terms of self-consciousness, devalued faith-based work, faith phobia, Christian reputation, and apparent competition between humanism and Christianity in social work. These themes may point to communication deficits between Christians and non-Christians. Some participants feel that non-Christians should be more receptive and respectful of work that emphasizes faith. Participants acknowledged that many people have had bad experiences with church and religion and, therefore, the believer is apt to feel self-conscious and misunderstood when non-Christians take a defensive stance. One participant stated that it is common for staff meetings to gravitate to political discussions of what "those crazy conservative Christians" are doing to the world. Some participants in these focus groups were sensitive to non-Christians who might make assumptions regarding their philosophical and

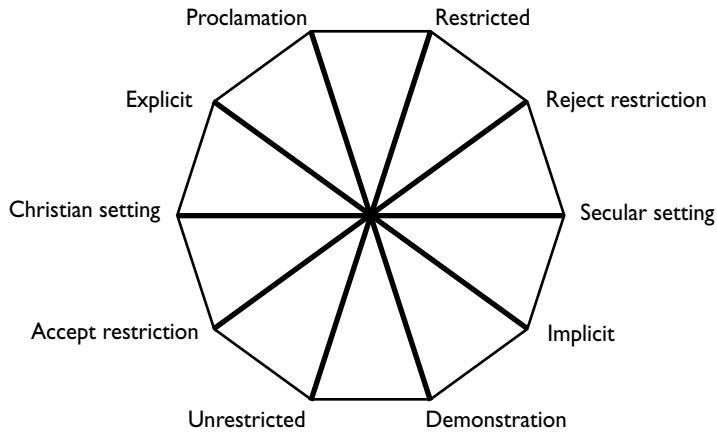
political views based on their status as Christian believers. It should also be noted that some participants stated that it was not unusual for them to meet this type of resistance in "Christian" settings.

The Decagon

The decagon represents a way to conceptualize the results of this study. The themes from this study represent areas of variation, or diversity, among participants that are expressed in terms of dimensions. When discussing faith integration, a content analysis revealed that participants tended to discuss goals of faith integration, styles and strategies of faith expression, facilitators of faith integration, and impediments to faith integration all of which are represented on the five dimensions found on the decagon (e.g., when discussing goals of faith integration, participants discussed a demonstration style vs. a proclamation style). We found that participants rarely fit extreme descriptions, such as implicit or explicit. Rather, they seem to fall along a continuum, perhaps leaning more toward one end or the other.

After reviewing the results of the content analysis, we utilized the relevant literature to clarify and name emergent dimensions. For instance, we used Sherwood's (2002) proclamation and demonstration descriptors to label the expression style dimension. We then determined that a geometrical shape, such as the decagon, would allow us to illustrate multiple dimensions within the same graphic (See Figure 1) and reflect the interrelatedness of dimensions. The dimensions are defined below.

Figure 1: Dimensions of Faith Integration Decagon



- **Christian—Secular setting**: Formal faith-based work settings (i.e., Christian university) or no religious affiliation (i.e., state university). (At first glance, this dimension may appear to be a dichotomous category rather than a continuum. However, there is a wide degree of variation in types of academic setting. For example, at the far end of the Christian setting are schools which require faith statements of faculty and students. Some schools, however, are affiliated with Christian churches, but do not require faith statements of students. Some Catholic institutions hire individuals of any (or no) faith to teach. Some institutions are nominally affiliated with a church but do not spend much time discussing religious faith or integrating it into the curriculum. Of course, even among secular schools, tolerance of faith-based academic expression varies. In light of these factors, we believe that this category is best expressed as a continuum.)
- **Proclamation—Demonstration (expression style)**: People feel called to verbally teach and declare the gospel (i.e., preaching) or to confirm and substantiate the gospel (i.e., hurricane relief).
- **Explicit—Implicit (integration style)**: People prefer to express their faith formally (i.e., faith-based scholarship) or informally (i.e., capacity-building in human services).
- **Restricted—Unrestricted**: Work environments prevent or support faith integration.
- **Reject—Accept Restriction**: People believe they should work to make restricted environments unrestricted (similar to efforts to obtain civil rights for people of color groups, disabled individuals, or the gay/lesbian/bisexual/transgendered community) or that they should accept and adapt to environments that restrict formal faith integration.

Discussion

Analysis of comments from previous faith/learning integration workshops at the 2003 and 2004 NACSW conferences seems to indicate that the majority of workshop participants fall into the Transformationist category. That is, most seem to feel that while the

social work discipline is largely compatible with Christian faith, there are some points of tension between the two. In fact, it seems that NACSW itself approaches faith integration from a Transformationist perspective. The organization refers to and markets itself as a social work organization specifically for Christians, indicating a belief in the compatibility of faith and social work. However, the fact that there is a perceived need for a separate, faith-based organization such as NACSW seems to indicate recognition of points of tension between secular and Christian groups within the discipline. Thus, it is hardly surprising that workshop participants generally seem to find their discipline compatible with their Christian faith, while often noting points of tension between the two.

The idea that there is a great deal of diversity among Christian social workers is supported by this preliminary attempt at defining dimensions of diversity. It is also supported by 1 Corinthians 12:11 (NIV), where Paul writes, "There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men." It is important to understand that, as with any group, it is dangerous to make generalizations about Christians believers. This is a dynamic group that does not follow a prescribed attitudinal and behavioral path.

Conclusion

This study represents an initial exploration of the various dimensions that relate to the integration of faith and practice in social work. The integration of faith and practice is complex and cannot be completely captured by the decagon. Integration of faith and practice likely involves many more dimensions than are identified in this study. The decagon only represents a way to conceptualize certain dimensions and hopefully leads us to more issues for study that help us understand how faith, in its many facets, informs areas such as dignity, values, character development, and behavior. ❖

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Key words: Christian, Faith Integration, Diversity, Spirituality, Faith Expression, Qualitative

Exploring the Experiences of BSW Students in Christian-based Practicum Settings

Grant Larson and Jeanette Robertson

This exploratory case study investigated the experience of three BSW students at a mid-sized university in Canada who were completing field practicum experiences in Christian-based social service agencies. In addition to the students' general experience in these Christian service organizations, semi-structured interviews were used to explore students' perceptions of the role of Christianity in service delivery, similarities and differences in ethics, values and moral stances of agencies and the School of Social Work, and the congruence of theory, practice perspectives and methods of the School of Social Work with those of practicum agencies. The findings indicated that students were generally satisfied with practicum placements and particularly with the opportunities to explore issues of spirituality and social work in a practice setting. However, it was evident that the role of Christianity in service delivery varied by organization, and that there were notable differences in value positions on specific social issues. As well, the structural, feminist and social justice approaches taught at the School were not well received in the agencies, but it is not clear whether this differs significantly from non-sectarian sites. The study confirmed the need for schools of social work to actively promote the integration of spirituality and social work, and to include opportunities for field placement experiences in Christian-based organizations.

In the past few years increasing attention has been given to the role of spirituality and religion in social work practice in North America (Canda & Furman, 1999; Van Hook, Hugen & Aguilar, 2001; Bullis, 1996; Sheridan & Amato-von Hemert, 1999). Accreditation standards have stressed the importance of diversity

Social Work & Christianity, Vol. 34, No.3 (2007), 244-258
Journal of the North American Association of Christians in Social Work

content (including spirituality) in social work curricula, and some schools have actively promoted the integration of spirituality and social work by developing specific courses on that topic (Sheridan, Wilmer & Atcheson, 1994). Holistic approaches to practice have expanded the range of perspectives and methods utilized in the field and have often included aspects of spirituality (Carroll, 2001). Person-in-environment (PIE) perspectives have also moved beyond the consideration of social, economic and environmental factors to include religion and spirituality (Besthorn, 1997).

This resurgence of interest in spirituality and social work has occurred in Canada as well as the United States. An interest in spirituality and social work in Canada may be surprising to some, as it is well known that religious participation rates are low and public attitudes toward religion and spirituality are quite different in Canada than in the U.S. (Adams, 2003; Taylor Nelson Sofres Intersearch, 1999). However, in the last four years, the Canadian Society for Spirituality and Social Work has hosted four well-attended annual conferences. Even though practitioners and educators are beginning to inquire about how to integrate faith, spirituality and religion with social work practice, there has been little empirical research conducted on this topic (Sheridan & Amato-von Hemert, 1999).

Field education is viewed as an essential component of undergraduate social work education. This is noted by the significant attention given to field education in both American and Canadian accreditation standards (Council on Social Work Education, 2001; Canadian Association of Schools of Social Work, 2003). It is in field experiences that students learn to integrate foundational knowledge and theory with practice, incorporate professional values and ethics, learn practice skills, and are exposed to a wide range of experiences and people that enhance their professional development as social workers (Horejsi & Garthwait, 2002; Jenkins & Sheafor, 1981).

American and Canadian accreditation standards emphasize the importance of diversity content in the curricula. Canadian standards address the need to prepare students "to practice in a range of geographical regions and diverse ethnic, cultural and racial populations (Canadian Association of Schools of Social Work, 2003, p.9). American standards are similar. Canda and Smith (2001, p. 142) suggest, "despite the inclusion of spirituality in the latest Council

on Social Work curriculum guidelines, little attention has been paid to spirituality in social work education." Given the renewed interest in this topic, and the accreditation requirements for programs, schools of social work need to consider how they prepare students to deal with issues of spirituality in practice, and specifically, how to prepare students to work in faith-based social service organizations. It is the experience of the authors of the current study, however, that Christian-based organizations in Canada are often treated with caution and hesitancy as potential field placements, and that the debate about the inclusion of spirituality in social work education is active and ongoing (Canda & Furman, 1999).

Although there are many similarities between the United States and Canada in terms of lifestyle, culture, and demographics, including religious make-up, it is important to understand that there are significant differences between these two countries in terms of attitudes toward spirituality and religion generally, and specifically regarding the place of religion in public policy. Since the current study is situated at a mid-sized university in Western Canada, the context may be important in understanding the specific experiences of social work students in Christian-based practicum settings. Statistics Canada (2003) reports that although 72% of Canadians consider themselves Christians, only 20% attend religious services once a week. Surveys also indicate that only 30% of Canadians feel religion is important in their lives, compared to 59% of Americans (Taylor Nelson Sofres Intersearch, 1999).

The largest protestant denominations in Canada are the United Church of Canada and the Anglican Church of Canada, often considered more liberal in theology and on social issues (Graham, 1990). In the U.S., the largest protestant denomination is Southern Baptist, a more conservative evangelical, and perhaps fundamentalist, church (Scales, 2001). The GIA Millennium Study (Taylor Nelson Sofres Intersearch, 1999) and Adams (2003) compare the place of religion and spirituality in Canada and the United States and suggest that: a) Christianity is on the decline in both countries; b) 23% of Americans identify as Roman Catholics and 60% as Protestants, while 43% of Canadians are Roman Catholics and 29% Protestants; c) Americans are more than twice as likely to attend church weekly than are Canadians; and d) only 18% of Canadians accept that "the father of the

family must be master in his own home," whereas 49% of Americans accept this patriarchal authority (Adams, 2003, p.50).

Canada has traditionally kept religion and politics quite separate and it has been unusual to hear the Prime Minister or major political leaders speak openly about their faith. Thus, the policy debate and move toward faith-based social services evidenced in the U.S. (Wuthnow, 2004; Wolfe, 2003) has simply not occurred to the same extent in Canada. Some would argue that Canada is also more of a social welfare state than the U.S., although the recent neo-liberal trend in all western countries has also seen an erosion of universal social benefits in Canada. That being said, one must also understand that there have been several large Christian groups that have operated social service agencies in Canada for decades. Examples include the Salvation Army, the Mennonite Central Committee, Catholic Social Services, and the United Church of Canada. It is also interesting to note that in social work education there are no undergraduate or graduate programs in Canada under the direct auspice of a religious organization that have been accredited by the national accrediting body (Canadian Association of Schools of Social Work, 2006). We note some of these differences in the Canadian context of this study because many of the issues raised about the integration of spirituality and social work in Canada may, in fact, be quite different than those raised in the U.S.

The literature reviewed for this study has come primarily from the United States since the authors were unable to locate any published empirical studies that investigated the experience of Canadian social work students in the area of spirituality and religion. It is hoped, therefore, that the current study will contribute to a beginning investigation of social work students' views and experiences in this important area.

Specifically, this study sought to explore four basic research questions:

1. How do BSW students describe the experience of a field placement in a Christian-based social service agency?
2. How do BSW students describe the role of Christian religion and spirituality in these organizations?
3. Do BSW students describe similarities and differences in ethics, values and moral stances between Christian-based practicum settings and the School of Social Work, and if so, how?

4. Do BSW students describe a congruence or lack of congruence between social work theories, practice perspectives and methods, and agency theories, practice perspectives and methods, and if so, how?

Methodology

The current research utilized an exploratory case study design with a semi-structured interview guide. This design was chosen because little is known in this area of investigation and it was impossible to obtain a representative sample of participants (Yegidis & Weinbach, 2002). The authors also felt it was important to explore a beginning understanding of the issues for students in Christian-based field placements before proceeding to more generalizable descriptive or explanatory designs. As mentioned previously, the site of the research was a BSW Program at a mid-sized university in Western Canada. The School of Social Work was located in a publicly-funded post-secondary institution, accredited by the Canadian Association of Schools of Social Work, and was not affiliated with any religious organization. The curriculum contained substantial content on ethnic, racial, and cultural diversity (especially Aboriginal perspectives), but there was little specific focus on spirituality and social work. The ideological and theoretical framework for the program, like many Canadian schools of social work, would be described as progressive and structural (McKay, 1999). Faculty emphasize social democratic principles (Mullaly, 1997) and teach a range of theoretical and practice frameworks, including anti-oppressive, structural, feminist, and Aboriginal frameworks.

This exploratory case study is limited in several ways. Given that only three students and three agencies participated, there is no attempt to generalize the findings beyond this small group. The focus was students' experiences in Christian-based social service organizations rather than in faith-based agencies, which may include non-Christian religious organizations. However, the authors were not aware of any such non-Christian sectarian organizations in the geographic region served by the university. Christian-based social service organizations represent a wide range and diversity of beliefs, traditions and values, and the experiences of students in the three agencies in this study may not be like those in other Christian-based social services. Specifically, the agencies included

in this study could be described as having affiliations with more conservative evangelical groups such as Lutherans, Baptists, Pentecostals, Reformed and Salvation Army, and are likely not representative of more liberal religious groups. The largest Protestant denominations in Canada, the United Church and the Anglican Church, do not operate social service organizations in the region served by the university. And finally, the authors recognize that even though there is considerable discussion in the literature regarding the distinction between spirituality, religion, and faith (Hugen, 2001), students' understanding of the differences between these concepts was not investigated.

Study Sample

The study involved interviewing three third-year BSW students who were completing their first field placement in three separate Christian-based social service organizations. The placement of these three students for field placement in the selected settings was part of the normal practicum selection and placement process, and was unrelated to involvement in the current study. Two female students and one male student represented approximately three percent of the total student population completing social work field practica at the university. Students' ages were 22, 26 and 36 years; two were Caucasian and one was Aboriginal. All three students reported some protestant Christian religious affiliation, but only one identified as a highly active Christian who regularly attended religious services.

All three social service organizations were non-profit, non-governmental agencies that were affiliated primarily with conservative evangelical denominations. One was associated with a large international Christian organization that offered a wide range of social services (social support, addictions counseling, food, clothing, and residential support). One was a local chapter of a large Canadian organization that provided a range of practical social, educational and recreational supports, such as visitation to isolated individuals, transportation to and from appointments, supportive counseling, and assistance with any kind of everyday problem. About 15 local churches supported this service. And the third agency, under the auspice of one independent church, provided a range of social services in the downtown core to economically disadvantaged people such as the unemployed, sex trade

workers, the homeless, and individuals with addiction and substance abuse issues. The populations being served by all three agencies, and the kinds of services being offered, fit well with both the goals of the social work profession and the criteria for a school of social work field practicum. In addition, the Field Education Coordinator ensured that the qualifications and experiences of agency personnel adequately met the stated requirements for agency field instructors.

Data Collection and Analysis

The purpose of the study and the voluntary nature of participation were explained to all three participants who agreed and signed an informed consent form. The nature of the research was explained to the practicum agencies where the students were placed. Forty-five minute semi-structured interviews were conducted separately with each participant by one of the two authors. Nine open-ended questions were asked and participants were also given the opportunity to comment on any other aspect that they thought was relevant to their experience in a Christian-based organization. Students were assured that this was not an evaluation of either their performance as a student or the performance of the field agency.

Once interviews were completed (audio-taped), they were transcribed and a thematic analysis identifying patterns and similarities of responses was conducted independently by each researcher. Following this, the researchers compared findings to increase the reliability of the analysis. Since this was a small case study, the analysis was done manually without the use of computer software. The limited sample size and exploratory nature of the study limits any generalizability of the results.

Findings

Several questions in the interview addressed the students' general practicum experience in the agency as it related to the religious or spiritual orientation of the organization. All three students reported a positive learning experience in these settings. Two indicated that the experience clearly enhanced the development of their social work skills and knowledge. However, one stated, "It was a valuable

learning experience, but not a very valuable social work learning experience." When asked to elaborate, the student described tremendous personal growth and an appreciation of the opportunity to explore personal values, beliefs and faith. The student reported an amazing relationship with the field instructor who had a BSW degree, and enjoyed the opportunity to explore and understand a kind of religious diversity with which (s)he had been unfamiliar. However, the student stated that although this learning would serve students well in social work, it was disappointing that much of the work, the interventions and strategies, were religiously-oriented and unlike any models or practices taught in the BSW program. The student further indicated that specific social work skills that might be transferred to a non-Christian organization were not enhanced. The other two students commented that although their respective organizations were guided by Christian philosophy, purposes and values, the strategies, relationships and interventions were very much in keeping with what they had learned at the School of Social Work.

Students were asked to describe their understanding of the place of spirituality and/or religion in the services provided at the agency. At two of the agencies, students stated that Christianity played a major role in service delivery. Prayers were said, Christian music played, Christian scriptures were read, and Christian symbols openly displayed throughout the agency. In one of these two agencies the student indicated that clear messages were given to clients that they "needed a personal relationship with Christ." At the third organization the student indicated that there was very little mention of spirituality or religion with clients, but that staff members did engage in prayer and Bible reading at staff meetings. It was apparent from these experiences then, that even in similar conservative evangelical organizations, the place of spirituality and religion in service delivery varied considerably.

Students were asked to respond to a series of questions which addressed the congruence or lack of congruence between theoretical frameworks, practice perspectives, and methods utilized at the agency and those taught at the School of Social Work. Although the Strengths Perspective and Ecological Systems theories were utilized as practice frameworks in these agencies, there were several areas of ideological and theoretical difference. As noted previously, the School of Social Work was primarily oriented toward Anti-oppressive, Struc-

tural, and Feminist frameworks, and strongly committed to social justice and social action. In all three practica, students indicated that these frameworks were a source of conflict with the primary perspectives held in the agency. Students stated that the organizations often dismissed, ignored, or actively opposed structural feminist explanations for disadvantage and oppression, and were not particularly interested in working toward the empowerment of oppressed groups by any type of social action. Students expressed their view that these organizations were primarily hierarchical, conservative, and patriarchal. "Socialism, social democracy, and feminism were bad words at my agency," stated one student. For two of the three students (both self-declared structural feminists), this incongruence was a cause for considerable difficulty throughout the practicum, and at one point, almost a cause to discontinue. Students did suggest, however, that this lack of congruence between Christian-based social service organizations and the School of Social Work was not unlike that experienced by other students in non-sectarian but conservative social service organizations. It would be unfair to suggest that the only social service agencies that do not support the structural feminist philosophies of the School are Christian-based.

Students were asked to address the similarities and differences in ethics, values, and moral stances of agencies with the School of Social Work. All three students reported congruence on a number of core social work values with agency values and beliefs. These included a commitment to humanitarianism, a need for compassion, and a responsibility to provide assistance to those disadvantaged and in need. However, there were several differences in specific value positions that arose for students in these agencies. These generally occurred in the areas of gender roles, sexual orientation, right to abortion, and the acceptance of other non-Christian religious traditions. For the most part, students indicated that they were aware of the difference in values held on these topics, but that they did not become problematic. This may be primarily because these issues were secondary to the foci of the work at the agencies and that clients may have been aware of the agency's stances and not raised them as issues. Specifically, students stated that these organizations were clear that gay, lesbian, bisexual and transsexual orientations were unacceptable, that women's roles in the home and society were different than men's, that they did not

support women's right to choose abortion, and that although there was respect for other religions, Christianity was viewed as the true faith. Students stated that other faiths such as Sikhism, Aboriginal spirituality, and Buddhism, were largely ignored, even though they represented the faith backgrounds of some clients. Two of the students also indicated that, for them, there was significant incongruence between their personal beliefs and the dominant agency beliefs, and that this led to some dissatisfaction with the practicum. These students suggested that they were, at times, afraid and reluctant to express their own views of these issues openly at the agency.

One area that all students recognized as a substantial benefit in having a practicum in a Christian-based agency was the opportunity to explore the integration of spirituality and social work. They indicated that although this topic was occasionally mentioned in social work classes, there was no real focus on exploring the issue in any depth or in relation to students' personal spirituality. As might be expected, all three students who chose these practica were particularly interested in this topic and appreciated the ability to engage in these conversations. This may suggest a need to consider the specific faith background of students who request a practicum in a Christian-based social service organization. However, one student did state that (s)he felt the hidden agenda of some discussions at the agency was somewhat evangelistic—with an aim to win the student over to a more conservative evangelical belief system. After completion of the practicum this student indicated that the field instructor asked if, now that the practicum was complete, perhaps the student would like to attend the field instructor's church.

In contrast to this invitation to attend church or engage in discussions of personal spirituality, students in the study indicated that university classes were often not safe places to discuss or express spiritual views (particularly Christian views) because of feedback from other students and faculty. Students stated that at the university there appeared to be much more openness and acceptance of non-Christian worldviews and Aboriginal spirituality than Christian ones. It is interesting to note that students indicated that they had to locate their own opportunities to explore issues of spirituality and social work. Perhaps this reflects the ambivalence toward integrating spirituality and social work in social work education in Canada, or at least the early stage of development in this area.

Discussion

As noted earlier, this case study has many limitations due to its exploratory nature and lack of generalizability. However, several general themes and directions for future research can be suggested from the students' experiences in Christian-based field practicum settings. First, students generally reported very positive experiences in these agencies and suggested that the experience filled an important gap in their professional education. This supports the position held by many who write about the integration of social work and spirituality. Hugen (2001, p.4) has stated that there "is a need for social workers to become better informed regarding the spiritual dimensions of human behavior, religious diversity, and the implications of such knowledge for practice." Sheridan and Amato-von Hemert (1999) found in their survey of student views of the role of religion and spirituality in social work education that 14.6% of students felt field practica should include content on spirituality. The findings of the current study have important implications for social work education then, as it is the responsibility of schools of social work to integrate spirituality and social work not only in the curriculum, but also in field experiences.

Second, this study showed that students' experiences in Christian-based social service organizations varied considerably even though the organizations had similar conservative evangelical orientations. The role of spirituality in these organizations, and the practice methods utilized, appeared quite different. As there is a wide range of spiritual and religious diversity in North America (Hugen, 2001; Canda & Furman, 1999), and even amongst Christian faiths (Van Hook, Hugen & Aguilar, 2001), it is not surprising that this becomes evident in the provision of social services. Canda and Furman (1999) suggest that some exclusivist fundamentalist perspectives may be problematic for social work education, but that spiritually-sensitive practice must work toward the inclusion of all forms of spirituality. Although this topic overlaps with discussions on ideological and value differences, it is clear that schools of social work must be careful not to treat all Christian-based social service organizations in the same way. The value of field experiences in a particular agency, and perhaps even the appropriateness of a specific agency for field, needs to be determined on an individual basis.

It is interesting that the students in the current study all identified a lack of fit between some theories and methods taught at the university and those practiced at the agencies. The contentious perspectives and methods tended to be those which challenged the existing social order and promoted social activism. This is, perhaps, not surprising given the conservative philosophies of the Christian-based agencies. It is quite common, however, for social work educators to hear from students in many non-sectarian practicum settings that the more radical ideas taught at the university are not readily accepted in practice organizations. This lack of congruence of theoretical and practice frameworks may suggest that schools of social work need to do a better job at linking social justice strategies with the context of the real practice world, including Christian or church-based, as suggested by Janice Staral (2003).

The last theme that is evident in students' experiences in Christian-based social service organizations involves the extent to which ethics and values of the profession coincided with those of the agency. Sherwood (2002, p. 5) stated that "Christian and social work values largely agree at the level of principles," and the current study found that at the level of humanitarianism, a commitment to compassion, and a responsibility to help, the profession and Christian-based organizations concurred. However, at the level of specific value positions on social issues, there tended to be a fair amount of disagreement. The debate regarding the role of the national social work education accrediting body on contentious issues like discrimination based on sexual orientation has not occurred in Canada like it has in the U.S. (Parr & Jones, 1996). The current study would suggest that there may be disagreement between social work education programs and some Christian-based social service organizations on some important values. A larger study with other Christian-based organizations is needed to confirm this pattern. Nonetheless, we would conclude that there needs to be ongoing dialogue and debate in respectful ways between social work educators, students and social service organizations on these difficult issues (Canda & Furman, 1999). This is not to suggest that schools of social work should support any form of discrimination or oppression, but should work toward bringing together divergent views on contentious issues for the benefit of those being served.

This study has led to a number of interesting and important topics for future research. It may be important to explore issues such as: the selection criteria for students and agencies interested in Christian-based practica, the full range of factors that are related to successful practica in Christian-based agencies, a comparison of Christian-based, faith-based and non-sectarian field experiences, and the investigation of strategies utilized for resolving important differences in perspectives, ethics and values. It would also be interesting to investigate the perceptions of agency staff in Christian-based social service organizations about the experience of having social work practicum students from a public university. One of the organizations in the current study expressed a strong interest in contributing to research in this area.

This research study represents the beginning of an exploration of an important topic not often addressed in social work education—the place of Christian-based field practica in social work education. With the growing interest in the topic of spirituality and social work, and the increase in Christian organizations in some areas taking responsibility for faith-based social services, it is critical that educational programs begin to engage in discussion with local agencies about these issues. It is the experience of the authors that in Canada, like in other countries, many students in social work come to the profession because of motivations arising from their personal spiritual beliefs, and it may also be their desire to work in organizations that include the whole person (mental, physical, social and spiritual). Thus, it is incumbent on public schools of social work to actively promote the integration of spirituality and social work in all learning experiences. ❖

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Faith and Rebellion: Protective and Risk Factors for the Adolescent Children of Religiously Observant Mexican-American Immigrants

Michael S. Kelly

This article examines the experience of three Mexican-American adolescent immigrants in a mid-size Chicago suburb. Through these family case studies from his clinical practice as a school social worker, the author explores different ways that Mexican-American immigrants' religious beliefs and practices impact the life of their adolescent children. Using a risk and resilience perspective from social work literature (Fraser, 2004; Greene, 2002; Walsh, 2001; Wolin & Wolin, 1993), these three case studies are analyzed to discern how Mexican immigrants' religious practices can act as both protective factors and risk factors for their children as they navigate through adolescence toward adulthood. With special attention to some of the ideas about segmented assimilation contained in Portes and Rumbaut (2001), the author offers his own ideas about how the traditional strengths of Mexican family culture—collectivism, respect for authority, and loyalty—can be harnessed through immigrant religion to help avoid some of the more pernicious aspects of assimilation to American culture (Falicov, 1996).

Mexican-Americans comprise a significant minority of the population of Chicago and its surrounding suburbs (U.S. Census, 2000). This article examines the experience of three Mexican-American immigrant families in a mid-size Chicago suburb, Addison, Illinois. By sharing three case studies from my clinical experience as a school social worker in Addison, I hope to explore the different

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ways Mexican-American immigrants' religious beliefs and practices impact the life experience of their adolescent children. Using a risk and resilience perspective from social work literature (Fraser, 2004; Greene, 2002; Walsh, 2001; Wolin & Wolin, 1993), I will analyze these three case studies to discern how Mexican immigrants' religious practices can act as both protective factors and risk factors for their children as they navigate through adolescence towards adulthood. I will also pay special attention to some of the ideas about segmented assimilation contained in Portes and Rumbaut (2001) and offer my own ideas about how the traditional strengths of Mexican family culture—collectivism, respect for authority, and loyalty can be harnessed through immigrant religion to help avoid some of the more pernicious aspects of assimilation to American culture (Falicov, 1996).

Addison as a Gateway for New Mexican-American Immigration

Situated in the far western suburbs of Chicago, Addison is an unremarkable mid-size blue-collar suburb in DuPage County of roughly 36,000 people (U.S. Census, 2000). Reflecting the general trend of out-migration from the inner city as well as immigration directly from Mexico, Addison has joined Melrose Park, Berwyn, West Chicago, Hanover Park, and Cicero as having one of the largest Latino populations of Chicago's suburbs. Addison has the eighth-largest Latino suburban population in Chicago today (Harvard, 2002). Currently, the U.S. Census and Addison's local government report that almost 30% of Addison's population is Latino—and of that, 25% is Mexican-American (U.S. Census, 2000; Addison, 2004). No data is available on what percentage of those Mexican-Americans in Addison are immigrants directly from Mexico, though in a decade of working there I would estimate that a significant minority of that 25% is composed of parents who emigrated from Mexico and who have school-age children in Addison's schools. The increase in immigration to places like Melrose Park, Hanover Park, West Chicago and Addison can be in part explained by the many blue-collar jobs available to them in the commercial strips and small industrial plants and warehouses that dot the "edge cities" of the above towns, as well as the larger commercial centers of edge cities like Naperville,

Schaumburg, and Hoffman Estates. Mexican immigrants appear to be skipping the urban immigration process altogether, and bypassing Pilsen and the Back of the Yards neighborhood to settle directly in blue-collar suburbs like Addison (Badillo, 2004).

As Mexican-American parents raise their children in Addison, many are experiencing American culture for the first time. This is a fact not lost on the schools of Addison where I worked. There are three elementary schools (Lincoln, Fullerton, and Army Trail Schools) that are majority-minority schools, with Latinos outnumbering whites. All three schools have large bilingual education programs, and many of the parents of these students speak only Spanish and are recent immigrants from Mexico. This has required the school to hire many bilingual staff including social workers, nurses, and special education personnel. The middle school where I worked, Indian Trail Junior High, had a population of 1,200 students in grades six through eight, with roughly 30% of the student population being Latino, 65% white, and the remaining 5% a mixture of black and Asian-American (Addison District 4, 2004).

While many Addison Latino parents have achieved some working proficiency with English by the time their children reach early adolescence, it is clear that they were not yet fully comfortable with either the language or the culture of our school. Our school typically had trouble engaging Mexican immigrant parents, even when we had bilingual staff present or translators available. For my part, I had enough Spanish to do a clinical interview with parents, but not enough to talk casually with a Spanish-only parent on the phone. Many of our immigrant parents did not attend parent-teacher conferences, and many preferred to let the school handle problems affecting their children, rarely challenging our authority.

Risk and Protective Factors With Adolescence: Resilience Theory Applied to the "Addison Stories"

Resilience theory is a well-established field of study in social work, psychology, and public health research. Resilience theory's roots came from longitudinal studies of Hawaiian at-risk youth (Werner & Smith, 1992; Wolin & Wolin, 1993) that showed that a significant majority of at-risk young people made it successfully to

adulthood despite all the odds being against them. From Fraser, Richman, & Galinsky's (1999) additional theoretical work, social work has generated ideas about risk factors and protective factors that can be positively affected by intensive interventions early in adolescence. The protective factors most commonly listed by researchers include a strong relationship with an adult mentor, strong community connections to church or social club, and positive relationships with parents. Risk factors most often cited in the literature include poverty, abuse, negative relationships with parents, and exposure to violence and crime in the neighborhood (Fraser, Richman, & Galinsky, 1999; Fraser, 2004; Greene, 2002).

There is a wide range of social work interventions tied to this theory, most prominently those attached to the strengths perspective, which emphasizes that all people have strengths and resilience that can be mobilized to support clients (Saleebey, 2002). I have used this perspective as a basis for many of my interventions with families and young people through my practice as a school social worker and family therapist for the past 14 years. What's not clear from current resilience theory and longitudinal research is the role of religious practice in helping to form risk factors or protective factors for young people. No major social work resilience researcher has specifically studied religion as the key protective or risk factor in adolescent development (Saleebey, 2002).

There have been some significant recent studies of religiosity among American adolescents in general (the National Study of Youth and Religion is the most recent I found) that have seemed to support the general notion that adolescents whose parents have strong connections to a religious tradition are more likely to have strong relationships with their parents. These connections also possibly enhance overall social and emotional functioning (Regnerus, Smith, & Fritsch, 2003). However, the authors of the National Study are quick to note that religion seems to be more of a social control factor than a resilience-building one, making "adolescents not do something they otherwise might have done" (Regnerus, Smith, & Fritsch, 2003, p. 44). This leaves open the obvious question of whether religion might be a temporary social control, essentially postponing the behavior of adolescents until they are older or perhaps out of the direct supervision of their parents as young adults.

Some research indicates that the key to an adolescent developing with religion as a protective factor rather than a risk factor is the degree to which he/she shares religiosity with his or her parents, specifically his/her mother. The more religious the mother and the less religious the adolescent, the higher the risk of rebellion and of even juvenile delinquency (Pearce & Haynie, 2004).

Methods

This article contains three case studies of students and families that I worked with in Addison, dubbed the "Addison Stories." All three students (Beatriz, Carlos, and Jose) were middle school students at the time I worked with them. Two of the three students (Carlos and Jose) had been referred to me for weekly social work services related to their Individual Education Plan (IEP) and after parents expressed worry about their son's well-being; Beatriz had sought me out herself to talk about her family issues. I selected these cases because of the way that the student and family issues reflected conventional adolescent mental health problems, but also for the ways that my clients' religious belief and practices asserted themselves throughout the clinical work we did together. These three case studies, then, are significant for their sociological and religious content, but are also important because *they happened at all:* the severity of upset and crisis necessitated that these immigrant parents become involved with the school, and in the process exposed their family and culture to our "Anglo" psychological and educational interventions and our potential judgment. That these families included me in such difficult times to such a degree is no small thing, and even as I modify their identifying information to preserve their confidentiality, I feel that telling their stories here is a way to honor their struggles.

After presenting each client case, I will briefly discuss how their story demonstrates aspects of resiliency theory, specifically noting the ways that I believe that religion was a risk and/or protective factor for my particular client's situation. Additionally, I will locate my three clients' struggles in a larger sociological framework, where the literature on immigrant religious practices and segmented assimilation will help me analyze the impact that my clients' religious upbringing has had on their early adulthood life chances.

Addison Stories

Beatriz and her 15th Birthday

Beatriz was an old eighth grader, having repeated a grade early on when she didn't speak enough English for a regular class, and didn't speak enough Spanish to be in a purely bilingual environment. Now she was six months away from her fifthteenth birthday, and she was a mess. She wanted to run away, she wanted to elope with her boyfriend, she wanted anything but to turn 15.

Like many Mexican girls, she was expected to celebrate her *Quinceanera*, or 15th birthday, with all of extended family and friends. The family had been planning this event for years, having a dress made back in Mexico, and booking the banquet hall and church two years in advance. Uncles and aunts, kin and distant relatives Beatriz didn't even know were coming in from Mexico for the big day. It was all her mother and her friends talked about, and her father was proudly inviting all of his friends at the nearby tool-and-die factory to come see his daughter.

There was just one problem: Beatriz wasn't going to be there. She had told her parents that she didn't want to have a Quinceanera, because they had stopped her from seeing her 25-year old boyfriend, who she was sexually active with, and who had tried in vain to get her parent's approval. She told her father, who had already beaten her once over this boyfriend, that she would run away and leave the whole family in the lurch if they didn't let her see her boyfriend again. Her father told her she was an impure girl now and maybe even a whore, and told her that they would go to see their parish priest to sort this out, "once and for all."

The parish priest, a white man who had recently moved to their mixed-race parish community, spoke enough Spanish to hear out Beatriz' father. To the surprise of father and daughter, he didn't rebuke Beatriz, but instead counseled the family to allow Beatriz to express her feelings and to have some say in how her Quinceanera was to be celebrated. He even spoke to Beatriz about the risks of pre-marital sex and encouraged her to not see her boyfriend until she was a little older and until her parents had met his parents. Driving home from the meeting, Beatriz' dad resolved to work together with his daughter to make her "coming out" party a special day for

her and for everyone, even if it meant that he had a daughter who wasn't a virgin anymore.

In the case of Beatriz, the importance of religion and tradition to her parents seemed to be directly related to the degree that she rebelled against her parents. In her case, both parents were steadfast that they wanted her to have her Quinceanera celebration in church, celebrated by their parish priest. While not officially-sanctioned church events, many Chicago-area Quinceanera celebrations occur in churches that at least choose not to oppose the pageantry, if they don't directly encourage it (Davalos, 1996). The problem for Beatriz wasn't that she didn't want the party or even the overt religious symbolism of praying to the Virgin of Guadalupe at the mass for the Quinceanera; what she objected to was the requirements that she somehow be "pure" and virginal before going through this special ritual. This emphasis on virginity is central to both the ritual itself and a larger Catholic context of limiting female adolescent sexuality (Herrerra, 1998; Villaruel, 1998); that Beatriz could try to flout the rules and still dictate the terms of her party was socially, culturally, and (to her parents) religiously) unacceptable.

The most striking feature of Beatriz' story is the eventual influence of the parish priest on the whole family's ordeal. Beatriz' father sought the counsel of his priest assuming that the priest would support the father in his quest to make his daughter submit and obey. Instead, in his priest, he got a quasi-family therapist who, while wanting to emphasize that the girl make good choices and stay safe, was not interested in imposing church authority on her past sexual history. He also clearly wasn't interested, as a white priest, in somehow maintaining a cultural tradition like the Quinceanera at all costs; if Beatriz' dad couldn't live with his daughter being sexually active and have to cancel the event, then, oh well.

This story complicates the simple protective/risk factor distinction already. In this case, Beatriz' dad clearly wanted the priest as the church to exercise social control, but instead, he got something more like the mentor-figure that the resilience literature says actually helps adolescents form strong relationships into adulthood. Beatriz told me later that she was a little surprised and relieved that the priest didn't automatically side with her dad, but said that this priest had "always seemed kind of cool" and that he "knew what kids really do, and just

wanted to help." And given that Beatriz' dad believed in the parish priest reflexively, he was forced to adjust his attitude to incorporate a more negotiated settlement for the upcoming Quinceanera.

Carlos and his Two Ghosts

Carlos acted pretty tough outside of my office. He talked back to teachers sometimes, and his portly sixth-grade body gave a lot more abuse to other boys than it took. His raw edginess contrasted sharply with the Carlos I saw in my office for his

weekly counseling sessions. With me alone, Carlos cried and read me poetry, and raged at the many people that didn't understand how sad he felt all the time. And always Carlos wore his t-shirt with his dead twin sister on the front, and the late singer Selena on the back. They were his two spirits, the two people that he wrote his poetry for and who he missed everyday.

Carlos was in a special education classroom for "low kids," a bloodless term that essentially meant that they didn't (and maybe couldn't) learn at grade level. Again, I didn't see this in Carlos. His poetry was dense and complicated, and he spoke of all the many ways that he had prayed for his sister since she died when they were six, and the many ways that he had memorialized Selena since her untimely death in 1995. He was also an amateur theologian, telling me that part of what made him so sad was his parents' Pentecostal church and his parents' refusal to listen to what "God is telling me."

They belonged to an Assembly of God church in a nearby town, where Carlos had been going since the family came from Mexico when he and his sister were four. Now he was eleven, and his parents were tired of his grieving for his sister. They told him that their pastor had told them that his sister was "better off in heaven now" and that he had to stop feeling so sad and missing her. He hated this and told me that he wished he could tell his parents how he felt, but he worried that they would tell the pastor again and that he would tell him to just give his sister up to the Lord. "God doesn't want me to forget my sister, just like he doesn't want me to forget Selena. My parents are believing a lie about God." As I listened to this, I tried to remember that this was a boy who was supposed to be "slow."

In the case of Carlos, his family's religious tradition was clearly not a protective factor for his experience of grief. Despite his grief

at his loss of his sister and his participating in the larger cultural experience of grieving for Selena, he was unable to express this grief in his parents' religious tradition. The Assemblies of God is a growing denomination in Latin America, and is also making substantial inroads in Mexico itself (Dorsey, 2000; Espinosa, Elizondo, & Miranda, 2003). While his church certainly emphasizes healing and salvation, it seemed particularly averse to the larger Mexican cultural tradition of memorializing the dead, something that Carlos was desperately trying to do with his sister and even with Selena, through the many t-shirts he wore with both of them pictured on the shirt (Benibo, Meyer, & Villarreal, 1999).

He couldn't find an outlet through his organized religious upbringing, so he turned to God on his own, raging at his parents and his pastor for their insensitivity. Given the many academic and physical challenges he had (he was short and not as athletic as most boys his age), it seemed likely that the smoldering grief and anger that he felt towards his situation was only going to increase his risk factors as he grew towards adulthood. This is in fact what happened; I spoke to my school social work colleague at the high school who told me that he had dropped out after the age of 16 and had started working in a local Wal-Mart.

Jose and the Currandera

Jose Valdez was a good boy, liked by everybody at our school, friendly if a bit quiet. Until he started hearing the voices.

Having already been placed in a special education class for low reading scores, he was absent three days in a row when his mother called the school, wailing in Spanish that "some devil had taken her son." With the help of a translator, I traveled to the house and learned that Jose had been talking for weeks at home about how voices were telling him to hurt people, especially his family. He had threatened his sister with a knife, and his mother was afraid to go to work, worried that he might run away or might hurt somebody in the neighborhood. Jose's father was gone, having left several years earlier, and Mrs. Valdez said that she had seen some of the same behavior at times from her ex-husband. When we encouraged her to take her son to a local emergency room to be evaluated, she politely refused, saying that "there's nothing that they can do for him there. He needs to go back to our village in Mexico."

Interviewing Jose, it was clear that he met the criteria for a psychotic disorder, possibly the beginning stages of schizophrenia. He appeared to have some family history (there was an older brother who had "gone back to Mexico" and stayed for similar symptoms as well as the father's rages), and was in desperate need of some evaluation and maybe medication. But how could our school's team get Mrs. Valdez to take him in? We considered overriding her altogether and calling 911 right then, but then Mrs. Valdez gave us an idea. She told us of a currandera (a Mexican folk healer, specializing in fortune telling and folk remedies for physical and mental problems) who had helped her older son a few years ago, until she had finally sent him back to Mexico.

I produced a release of information form, Mrs. Valdez signed it, and within 20 minutes I was talking to the currandera, who operated out of a strip mall space nearby. She listened intently to my clinical description, and in her own broken English (and my broken Spanish) we brokered a deal where she would encourage Mrs. Valdez to get Jose evaluated at the local ER, with the proviso that if he wasn't better in a few weeks, she would tell Mrs. Valdez to send him back home. A week later, when Jose was back from the hospital psychiatric unit and on some anti-psychotic medication, he was stable enough to come back to school and finish his school year successfully. The next time he went to his village in Mexico was for his regular summer trip.

While having entirely different problems than Carlos and Beatriz, Jose's situation showed the way that parents' immigrant religious traditions can act as protective factors when they are engaged by culturally competent educators and social workers. Jose was experiencing psychotic symptoms according to a white Western psychiatric model; more importantly, he was experiencing a spiritual crisis that made his mother consult a currandera for herbal and spiritual remedies. This approach was consonant with her rural Catholic heritage and helped her feel connected to her native village even as she tried to raise a son on her own. The assistance of this "urban healer" was invaluable, as it helped me to use Western medicine to help stabilize Jose without making his mother feel culturally compromised (Berenzon & Saavedra, 2002).

Segmented Assimilation and the Families of the Addison Stories

Because these are families that I worked with from 1994-1998, I can report on how these three kids are "doing" now as young adults, and speculate about what impact their parents' religious practices had on their early outcomes as adults. I contacted them directly a few years before this paper (2002), as part of a book project that I'm presently preparing about my clinical experiences.

I've already mentioned Carlos: he is presently working in a low-pay, no-benefit Wal-Mart in the area. He still lives at home and told me that he is saving to buy his dream car, a "low-rider." He did not attend his parents' church, though he did tell me that he still believed that God had a plan for him and that he would see his sister again someday.

Beatriz is a part-time college student and is interested in becoming a teacher. She is 21 now and not yet married, a fact that bothers her parents, who want her to "settle down" before much longer. True to her earlier form, she isn't worried too much about her parents' wishes: "I'll get married when I'm good and ready," she told me with a laugh.

Jose is still grappling with mental illness, though he appears to be making a good transition to adulthood, working at a local restaurant and having a busy social life and even a serious girlfriend. He is still taking medication, still being treated from time to time by a currandera, and still living with his mom. He still sometimes becomes severely depressed and withdrawn, and his mother relies on a combination of Catholic prayer, folk healing, and psychiatric advice to help him get his equilibrium back.

With these three updates, it is possible to argue that all of my former clients are headed for downward assimilation, with the exception of Beatriz and her goals of becoming a teacher. None of the three is fully independent financially, or married yet, and again with the exception of Beatriz, none of them is likely to be earning enough money to be able to own even their parent's modest homes in the foreseeable future. What impact, then, can their parents' religious practices as immigrants have had on their future life prospects?

This is where trying to answer questions from a sociological or a social work perspective reveals some differences. Clearly, these

aren't easy or even necessarily positive futures ahead for these young people sociologically; Portes and Rumbaut (2001) would see these kids as having limited possibilities ahead, in part due to their educational experiences in special education and their parents' limited educational achievement. I view these kids from the sociological angle too, but also there's a mental health/social work prevention perspective that I use to view them as adolescents. From this perspective, these kids were largely successful, in that they navigated adolescence without succumbing to major self-destructive or risky behavior. They also managed, with the exception of Carlos, to form and sustain positive relationships with their parents that were due in part, I would argue, to their parents' religious practices.

Perhaps the bridge from sociology to social work on this topic can be found in the National Study of Youth and Religion, being conducted at the University of North Carolina. Regnerus, Smith, & Fritsch (2003) say in their literature review of religion's influence on adolescent mental health and health outcomes varies widely but can be distilled down:

> Religion can be an irrelevant activity setting for youth. But it can constitute much, much more than that... An adequate account of religion during adolescence, then, requires attention to inter-generational social bonds, changing family structures, valued practices and groups, community norms and proscriptions and transactional relationships between parents, children and peers... (pp. 46-47).

Regnerus and colleagues (2003) don't focus specifically on Mexican-American immigrant religion, but there are many interesting implications of their literature review for this population. Many of the strengths of Mexican-American immigrant families and religion can actually help Mexican-American adolescents grow up successfully (Franzini & Fernandez-Esquer, 2004; Pearce & Haynie, 2004; Vaughn & Roesch, 2003; Niska, 1999; Falicov, 1996). The key to knowing whether the religion of immigrant Mexican-American parents are more of a protective or risk factor for their adolescent children seems to be the degree to which the adolescent internalizes their families' religious beliefs or chooses to rebel against them.

Conclusion: Religion as Mediator Between the First and Second Generations

I chose these case studies, but as with all qualitative research projects, it has often seemed like these cases "chose" me. Like most social workers trained in the 1980s and 1990s, I was either actively encouraged not to discuss religion with my clients, or at least discouraged from making too much out of it. There was plenty of emphasis in my coursework on looking at clients as resilient and having capacities to rise above their struggles (Saleebey, 2002). I welcomed this focus, as I was skeptical of the disease/medical model embodied in the psychiatric bible, the DSM, and wanted instead to learn how to apply my own faith in human potential to help my clients. I just wasn't supposed to see my clients' spiritual or religious selves as part of their resilience and strengths, or at least to not directly inquire about their religious practices.

These three clients and their families really left me no option but to explore their religious beliefs—they described their circumstances in religious language, and framed their struggles in religious terms. It didn't matter to them that I was a social worker in a public school in America, where we tend to not discuss religious matters in secular settings. If I was going to help them, I had to understand that their religious identities couldn't be separated from their other identities.

This was a shock to my secular mental health training, but would have been no surprise to most sociologists of religion. Based on his fieldwork and a review of the burgeoning literature on immigrant religion, Warner (2000) argues that immigrant religious institutions "…become vehicles for or venues of intragroup dynamics, places where relations between generations, genders, and immigrant cohorts are worked out (Warner, 2000, p. 280)." These institutions, he says, help immigrant parents maintain their cultural ties to their homeland, while their children get to learn about their parents' values with the assistance and modeling of other adults from the same ethnicity (Warner, 2004).

What is interesting to me about this research is whether or not these kids will ultimately follow or deepen their connections to their parents' religious institutions. Warner asserts that many second-generation children seem to pull away from their parents' religious institu-

tions, though he acknowledges that there has not yet been a serious study of second-generation religion to date (Warner, 2000).

In these three cases, it is just too early to tell how the second generation will respond to their religious upbringing. With the exception of Carlos, the other two are actively participating in their parents' churches, and never stopped attending weekly services throughout their adolescence and young adulthood. Carlos is nominally still connected to his parents' church, but told me that he intends to find his own church soon, possibly one that is not from the Pentecostal tradition. Given that he still is very connected in other ways with his parents and still lives with them, I wonder if he will eventually return to the fold.

In contrast, the two Catholic students I knew appear to be heading for the conventional but still vital Latino Catholic creation of "sacred space" amongst the suburban sprawl (Badillo, 2004). Beatriz and Jose are both becoming conventionally-observant Catholics who might resemble other first-generation Catholics of previous eras like the Irish and Italians who also created their own sense of bicultural Catholic identity while slowly ascending the ladder of American achievement (McMahon, 1995).

Interestingly, none of the families I studied seemed to be particularly aware of the "border" between the faith in their family of origin and the new cultural expectations of suburban Chicago religious practices. This was surprising, because after reading some of Elizondo's work (2000, 2003), I was poised to see the "mestizo" influence working its way through the religious practices and lives of these adolescents and their families. Without exception, each of these families had emigrated to America with their faith tradition already set out, and had pretty much found a similar venue here to practice what they had done in Mexico. All these families had transnational qualities as well: they all regularly sent money back to family in Mexico and visited every summer and most holiday times. While they clearly had academic, vocational, and mental health challenges, it didn't seem to this white observer that cultural dislocation was one of their main difficulties.

The one example of major cultural tension might be the Catholic churches themselves in Addison, which, when I first met these families, had not yet "gone Mexican." This could have been both

alienating for these immigrant parents, most of whom were not proficient in English. Still, Jose and Beatriz' parents elected to attend the English-only service each week, and later started going to the Spanish service when it was offered. Beatriz' father didn't seek out a Mexican priest; he talked to his parish priest, who happened to be white. None of these families sought out any of the parishes in Cicero and Melrose Park that might have specifically catered to a more mestizo sensibility (Badillo, 2004), or journeyed to a Mexican ethnic enclave like Pilsen; they simply practiced their faith where they lived and worked, and patiently waited for their individual parish institution to "catch up" to them. Beyond their own personalities, perhaps this behavior owes in part to the strong ethnic identity that Mexican-Americans and Catholics have in Chicago generally. The Catholic families I studied didn't express the sense of cultural dislocation or alienation that motivates so many immigrants to seek church as their main cultural and social space (Warner, 2000).

What does the behavior of these families signify then, given that cultural and religious issues permeated all of my work with these kids? If religion wasn't a purely Mexican-immigrant space for these families, and if the kids chose not to reject their parents' religion out of hand as they went through some serious adolescent struggles, what did their parents' immigrant religion do for these parents and their kids?

I believe that these case studies show that selective acculturation is real and possible for immigrants and their children, and that religion can be a boon for both parent and child as they try to deal with American cultural norms. Clearly, with the exception of Carlos' grief and Beatriz' sexual identity, these kids were finding solace and continuity in their parents' religion at the same time that their parents were finding that they could practice their Mexican-based religious beliefs freely in suburban Chicagoland. More than just a set of practices and rituals, their parents' immigrant religion constituted a space where these kids could work out what it meant to be Mexican and American with their parents close by, sometimes encouraging them and sometimes battling with them. I am grateful for the lessons these families taught me, and I hope that others in the fields of sociology, social work, and psychology continue to study the potential protective and risk factors of religion for all young people.

This role of religion as mediator is something that appeared again and again in my work with the families I describe here. I am struck by how much the religion-mediator role paralleled my own work as a family therapist and school social worker. I had found an ally in these parents' immigrant religions to bolster my secular and psychological efforts to bring these families together, and this was an ally I had never expected to rely on so closely when I finished my master's degree 12 years ago. Now I can't imagine doing my work without making an assessment of the parents' religious background and their kids' view of their parents' faith tradition. ❖

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Spirituality and the Calling of Social Work Students

Dexter R. Freeman

When students pursue a career in social work, many are inspired by reasons other than financial. It is generally recognized that often people who choose to serve and advocate for others as social workers do so because they perceive it as a calling or vocation. However, before students can connect with their vocations, they must critically evaluate their perspectives via a transformation learning process. This article will discuss the importance of social work educators creating learning environments that invite transformative learning. Using concepts drawn from Jungian theory by Pearson and Marr, it will also describe the results of an exploratory study that examined the extent that social work students were motivated to experience transformation in their lives and to identify if there was a relationship between the students' sense of spiritual well-being and their openness to latent (hidden or unconscious) dynamic energy that prepares them for transformation

YOU MAY OFTEN HEAR A SOCIAL WORK FACULTY MEMBER SAY SOMEthing like this: "We exist to serve those who are vulnerable, oppressed, disenfranchised, and misunderstood in society. Our goal is to advocate and promote social justice for the poor, isolated, and ostracized. We believe in representing and helping everyone to identify and acknowledge their strengths." Finally, the professor might say, "As social workers we are motivated by our compassion for humanity, and most of us realize that we may not become popular, appreciated, nor will we become wealthy doing this job."

A number of college students may immediately disregard social work after hearing such a description, while the same description will

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draw others closer to the profession. There seems to be something intrinsic that compels a young adult to pursue a profession like social work. Some may think that the compulsion to choose a profession like social work originates with one's woundedness; however, this is not always the case.

The anthropologist, Margaret Mead (1972) alluded to the presence of a mysterious universal source of inspiration when she reflected upon what motivated her to fight against social injustice. She acknowledged that although she had experienced rejection and social humiliation, she recognized that there was something beyond personal experiences that enabled advocates like her to stand up for others. She said, "The passionate fight for humanity has been carried by those who have never experienced, and in the case of whites fighting for Blacks or men for women, never could experience in their own persons the depths of injustice against which they have fought" (Mead, 1972, p. 91). Yet, what is the source or force that inspires some to care deeply for others? More importantly, can adult educators create an environment that will help adult learners connect with this life changing force?

Furman (Canda & Furman, 1999), a social work scholar and academic, described how her affinity toward providing compassionate care to others began early in her life, under the guidance of parents who walked by faith on a daily basis. Moreover, she stated that social work afforded her the opportunity to live out a desire to serve others through secular means (Canda & Furman, 1999, p.13). Likewise, the college student that chooses to pursue a social work career must be open to accepting a perspective that places service to others above service to self.

Palmer (1998) describes this shift in personal perspective as a spiritual transformation that involves an encounter with otherness or "the largeness of life" (p.5). This shift in one's perspective requires that one be open to looking beyond personal concerns about acceptance, nurturance, security, and safety, and begin embracing a frame of reference that is inclusive, self-reflective, integrative of experience, and that acknowledges a sense of duality that enables one to embrace that he or she is separate yet connected to all things (Mezirow, 1997; Pearson, 1991). When one recognizes that social work education requires such a transformation, one must ask him or herself a few questions: Are

college age students capable of the transformative learning required to embrace the vocation of social work? What compels a prospective social worker to experience an encounter with otherness? Do educators have a responsibility to create an environment that is conducive to adult learners experiencing transformation? These questions serve as the primary focus of his article.

Furthermore, this article will discuss the significance of transformative learning among college age students, the role of latent dynamic (spiritual) energy in the transformational process, and the influence of spirituality upon those who seek to serve in the field of social work. The research described in this paper is based upon a cross-sectional study of undergraduate social work students from a medium size public, secular Southwestern university. The primary purpose of this exploratory study was to determine if social work students were open to experience transformation and to determine if their openness to latent energy that promotes transformation was related to their sense of spiritual well-being.

Literature Review

In search of a vocation

Early adulthood is fraught with uncertainty about who one really is, what is most important, what should one do with one's life, and a number of other deep-seated existentially-based questions that demonstrate an attempt to identify one's true purpose. Furthermore, studies have shown that many adult students enter college for more than a job. The Higher Education Research Institute (2005) found that two out of three college students view spirituality as a source of joy, and three out of four indicate they are searching for meaning/purpose in their life. Although these results are profound, they are not surprising or new. Almost a century ago, in *Democracy and Education* (1916) Dewey suggested that students are compelled to pursue education to identify their calling or vocation, and that educators have a responsibility to create an environment that would facilitate this process of growth and discovery. Palmer (2000) described vocation as, "something I can't not do, for reasons I'm unable to explain to anyone else and don't fully understand myself, but that are nonetheless compelling" (p.25). Brouwer (2006) defined vocation

as more than one's work activity; it is that which provides meaning and purpose in one's life. A vocation is a calling or that which people believe God saved them to do (Brouwer, 2006, p. 16).

When adult learners are given the proper environment that will allow them to question and revise previously held perspectives, they will be more likely to identify their vocation. Kovan and Dirrkx (2003) described vocation as that which occurs when there is an intersection between the deeply personal and that which is socially purposeful, meaningful, and necessary. Yet, in order for adult learners to recognize their vocation they must be open to experiencing transformation in their perceived purpose and meaning. Tolliver and Tisdell (2006) state that when college students are open to transformative learning they are more likely to make a difference in the world and experience a greater sense of purpose and meaning (p. 37).

Education: The transformation of meaning

Education has been described as the process of bringing out that which is within that serves as the source of wisdom that has the power to resist falsehood and to live in the light of truth (Palmer, 1998, p. 31). Nowhere is the search for truth more noticeable than among adult learners in higher education (Koth, 2003). Thus, a major role of adult educators is to assist adult learners (truth seekers) to be obedient to the hidden truth that only they can answer for themselves. When adult learners are able to listen, honor, and respect their inner truth, then they are truly learning. Palmer (2000) states, "Before I can tell my life what I want to do with it; I must listen to my life telling me who I am" (p. 4).

The Christian faith has consistently upheld the belief that the search for truth is personal, emancipating, internal, and significant. Jesus told a crowd of skeptical Jews that if they would open their minds to the perspective he was trying to help them see, then they would know the truth and the truth would make them free (John 8:32, New International Version). In Matthew 16:15-17, Jesus told Peter, the apostle, that he was blessed because he was able to recognize him as the Messiah. Jesus went on to explain that the transformation in Peter's perspective did not occur as a result of what man had taught him, but it was as a result of embracing the divine force (Spirit) that comes from God (Matthew 16:17).

Mezirow and associates (1990) defined learning as the process of discovering and revising one's frame of reference (perspective meaning) to the extent that it influences the meaning persons ascribe to their experiences (p.1). Thus, the educational process is not learning a set of prescriptive instructions that will direct the way one responds to the external environment. To the contrary, adult education is a process that includes self-reflection, questioning, challenging, disengaging, transforming, and increasing one's awareness about the meaning of one's previously held perspectives. In short, Mezirow and associates (1990) theorized adult learning as a process of meaning-making where the adult seeks freedom from previously established meaning perspectives—schemata that influence one's theories, propositions, beliefs, prototypes, goal orientations, thoughts, and behaviors. Tolliver and Tisdell (2006) referred to this as transformative learning—developing a more expansive understanding of one's world and how one sees and experiences others and oneself (p. 37). Transformation occurs when an adult critically reflects upon the assumptions (meaning perspectives or schemata) that one uses to organize one's life (Mezirow, 1998).

Critical reflection is often preceded by what Mezirow and associates (1990) refer to as a disorganizing dilemma—a situation that does not fit or is not explained by one's current perspectives of meaning. For instance, a disorganizing dilemma might occur when a white, middle-class student from a small, homogeneous town leaves home to go to college. This middle-class student is assigned to room with a black first generation college student from a lower-class socio-economic environment. Over a period of time the middle-class student notices that her roommate is ostracized by others on their predominately white campus, primarily because they don't understand her. The white middle class student recognizes that her roommate lacks economic power and has no one in her family that understands what the college experience is like. The middle class student notices that other white, middle-class students assume her black roommate is "just another angry Black" because she spends much of her time alone. However, the middle class roommate understands that one of the biggest obstacles her roommate has is poverty. For the first time, this naïve middle-class young adult is exposed to the reality that poverty is not always a choice, and that some families

are unlikely to experience economic success, no matter how hard they work or study. Now that this young middle-class student has been able to allow her meaning perspective to be transformed, she is now able to experience an increased sense of duality, autonomy, and emancipation.

The parents of the middle class student may be confused about the origin of their child's thinking. Even the student may have difficulties explaining this change in her perspective. Moreover, theorists might explain that this transformed perspective comes as a result of this adult learner (truth seeker) being given the opportunity to embrace latent (hidden) dynamic energy she has available to her (Drirx, 2006; Jung, 1990; Pearson, 1991).

Jungian Concepts of Transformation and Latent Energy

Dirkx (2006) suggests that the degree to which an individual experiences transformation is contingent upon the extent that an individual is aware of hidden or latent energy that they have available to them. Jung (1990) theorized that this latent and/or dynamic energy comes from the collective unconscious. He theorized that everyone has access to multifarious energy that influences one's thoughts, feelings, inclinations, and perspectives. Although this dynamic energy is universal and powerful, it is incapable of being directly observed. Jung (1990) recognized that various aspects of this latent dynamic energy are expressed by symbols and images. These images, which Jung called archetypes, often surface in dreams, thoughts, and visions. For instance, the embodiment of the inclinations toward super-responsibility and self-sacrifice may be identified in someone who may over-identify with energy represented by the Great Mother archetypal force. On the other hand, the inclination toward naïve child-like behavior that is spontaneous and dependency-based may result from an individual that over-identifies with the energy represented by the Child archetype. Jung (1933) recognized these symbolic representations of dynamic energy or spirit as universal, omnipresent, and more specific than science.

Pearson (1991) developed a model of personality transformation based upon Jung's theory of archetypal energy. Pearson (1991) theorized that every individual's thoughts, inclinations, and perspectives are influenced by the extent which one identifies or embraces

dynamic energy that is available through the collective unconscious. Although one cannot directly observe dynamic energy, Pearson (1991) identified twelve symbolic images that represent latent energy that promotes personal transformation and spiritual development. She identified that there are at least twelve archetypal images that describe the dynamic energy that emits from three unconscious levels: Ego, Soul, and Spirit levels of development.

The energy at the Ego level enables an individual to experience a perspective of safety and security. Pearson (1991) used the motifs or mythological images of the Innocent, Orphan, Warrior, and Caregiver to describe this dynamic energy that compels an individual to trust others, recognize possible harmful situations, confront personal or societal challenges, and to nurture oneself or others.

The archetypes at the Soul level enable an individual to critically evaluate who he or she is and what is most important to him or her. Pearson (1991) used the Seeker, Lover, Creator, and Destroyer motifs to describe the dynamic energy at the Soul level. This energy compels individuals to examine their current perspectives, passionately live in the moment, develop their dreams, and to recognize their sense of mortality.

The Spirit level has dynamic energy that provides a sense of power through recognizing one's sense of duality or by detaching oneself from the present situation through transformation. Dynamic energy at the Spirit level also provides a perspective that promotes a sense of freedom through allowing one to live impulsively in the moment or to follow a wise and prudent course. The Ruler, Magician, Jester, and Sage motifs were used to represent the dynamic energy that is present at this level of transformational development (Pearson & Marr, 2003). Although people are constantly seeking transformation, the extent that they experience transformation is contingent upon the level of balance they experience in their lives as it relates to their identification with the latent energy (archetypes) that they have available (Dirkx, 2006; Pearson, 1991).

The presence of latent, dynamic, and/or divine energy at birth is consistent with the Biblical teaching that was given through the Apostle Peter in 2 Peter 1:10 when he said, "His divine power has given us everything we need for life and godliness through our knowledge of Him who called us by His own glory and goodness."

The Apostle Paul's reminder in Romans 12:2 about the importance of transformation ("Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind") takes on a different perspective when one acknowledges that God has endowed humanity with the capability to experience transformation.

Spirituality in Social Work Education

Dudley and Helfgott (1990) referred to spirituality as the human experience of discovering meaning, purpose, and morality. Koth (2003) underscored the significance of spirituality in the college student's experience when he said, "Nowhere is the trend of spiritual seeking more pronounced than on college campuses" (p. 4). Therefore, it is recognized that college students have a desire to gain a greater understanding of who they are, what is most important, and to become the persons they were created to be (Kovan & Dirkx, 2003).

Siporin (1985) stated that early social workers valued spiritual and religious virtues like faith, hope, and charity; it was also expected that these values be expressed in their professional conduct. Over the past decade, there has been rapidly expanding literature in social work that references the importance of spirituality in practice (DiLorenzo, Johnson, & Bussey, 2001; Gotterer, 2001). However, the majority of this literature has focused on spirituality as it pertains to clients, and very little has been said about how spirituality or spiritual well-being can assist the worker, or the prospective social worker in the educational process.

Hindman (2002) described college as a time in which students examine and rethink spirituality, values, faith, and attempt to discover who they really are and how they would like to define themselves (p. 165). Remen (2004) and Koth (2003) concluded that many students pursue work in healthcare and human service organizations out of a spiritual commitment to serve and connect to others. Likewise, Favor (2004) discovered that a key for those who nurtured and cared for others was a connection with a spiritual path that provides a relationship with a transcendent source and all things. Favor (2004) also summarized that many people enter helping fields like social work due to a sense of calling to nurture and advocate for others.

However, Sheridan, Bullis, Adock, Berlin, and Miller (1992) discovered that the more advanced education an individual receives in social work, the less committed an individual will be toward previously held religious beliefs. Remen (2004) discovered a similar phenomenon among physicians. She also said that there is a hidden curriculum in our schools of medicine that demands that students disown their spiritual yearnings in order to be viewed as a professional. Remen (2004) explained that for many medical students, their spirituality compelled them to pursue medicine. Moreover, Hodge (2003) discovered that as individuals advance in the social work educational process, the degree of dissonance between their religious beliefs and those of the working class increases.

Thus, it appears that the social work profession has deep spiritual roots, and that it frequently serves deeply spiritual people with workers who are often compelled by their spiritual yearning. Nevertheless, our educational programs often consider spirituality as irrelevant and unprofessional, and the longer people stay in the social work educational arena, the more distant they grow from their spiritual and religious roots. These conclusions lead to an important question. What impact does this distancing from one's religious (spiritual) foundation have upon one's ability to experience personal transformation? The remainder of this article will discuss the findings from an exploratory study that was designed to determine if social work students' sense of spiritual well-being was significant to their willingness to embrace transformation.

Methodology

Purpose

This cross-sectional research study was designed to examine the significance of spirituality in the lives of bachelor degree students in social work. This research examined students' proclivity toward identifying with multiple perspectives or latent dynamic energy or images. These energies facilitate perspectives that inspire people to trust others, acknowledge their vulnerability, nurture themselves and others, create the life they envision, embrace change in their lives, and exhibit an openness to redefine painful situations. These participants' awareness of latent dynamic energy was also correlated with the student's recognized sense of spiritual well-being (Ellison,

1983). This study addressed two questions: Are social work students open to experiencing personal transformation? Is there a significant relationship between the students' identification with latent energy (archetypes) and their sense of spiritual well-being?

Study Variables

The Spiritual Well-Being Scale (SWBS) was used to measure each student's overall sense of spiritual well-being (Ellison, 1983). It includes sub-scales to measure an individual's recognized purpose and meaning in life via the Existential Well-Being Scale (EWBS) and his/her relationship with God via the Religious Well-Being Scale (RWBS). The SWBS is a 20-item instrument that has 10-items for the EWBS and 10-items for the RWBS. Scores on the SWBS range from 20 to 120, with a higher score indicating a greater sense of spiritual well-being. The participants responded to items on the SWBS using a 6-point likert scale; from 1 (strongly disagree) to 6 (strongly agree). The SWBS has been used in a number of studies and has been found to have good face and concurrent validity. Past research has shown that the internal consistency for the SWBS has ranged from .94 to .89, from .86 to .78 for the EWBS, and from .94 to .82 for the RWBS (Paloutzian & Ellison, 1991). Within this study, the internal consistency for the EWBS was .80, .95 for the RBWS, and .91 for the SWBS (See Table 2).

The Pearson-Marr Archetypal Indicator (PMAI) is a strengths-based instrument that was used to measure the extent to which the participants identified with latent archetypal energy at the Ego, Soul, and Spirit levels of development (Pearson & Marr, 2003). The PMAI is a 72-item indicator that utilizes a 5-point likert scale from 1 (strongly disagree) to 5 (strongly agree). There are 12 scales on the PMAI (one scale for each archetype) and 6 items on each scale.

Factor analyses have shown that the PMAI has appropriate construct validity and measures the theoretical constructs it is designed to measure (Pearson & Marr, 2003). However, since the PMAI is an instrument that measures abstract, developmental constructs that are fluid, it is expected that measures of internal consistency and stability over a long period will be lower than other psychological indicators (H. Marr, personal communication, July 22, 2004). Past studies have shown that the PMAI's internal consistency coefficient

has been as low as .21 (Sage) and as high as .69 (Caregiver) (Pearson & Marr, 2003). Marr (personal communication, July 22, 2004) suggests that a better indicator of the PMAI's reliability would be determined by using the test-retest method over a short period of time. Test-retests measures of the PMAI's reliability have resulted in a mean stability coefficient for all the scales of .72, with stability coefficients that were from .59 (Destroyer) to .84 (Ruler) (Pearson & Marr, 2003). Table 2 reports the internal consistency and the test-retest reliability coefficients for this study. For this study, the PMAI's mean internal consistency for all the scales was .65 and the mean stability coefficient for all the scales was .74.

In addition to completing the SWBS and the PMAI, participants were also given a questionnaire that was used to gather information about their gender, ethnicity, age, academic status, and religious affiliation.

Sample

A convenience sample of 79 social work undergraduate students at a public university in small urban environment volunteered to participate in this study. Once the researcher received approval from the University's Institutional Review Board, the researcher gained approval from instructors in the Departments of Sociology, Criminal Justice, and Social Work. Instructors allowed the researcher into their classes to offer students the opportunity to participate in this study. The students were informed of the risk and benefits, and that if they refused to participate it would not affect their standings in their class. After the researcher explained the purpose of the study, the participants then signed consent forms and returned them to the researcher. The consent forms were collected separately from the research questionnaires. Each student that participated then completed the research questionnaire anonymously and returned their results to the researcher in a sealed blank envelope.

Findings

The typical student participating in this study was a senior (51%) in college, Caucasian (63%), Protestant (53%), female (89.7%), and 18 to 22 years old (56%). Table 1 offers a thorough review of demo-

graphics of the research sample. The demographic data reveals that a majority (87%) of the students in this study maintained a religious affiliation. This is consistent with the literature that has identified an inverse relationship between academic advancement in social work and religious affiliation (Hodge, 2003; Sheridan, Bullis, Adock, Berlin, and Miller, 1992). The religious affiliation data also supports the literature that describes how religious values often serves as an impetus for many people entering caregiving professions like social work (Canda & Furman, 1999; Remen, 2004). Another significant result yielded from the demographic data is that only 10.3% of the participants were male. While this is not surprising, given that social work tends to be a female-dominated profession, this also will likely influence the results relevant to the participants' openness to certain latent energies. Pearson (1991) points out that the journey to personal transformation tends to be different across gender boundaries. Even though men and women have access to the same dynamic energy, women typically place more value on energy that emphasizes caring for others (Caregiver & Lover) and connectedness to others (Innocent, Lover, and Magician energies).

Table 1: Demographics and Percentages

Category	Frequency	Percentage
Gender		
Male	8	10.3%
Female	70	89.7%
Age		
18-22	44	56%
23-30	19	24%
31-40	8	1-%
41-56	8	10%
Marital Status		
Married	14	18%
Divorced	7	9%
Single (never Married)	58	73%
Separated	0	0%
Academic Status		
Freshman	5	6%
Sophomore	9	11%
Junior	25	32%
Senior	40	51%

Category	Frequency	Percentage
Ethnicity		
AA/Black	7	9%
EA/White	50	63%
Hispanic	20	25%
Other	2	3%
Religious Affiliation		
Protestant	42	54%
Catholic	23	30%
Jewish	0	0%
None	11	14%
Buddhist/Hindu	0	0%
Universal/Eclectic	2	3%

To understand the extent that the participants were open to latent (archetypal) dynamic energy that prepares and promotes transformation, one must understand how to interpret the scoring ranges on the PMAI. Students that score in the high (24-30) and moderately high (18-23) range often are aware of the presence of this dynamic energy (Pearson & Marr, 2003). Dynamic energy that an individual strongly identifies with influences one's life and perspective in a conscious and direct manner. However, individuals who score in the moderate range on the archetypal scales tend to be conflicted about embracing identified energy. Thus, the dynamic energy that was most active in the lives of the participants in this study was Caregiver (25), Jester (24), Sage (24), and Lover energy (24) (See Table 2).

Therefore, the participants were consciously influenced by dynamic energy that compelled them to nurture and show compassion to others (Caregiver). They held a perspective that placed emphasis on living in the moment and challenging old value systems that they may have deemed inappropriate (Jester). They were likely to evaluate their options with an open and dispassionate mind (Sage) (Pearson, 1991). Finally, they also tended to pursue experiences that they were passionate or enthusiastic about or those experiences that appeared to promote the greatest good (Lover).

Although the participants were consciously aware of Innocent, Warrior, Seeker, Creator, Ruler, and Magician energy; their scores suggest that they were likely to be conflicted or ambivalent about embracing this energy (Pearson & Marr, 2003; Pearson, 1991). As a result,

they may have been experiencing confusion about whom or what they could trust and believe in (Innocent). Even though they may have recognized and desired the need to challenge inequalities and injustices (Warrior), the participants' score on this scale indicates they may have been conflicted about embracing Warrior energy because they may have viewed it as contrary to the way they have defined themselves. It is common that women will attempt to distance themselves from Warrior energy at the expense of identifying with energy that compels them to nurture, care, and serve others (Caregiver) (Pearson, 1991). This is an important point to note, considering that the majority of the participants in this study were women.

Table 2: Scale Means, Standard Deviations, Test-retest, and Alpha Coefficients for SWBS and PMAI

Scales N = 79	Mean	Standard Deviation	Test-Retest	Stan Item Alpha
RWBS	48	11.7	--	.95
EWBS	50	5.8	--	.80
SWBS	98	15	--	.91
Ego Level	**84**	**5.8**	--	--
Innocent	21	3.5	.85	.67
Orphan	16	3.0	.58	.53
Caregiver	25	3.2	.79	.54
Warrior	22	4.7	.87	.70
Soul Level	**85**	**9.8**	--	--
Seeker	21	3.1	.67	.49
Lover	24	3.0	.70	.59
Creator	23	3.2	.78	.54
Destroyer	17	4.7	.54	.72
Spirit Level	**95**	**10.4**	--	--
Magician	23	3.5	.75	.69
Ruler	23	3.8	.82	.79
Sage	24	2.9	.76	.71
Jester	24	3.4	.86	.77
PMAI Scales Means	**21.98**	**3.7**	**.74**	**.65**

Note: Archetypes are from Pearson & Marr (2003).
Existential Well-Being Scale (EWBS), Religious Well-Being Scale (RWBS), and Spiritual Well-Being Scale (SWBS) from Ellison (1983).

Other dynamic energy that the participants were ambivalent about embracing included that which encouraged them to pursue new ideas and experiences (Seeker); the energy that enabled them visualize their dreams and ideas for their future (Creator); the energy that enabled them to recognize their sense of duality, and to view situations from multiple perspectives (Ruler); and the energy that enabled them to view their pain and hardship as a source of strength, rather than a weakness (Magician) (Pearson & Marr, 2003).

A low score (12 to 17) on the PMAI is indicative of dynamic energy that has been overused and is now suppressed, or it may be unconscious energy that an individual avoids and is controlled by in powerful ways (Pearson, 1991). Jung (1990) gave the name of "shadow energy" to this powerful energy that is repressed, but controls a person's life in a negative manner. The Orphan (16) and the Destroyer (17) were the only low scores that the participants had. Pearson and Marr (2003) stated that often people have low score on the Orphan if they are in environments in which they may reluctant to express their fears, vulnerabilities and weaknesses. However, it is difficult to determine how Orphan and Destroyer energy may be influencing the participants without further analysis. For instance, if the participants' awareness of these energies adversely affects the well-being of the participants, this would be indicative of shadow energy, rather than suppressed energy.

Are social work students open to experiencing transformation?

The study results reveal that the students appear to be open to pursuing personal transformation based upon the fact that archetypal energy at the Spirit level was most active in their lives (see scale means in Table 2). Pearson (1991) stated that archetypal energy at the Spirit level not only promotes freedom and power; it is also the doorway to transformation.

The participants tended to identify more with the Sage (24) and Jester (24) energy that is available at the Spirit level. This would suggest that the participants were likely to have a strong desire to recognize and understand truth (Sage). Therefore, educators should encourage social work students to critically examine perceived facts, rather than accept a list of absolutes that have been distributed by presumed experts. These results also suggest that the study participants were pursuers of freedom, aliveness, and spontaneity (Jester). High Jester energy also

suggests that the participants tended to be open to embracing new and even forbidden perspectives in their lives (Pearson, 1991).

Is there a relationship between the participants' openness to latent energy and their sense of spiritual well-being?

Table 3 describes the results of the bi-variant correlation analysis that was used to examine the relationship between the participants' identification with latent archetypal energy and their sense of spiritual well-being. The results show that there was a significant relationship between the participants' sense of spiritual well-being and their identification with Innocent, Orphan, Warrior, Ruler, Magician, Sage, and Jester energies.

Thus, the more the participants were able to embrace Innocent, Warrior, Ruler, Magician, Sage, and Jester energy, the greater their sense of spiritual well-being. However, the more that they experienced or were exposed to Orphan energy, the lower their sense of spiritual well-being. Orphan energy enables an individual to recognize his or her vulnerabilities, weaknesses, self-destructiveness, and insecurities (Pearson, 1991). Individuals with lower developed Orphan energy tend to be cynical, callous, impatient with those who may view themselves as victims of oppression, and/or they may partake in behavior that may harm themselves or others.

These characteristics are indicative of individuals who may be influenced by the Orphan as a shadow. The inverse relationship between Orphan energy and spiritual well-being (Table 3) suggests that the Orphan is most likely a shadow in the lives of these students, and that before they can effectively experience transformation, they must be able to embrace this powerful, but fearful dynamic energy in their lives.

Table 3: Spiritual Well-Being (SWB) and Archetype Bi-variant Correlation Analyses

Variables N = 79	EWBS	RWBS	SWBS
Ego Level Archetypes	.12	.30**	.28*
Innocent	.42**	.24*	.35**
Orphan	-.44**	-.19	-.32**
Warrior	.20	.30**	.31**
Caregiver	.06	.19	.17

Variables N = 79	EWBS	RWBS	SWBS
Soul Level Archetypes	-.20**	.05	-.04
Seeker	-.26*	-.05	-.14
Lover	.16	.19	.21
Destroyer	-.35**	-.05	-17
Creator	.01	.11	.07
Self Level Archetypes	.29**	.39**	.42**
Ruler	.24*	.18	.24*
Magician	.26*	.49**	.48**
Sage	.25*	.26*	.30**
Jester	.16	.24*	.25*

* Indicates significant at .05 level.
** Indicates significant at .01 level.

Other significant findings from the bi-variant correlation analysis were that the more the participants were able to identify the latent energy that enabled them to recognize their ability to trust and believe (Innocent energy); the greater their sense of purpose and meaning, and the stronger their relationship was with God or a divine being. The more they were able to embrace the energy that allowed them to see the need to challenge social injustice and set limits (Warrior energy); the closer they felt toward God or a divine being. The more they were able to accept responsibility for creating a new life and/or recognize their resourcefulness that evolves from their ability to view the world from multiple perspectives (Ruler), the greater their sense of purpose and meaning in life. The more the participants were open to the dynamic energy that enabled them to rise above adversity and/or view difficulties in life as and opportunity for growth (Magician), the greater their sense of purpose and/or meaning, and also the closer they felt to God or a divine being. The more the participants were open to the energy that compelled them to pursue truth and objectivity (Sage energy), the greater their sense of purpose and meaning, and the stronger their relationship with God. Finally, the more the participants were open to the energy that enabled them to live in the moment (Jester), the stronger their relationship was with God.

Pearson (1991) says, "Whatever we deny in our conscious minds will possess us" (p.138). It has been previously pointed out that the

Orphan and Destroyer scales were the only archetypal scales that the participants scored low on. The bi-variant correlations reflect that the more the participants distanced themselves from Orphan and Destroyer energy, the lower their sense of purpose and/or meaning in their lives. These findings suggest that Destroyer energy, as well as Orphan energy which was previously mentioned, appeared to be shadow energy for the participants in this study.

Therefore, educators should be mindful to create opportunities whereby social work students may become aware of their mortality and/or unhealthy perspectives that they may need to let go (Pearson, 1991). This type of educational environment would give social work students the opportunity to embrace Destroyer energy and promote the transformation process.

In summary, this study discovered that the participants were motivated to pursue personal transformation based upon their identification with latent images or archetypal energy at the Spirit level of development. The results also revealed that the participants' identification with latent dynamic energy (archetypes) was significantly related to their sense of spiritual well-being. The more the participants identified with archetypal energy at the Ego and Spirit levels, the greater their sense of spiritual well-being (Table 3).

Implications for Social Work Education

When students pursue a career in social work, many are inspired by reasons other than financial. Therefore, in order to prepare a college-age student to become a social worker, it is essential that the educator create a transformative learning environment that would enable the prospective social worker to empathize with the oppressed, trust and believe in the resiliency of humanity, advocate and challenge social injustice, and let go of previously held perspectives that may be contrary to social work values and principles. This study has provided empirical data to show that social work students are innately endowed with dynamic energy that will enable them to experience transformation. This study also demonstrated that most social work students are open and motivated to experience the level of transformation that is required for them to embrace the social work perspective. However, in order for educators to promote transforma-

tion, they must be open to and aware of the latent dynamic energy that students have at their access.

Palmer (1998) suggests that in order for adult educators to create an environment that promotes transformation, educators must stop depending on lectures, traditional homework assignments, and tests. Educators need to start speaking to the teacher within every student. This article and study provides archetypal imagery that would enable social work educators to recognize the latent dynamic energy (teacher) that exists within social work students. Once social work educators start recognizing the multitude of dynamic energy that students have available, students will not only be able to experience transformation, they will also be better equipped to meet the needs of their future clients.

It is generally recognized that people who choose to serve and advocate for others as social workers often do so because they perceive it as a calling or vocation (Canda & Furman, 1999). However, before one can connect with his or her vocation, one must critically evaluate his or her perspectives via the transformation learning process. This article and study has shown that transformation is not just an educational process; it is a spiritual process that occurs with or without the educator's permission. In order for social work educators to truly go where students are; they must acknowledge the spirit and/or dynamic force that compels students to pursue the social work profession. ❖

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Community and Family Models of Care for Orphans and Vulnerable Children in Africa

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As North American Christians consider how to care for children deeply affected by the global AIDS pandemic, we know we must respond in ways that demonstrate God's love and appropriate care for orphans and vulnerable children. While institutional care settings (i.e., orphanages) are a common response to caring for orphans and at-risk children and youth, this paper considers practices that strengthen community and family settings as alternative models of care for offering quality support for orphans and vulnerable children, particularly in an African context. Foundational principles and examples of community and family-based models from Africa are presented.

On a vocations-related trip to Africa with social work students in May 2005, I first remember meeting two children named Peter and Paul. Having my photo taken with them felt truly apostolic, I must say. Their names had a profound impact, but the tenderness of their smiles and affection was nothing if not spirit-filled. Yet, at the same time, I saw an emptiness in these children. It may be the result of living with an HIV+ status in an impoverished country. It may be the fact that this disease had resulted in the death of at least one parent of each child. But it may also be the fact that they are surrounded daily by more than 100 children whose experiences are far too similar. Peter and Paul were orphans living in institutional care. Our trip was focused largely on institutional care settings, residential settings, children's homes; all this is to say we began by working in orphanages. I came to learn about alternative models of care for orphans and other vulnerable

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children—family and community-based models that need to be shared more widely.

Introducing the Problem

It is estimated that, by the end of 2006, there were more than 15 million children in sub-Saharan Africa who have lost one or both of their parents to HIV/AIDS, TB, and malaria—they, like Peter and Paul, will also be orphans. In Kenya alone, there is estimated to be more than 2.3 million orphans, more than 1 million of whom were orphaned due to AIDS (United Nations' Children's Fund (UNICEF), 2006). AIDS is generating orphans so quickly that families struggle to cope. The term "orphan" is commonly understood to mean a child who has lost both parents. It is important to note, however, that when child and HIV/AIDS advocates use the term "orphan," we mean a child who has lost one or both parents. Many of these children are likely living with a surviving parent, and many of the children who have lost both parents have extended family nearby. Actually, a child who is orphaned in Africa is most unlikely to be living outside of his or her extended family (Gilliam, 2002; Olson, Knight, & Foster, 2006).

Life remains very difficult for many of the vast majority of orphans who are living within a household. Many of them struggle in light of economic and health needs or with the social stigma that often follows children affected by AIDS, and some of these children are mistreated by relatives with whom they live (UNICEF, United Nations' Program on HIV/AIDS (UNAIDS), & U.S. Agency for International Development (USAID, 2004). In addition to making orphans of many children, AIDS is also increasing the vulnerability of a very large, but hard to measure, number of children. Inadequate resources must be stretched even further in situations where there are increased numbers of children with a parent ill due to HIV/AIDS and in poor households that have taken in orphans.

Children orphaned by AIDS and other children in poor households can be immensely vulnerable economically and emotionally. These children often have reduced access to basic necessities like adequate shelter, food, clothing, healthcare, and education. Besides coping with the death of family members, these children may suffer violence, exploitation, abuse, neglect, and social isolation.

Unemployment, homelessness, substance abuse, imprisonment, sexual assault victimization, and several mental health problems were among the psychosocial problems reported by orphans and vulnerable children (UNICEF, UNAIDS, & USAID, 2004; Viner & Taylor, 2005).

Popular wisdom tells us that families and communities can barely fend for themselves, let alone take care of this number of orphans and vulnerable children. However, we are learning from practice wisdom, as well as from a growing body of research, that extended families and communities have more strengths than we often realize and we are discovering that institutional care is often not a good alternative because it presents great social and psychological risks for young children (United Nations' Children's Fund (UNICEF), United Nations' Program for HIV/AIDS (UNAIDS) & World Conference of Religions for Peace (WCRP), 2003; Viner & Taylor, 2005).

Among the risks associated with institutional care are the reduced ability to form lasting attachments, community stigmatization, and transitional risks related to housing, education, and employment when children leave institutional care (Dunn, Jareg, & Webb, 2003; Williamson, 2004). This review of the literature presents resources, particularly from international service organizations, that are available to strengthen the capacity of families and communities so that they may offer better care to children in need, especially in an African context.

Considering a Response

So, how are we to respond? For Christians in social work, the biblical call to care for orphans is clear. From a reference in almost a dozen of the Psalms to James' description of religion that is pure, we hear the mandate to defend, rescue, and liberate children who are parentless. Isaiah (1:17) is quite explicit in calling us to "learn to do good, seek justice, rescue the oppressed, defend the orphan, plead for the widow." And the church is learning to be faithful to this call. In new and exciting ways, Christians are saying that we cannot sit idly by as so many children struggle to make their way through life. We know we must respond; we are just not always sure how to offer the best response.

The initial response for many congregations and faith-based organizations that engage in caring for these children has been to consider providing institutional care. I spent the day with a man recently who felt the call of God to care for the orphans of our world. His family's response was to take their savings to build an orphanage in Africa. He felt a call and the response seemed natural. Now, a few years later, he's asking questions about better care for these children.

Orphanages, in whatever form, whether planned as children's homes or child villages, whether named residential setting or institutional setting, often appear at first glance to provide a promising way to care for large numbers of children in an efficient and effective manner. However, the long-term results are not so promising (Dunn, Jareg, & Webb, 2003; Viner & Taylor, 2005; Zeanah, Smyke, Koga, & Carlson, 2005). Institutional forms of care involve large numbers of children living in an artificial setting which effectively detaches them not only from their own immediate and extended family and from their community of origin, but also from meaningful interaction with the community in which the institution is located.

Recognizing the potential negative effects of institutional care and to promote better forms of family and community-based care, UNICEF, the Displaced Children and Orphans Fund (DCOF) of USAID, the Africa Bureau for Sustainable Development of USAID, and Save the Children came together to form the Better Care Network (BCN) in 2003. This decision was influenced by the Stockholm Conference on Residential Care in May of that year and a position paper presented there by Dunn, Jareg, & Webb and the Save the Children Alliance entitled, "A Last Resort: The Growing Concern About Children in Residential Care."

The BCN, and the international service organizations that comprise this network, recognize that parents, relatives, or other well-meaning adults may send a child to an institution to ensure the child's access to nutritional, medical or other assistance during desperate times. The institution may be seen as the only opportunity for education. Institutions appear to offer a safety net for families that cannot imagine or identify other options. Yet, when parents and their children most need family and community support, they turn to institutional settings that can often have a serious and negative impact on children's development and on children's rights.

Research conducted by John Bowlby in 1951 for the World Health Organization began the modern criticism of residential institutions for children. While the merit of residential or institutional care settings continues to be debated domestically (Barth, 2002), the risks that are identified here in the United States tend to be exacerbated in global contexts devastated by AIDS, poverty, and in some situations, military conflict (Dunn, Jareg, & Webb, 2003).

In the worst poverty-affected international situations, serious violations of children's rights are found in institutional care settings, including systematic sexual abuse, life-threateningly poor nutrition, unhealthy hygiene and lack of health care, educational deprivation, and regimented, harsh discipline. Here, child development outcomes have demonstrated the detrimental impacts in terms of stigma and discrimination affecting personal and social identity, self-esteem, and attachment, and in terms of stimulation affecting motor skills, intellectual capacity, and social skills, and in terms of problem-solving affecting independence and social responsibility (Tolfree, 1995,). Also, children's rights, in terms of the United Nations' Convention on the Rights of the Child, are shown to be violated in studies in diverse international institutional care settings (Dunn, Jareg, & Webb, 2003; Tolfree, 1995; Williamson, 2004).

Gudbrandson (2004) and Tobis (2000) report delayed physical, mental and social development in institutional care settings in Central and Eastern Europe that are related to anxiety and personal uncertainty, passivity, aggressiveness, and antisocial behavior. In the same reports, statistics from Russia and other former Soviet Republics show one in five children leaving institutional care end up with a criminal record, one in seven becoming victim to sexual trafficking and prostitution, and one in ten committing suicide. Bulkenya (1999) identifies several problems associated with residential care in Uganda. In particular, staff turnover add to the costs and the attachment problems of children; and, without mandatory health screening for staff, children are infected with diseases such as tuberculosis. A study in East Africa (Chernet, 2001) identified children in institutional care experiencing depressive symptoms, developing a dependency on staff and little sense of responsibility, feeling inferior to local children and having low self-esteem, and having little adult guidance and little individual attention from caregivers. Family reunification was

seldom offered even if family members were identified, and when offered, resistance by children and staff made it difficult. Finally, the children were seldom offered skills training or preparation for adult life outside the orphanage. UNICEF (2003) offers longitudinal research and historical documents compares several industrialized nations over the past half century as they have transitioned care away from institutions because of records demonstrating psychosocial developmental risks and human rights violations.

In general, difficulties children face include the inability to bond with a primary caregiver, the lack of individualized attention, the regimentation of daily activities, the isolation from normal life, and the stigma of living in a facility for marginalized individuals. As a result, institutional care has been found to limit children's ability to bond and form lasting relationships, to delay or stunt their cognitive development, and to prepare them inadequately to live in the broader society (Tolfree, 1995). A growing consensus in research considering the effects of institutions on children in poor nations indicates that the longer children stay in an institution, the greater is the likelihood of emotional or behavioral disturbance and cognitive impairment (Tolfree, 2003a). The Stockholm declaration of the Second International Conference on Children and Residential Care demonstrates "indisputable evidence that institutional care has negative consequence for both individual children and society at large" (McCreery, 2003).

Given the negative impact of international institutional care settings, advocates in the BCN suggest that one of the fundamental strategies to improve the safety and well-being of orphans and vulnerable children, and to protect their rights, is to strengthen the capacities of their families and communities to protect them and provide for their needs (personal communication, John Williamson, 2005). Moving beyond the criticism of institutional care found in "A Last Resort" (Dunn, Jareg, & Webb, 2003), a "First Resort" series was launched by Save the Children Fund (UK). The first of these reports was written by David Tolfree (2005) and offered ways to support children to live with their families in their communities. There are multiple family and community-based based models of care that are seeking to do just this.

Foundations for Family and Community-Based Models of Care

A review of the literature and the collective experience of numerous organizational leaders organized by social worker Jan Williamson (2004) demonstrated that family and community-based models of care best serve to meet the needs of children affected by HIV/AIDS and extreme poverty in Africa and other international contexts. Such approaches rely upon keeping children within a family setting rather than in children's homes, orphanages, and large institutions and providing economic, educational, health care, and upon social support services for their communities. Provision of care that is in the best interest of a child most often occurs when children remain in the care of their immediate or extended families (recognized as their key safety net), for the sake of continuity of care and when community capacity is strengthened in order to provide the highest level of care for children orphaned by AIDS.

The goal of family and community-based models of care is for orphans and vulnerable children to be supported by familiar adults (as far as possible) and to remain within their own communities. First, programs of this type seek to strengthen the familial households where these children live so that they may provide adequately for their care and protection. Alternative care is the second option being encouraged by agencies and advocates alike and this includes local foster care, kinship care, or adoption. Long-term institutional care is seen only as a last resort for these children, particularly the most vulnerable, yet even then it is suggested that residential care be provided on a short-term basis (Dunn, Jareg, Webb, 2003; Tolfree, 2003a; 2003b; 2005; UNICEF, UNAIDS, & USAID, 2004; Williamson, 2004).

Family-based care in a community is not only more likely to meet the developmental needs of children, but also more likely to equip them with the knowledge and skills required for independent life in their communities. By remaining within their own communities these children retain a sense of belonging and identity and also benefit from the continuing support of networks within the community (Tolfree, 1995).

These approaches benefit from being potentially far less expensive than residential and institutional care and hence more sustainable (Tolfree, 1995, 2005). But, as I was asked by the organizers of

a large institutional care setting, "Are these family and community models just pipedreams?" Consider an example from Kenya (Donahue, Hunter, Sussman, & Williamson, 1999). A program in the slums of Nairobi found that when 200 single, HIV+ mothers were asked who could care for their children if they became too ill to do so, half denied having extended family members who could provide care. After the social worker that interviewed the women developed a relationship with them, she discovered that most of the women had relatives from whom they had been estranged. The social worker was able to identify, in most cases, a grandmother, or other extended family members prepared to provide ongoing care for the children. The provision of care was not contingent on the provision of cash or material support.

Community responses vary in the scope and scale of their services. The services are offered by community-based organizations with voluntary membership, local non-governmental organizations employing paid staff, and religious groups and networks. They include clinics and nutrition programs, child care and educational programs, income generating activities, extended family supports, orphan care committees, and respite-care programs for caregiving adults (Williamson, 2004).

"Principles to Guide Programming for Orphans and Other Children Affected by HIV/AIDS," a paper developed by UNICEF, UNAIDS, and USAID (2001), provides a central overview of principles to be considered in planning a response and in offering community and family-based models that provide care for orphans and other vulnerable children. The paper offers a comprehensive view of significant issues and seeks to help communities and families by offering the following principles to leaders:

1. Strengthen the protection and care of orphans and other vulnerable children within their extended families and communities.
2. Strengthen the economic coping capacities of families and communities.
3. Enhance the capacity of families and communities to respond to the psychosocial needs of orphans, vulnerable children, and their caregivers.

4. Link HIV/AIDS-prevention activities, care, and support for people living with HIV/AIDS, and efforts to support orphans and other vulnerable children.
5. Focus on the most vulnerable children and communities, not only those orphaned by AIDS.
6. Give particular attention to the roles of boys and girls and men and women, and address gender discrimination.
7. Ensure the full involvement of young people as part of the solution.
8. Strengthen schools and ensure access to education.
9. Reduce stigma and discrimination.
10. Accelerate learning and information exchange.
11. Strengthen partners and partnerships at all levels and build coalitions among key stakeholders.
12. Ensure that external support strengthens and does not undermine community initiative and motivation.

Focusing these issues further, UNICEF (2004) published *The Framework for the Protection, Care and Support of Orphans and Vulnerable Children Living in a World with HIV and AIDS*. This document describes the impact of HIV/AIDS on children, including psychosocial stress, economic problems, and risk of HIV infection. It incorporates the above principles and presents five key strategies for addressing the needs of orphans and other children made vulnerable by AIDS. These strategies include building the capacity of families, supporting community-based responses, ensuring essential services to children (e.g. education, healthcare), improving policy responses, and fostering supportive environments for children. These have been recognized as fundamentally important in writings such as *A Generation at Risk* (Foster, Levine, & Williamson, 2005) and the U.S. Government's *Children on the Brink* (UNICEF, UNAIDS, & USAID, 2004) series and in funding from the United States and other G-8 nations to support services for orphans and vulnerable children.

President Bush demonstrated his commitment to community and family-based programs when the Office of the United States Global AIDS Coordinator (USAID, 2006) called for a rapid scale-up of services and support systems for orphans and other vulnerable children. This scale-up relies on improving the quality and expanding

the reach of existing responses, as well as supporting new programs. Program improvements would ideally be guided by operational strategies such as strengthening the capacity of families to cope with their problems, mobilizing and strengthening community-based responses, increasing the capacity of children to become proactive in meeting their own needs, and integrating care services with existing prevention and care programs. The foundation for this effort is the President's pledge of $15 billion over five years to fund the Emergency Plan for AIDS Relief (Office of the United States Global AIDS Coordinator, 2004; USAID, 2006).

Exemplary Models of Family and Community-Based Programs

The overwhelming majority of orphans in Africa are living in households which often cannot provide fully for their needs, yet social workers and leaders in faith-based and other organizations, including congregations, can play a vital role in strengthening these families and communities as they protect children and provide for their needs. Once just a hypothesis, organizations throughout Africa, with the support of international governmental and nongovernmental support, are making this vision of care a reality. WorldVision, Care, Save the Children, USAID, UNICEF, Hope for Africa Children Initiative, Firelight Foundation, and the International HIV/AIDS Alliance are among the leading organizations implementing family and community-based models of care as alternatives to institutional care settings. Let's consider several examples of models strengthening families and communities in this way.

Hope for African Children Initiative

Several alternative models of care can be found in the work of the Hope for African Children Initiative (HACI), organized throughout Africa by seven leading international NGOs—CARE, Plan, Save the Children, the Society of Women Against AIDS in Africa, the World Conference on Religions for Peace and World Vision International. These are among the world's largest service delivery organizations operating community programs throughout Africa. While continuing their individual projects, the entities combined their experience and resources to offer a unified response to the needs of children and families impacted by HIV/AIDS.

The Hope for African Children Initiative is an inclusive, collaborative effort that adds value to all organizations addressing the AIDS pandemic. This partnership harnesses the experience, networks, and contacts of like-minded organizations to serve more children at the community level. Its work is based on a conceptual model entitled the "Circle of Hope" which focuses on approaches that are culturally and socially appropriate and that can be applied on a much larger scale than currently exist. The model and the Initiative are based on three fundamental principles which are child-focused, community-focused, and integrated. The Initiative is designed to attract more partners, to engage more communities and to leverage more funding for holistic orphan programming that is family and community focused.

As one example, HACI is sponsoring a program in Busia, Uganda, where 30 families are trained and supplied with seeds and goats. Vulnerable children in each of these families congregate biweekly for a day of activities, skills workshops, counseling, and health care; and forty orphans are paired with local artisans and are trained in marketable skills (HACI, 2007).

In Ghana, HACI established a presence in 2003 and within one year directly reached 5,126 male and 6,112 female children. They provided medical support to children and their families and facilitated enhanced access to HIV information and services. They provided school uniforms as well as school furniture, educational materials, and also paid school fees. In addition, HACI has facilitated training and skills development for unemployed women living with AIDS and established three youth centers with resources on HIV/AIDS. Furthermore, HACI Ghana has also established farms and facilitated succession planning for the future care of children and organized training for school food vendors. The Ghana AIDS Commission (GAC) is supportive of HACI's work, helping secure public funding from Ghana as well as from the Global Fund, UNICEF, and the Bill and Melinda Gates Foundation (Zaney, 2004).

Kayoyo Skills Center

Another alternative to institutional care is the grassroots model begun by the Community Orphan Care Committee in the rural village of Nthondo, Malawi. In partnership with World Vision and the

Ntchisi District AIDS Coordinating Committee, the Kayoyo Skills Center provides job skills and income generating opportunities for orphans and vulnerable children as well as basic childcare, recreation facilities, and an HIV/AIDS resource center. The Academy for Educational Development (AED 2003), co-sponsored by UNAIDS and private voluntary organizations, describes the work of Kayoyo as an emerging 'promising practice.'

When the AIDS-related death tolls made it difficult for extended family members to care for children and child-headed households began to emerge, community leaders noticed school dropouts and economic hardships increasing. Therefore, faith and other community-based organizations began to address some specific needs of children, such as providing social and economic skills and physical and mental health services. World Vision initially facilitated these services while local leadership began to organize the Nthondo Orphan and Vulnerable Children Projects (World Vision, 2005).

One of these Nthondo Projects, the Kayoyo Skills Center, began with a few children and a $5,000 grant in 2001; it served 32 children in 2003. The project monitors several community indicators tied to specific outcomes objectives. They report an annual increase in the number of children served, increased demand for the services, and fiscal responsibility in managing equipment and other resources. Despite the fluctuating economy and its hardships, Kayoyo is collecting data on several indicators, but records positive impact for three outcomes in particular: participants express happiness in being able to earn a living, community recognition and participation in programming, and community pride for the project (AED, 2003).

KICOSHEP

Another locally developed model is found in the slums of Nairobi and is now more than a decade old. The Kibera Integrated Community Self-Help Programme (KICOSHEP), featured in the film, *The Constant Gardener*, was founded in a begrimed clinic at the slum settlement of Kibera in Nairobi, Kenya, in 1991. The majority of patients were diagnosed with HIV/AIDS, revealing the impact and spread of HIV/AIDS within the community. KICOSHEP has become an award-winning "community home-based care" model utilizing nurses, social workers, community volunteers, and religious lead-

ers who are well trained to offer a range of services for orphans and vulnerable children that includes treatment, cleaning, washing, bathing, cooking, and shopping.

From their youth center's income-generating programs to the low-cost pharmacy associated with their hospice program, KICOSHEP provides a wide range of internationally funded services to children and their families in the Kibera community. The founder of these services, Rev. Anne Owiti, continues to develop the programs for Kibera while also presenting papers on the model in international settings each year.

A Ford Foundation report (Epstein, 2002) describes Owiti's achievements, which include convincing congregational leaders to conduct sex education and garnering her nation's leaders' support for the provision of education and healthcare in Kibera. As a result of her advocacy, the KICOSHEP clinic has doctors' offering office hours in the community, as opposed to similar settings in which children and their families have to walk great distances and spend hours waiting for medical care.

Next Steps for Children and their Families

A recent report from the Firelight Foundation entitled "From Faith to Action" states, "The first line of support for children orphaned and made vulnerable by HIV/AIDS is family and community. With great creativity and resilience, growing numbers of organizations are working to strengthen and revitalize the local safety nets that have been unraveling as the [AIDS] pandemic spreads. All children need the nurturing support of family and the experience of community in order to thrive" (Olson, Knight, & Foster, 2006). UNICEF and WCRP (2003), in a joint publication, call religious leaders to strengthen social values and policies, including acts such as protecting the property rights of orphans and widows; ensuring that orphans and other vulnerable children have the same access to shelter, school, houses of worship, counseling and social services as other children; protecting orphans and other vulnerable children from all forms of abuse, violence and exploitation; and promoting and strengthening family and community-based care.

More and more religious organizations are recognizing these perspectives and the value of family and community as alternatives

to orphanages for providing quality care for orphans and vulnerable children, yet most of the residential care settings built in the past decade have been funded by Christian groups. In fact, a forthcoming study from Zimbabwe suggests that orphanages have increased by 100% over the past decade and a large majority of their funding is from evangelical Christian organizations (Aaron Greenberg, Better Care Network, personal communication, 2006). While six to ten times less expensive than institutional care (Barth, 2002; Desmond & Gow, 2001; Swales, 2006; World Bank, 1997), a major challenge facing organizations offering family and community-based models continues to be related to the need for funding support from private individuals, foundations, corporations, congregations and public entities.

Research from Zambia revealed a four-tier response for developing programs that must be taken into consideration when caring for orphans and vulnerable children (McKerrow, 1996). The first level of response for children is the *family* who must identify and provide the basic day-to-day needs of the children as well as their emotional support. Second, the *community* must support both the children and their caretakers, as well as act as a forum for encouraging others to assist in providing an effective response to their needs and rights. The third level involves *churches and organizations* which coordinate and provide services. The *state*, *or public, governmental entities,* which form the fourth tier, must "develop local infrastructure, empower state personnel, create an enabling environment at all levels, modify state services and facilitate funding for grassroots responses" (McKerrow, 1996, p. 3). While seemingly straightforward, this can be useful in providing social workers a framework for understanding what promotes and prevents family and community-based model development in other situations.

McKerrow's levels of response offer a helpful reminder to social workers and religious leaders that while family and community are vital primary systems of response, they often depend on private and public organizations to provide capacity-building in situations of poverty. Furthermore, the model suggests that churches and other community-based organizations depend on public resources for their support. Showing that this is not a hierarchy of needs, it is equally true in most African nations that government entities also depend on community-based organizations, congregations and religiously-af-

filiated organizations, and that all of these groups depend on strong families and communities in the care of children. This framework is a dynamic response model showing that individuals and organizations at multiple levels of society are vital in providing for the care of orphans and vulnerable children. Furthermore, the application of *international efforts*, whether in the form of short-term volunteers and missionaries, professional social workers and other helping professionals, or funding through United States poverty-focused development assistance, individual and corporate donations, and foundation support, suggests a fifth level of response for us to consider.

As North American Christians hear the call of God to care for children deeply affected by the global AIDS pandemic, we know we must respond in ways that demonstrate God's love and appropriate care for these children. People of faith can respond by acting at public and private levels, through governmental agencies and NGOs, churches and religious affiliates, and other community agencies. At whatever level Christians in social work offer a response in Africa and other international settings affected by poverty, we can offer the highest quality support by engaging in family- and community-based models rather than simply supporting long-term institutional care settings. Residential settings are open to visitors and volunteers, and provide interesting missional opportunities for engaging children and caregivers, but there are other ways that are gaining recognition for the high quality levels of care they offer and for their sensitivity to the multiple and long-term needs of children, families, and communities. Those who seek to address the needs of the large and growing number of children orphaned by AIDS may not realize that approximately 90% or more of these children are still living within a household. Strengthening the capacity of those households to provide better care and support must be the first priority of Christians serving orphans and vulnerable children. From financial support to short-term volunteer missions, and from donated goods to research, there are many opportunities for us to participate with and to learn from the care offered by family and community-based models and the principles that guide their work.

To this end, the research and literature on family and community-based models clearly point to the care of children in families rather than in institutions. Vulnerable children can be strengthened

economically and supported in many ways by strengthening their families and communities. There is no lack of enthusiasm for the value of alternative care; however, there is a need for dedication and skill development among caregivers, volunteers, and helping professionals across the disciplines to bring about a transition to family and community-based models of care where the work of orphanages abounds. It is the hope of the Better Care Network, the organizations studied and cited here, other organizations partnering together in new ways, and the community leaders who are guiding them that models such as these will provide important lessons for strengthening families and communities. It is their hope that our faithful response will provide better care for children who are orphaned and vulnerable, yet who are also full of grace and beauty. ❖

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The Seamless Garment: Christian Identity and Professionalism in an Era of Collaboration

Harold Dean Trulear

The past decade has witnessed an unprecedented growth in collaboration between faith-based organizations, government agencies and the private sector in the delivery of social services. While this has created increased opportunities for faith-based organizations to build capacity and offer services, their ability to maintain their religious identity has been contested. This tension carries over to social service professionals in faith-based agencies who seek to maintain a sense of Christian identity in the workplace and see their ability to facilitate and/or deliver services as a form of Christian vocation. This essay reaffirms the notion of calling as a central tenet of Christian identity, and an important resource for maintaining a sense of mission for Christian social service professionals. For the Christian, the call is a fundamentally religious moment and experience that reminds the professional of the religious character of his or her work, and resists the temptation to rely on nonsectarian partners to provide the impetus for and ethos of collaborative work. The work of Christian social service stands on its own and Christian identity is maintained by divine calling, irrespective of the endurance of collaboration, and the nature of the political climate.

Several places in the Scriptures portray situations ranging from the humorous to the ironic. They present characters and situations that can be interpreted on different levels, what sociologists of knowledge refer to as multiple planes of reality. The ability to see these different levels gives us the ability to develop a certain suspicion of plain interpretations, not to undermine the

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authority of Scripture, but to remind us that many of the stories of our sacred text present the characters of the narratives as ordinary people who deal with the vicissitudes of real life.

My favorite is the story of Samson killing five thousand Philistines with the jawbone of a mule. I have always wondered what the last soldier to face Samson was thinking. After all, Samson had just killed thousands of other soldiers. If I am the last man standing, I might just surrender.

Of course in our work in human services, we see numbers of people who have been eyewitnesses to all sorts of human carnage brought about by challenging the Samsons before them—undaunted they plunge into the fray, only to be transformed from the last person standing to the last person defeated.

There is another picture presented by the Hebrew Scriptures that causes us clinical types to peel behind the facts of the situation to make projections into the mental musings of the character. The second chapter of the book of Nehemiah depicts Nehemiah, civil servant—king's cupbearer—GS-11—coming before the king with something heavy on his mind. He has an image burned into his psyche, a word picture painted on his mental canvas, a burden on his servant's heart—planted by people from the destitute community of Jerusalem and nurtured by a period of prayer and fasting.

This is no supernatural vision like Elijah's wheel, no suspension of nature as in Moses' burning bush, no audible call to service in Samuel's bedroom, no fire from heaven like Elijah on Mt Carmel. But God had appeared for Nehemiah in the form of a word picture painted by several people returning from Jerusalem's ruins to declare, "the walls are down and the gates are burned with fire."

There are no walls—a picture of community vulnerability. There are no gates—a view of a community where the traditional gathering places have been decimated. The announcement has come that there are no walls and no gates—no thriving local economy, no safe streets, no context for appropriate juvenile and family development. Just a word picture—not super, just natural and it sets Nehemiah to praying and fasting because he feels compelled to do something about it.

The Burden of Our Call

In our work in human services we do well to recall our initial

call, our original burden. We all had it—some sense of urgency about the human condition that not only calls for action, but also includes a personal claim on our efforts and vocation. Isn't that why we invest in the human service world? Wasn't such a picture a major part of what got us started, at least before struggles with paper and policy, bureaucracy and bewilderment, institutional maintenance and infrastructural inadequacy began its mournful drain? Remember that call. It seemed pure if not innocent. A pristine prodding—an unspoiled urge—pricked our conscience, disturbed our spirit and drove our attention to situations that required divinely led human interventions, and humanly requested divine intervention. These were things upon which we both sought to act and pray.

This rings true because the call to service loomed as a claim on your person—it was about you and God's will for your life. The call made claim on your gifts and talents, strengths and weaknesses, offered in service to the Kingdom of God. Social work may be a vehicle, human service may be a conduit, counseling may be a method, and preaching may be a madness, but beneath the call to do was a call to be—it was a claim on his very identity that related directly to your spiritual life and then was lived out in service.

We see Nehemiah's call "to be" rehearsed in the first chapter of the book which bears his name. We see the call to be with God in prayer, the call to be close to God in fasting, the call to be overwhelmed by his inadequacy, the call to be sorrowful for human sin, the call to be concerned for the poor and marginalized, the call to be burdened by human suffering, and the call to be serious about holy perspective on the human predicament. The primary call is always a call "to be," not a call "to be a..." That call claims us for God, as people with God and then as instruments of God. We are first to be God's, and only then a social worker, a human services professional, or a counselor.

To reduce our calling to our profession—to reduce our Christian identity to our professional identity—is to participate in what Os Guinness (1998) calls "the Protestant distortion" of calling. When we primarily associate calling with profession, we lose sight of the fact that the Scripture portrays the call in terms that lay claim to the totality of human identity before and with God. The call is to be God's and God's alone. In such a scenario, Guinness deems divinity as "The Audience

of One." When Nehemiah comes before the king of Persia two and a half millennia ago, he has been in that presence of Divine Audience. As he reports for work that day, he has been "being"—English fails us where Ebonics paints a more sure picture—he be being with God. And it shows.

Nehemiah enters the king's palace, troubled by this word picture birthed in conversation and bathed in inspiration—a burden he feels compelled to address. The king looks at him. The king sees his face. This returns us to the initial comments about ironic pictures in the Bible. Here it is—the interests of power gazing upon the face of a burdened servant. Royalty readies to interrogate human emotions. Power prepares to question the feelings of a servant. The king asks a question—it is honest and sincere. "Nehemiah, why is your face so sad, seeing that you are not sick?"

The questions plays on two levels. Simple surface examination portrays a king who cares. But a deeper more troubling reality exists at the level of the king's reason for asking. Nehemiah serves as cupbearer to the king, a type of public servant working in homeland security, charged with tasting the king's food in order to determine if it has been poisoned. It's a good government job, and as long as there is no poison on palatial plates, it comes with great job security.

Herein lies the irony—the king asks Nehemiah his condition not because he really cares about Nehemiah, but because he cares about himself. If Nehemiah ails from something he has eaten, the king may have eaten the same food and will suffer the same malady. "Are you sick," comes from the king's mouth, but "Am I in trouble?" looms in his heart. Power has little compassion—it feeds on self-interest and struggles to share or care. What does this mean for today's human services professional?

Eyes Are Upon Us

The king has noticed us. Not the president, not the Republicans—the king is bigger than George Bush or any other person or party. The gaze is bipartisan, the eyes are multisectoral, the inquiry comes from places political and practical, educational and economic, board rooms and lecture halls. The media, the magistrate and the ministerial all want to know more about us burdened servants fresh from time on our knees with images gathered not simply from the

eyewitnesses of broken and battered Jerusalem, but also that which our own eyes have seen and our very ears have heard.

They are interested, they have noticed. "What's with you, burdened servant? What do I see in your eyes, son of man, daughter of the earth? What say you, armies of compassion from storefronts and cathedrals, start-up non-profits and historic national agencies, denominational sponsorships and community development, working with that heroic volunteer sector standing alongside you? Are you sick? It can't be the burden of your wallet; it must be something else? What's wrong? Inquiring minds want to know."

But how many want to know because they really care about the things you signed up to care about? How many want to know because the people we serve are burdensome, a drain, a threat? Do they want to know how you "be" or just what you do?

Their fears of religious hysteria coming from soup kitchens suggests that the "be" stuff is not only off limits, but dangerous. Powerful nonsectarian non-profit opposition to the Faith Based Initiative suggests that" being" is threatening, especially when we compete for scarce resources. Invoking faith as a solution to poverty while investing in self-interested policies that perpetuate income and wealth disparity and ignore faith's claims of justice suggests that the powerful want little, if anything, to do with our "being." It would call too many other things into question.

But this is not so much as a diatribe against power as a call for "us servants" not to be fooled by the question, "How are you?" The question does not indicate total acceptance of a religious reality, just the need for an assessment (preferably by measurable outcomes) of the socially implemented products that flow from our being before Ultimate Being. This is an important question—not just for our work—but for our sense of who we are and Whose we are.

Our sense of identity cannot be confined to our professional identity if our profession suffers from the circumscribed definitions of those in power. If the larger society sees us simply as the purveyors of social services, devoid of the "being" of our faith, then we must retreat to those places where we undergo spiritual formation and renewal that allows us to "be." This does not mean we do not deliver services; rather, it means we must always remember who we are as the "why" of what we do. The interest, indeed the self-interest, of

the king, cannot determine the substance of the call, our ministry and our service.

The Christian ethical mandates concerning citizenship and the biblical emphasis on justice point toward a common good. In this view, self interest cannot receive priority over God's love for the poor, the need for public safety, the enfranchisement of the marginal, the empowerment of the weak, the just and fair access to human services, the shalom of the city, stewardship of creation, and the education of our children. Self-interested power knows about these problems. They simply address them when it benefits those in power.

Who We Are

In July 1996, *U. S. News and World Report* ran a cover story about street violence. It surprised many that this newsweekly—given its target audience of actual and aspiring persons in power in the realm of business and finance—would devote significant space to violence among the urban poor. The surprise ends when the article lands on the exorbitant costs of caring for uninsured youth and young adults in the emergency rooms, intensive care units, trauma centers and rehabilitation facilities of our nation. The story called for serious address of urban violence, but motivated by economic concerns, not our Christian theological anthropology which holds human life to be sacred and created in the image of God. These who would save our sons in the name of cost analysis may have a role in changing the violent landscape of poor communities. But they cannot define the call—our sense of self, identity and purpose.

But here we are, living in an age where the powerful have seen us. They have asked us what we do, how our programs work, how we are funded. Even those of us who work in non-sectarian agencies have heard expressed interest in the communities of faith we represent and received different looks. Our sense of call must not be determined by our relationship, allegiance, or even complicity in our agencies' definition of ourselves. Our sense of self—the person with whom we awake in the morning and present ourselves to God—must be determined by our call.

Our positions assume a lot about our call—even make demands based upon those assumptions—though conditioned by their self-interest. But who are YOU. What does God require of you? And what

gifts flow from that created redeemed self? The call to service and ministry must be contextualized in the call to BE—to BE before GOD as who He has created us to BE.

Such a call to resist a reductionistic sense of identity does not eliminate the need for infrastructure. The social order requires organization and institutionalization to function. Prophetic challenges to their authority ought not to degenerate into idealism, romanticism or just plain naiveté. The Christian doctrine of creation affirms order as the stuff of God's hand—the shalom that incorporates peace and justice as contexts for relational functions, from family life to modern institutional arrangements.

A number of critics have confronted our press to identify with interests political and institutional. Some, like John McKnight (1995), have challenged us to make sure that our paradigm for assisting people focuses on their empowerment. We may not like his characterization of the social work profession, but we secretly share his agenda of empowerment, even if he underestimates some need for the basic infrastructure he lambastes. Others, like those ministers who need the social work profession to set up evil dichotomies (the social workers/sociologists say, but Jesus says) are simply uninformed—though not harmless. Still others attack religious institutions for their failure to document their effectiveness (while many of them confusedly believe that the plural for anecdote is data). There is a final group that just hates Christianity—and will manipulate views of our faith to further their own agendas.

But in the face of such attacks, our primary response should be no response at all. A response takes the attack as the point of departure. Rather, our sense of who we are when we awake and look in the mirror—hit our knees in prayer, worship the true God on Sunday morning—should engrain in us a foundation that says "This is Who God is—and as His child, Who I am." Even as a group, there exists the opportunity to say "This is who we be together," which strikes me as a primary raison d'etre for this annual conference. We avoid the Protestant distortion of calling by wresting it from our professional identity and saying to God, self, and interested (as well as uninterested) parties WHO AM I.

Many seek to co-opt our identity for their purposes. This idea comes in many forms, from our research and reading to personal experience.

Simply put, they want the work we do which flows from our sense of call, without taking our call seriously. They want the professional and programmatic benefits of our faith, while rejecting faith itself—not just our personal faith, but the notion that religious belief itself must be something between marginal and invisible as part of public conversations about what we do, as well as the implementation of our work. When we partner with those who would marginalize or even erase religion as part of the human condition—let alone our sense of who we are and why we do what we do—we can move dangerously close to denying the power of God in our own lives as well, unless we are intentional about our sense of self, call, and divine mission. We need to be theologically active and astute about our work and God's place in it, lest we become so thoroughly secularized that our faith no longer matters to us.

History bears record. The number of schools, colleges, agencies, and hospitals that bear our names (Baptist, Methodist, Catholic, Presbyterian, Lutheran, etc.), but not our witness, point to the ease with which identity can be co-opted and religion marginalized. That is not to say that God does not work in these institutions, nor that God's people are not at work in them either. Rather, we simply recognize that the Christian witness from which they were founded is quite differently present in the current configuration, and the sense of call that surrounded their birth no longer frames their existence. How many of our nation's YMCAs still specialize in spiritual witness and development?

Getting It Right

In 1992, Yale University constitutional law professor Stephen Carter wrote *The Culture of Disbelief: The Trivialization of Religion in Public Life*. Carter, an active Episcopalian, bemoaned the absence of religious voices in public dialogue in such areas as public policy, social and cultural mores, and community and neighborhood life. His was not a call for the legislation of religiously determined morality, but rather a petition for faith-inspired voices from a variety of persuasions to be included in the robust discourse which should characterize the best of the democratic tradition. The book became a best seller.

Not ten years later, newly inaugurated President George W. Bush issued an executive order creating a federal office of "Faith-Based and

Community Initiatives" that would enable faith-based organizations to compete for federal contracts for the delivery of social services. Suddenly religion was in; faith was fashionable.

Flying under the faith-euphoria radar screen, however, was another Carter tome. *God's Name in Vain: The Wrongs and Rights of Religion in Politics* appeared in late 2000 as a warning to church and society against associating religious perspectives too closely with partisan politics. He chided both white evangelicals for equating Republicanism with righteousness and black Protestants for baptizing the Democrats as divine. Carter reminded those who would listen (this book was not nearly as popular as the other) that the call was for religious perspectives to be a part of the conversation, not to be legislated into fixed policies that deemed limited religious perspectives as good for the nation. He also warned that by equating partisan politics with God's agenda, the richness of faith traditions would be compromised and the prophetic voice non-existent.

How does this relate to our struggle for Christian identity, our quest for a renewed sense of calling? Because that cold January day when Bush put pen to paper beneath the admiring eyes of American religious elites represented a high water mark in the faith romance to which we shall never return. The marriage ceremony delighted us as we envisioned a progeny of armies of compassion, the pitter patter of little "feats" descending upon the places of poverty and pain with their humble cups of water turned to full-sized water coolers through the aid of federally funded capacity-building. However, to quote blues singer B.B. King in words heard over the mournful wail of his guitar, Lucile, "The thrill is gone!"

While many faith-based programs continue to provide important services, the bloom is off the rose of their romance with the government. Large nonsectarian social service agencies were the first to protest the Bush initiative, claiming that the religious organizations targeted by the executive order were unproven in their ability to deliver. Other opponents attacked the constitutionality of federal funding for religious organizations exempt from Title IX mandates concerning discrimination in hiring. September 11th and the War on Terror took center stage and, like the proverbial ham actor, will not be removed nor upstaged (save for the occasional cameo of same-sex marriage).

"They don't love us anymore!" laments the faith community today, no longer the darling savior of its society. Church attendance has not increased, the armies of compassion are no longer featured on the evening news, and faith is no longer flavor of the month. What happened?

Everyone wants the God in You, but Nobody Wants the God You Got

"Everyone wants the God in you, but nobody wants the God you got." Rev. Inez James, late United Methodist pastor and the first black woman to lead a UMC congregation in the state of Maine, offered this maxim to me many times over the years. She said that the world sees the power that God works through individuals, and it clamors for that power. The world sees God using people to do great works, and it wants in on the results. But when it comes to seeking the Presence behind the Power, the world stops short. It wants the effect (the God in you) but not the Cause (the God you got). We've been used—the world, the government, the politicians never really loved us, our faith, our God. They simply wanted something that "worked." We were a new love, an attractive but quaint alternative to the bigness and bureaucracy of the service delivery industry.

The world's interest in religion should never be equated with an honest and sincere search for God and truth. Society's interest in religious institutions should never be mistaken for a serious interest in faith. The powerful press toward the church ought never to be viewed simply as a desire for its Lord. The heroes of the Babylonian exile understood this. When Daniel was called before the king, he knew that what the king wanted was his practical help, not his God's presence. Nehemiah's troubled countenance drew the attention of his king, but that attention did not control his sense of purpose. He entered into a collaborative partnership with government, contracted for material from Lebanon via federal appropriation in order to build capacity, trained and recruited a multisectoral work force, fended off critics who challenged his measures of evaluation, implemented his strategic plan, and finished the work before the grant ran out crying "The work is great, I cannot come down (Nehemiah 6:3). He worked in collaboration, but not dependence. Like Daniel, he did not depend on the favor of the government to discern his call and

execute his ministry. These heroes of the exile lived a commitment to do God's work grounded in God himself; the partnerships they had with the public sector simply amplified a predetermined path to which they were committed.

Time and time again, Nehemiah says, "the hand of my God was good upon me." We do well to remind ourselves in similar manner as a matter of rehearsing the integrity of our work, especially in collaboration with those whose perceptions of our faith can range from mistaken to hostile. When the love affair ends, when the dollars dry up, when the courting ceases, people of faith will have to check their motivation for social service delivery, and see whether they have mistaken interest in "the God in them" for a desire for "the God they got." ❖

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Social Work Practice for Social Justice: Cultural Competence in Action, a Guide for Students
Garcia, B., & Van Soest, D. (2006). Alexandria, VA: Council on Social Work Education.

According to the authors, the purpose of this book is "to help prepare professional social workers to transform oppressive and unjust systems into nonoppressive and just alternatives" (p. 1). This resource is specifically designed for students and is a companion text to an earlier work by these authors, *Diversity Education for Social Justice: Mastering Teaching Skills* (2003).

I commend the authors for addressing the challenging and often difficult topic of privilege and oppression in society. I also appreciate the attention paid to the developmental aspects of students' ability to embrace social justice. Students are asked to participate in a process of self-examination and critical analysis of their own perspectives, including biases, as part of professional growth and development. This text also does a good job of connecting theory and practice in a way that makes sense for students. The authors build the case for this text by emphasizing the roots of social work in social justice and our professional mandates for culturally competent practice. The text combines theory and concepts with hands-on class experiences and self-reflection activities. It is presented in five chapters.

Chapter one includes definitions of social justice and related terms, theories of social justice, and reflection exercises to increase awareness of one's own perspectives on social justice. Chapter two begins by acknowledging three obstacles to developing cultural competence within a social justice framework: issues of privilege, lack of a coherent conceptual framework unifying diversity and social justice, and current social and political realities. It presents a conceptual framework for culturally competent social work practice that combines "effective interventions with diverse clients coupled with a commitment to promote social justice" (p. 27).

Chapter three explores key concepts and definitions related to cultural diversity and multiculturalism. These include racism, prejudice, discrimination, oppression, cultural competence, and

empowerment. Chapter four emphasizes and explores social and racial identity and their connections to oppression and cultural competence. Finally, chapter five provides an opportunity to apply the book's conceptual framework to a case study through specific questions students must answer about the case and about themselves as they relate to the case.

What makes this book so useful is that each chapter is filled with in-class activities and individual exercises that promote, first, self-awareness and, second, application of chapter content and skills in practice. For example, to emphasize the complexity of the notion of *fair distribution*, instructors can lead the class in an exercise in which students must literally decide how to distribute generous portions of food (such as crackers, fruit, candy) among classmates, followed by a series of discussion questions about decision-making and congruence with social work values. As a reflection activity, students are asked in one chapter to "unpack their privileges," an exercise based on the work of Peggy McIntosh. Students must identify how they benefit from privileges related to race, gender, and sexual orientation. While definitely provocative, it asks students to think about social justice in new ways.

According to the authors, the goal of this book is to help students *understand* societal oppression and to translate that understanding into *actions* that facilitate social change. Did the authors accomplish this goal?

I believe this book is a valuable tool to assist social work students on this journey and I highly recommend it for use in social work education. I would caution, however, that the text must be used in conjunction with an instructor who is comfortable helping students navigate the content and who prepares the classroom as a safe environment for students to share openly and honestly. An instructor who has not done his or her own self-analysis regarding issues of privilege won't be of much help to students. A classroom environment that allows some students to put voice to their experiences while requiring that others censor their experiences continues to perpetuate shallow conversations about delicate issues of systemic oppression. For faculty in social work programs in Christian colleges, the issue of faith must also be introduced and incorporated into these discussions. It can be very difficult, for example, for

Christian students to acknowledge that being "followers of Christ" does not exempt us from the benefits of privilege. It is also difficult, yet important, to acknowledge the ways in which the church, both historically and currently, has contributed to the maintenance of oppression against particular populations.

The authors present several perspectives of social justice for consideration, but seem to embrace a human rights perspective as the value stance for the text. This particular perspective affirms the notion of *rights* as universal regardless of race, gender, or class rather than emphasizing a stance that is only "against oppression" (p. 18). This book emphasizes that, at the core, social work and social workers should be about promoting social justice—it's what sets us apart from other helping professions. ❖

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The Christian Therapist's Notebook
Henry, P., Figueroa, L. M., & Miller, D. (Eds.). (2007). New York: The Haworth Press.

The Christian Therapist's Notebook is one of eighteen productions in the Haworth Practical Practice in Mental Health series. This in itself demonstrates how Christianity and spirituality remain important components of the cultural mainstream and for social work practice.

The authors of the workbook have some ambitious goals. First, the workbook attempts to outline what is unique about Christian counseling. Areas of distinction include the three solid foundations of Scripture, the centrality of Christ, and the guidance of the Holy Spirit. This discussion takes up the first fifteen pages of the book.

Second, the bulk of the book, some three hundred pages, provides exercises for clients. The text uses a wide range of perspectives including cognitive therapy, behavior therapy, family and systems theory, and solution-focused therapy.

In addition, the book covers a wide scope of system levels. The first section focuses on work with individuals. A second section looks at interventions with families and couples, and the closing section examines interventions with children and adolescents. In all, the book contains forty different exercises, handouts, and homework assignments. Each lesson is focused on a single issue and includes objectives, rationale for use, instructions, vignettes, suggestions for follow-up, contraindications, and resources for professionals, resources for clients, and related scripture passages. To demonstrate what the book is like, let me briefly describe one lesson from each of the sections.

The opening exercise, "A New Creation" attempts to delineate the promises for Christians found in Scripture. In what is referred to as a "Christogram" (not to be confused with a genogram), scriptural verses are cited which underline the theme of "New Creation in Christ." The exercise claims to help clients in four areas: first, to guide them in their overall worldview and ways they perceive the world; second, to be a motivator for personal change and transformation; third, to provide Scriptures that can be used to fall back on when there are problems; and fourth, to provide scripture that can be used to build self-esteem and elevate hope.

Another exercise, "Complete or Compete," demonstrates how couples are meant to "complete" rather than "compete" with one another. The exercise tries to reintroduce a sense of oneness back into the relationship so that each person learns to see the other as a gift from God. This exercise tries to counter the culture's notion of marriage as something temporary, where one can later upgrade to someone better. The lesson also includes a component where participants are invited to list ways in which they complete or compete with their spouses, and then these insights are shared in the therapy session.

"Three Wishes" is an exercise to be used with children and meant to lead children to deeper spiritual truths. Children are invited to make three wishes, and to then discuss how their worlds would be different if their wishes were granted.

However, after reading through *The Christian Therapist's Notebook* several times, I recommend that those in social work practice avoid it. There is little that I find really interesting or original in

this book. The book is overly simplistic; many of the exercises seem wooden and gimmicky and come off like bad tricks. The book is also fundamentalist in tone. Scripture verses are often cited with shallow commentary, and instead of taking a position that directs one's worship to God, we are invited to worship the Bible. This in itself could be more hurtful than productive.

Why I am so harsh in my criticism? For several reasons. First, the book provides only a cursory discussion of what is unique about Christian counseling. This missed opportunity is disappointing because there is so much beauty and potential in the uniqueness of Christian counseling and spirituality. Moreover, many of us are attracted to lives of service to others through the model of Christ. Instead, what is presented here in 15 pages can only be described of as proof-texting that resorts to the mere citation of Scripture. Such a simplistic presentation may satisfy some, but probably not most in the field of social work practice, and certainly not those in the academic setting. One will have to look elsewhere for a thoughtful and systematic overview of the unique features of Christian counseling.

I also have reservations about some of the so-called "exercises." For instance, the handout of the first exercise, "The New Creation," is none other than the Four Spiritual Laws, the same Four Spiritual Laws made famous through Campus Crusade for Christ. Although I have nothing but the highest regard for Campus Crusade and became a Christian though their ministry, I cannot imagine any instance in my own practice setting where it would be clinically appropriate to use the Four Spiritual Laws or any other religious tract for that matter.

This book is a disappointment. It has a strange feel about it, perhaps the result of its being a strange concoction of evangelistic and therapeutic components. That goes a long way toward explaining why the book is neither convincing nor compelling.

Great expectations. Hard times. This is how I felt after reading *The Christian Therapists Notebook*. I would only ever consider using some of these exercises in a Sunday School class. In short, this is a book to be avoided. Better to spend your hard earned money on several of the NACSW publications. ❖

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Health through Faith and Community: A Study Resource for Christian Faith Communities to Promote Personal and Social Well-being
Canda, E. R., Ketchell, A., Dybicz, P., Pyles, L., & Nelson-Becker, H. (2006). Binghamton, NY: Haworth Pastoral Press.

Funded by the United Methodist Health Ministry Fund (UMHMF) and developed by the Health through Faith and Community Project, this workbook aims "to heighten awareness of social and spiritual factors that promote health for individuals and communities" (p. vii). This is a worthy endeavor for individuals living in a world saturated with airbrushed images, fast-food diets, and complicated family networks. These realities lead to high levels of mental, emotional, and spiritual distress, even within Christian communities. The first half of the workbook focuses attention on personal development while the second attends to the individual's role in social contexts. Thus, this is a timely contribution for Christian faith communities, as its intended audiences are adult members of Christian congregations.

The workbook is designed "to encourage Christian congregations to enhance the well-being of church members as well as the wider society" (p. 1). The study utilizes eight sessions to foster a Christian view of holistic well-being. An introductory lesson offers a holistic view of health. Six lessons address specific aspects of the participant's life as it relates to faith. Three lessons address the individual life of faith with such titles as: Faith and Physical Health, Faith and Mental Health, and Faith and Spiritual Health. Lessons four through seven situate the individual's participation in communal life (church community, society, and global concerns). The concluding brief lesson serves as a group termination process.

The workbook aims to orient itself around the concept of faith, as each chapter begins with faith as its reference point. The project defines faith as "a belief and trust in God and awareness of God's loving presence in the world. This can act as a source of daily insight and encouragement and as a base for strength and hope in times of difficulty" (p. 21). Unfortunately, this definition perpetuates the notion of faith as cognitive assent, limiting the workbook's effectiveness.

A richer description and definition of faith would serve to strengthen the content and to deepen a participant's holistic growth and development. Introducing the etymology of faith from Hebrew,

Greek, and Latin roots might establish a fuller understanding out of which Christian participants might orient themselves as they address the various expressions of physical, mental, and spiritual health. Drawing from these rich etymological roots reveals an aspect of faith as that on which one sets one's heart. This idea would open opportunities to explore how an individual might live her/his life in congruence with that on which one has set one's heart, which would enhance the relationship between faith and physical, mental, and spiritual health as developed throughout the workbook. Unfortunately, the limited definition employed haunts the project throughout.

Recognizing that the intended audiences are Christian congregations, a clarified ecclesiology or doctrine of the church would more richly inform the relationship between faith and the well-being of the church community and society, as addressed in the second half of the study. That is, the workbook assumes both an understanding of the church and a relationship between the church and society, which needs to become more explicit so as not to imply an overly individualistic understanding of faith and well-being.

I was caught off guard by the absence of the theological framework of John Wesley in a publication funded by a United Methodist group. Using Wesley's "means of grace" might reorient this endeavor away from a merely humanistic project. A move that situates the project in the context of a divine/human synergistic activity would echo more clearly the thought of John Wesley. In light of this, the project never answers the question, "What image of personal and social well-being is being promoted?"

The authors' state their understanding of "overall well-being" as "a sense that a person has a general positive condition of life that results from harmonizing the physical, mental, social, and spiritual areas of one's life" (p. 23). They fail to draw from the richness of the participant's personal faith as an organizing point for her/his life. This leaves faith as a compartment in relationship to each area, rather than as a point of orientation from which integrative decisions are made leading to a holistic view of self. This would have strengthened the workbook's applicability to its intended audience.

Despite its limitations, this workbook does achieve its fundamental aim "to heighten awareness" (p. vii). The workbook in-

troduces the various aspects of one's being—physical, mental, and spiritual health—yet fails to offer an integrative model of holistic care. The directions for group formation and work are detailed and easy to follow. The sessions are adaptable to weekly meetings or intense retreat settings. As a pastor, I would adapt this workbook to address the various needs of church ministry volunteers resulting from burnout or fatigue. In addition, I might utilize the workbook to introduce and orient new converts and members to a view of Christian well-being. Others, such as social work practitioners, may consider using it as a means of group accountability to self-care. Ultimately, the richness of the group process may not be in the content itself but in the relationships fostered through mutual care and accountability. This endeavor functions as a basic introduction of the concept of holistic self-care. ❖

Reviewed by Jeffrey T. Barker, Assistant Professor of Religion, Eastern Nazarene College, Quincy, MA 02170. E-mail: jeffrey.t.barker@enc.edu.

The Therapist's Notebook for Integrating Spirituality in Counseling: Homework, Handouts, and Activities for Use in Psychotherapy, Volume II
Helmeke, K. B., & Sori, C. F. (Eds.). (2006). New York: Haworth Press.

The Therapist's Notebook for Integrating Spirituality in Counseling is a wonderful compilation of resources for the therapist interested in tools to facilitate the integration of faith and practice. The authors establish in the preface both the importance and the challenge of this topic. They suggest that many therapists are concerned about imposing their own beliefs on their clients and are concerned about their own preparation and competence to address issues of client spirituality. They propose in this book to speak to the high interest in spirituality and the apparent lack of training and preparation of therapists to deal with spirituality by providing tools and techniques to augment the therapeutic process.

The chapters are written by psychotherapists from a variety of disciplines including psychology, marriage and the family, social

work, and pastoral care. They describe activities and handouts used to address particular issues of spirituality with clients and, in many cases, actually provide the handout or document. Additionally, each chapter includes a vignette with an application of the method or technique. The editors provide three fairly comprehensive reference sections for each chapter including professional readings, resources, and a bibliography for further study.

This material is provided in two, easy-to-follow, very readable volumes with particular focus groupings in different sections. They include materials for working with age-specific populations, with couples and families, and with specific problem areas like loss and trauma. Several tables help the reader quickly and easily find resources. Of particular note is the emphasis on culturally sensitive practice and respect for spiritual diversity.

The range of tools and techniques described is extensive. Several authors adapt existing assessment and evaluation tools to the area of spirituality. Examples include "spiritual genograms" and "spiritual ecomaps." The intent is to make spirituality the focus of the assessment using that particular tool. The use of metaphor and existential techniques like reflection and the empty chair are offered with a spiritual focus both for assessment and intervention. As one might expect, several authors also present the use of prayer, meditation, and scripture reading with a variety of populations.

The discerning reader will find here a smorgasbord of approaches and techniques with a great deal of "how to" information that is, on the whole, well referenced. One of the most impressive features of the book is the attention paid to the professional literature and the provision of resource materials for the reader. The obvious caution lies not in the abundance of resources but in the judicious and ethical use of them. The editors do not hesitate to assert the importance of spiritual assessment and intervention while cautioning practitioners about the potential challenges. Practitioners are encouraged to remain sensitive to the temptation to assume clients' values are the same as ours, and that their religious beliefs and experiences mirror ours. We are most effective when our work with the spirituality of clients is focused on their spirituality rather than our own. I liked especially the editors' assertion that:

> One clinical ramification of the distinctions between religion and spirituality relates to how these issues are addressed in therapy. In general, interventions that are more religious in nature require additional care that they be sensitively, and ethically applied. Since religion involves institutions, and formalized beliefs and practices, clinicians need to exercise utmost respect in how they introduce, address, and use interventions related to religious issues. Precisely because clients' religious beliefs and expressions are so important to them, and because clinicians are in a more powerful position relative to clients, we urge clinicians to be aware of the influence they exert, especially when integrating more specific religious interventions (p. xxii).

These two volumes do not provide the reader with a treatise on whether or not the practitioner should include spirituality in the counseling paradigm. Instead, the editors and the authors suggest that the client's worldview and spirituality will frequently be part of the counseling process whether the counselor or therapists intends it to be so or not. The two volumes start from this premise and then provide tools for the counselor or therapist to use. The danger, of course, is that the tools be used without training, without appropriate and necessary clinical skill, and without sensitivity to the client's need and position regarding spirituality. These examples of "homework, handouts, and activities" may be thought of like a scalpel in a physician's hand or a hammer in a carpenter's hand. The use of the tool is the key to its effectiveness or usefulness. ❖

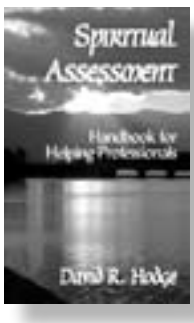
Reviewed by Helen Harris, MSW, LCSW, Baylor University School of Social Work, One Bear Place #97320, Waco, Texas 76798. E-mail: Helen_Harris@baylor.edu.

PUBLICATIONS AVAILABLE FROM NACSW

CHRISTIANITY AND SOCIAL WORK: READINGS ON THE INTEGRATION OF CHRISTIAN FAITH & SOCIAL WORK PRACTICE (SECOND EDITION)
Beryl Hugen & T. Laine Scales (Editors). (2002). Botsford, CT: NACSW $28.95 U.S., $43.35 Cdn. ($23.15 or $34.75 for NACSW members or orders of 10 or more copies).

This extensively-revised second edition of *Christianity and Social Work* is written for social workers - from students, whose motivations to enter the profession are informed by their Christian faith, to seasoned professionals - whose desire is to develop distinctively 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.

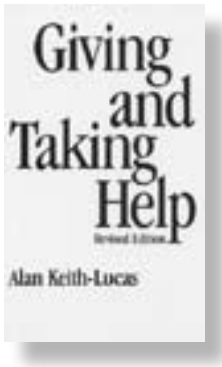
So You Want to be a Social Worker: A Primer for the Christian Student

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)

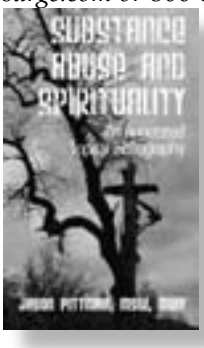
Alan Keith-Lucas. (1994). Botsford CT: North American Association of Christians in Social Work. $18.00 U.S., $27.10 Canadian. ($14.50 or $21.85 for NACSW members or orders of 10 or more).



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, provides examples of church involvement in community social min-

istry, 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.

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Course Objectives and Outline
Readings in the Social Work and Christianity
Home Study Program, Fall 2007 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 Fall 2007 issue, participants will:

1. Explore dimensions of diversity among Christian social work educators and students in both Christian and secular settings. **("Dimensions of Diversity: Comparing Faith and Academic Life Integration at Public and Christian Universities")** *Presentation Level: Intermediate*

2. Explore students' perceptions of the role of Christianity in service delivery, similarities and differences in ethics, values and moral stances of agencies and their School of Social Work, and the congruence of theory, practice perspectives and methods of their School of Social Work with those of practicum agencies. **("Exploring the Experiences of BSW Students in Christian-based Practicum Settings")** *Presentation Level: Intermediate*

3. Examine the experience of three Mexican-American adolescent immigrants in a mid-size Chicago suburb; and understand different ways that Mexican-American immigrants' religious beliefs and practices impact the lives of their adolescent children. **("Faith and Rebellion: Protective and Risk Factors for the Adolescent Children of Religiously Observant Mexican-American Immigrants")** *Presentation Level: Intermediate*

4. Understand the importance of social work educators creating learning environments that invite transformative learning. Hear the results of an exploratory study that examined the extent that social work students were motivated to experience transformation in their lives. **("Spirituality and the Calling of Social Work Students")** *Presentation Level: Intermediate*

5. Consider practices that strengthen community and family settings as alternative models of care for offering quality support for orphans and vulnerable children, particularly in an African context. **("Community and Family Models of Care for Orphans and Vulnerable Children in Africa")** *Presentation Level: Intermediate*

6. Reaffirm the notion of calling as a central tenet of Christian identity, and an important resource for maintaining a sense of mission for Christian social service professionals. **("The Seamless Garment: Christian Identity and Professionalism in an Era of Collaboration")** *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.

Fall 2007 Quiz

"Dimensions of Diversity: Comparing Faith and Academic Life Integration at Public and Christian Universities"

1. *Limitations of this study include all of the following EXCEPT:*

❍ a. a small sample size
❍ b. potential researcher bias
❍ c. only one researcher coded data
❍ d. participants represented only one major region of the U.S.

2. *A concern among some Christian social workers is that suppressing their faith expression can lead to:*

❍ a. lethargy
❍ b. frustration
❍ c. depression
❍ d. alienation

"Exploring the Experiences of BSW Students in Christian-based Practicum Settings"

3. *The literature reviewed for this study includes published empirical studies that investigated the experience of Canadian social work students in the area of spirituality and religion.*

❍ a. True
❍ b. False

4. *In all three practica, students indicated that which School of Social Work framework(s) was/were a source of conflict with the primary perspectives held in the agency?*

❍ a. Anti-oppressive
❍ b. Structural
❍ c. Feminist
❍ d. All of the above

"Faith and Rebellion: Protective and Risk Factors for the Adolescent Children of Religiously Observant Mexican-American Immigrants"

5. The parish priest counseled Beatriz's family:

❍ a. to cancel the Quinceanera due to her premarital sexual activity.
❍ b. to celebrate the Quinceanera in the traditional way, in the church.
❍ c. to allow Beatriz to have some say in how her Quinceanera was to be celebrated.
❍ d. None of the above

6. *Since Carlos couldn't find an outlet for his grief through his organized religious upbringing, he turned to:*

❍ a. smoking marijuana.
❍ b. obsession with heavy metal music.
❍ c. a troubled peer group with no religious beliefs.
❍ d. God on his own.

"Spirituality and the Calling of Social Work Students"

7. *When adult learners are able to___, then they are truly learning.*

❍ a. Integrate the deeply personal with that which is socially purposeful
❍ b. listen, honor, and respect their inner truth
❍ c. question themselves
❍ d. access the dynamic energy of the collective unconscious

8. *The more the participants were able to identify with the archetypal/latent energy of ___, the closer they felt to God or a divine being.*

❍ a. Innocent
❍ b. Warrior
❍ c. Magician
❍ d. All of the above

"Community and Family Models of Care for Orphans and Vulnerable Children in Africa"

9. *Which of the following has/have established farms with training and supplies?*

❍ a. KICOSHEP
❍ b. Kayoyo Skills Center
❍ c. Hope for African Children Initiative
❍ d. All of the above

"The Seamless Garment: Christian Identity and Professionalism in an Era of Collaboration"

10. Nehemiah worked in collaboration, but not___.

❍ a. dependence
❍ b. to please anyone but God
❍ c. compromising his vision
❍ d. concession

Please print clearly, then return with completed quiz and a $25 payment to:
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Signed: _____

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Submit manuscripts to *SWC* with a separate, unattached title page that includes the author's name, address, phone, email address, and an abstract of not more than 150 words, as well as a brief list of key words. Repeat the title on the first page of the text and double-space the text. Use the American Psychological Association Style Manual format (5th edition) for in-text references and reference lists. Submit manuscripts as email attachments to dsherwood@georgefox.edu, preferably in Microsoft Word.

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.

Authors may also correspond with the editor-in-chief by phone or mail: David Sherwood, 2740 N. Crater Lane, Newberg, OR 97132. Telephone: (503) 554-2739 (O); (503) 537-0675 (H). Manuscripts submitted by mail must include an electronic copy as above, but on CD.

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North American Association of Christians in Social Work

NACSW's mission is to equip its members to integrate Christian faith and professional social work practice.

Its goals include:

- Supporting and encouraging members in the integration of Christian faith and professional practice through fellowship, education, and service opportunities.
- 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.