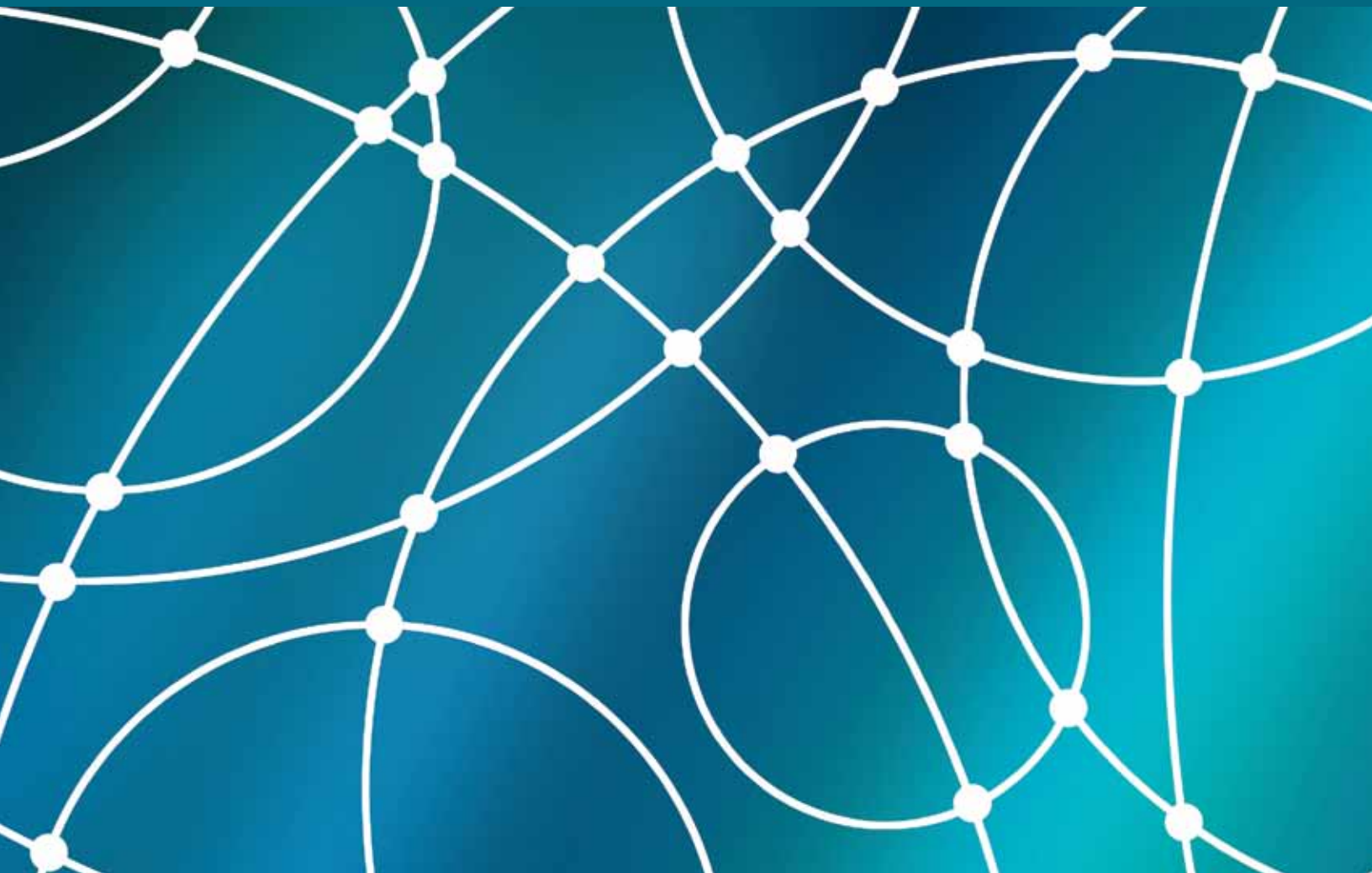


# Instructor's Resources for *Christianity and Social Work, 4th Edition*

Mary Anne Poe, MSSW, LAPSW





**Instructor's  
Resources for  
Christianity and  
Social Work—  
Fourth Edition**

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# Acknowledgements

I have appreciated the book, *Christianity and Social Work: Readings on the Integration of Christian Faith and Social Work Practice*, since I began teaching over fifteen years ago. I am grateful for the continued publication of this collection of essays through the fourth edition that has important new chapters as well as the inclusion of chapters from earlier editions. It has been my privilege to compile instructor resources for this new edition. I have learned much from each chapter contributor as I assembled resources for instructors and trust that users of this resource will benefit from these efforts. I owe many thanks to Rick Chamiec-Case, Executive Director of NACSW, who always provides great encouragement and support for projects such as this. He is indeed a skillful leader for whom I am grateful. Also, I am thankful for T. Laine Scales and Michael S. Kelly who have edited this new volume with great care and expertise and have been gracious in their support of this supplemental resource.





# Introduction

The purpose of *Instructor's Resources for Christianity and Social Work* is to provide a variety of tools and resources to assist instructors or trainers who use the 4th edition of *Christianity and Social Work: Readings on the Integration of Christian Faith and Social Work Practice* (Scales and Kelly, 2012) as a text in one or more of their classes or training sessions. Each chapter of *Instructor's Resources* corresponds to the chapter in *Christianity and Social Work* with the same name and number.

## Each chapter in Instructor's Resources includes the following sections:

1. **Course Recommendation** – This section outlines content areas addressed in the corresponding chapter in *Christianity and Social Work* and the types of courses for which these content areas would be most beneficial.
2. **CSWE Competencies** – This section suggests how the chapter can be used to explore specific core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education.
3. **Chapter Outline** – This section provides a detailed outline of the corresponding chapter in *Christianity and Social Work* that instructors can use to overview basic chapter content.
4. **Learning Objectives** – This section features a set of learning objectives that can help instructors connect the corresponding chapter in *Christianity and Social Work* to specific course learning objectives.
5. **Key Concepts and Terms** – This section lists and defines key concepts and terms used in the corresponding chapter in *Christianity and Social Work*. The key terms and concepts section can facilitate classroom discussion to ensure that students understand the meanings of important terms and concepts that may be unfamiliar or used in particular ways by the author.
6. **Discussion Questions** – This section is designed to help instructors pose questions related to the corresponding chapter in *Christianity and Social Work* that provoke critical thinking, personal reflection, and application to practice. The questions can be used for exams, assignments, or for class discussion.
7. **Class Activities/Assignments** – This section suggests possible activities and assignments related to the corresponding chapter in *Christianity and Social Work* that can be used to enrich student learning and help students apply what they've learned to other contexts. The activities and assignments encourage the application of creativity and imagination to help address the kinds of issues that arise when integrating Christian faith and social work practice. Activities are designed for both in-class and out-of-class assignments. Some activities are for individual work and others for group projects.
8. **Annotated Bibliography** – This section provides annotated bibliographies of many of the books and articles that the authors of the corresponding chapter in *Christianity and Social Work* used to develop the ideas in their chapters. This section also provides links to additional sources that might be of assistance to instructors when suggesting additional readings to their students.

Reference: Scales, T. Laine and Kelly, Michael S. (Eds). (2012). *Christianity and Social Work: Readings on the Integration of Christian Faith and Social Work Practice* (4th ed.). Botsford, CT: North American Association of Christians in Social Work.



# Good News for the Poor: Christian Influences on Social Welfare

Mary Anne Poe

This chapter could be used in classes that explore social welfare history, social policy, church social work, values and ethics, or poverty.

## Building Competencies for Practice

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.1 Identify as a professional social worker and conduct oneself accordingly***

This chapter offers an historical perspective on social welfare practice and the history of the profession. It is important for social workers to know and appreciate the rich history of their profession, the values that have guided it, and develop a commitment to further enhancement of the profession through their own growth and conduct.

### ***EP 2.1.8 Engage in policy practice to advance social and economic well-being and to deliver effective social work services***

This chapter explores how social welfare policy has changed over time and in particular contexts. Social workers should understand that policy affects service delivery, that policies change in order to adapt to a changing world, and appreciate the historical development of policy as economic, political, cultural, and religious influences bear on society.

### ***EP 2.1.9 Respond to contexts that shape practice***

This chapter examines how social welfare policy changed over time and in various places in response to particular contexts. Social workers must develop skill in responding to evolving contexts at all levels of practice. The dynamic nature of the practice context requires competence to make appropriate adaptations to service delivery.

## Chapter Outline

- I. Introduction
- II. Biblical Principles Regarding the Poor
  - A. Hebrew idea of charity

- B. Old Testament law
  - C. The prophetic message
  - D. Jesus' model of justice and the early church
- III. Social Welfare History in Western Societies-An Overview
- IV. Social Welfare Themes Through History
- A. Who is responsible for social welfare?
    - 1. Historical church provision of social services
    - 2. State and government responsibility
  - B. Social Control or social service?
  - C. The priority of personal responsibility
    - 1. Responsibility to God
    - 2. Protestant work ethic
    - 3. Judeo-Christian tradition
    - 4. Value of work
    - 5. Responsibility for family
  - D. Personal regeneration and social change
    - 1. Revivalism: Key leaders and social programs
    - 2. The social gospel
- V. The Welfare State
- A. Early 20<sup>th</sup> century views-conflict of Judeo-Christian and American ideals
  - B. The Depression of 1930s
    - 1. Effects on views of welfare
    - 2. Intervention and role of government
  - C. World War II and the War on Poverty
  - D. 1980s to present
- VI. Importance of Social, Political, and Economic Context
- A. Evolution from Judeo Christian perspective to Postmodernism
  - B. The welfare state in the United States and Europe
- VII. Current Programs/Issues
- A. Faith-Based initiatives
  - B. Global context
- VIII. Conclusion

### **Learning Objectives**

1. To gain understanding of themes through history that reflects the relationship of Christian faith and social welfare policy.
2. To explore biblical principles regarding social welfare.
3. To understand the importance of social, political, and economic contexts for the development of social welfare policies and practices.
4. To understand that programs and policies always reflect the values of those making the policies about the nature of the poor and responsibility to them.

## Key Concepts and Terms

**Principle of Less Eligibility** — Concept established in the Poor Laws that ensured that those who labored would not have less material resources than those who received aid.

**Protestant Work Ethic** — A philosophy based upon the theology of the Protestant Reformation that urged the poor toward personal responsibility and labor, and encouraged hard work and thriftiness.

**Revivalism** — Stressed personal regeneration and holiness with the ultimate goal that dynamic Christian faith would change society as a whole.

**Social Gospel Movement** — Based upon scientific naturalism and humanitarian ideas, this movement focused on building the kingdom of God on earth.

**War on Poverty** — A proposal set forth by President Lyndon B. Johnson with the ultimate goal of eradicating poverty.

**Faith-based Initiatives** — President George W. Bush's efforts to strengthen the collaboration of government with faith-based organizations who provide social services. Part of Bush's effort was the establishment of the White House Office of Faith-Based and Community Initiatives (OFBCI).

**Charitable Choice** — Part of the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 (PRWORA) that opened possibilities for partnerships between church and state in caring for the poor.

**English Poor Laws** — Legislation passed beginning in 1601 and revised several times over the years that established categories of the poor, i.e. deserving and undeserving, and the treatment that they should receive from government. These laws set precedents and continue to influence policies toward the poor in the United States.

## Discussion Questions

1. Who is responsible for the poor? What theological, social, economic, and political arguments might support your views?
2. What is the responsibility of Christians and of the church as an institution to help the poor? How has this responsibility through history been satisfied? How has it not been satisfied?
3. The author has identified various themes that have persisted through history as church and state have sought to meet social welfare needs. Review these themes and provide an example of each one in current controversies around social welfare policies.
4. How did the various social, political, economic, religious, and cultural contexts influence the development of social welfare policies and practices in the nineteenth century in the United States? In the twentieth century? Provide an example of how each context has influenced a particular policy. How do the nineteenth and twentieth centuries compare and contrast with the present? Why is it important for social workers to consider these contexts when analyzing policies?
5. On page 71 the author states, "For many Christians poverty is simply a spiritual matter, healed by spiritual regeneration. As people are converted, society itself will be transformed. For other Christians, poverty is a reflection of an unjust society that needs reform. Conversion of individual souls is not the focus for this Christian, but rather social action." Reflect on these statements. What is your personal view of poverty?

### **Class Activities: Assignment Ideas and Creative Projects**

1. Access/research the website of the White House Office of Faith-Based and Community Initiatives. (www.fbc.gov )
2. Assign to students particular faith-based organizations with instructions to research and examine policies and practices related to funding by government grants. Ask students to compare and contrast various organizations.
3. Construct a classroom debate built around the various themes in the chapter. For example, the debate question might be “Who Is Responsible for the Poor?” One side could argue that government is responsible. The other side could argue that the church is responsible. The debate could provoke conversation about the hazards created when either government or the church fails to do its part. Students could research examples through history beyond the few mentioned in the text that would support the position they have taken. Another debate question could be “What Is the Responsibility of the Church for Social Welfare?” One side could argue that the church is primarily or only responsible for assisting individuals toward the personal regeneration of the soul. The other side could argue the Social Gospel position.
4. Construct a timeline of key events, key individuals, and organizations that had an impact on the development of the social welfare system.
5. Using question #4 above, divide the class into small groups and assign either a century or a context to each group. Ask the group to discuss the assigned topic, identify specific examples for each context, and then compare these thoughts with current realities.
6. Consider specific policies and programs that have been developed through history. Analyze the underlying assumptions, values, or philosophies about the poor that are evident in these policies, based on the basic program structure or eligibility requirements.

### **Annotated Bibliography**

- Bane, M. J. & Mead, L. M. (2003). *Lifting up the poor: A dialogue on religion, poverty, and welfare reform*. Washington D.C.: Brookings Institute.

Bane and Mead bring their personal faith convictions and experiences to a discussion about poverty and welfare reform. Both authors have distinguished records as policy advocates. Their perspectives are different. Mead challenges the view that economic poverty is a biblical priority and prefers to emphasize the personal responsibility of the poor. Bane, on the other hand, emphasizes a social justice perspective that addresses the structural impediments to those who are poor. The book is a good resource for understanding the arguments for those two classical approaches for thinking about poverty and solutions to poverty.

- Carlson-Thies, S. W. & Skillen, J. W. (Eds.). (1996). *Welfare in America: Christian perspectives on a policy in crisis*. Grand Rapids, MI: William B. Eerdmans Publishing Co.

This edited volume grew out of the “Welfare Responsibility” project of the Center for Public Policy and under the auspices of the Coalition for Christian Colleges and Universities. The essays included probe the welfare situation in the U.S. in depth from multiple angles. Topics range from family structure and dysfunction to global economic conditions, from public versus private support to personal versus structural causation of poverty. It covers the terrain of policy and program options. Each contributor has approached his/her topic with a conscious desire to be guided by biblical assumptions, though no attempt was made for uniformity of thought. It is a valuable resource for those interested in the poverty policy arena.

- Cnaan, R. A. (1999). *The newer deal: Social work and religion in partnership*. NY: Columbia University Press.

Cnaan has written about the historical role of faith-based providers for social services and the complexity and extent of these kinds of services. He has also reviewed the social work/social welfare literature to determine the extent to which faith-based services have been addressed. He suggests that more research is necessary in order to determine the most effective and efficient way to deliver social services. His overall thesis is that secular social work and faith-based services should be more attentive to working together, thus developing a “newer deal.”

- Danziger, S. H. & Haveman, R. H., ed. (2001). *Understanding poverty*. NY: Russell Sage Foundation.

This book offers a compilation of research and analysis about the nature of poverty in the United States. The authors have been students of poverty for the past 25 years through the Institute for Research on Poverty ( <http://www.ssc.wisc.edu/irp/> ) and have produced several earlier volumes mapping the course of poverty policy and practice. The book is a great resource for current social science thought about poverty and, in particular, the issues related to welfare reform. The website is also a great resource and has links to many other poverty-related websites, publications, and resources.

- Katz, M. B. (1986). *In the shadow of the poorhouse: A social history of welfare in America*. NY: Basic Books.

Katz has provided a very readable history of social welfare in the United States. He explores the roots of ambivalence toward welfare and the competing impulses that have helped to shape the imperfect system in America. Katz details the history through examining four structural features of American welfare: the division between public assistance and social insurance, local variations in welfare programs, the role of public and private sectors in welfare administration, and the limitations of American welfare. This book is not written from a “Christian” perspective but offers insight helpful to Christians who want to understand the social and economic forces that mitigate against social and economic justice.

- Keith-Lucas, A. (1989). *The poor you have with you always: Concepts of aid to the poor in the western world from biblical times to the present*. St. Davids, PA: North American Association of Christians in Social Work.

This book offers an historical view of Western society’s treatment of the poor. Keith-Lucas begins with the Old Testament concern for justice and traces social welfare developments to American welfare policies in the 1980’s. The book addresses the development of the social work profession, but also examines the conceptual and philosophical roots of compassionate practice throughout Western history. He explores the motives, principles, causes, and means that have spawned various ways to address problems of poverty.

- Magnuson, N. (1977). *Salvation in the slums: Evangelical social work, 1865-1920*. Metuchen, NJ: Scarecrow Press.

Magnuson writes a social and religious history of the connections between faith and social reform in the late nineteenth and early twentieth century in the United States. He gives details of reforms that developed because of evangelical faith. Magnuson relies heavily on primary documents as he shows the significant impact and leadership provided by the evangelical community in addressing the needs of the poor and in challenging societal structures that disadvantaged the poor.

- Mott, S. C. (1982). *Biblical ethics and social change*. NY: Oxford University Press.

Mott offers a scholarly approach to biblical study and Christian practice, specifically Christian moral conduct that promotes social change. The recurring and foundational theme in the book is the gospel mandate to offer good news to the poor, release to the captives, and liberty to the oppressed. Mott builds a theology of social involvement and then discusses ways for Christians to be involved in bringing about social change.

- Sider, R. J. (1999). *Just Generosity: A new vision for overcoming poverty in America*. Grand Rapids, MI: Baker Books.

Sider offers a holistic approach for believers as they address issues of poverty. After a succinct biblical and theological overview, Sider presents a strategy for implementing his vision of a more just and caring world. He examines in some detail poverty-related concerns such as education, health care, employment, welfare, taxation, family structure and support, and safe neighborhoods and environments. The statistics about these various issues in Sider's book will be dated quickly, but his fundamental analysis and approach are enduring.

- Smith, T.L. (1976). *Revivalism and social reform: American Protestantism on the eve of the Civil War*. Gloucester, MA: Peter Smith Publishing.

Smith's book examines the mid-nineteenth century and the linkages of revivalism and social reform efforts. He makes a strong case that revivalism offered the impetus of much of the social reform during this period. This is an historical approach to this period of American history, rather than an analysis or evaluation of the reforms themselves. It is a convincing account of the importance of personal faith and practice in calling society to account for the welfare of all its citizens.

- Specht, H. & Courtney, M. (1994). *Unfaithful angels: How social work has abandoned its mission*. NY: The Free Press.

Specht and Courtney challenge the social work profession to reclaim its original mission to serve the underprivileged and strive for social and economic justice. The authors explore how social and political forces have shaped the way social work developed as a profession. They cite the trend in the twentieth century for social workers to leave social services in order to practice psychotherapy and conclude that this trend does not serve the profession or the communities in which we live well. They propose a community-based system of care that they claim will more effectively serve the poor.

- Wagner, D. (2000). *What's love got to do with it? A critical look at American charity*. NY: The New Press.

Wagner has written an unsettling book about the role of the private sector, including the church, in disguising the conditions of public welfare in American life. Though the U.S. prides itself on its generosity, Wagner suggests a far different reality. His thesis is that private philanthropy can actually serve to hinder real social and economic justice, and instead covers the relentless push of free-market capitalism. His treatment of the church and even the biblical record are not sympathetic, but reveals some of the gaping flaws in the way the church has communicated in the world.

- [www.fbc.gov](http://www.fbc.gov)

This federal government website is the gateway to information about federal funding opportunities that faith-based programs might access in order to provide social services. The website is maintained by the White House Office of Faith-Based and Community Initiatives and gives guidance to faith-based organizations about how to apply for funding. The website also has linkages to all the cabinet departments that have Centers for Faith-Based and Community Initiatives, including Departments of Justice, Agriculture, Labor, Health and Human Services, Housing and Urban Development, Education, and the Agency for International Development.

- <http://www.census.gov/prod/2003pubs/p60-222.pdf>

This is the website for the U.S. Census Bureau's current population report on poverty. The latest report as of this printing was from 2002.



# To Give Christ to the Neighborhood: A Corrective Look at the Settlement Movement and Early Christian Social Workers

*T. Laine Scales and Michael S. Kelly*

This chapter could be used for discussion of social welfare/social work history, spirituality/ faith and social work practice, and organizational matters related to faith-based social services.

## **Building Competencies for Practice**

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.1 Identify as a professional social worker and conduct oneself accordingly***

This chapter offers an historical perspective on the settlement movement in social welfare practice. It is important for social workers to know and appreciate the rich history of their profession, the values that have guided it, and develop a commitment to further enhancement of the profession through their own growth and conduct.

### ***EP 2.1.5 Advance human rights and social and economic justice***

Advancing human rights and promoting justice were key components of the mission of early settlement house work. This chapter highlights these efforts as central to the history of the profession and can serve to ensure continued focus on competencies related to advancing human rights in contemporary practice.

### ***EP 2.1.8 Engage in policy practice to advance social and economic well-being and to deliver effective social work services***

This chapter explores how settlement house work was affected by social welfare policy and by particular contexts for practice. This historical perspective shows how social workers collaborated with colleagues and clients for effective policy action in order to adapt to a changing world.

## **Chapter Outline**

- I. Introduction to the chapter
- II. Overview of Early Social Welfare History
  - A. Social welfare history in social work textbooks
  - B. The Charity Organization Movement (COS)
    1. Background in England
    2. Flourishing in the U.S.
    3. Friendly visiting

4. The beginnings of professionalization in early 20<sup>th</sup> century
5. Focus on the individual, change through relationship, and investigation
6. COS and Christianity
- C. The Settlement House Movement (SH)
  1. Relationship to COS not very distinct in early years
  2. Emphasis on societal reform
  3. Spread from England
  4. Mostly established in immigrant communities in urban areas
  5. Relationship to missions in early 20<sup>th</sup> century
- D. Louisville, Kentucky: The Baptist Training School Settlement (BTSS)
  1. Its history
  2. Personal Service Program
  3. Influence of the Social Gospel Movement
  4. Twin purposes of the BTSS- individual change and social uplift
  5. Mission or settlement house?
    - a. Most settlement workers were religiously motivated
    - b. Conflicting views on role of religion in settlement house work
- E. Chicago, Illinois: Madonna House
  1. Its history and context
  2. Relationship to Jane Addams' Hull House
  3. Focus on offering Catholic teaching and sacraments as well as social services
  4. Irish and Italian immigrants
- F. Reclaiming the history of Christians in social work
  1. Important questions
    - a. Why is early Christian social work marginalized?
    - b. Why such sharp distinctions between COS and SH work in textbooks?

### **Learning Objectives**

1. To learn about the history of Christians in early social work practice in the U.S.
2. To examine two models of settlement house work conducted under the auspices of religious organizations and leaders and that incorporate both Christian mission and social betterment as goals.
3. To appreciate the complexities in the relationship between Christian faith and practice and social work history and practice.

### **Key Concepts and Terms**

**Charity Organization Society (COS)** — a movement of the late nineteenth century in professional social work history, inspired by efforts in England, that focused on assisting individuals in need by addressing the moral deficiencies that created a person's poverty. The services began with privileged women volunteering to visit families in need to investigate their need and uplift them through relationships that formed. They were the precursors to the first professional social workers. Mary Richmond was one of the early leaders in the COS movement.

**Settlement House Movement (SH)** — a movement of the late nineteenth century in professional social work history, inspired by efforts in England, that focused on social change and tried to help those in need by advocating for institutional reform. Jane Addams' settlement Hull House is usually identified as an early prominent example of this kind of work.

**National Conference of Charities and Corrections** — an ancestor of the current National Association of Social Workers, this was an annual meeting for leaders of the early COS movement to discuss concerns and explore new approaches to helping those in need.

**“Friendly Visiting”** — the term used to describe the early volunteers in the COS movement who visited families in need in their homes to investigate their circumstances and encourage them toward uplifting activity. Usually the “visitors” were prominent women who were motivated by their religious faith or desire toward philanthropy.

**New York School of Philanthropy** — the first formal training school for workers who conducted “friendly” visits. This school became the Columbia School of Social Work.

**Case method** — rooted in COS philosophies of helping, this was an early method used in professional social work practice. The focus of change is the individual.

**Toynbee Hall** — the first and most important settlement house located in East London. It was a model for settlement houses started in the U.S.

**“Personal service”** — a term used by workers in the Women’s Missionary Union Training School in Louisville, Kentucky that preceded professional social work. The aim was toward individual change and improvement in the communities of the poor.

**Social Gospel Movement** — a theological movement of the late nineteenth and early twentieth century that was based on scientific naturalism and humanitarian ideas and focused on the building of the kingdom of God on earth. Walter Rauschenbusch was an early Baptist proponent of this theological perspective.

**Hull House** — the settlement that was established by Jane Addams in Chicago’s 19<sup>th</sup> Ward in the late nineteenth century to serve the immigrant population with a focus on social reform and change.

**“Cathedral of Humanity”** — a phrase used by Jane Addams in her book, *Twenty Years at Hull House*, to describe the goal of her settlement house work to reform society. It signifies the focus of Addams’ work on secular and humanitarian ideals rather than religious faith.

**Rerum Novarum** — A papal encyclical, or formal statement of teaching issued by a Catholic Pope, that was presented by Pope Leo XIII in 1891. It has been a foundation in Catholic Social Teaching since its writing and focused on the role of the state in promoting social justice through fair labor practices. The Latin title means “of new things.”

**Padrone** — Italian for “master”, this was a system of indentured labor that coerced many Italian immigrants in the U.S. in the 19<sup>th</sup> and first half of the 20<sup>th</sup> centuries. The *padrone* was a kind of broker for employment for immigrants but the system was open to considerable corruption.

### Discussion Questions

1. What were the major distinctions between the two settlement houses described in this chapter? How does theology affect practice in faith-based settings? How does church polity affect faith-based practice?
2. What do you think are the reasons for the marginalization of Christian influences in much of social work history?
3. Compare and contrast Christian mission and social work practice. What are the similarities and what are the differences?
4. Describe the work of settlement houses. Describe the work of the Charity Organization Societies. How

were these approaches similar and how were they different? Do you think a sharp distinction between these two social work methods is legitimate or has too much been made of the differences?

5. What has been your own experience as a person of faith doing social work? Have you had any times of conflict in methods, values, or goals for practice? How do you think people of faith can be most helpful in bridging this gap? How do you see your own future work influenced by this issue?
6. Faith-based groups, including local congregations, denominational entities, and private agencies, continue to provide a significant portion of social services in the U.S. How can professional social workers engage with these entities that may not employ professionally trained social workers?

### **Class Activities: Assignment Ideas and Creative Projects**

1. Do a content analysis of common social work texts to study how narratives of social work's religious roots are treated. Are religious pioneers included? In what light are religious pioneers portrayed (positive/negative; helpful/unhelpful). Are early religious organizations described as positive contributors to the emerging social work profession?
2. Visit a settlement house, or organizational descendant of a settlement house in your region. Talk with staff about the religious roots, if any, of the house you visit. What services are provided in this location now? How have the programs and services in the house you visit changed over the years? How does its work compare with the work of the two discussed in this chapter? If visiting a settlement house is not possible, consider teleconferencing, videoconferencing, or skyping with a settlement house director.
3. Divide the class into Settlement House and Charity Organization Society groups. Have students discuss in a modified debate style the advantages and disadvantages of the two approaches to practice. Identify where potential conflicts arise and how religious groups engage with both approaches to practice. The authors of the chapter suggest that the two approaches may perhaps not be as distinct as they are often presented in the social work literature. Have a conversation about this between the two groups.
4. Assign to students a paper that is self-reflective concerning their own faith and social work practice. In which of the two religiously-affiliated settlement houses described in the chapter would they be most comfortable? How do they think their faith is influencing their social work practice? How does the marginalization of Christian roots affect them?
5. Settlement Houses focused much of their attention on immigrants. Conduct research on current services to immigrants either nationally or in your region. Compare and contrast the work of the settlement houses described in this chapter to current practices. Students could research immigration policy and services in a variety of ways: in small groups or individually, in the research literature or by visiting and interviewing agency professionals that provide services, or by use of the internet. Assignments could include a paper or a class presentation.

### **Annotated Bibliography**

- Addams, J. (1912). *Twenty years at Hull House*. New York: Macmillan Press.  
This is Jane Addams's account of the establishment of Hull House in Chicago's West Side. It is autobiographical about Addams' own upbringing as well as descriptive of the organization that she built. It is considered a classic in social welfare history.

- Amberg, M. A. (1976). *Madonna Center: Pioneer Catholic social settlement*. Chicago: Loyola University Chicago Press.

Madonna Center was a Catholic mission to Italian immigrants established in Chicago's West Side about the same time as Hull House. The concerns that fostered its development were the same that motivated other settlement houses, with the added concern to preserve Catholic traditions and faith.

- Canda, E.R. & Furman, L. D. (2010). *Spiritual diversity in social work practice: The heart of helping*. (2<sup>nd</sup> Ed.). New York: Oxford University Press.

An important contribution to the social work profession as it strives to acknowledge the influence of spirituality in the lives of clients and professionals. This book provides a comprehensive framework of the knowledge, values, and skills necessary for spiritually sensitive practice. The authors present a model for practice as well as detailed case studies and activities to illustrate the model.

- Davis, A.F. (1994). *Spearheads for reform: The social settlements and the Progressive Movement 1890-1914*. Rutgers, NJ: Rutgers University Press.

This is a study about the settlement house movement in the period from 1880-1930 with a focus on the workers in the settlements. The author relates the impact that the work had on larger social reform of the 20<sup>th</sup> century as well as offering insight into the progressive reforms that the settlements promoted.

- Elshtain, J. (2002). *Jane Addams and the dream of American democracy: A life*. New York: Basic Books.

Elshtain offers an account of the life and work of Jane Addams in this modern biography. She explores Addams' embrace of feminism, her political activism, and the growth and development of Hull House under Addams' leadership

- Knight, L.W. (2005). *Citizen: Jane Addams and the struggle for democracy*. Chicago: University of Chicago Press.

This is another biography of Jane Addams, focused on her early life that highlights Addams' development as a political activist and social reformer. Knight shows the importance of the radical idea of democracy on Addams' life and work and the ways that she struggled with this idea and how it came to life in her work at Hull House.

- Richmond, M. (1969). *Friendly visiting among the poor; A handbook for charity workers*. Montclair, NJ: Patterson Smith. (Original work published 1899).

This work traces the development of the work of Mary Richmond as an early social reformer and activist. Richmond's contributions focused on the friendly visitor who could use evidence derived from their practice experience with the latest in social science discoveries in order to address social problems.

- Specht, H. & Courtney, M. (1993). *Unfaithful angels: How social work has abandoned its mission*. New York: Free Press.

This work has become a classic in social work literature as it raises the question of whether the profession's mission has been compromised by its attention to individualistic and clinical solutions to social problems. The authors suggest that this individualistic focus has led to an abandonment of those who are poor in this country and to a lack of appreciation and engagement with the structural forces that perpetuate unjust systems.

# The Black Church: A Prism for Exploring Christian Social Welfare and Social Work

*Timothy Johnson*

The chapter could be used for courses on social welfare history, sociology, diversity, church social work, spirituality and religion.

## **Building Competencies for Practice**

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.1 Identify as a professional social worker and conduct oneself accordingly***

This chapter offers an historical perspective on social welfare practice and the history of the profession through exploration of the work of the Black church. It is important for social workers to know and appreciate the rich history of their profession, the values that have guided it, and develop a commitment to further enhancement of the profession through their own growth and conduct.

### ***EP 2.1.4 Engage diversity and difference in practice***

This chapter highlights the distinctive contributions of the Black church to social welfare policy and the social work profession. Social workers should recognize the extent to which a particular culture's context may either oppress or empower. Understanding the role of the Black church in social welfare history can assist students in appreciating the importance of difference in shaping life experiences and practice. The chapter also emphasizes how marginalized groups can be empowered for change.

### ***EP 2.1.9 Respond to contexts that shape practice***

This chapter examines how social welfare policy changed over time and in various places in response to particular contexts through examination of the experience of the Black church. Social workers must develop skill in responding to evolving contexts at all levels of practice and be able to provide leadership in promoting sustainable change, especially for marginalized groups.

## **Chapter Outline**

- I. Introduction
  - A. The Black church is a case example of social welfare and systematic helping
  - B. Twin poles of social welfare in U.S. history
    1. Social welfare as a punitive response to need and as meager provision for those in need
    2. Christian charity

- C. Primary and secondary systems of helping
- II. The Black Church
  - A. Post-slavery universality of the Black church
  - B. The institution that anchored the lives of Black people
  - C. The Black church as a seed bed for social welfare responses
- III. Post Civil War-An Era of Profound Hospitality and Social Uplift
  - A. Profound hospitality
  - B. Social uplift
    - 1. Legitimizing marriages
    - 2. Concern for education and other social environmental matters
    - 3. Focus on intersection of religious and social life
- IV. The Period of the Great Migrations
  - A. Movement of Blacks from south to north and urbanization
  - B. The Black church and its social welfare role in urban settings
  - C. The pastoral role
- V. The Civil Rights Era
  - A. The impact of World War II on Black Americans
  - B. The evolution and influence of the Black ministers' conferences
  - C. The Black church becomes the catalyst for raising social consciousness and fueling social protest
  - D. The Southern Christian Leadership Conference (SCLC)
  - E. The Opportunities Industrialization Centers (OIC)
  - F. The Black church responds to urban poverty
- VI. Social Change as Professional Practice
  - A. Professional training for Black clergy
  - B. Black churches become fully functioning social service agencies and community change agents
- VII. Conclusion-Five Important Points for Future American Social Welfare
  - A. The Black church's role with untapped social capital
  - B. The role of the Black church as a social welfare institution with enormous economic value
  - C. The Black church as an effective force in faith-based initiatives
  - D. The Black church's role in the rebuilding of community
  - E. The need to showcase the Black church as an effective model of social welfare and social services for the 21<sup>st</sup> century

### **Learning Objectives**

1. To explore the social welfare contributions made by the Black church in U. S. history.
2. To understand two contrasting impulses that have guided U. S. social welfare policy historically-Christian charity and social welfare that is a punitive and minimal response to need.
3. To understand how historical context shapes social welfare policy and services, specifically using the Black church as a case example.
4. To examine the possibilities for faith-based social welfare services within the context of a state operated system of welfare.

5. To understand how self-help initiatives enable marginal groups to create and mobilize resources in situations of scarcity.

### Key Concepts and Terms

**Primary systems** — those systems that are closest to the client systems. They consist of family, friends, neighbors, organizations, and the church that provide an anchor to the community. These systems are generally the ones to provide for social welfare needs. Johnson refers to the Black church as part of the primary system that tended to welfare needs in the Black community.

**Secondary systems** — The resources, safety nets, and mechanisms that help to alleviate needs and maintain stability in society when primary systems are unable to do so. When community breakdown occurs, the secondary system is often related to as the primary system for social welfare needs.

**The “Reluctant Welfare State”** — a term, coined by Jansson, for the social welfare system in the United States that reflected the hesitancy of the government to assume responsibility for social welfare needs of its citizens. The outcome was a punitive response to need linked with only minimal provisions for those in need.

**Charity** — a biblical concept within the Christian tradition that has guided much of social welfare policy. It is a state of unconditional regard and response that is constant, tolerant, hopeful, and enduring.

**Hospitality** — from the same root word as “hospital,” connoting care and cure against social ills, hospitality in the Black community was a gracious, welcoming, and curative demonstration of the brotherhood and sisterhood of all. It meant that no one was a stranger in the Black community

**social uplift** — The goal of social welfare services to “lift up” the downtrodden. It is a Victorian term used to convey the need to raise the quality of life for the public to higher standards and prepare the masses for the challenges of the future.

**“jumping the broom”** — a tradition in the Black community that signified a marriage commitment, couples would literally “jump the broom.” The Black church in post-slavery days gave particular attention to legitimizing slave marriages to see that couples married in this casual way also became married according to local law and the teaching of the church.

**The Great Migrations** — The periods of time in U. S. history between the first and second world wars and until the 1970s when African Americans moved in large numbers from the south to the north in search of economic opportunity.

**Redlining** — A practice used by banks to exclude Black communities from securing home mortgages. Black neighborhoods would be circled in red as areas for which mortgages would not be provided.

**restrictive covenants** — Secret agreements made by Whites in neighborhood associations that real estate would not be rented or sold to Blacks.

**primary and secondary job markets** — a concept coming out of the book, *Institutional Racism in America*, that distinguished between the exclusionary job market reserved for Whites that provided stable employment, with benefits and upward mobility and the secondary job market that was overwhelmingly Black and characterized by low wages, instability, and dead end jobs.

**White privilege** — the opportunities and advantages enjoyed by Whites simply because they are White.



**The Southern Christian Leadership Conference (SCLC)** — An organization formed during the Civil Rights Movement in Montgomery, Alabama, to respond to the oppression of Blacks, specifically in the political arena. The arrest of Ms. Rosa Parks was the precipitating event for the formation of this group. The first president was Dr. Martin Luther King, Jr.

**Selective patronage** — A form of social protest or community organizing used by African Americans and arising out of the ministers' conference in Philadelphia in the 1950s. The idea was to target particular companies and encourage African Americans and other sympathizers of the cause not to buy from these companies. The goal was to force employers to hire qualified Blacks in their companies.

**Opportunities Industrialization Centers (OIC)** — One of the outcomes of community organizing efforts, OICs were organizations whose purpose was to provide skill sets that the Black community needed in order to be qualified for new job opportunities.

### Discussion Questions

1. Describe and analyze the Black church as a case example of systematic helping and social welfare. What were the major periods of development and change in the history of the Black church in the United States?
2. Johnson asserts that the social welfare systems put in place by the Black church have not been acknowledged by those in power and who control resources. What do you think are the reasons for this apparent “invisibility” of the contributions of the Black church? What will it take to “showcase” the Black church as an effective model for social welfare and social services in the 21<sup>st</sup> century?
3. Johnson identifies two approaches to social welfare in history- one was a punitive response to need with meager provisions offered to those in need. The other has been Christian charity. Compare and contrast these two approaches. Give examples of each.
4. Discuss the development of the social welfare system within the Black church. How did the realities of various political, social, historical, and economic contexts impact this development? What caused the development of this alternative social welfare system?
5. Compare and contrast the social welfare system of the Black church with the social welfare system offered by the state during the various historical periods that Johnson identified.
6. What self-help initiatives did the Black church develop in response to their situation? Discuss how self-help initiatives enable marginal groups to develop resources in times of scarcity and oppression.
7. Compare and contrast the concept of open and closed boundaries as it relates to the social welfare system and the Black Church. Discuss how the 21<sup>st</sup> century social welfare system might be enhanced by more open boundaries.

### Class Activities: Assignment ideas and Creative Projects

1. Conduct oral histories within the Black community related to the role of the Black church in social welfare and community organizing. The histories could include Black clergy or laypeople who may have been involved in some capacity in social welfare projects.
2. Develop a panel discussion of Black clergy to discuss the role and teaching of the Black church related to social welfare. The panel could consist of older clergy who may have been active during the Civil Rights movement and young clergy who are facing current social welfare issues in their communities.
3. Research the role of other racial/ethnic groups in the development of social welfare programs and services in their respective communities. Some examples might be Islamic, Jewish, Chinese, or Hispanic com-

munities. Use these studies to explore the impact of oppression, immigrant status, economic strength, or religion on the development of systems of social welfare distinct from the system developed by the state. Compare and contrast these other groups with the role that the Black church has had in social welfare.

4. Develop a time line or other pictorial display of Black history and significant developments in social welfare within the Black church and within the government-authorized social welfare system.
5. The author identifies two contrasting strands of impetus behind social welfare in the United States—that of the punitive response to need and the resulting minimal assistance offered descended from the English poor laws and that of Christian charity. Use current policies and critique them through the lens of these two motivations for systematic helping. Small groups of students could address different policies through research and/or discussion. Some examples of policies that could be used include Medicaid, TANF, food stamps, Head Start programs, and the American with Disabilities Act.

### Annotated Bibliography

- Billingsley, A. (1999). *Mighty like a river: The Black church and social reform*. NY: Oxford University Press.  

In *Mighty Like a River: The Black Church and Social Reform*, Billingsley displays a broad spectrum of the history of the Black Church and its involvement in society. He begins by describing the effects of the Black Church on society during the time of slavery and then portrays the impact the Black Church now has in securing economic and social justice for the African American community. Finally, Billingsley argues that the Black church must continue to have such an impact on society.
- Frazier, E. F. (1963). *The Negro Church in America*. NY: Schocken Books.  

In *The Negro Church in America*, Frazier examines how the Christian church offered slaves an ability or opportunity to stick together. He shows how this has been part of the development of the contemporary African-American church and describes its social revolution. Frazier also suggests that the African-American Church has been the most stable, but at the same time, the least powerful institution.
- Freedman, S. G. (1993). *Upon this rock: The miracles of a Black church*. New York: Harper/Collins.  

This is the dramatic story of the St. Paul Community Baptist Church and its unusual history and work in its community. Freedman chronicles the political influence, the theology, and the pastor's own style and ministry.
- Irvin, D. L. (1992). *Unsung heart of Black America: A middle-class church at mid-century*. Columbia, MO: University of Missouri Press.  

This is the history of the Oakland Downs Memorial United Methodist Church in the 1950s and 1960s, a small congregation dedicated to improving the social welfare of its community through service, political advocacy, education, and housing. Irvin's book focuses on the middle-class element in Black society and the influence of this group on the history of the time.
- Johnson, S. (2010). The rise of black ethnics: The ethnic turn in African American religions, 1916-1945. *Religion and American Culture* 20 (2), 125-163.  

This article explores the development of African American religious movements in the early twentieth century that emphasized the heritage of blacks as significant to identity development. This study examines the central message or theology of these groups and the connections that can be made between ethnicity, religion, and nationality. The development of these groups as an expression of anticolonialism seeking inclusion and respect is one aspect of this study.

- Johnson, T. (1994). The ideological, theological, and conceptual postulates of the Black Church becoming Afrocentric. Unpublished dissertation: Temple University.

This is the chapter author's dissertation in which he traces the social change of the Black Church into an Afrocentric institution. The work includes two ethnographic studies, one of a traditional Black Baptist church and the other an African-American Catholic Church and concludes with a grounded description of a seminary training program leading to a Master of Divinity degree in Afrocentric ministry.

- Lincoln, E. C. & Mamiya, L. H. (1990). *The Black church in the African American experience*. Durham, NC: Duke University Press.

This book is based on a ten-year study involving interviews of 1,800 Black clergy and a historical overview of seven main Black denominations. Lincoln and Mamiya chronicle the history of the Black Church and its impact on African Americans and examine views of issues such as female pastors, politics, economics, and music.

- Pinn, A. B. (2002). *The Black church in the post-civil rights era*. Maryknol, NY: Orbis Books.

Pinn's book presents in the first part a review of the historical context for the contemporary Black church by exploring worship, doctrines, and practices, especially those related to social activism. The second part explores contemporary themes of importance for the church, including economic issues, health and sexuality, sexism and ministry, and future considerations such as technology.

- Pinn, A. H. & Pinn, A. B. (2002). *Introduction to Black church history*. Minneapolis, MN: Fortress Press.

This book, co-authored by a Black pastor and a Black theologian, provides an overview of the history of three major black denominations: Methodist, Baptist, and Pentecostal. The authors describe the historical progression and changes within these groups and then assesses the condition of the black church today. Particular emphasis is placed on the contributions of Black churches to a more just society.

- Sernett, M. C. (1985). *Afro-American religious history: A documentary witness*. Durham, NC: Duke University Press.

Sernett writes about the main characters that had great influence throughout the history of the Black church. He uses over fifty documents to explore the history of the Black Church, expounds on the influence of such people as Bishop C. H. Mason, Isaac Lane, and Lemuel Hanes and gives suggestions for further reading.

- Warren, Mark R. (2001). *Dry bones rattling: community building to revitalize American democracy*. Princeton, NJ: Princeton University Press.

*Dry Bones Rattling* discusses the effort in America to rebuild the social capital by a greater involvement of democracy that is also racially inclusive. Warren examines the work of the Industrial Areas Foundation (IAF) and how this organization works with religious congregations and community-based organizations with the prospect of involving poor communities in the leadership of America to create a better democracy.

- Wilkerson, Isabel. (2010). *The warmth of other suns: The epic story of America's great migration*. NY: Random House.

This book tells the story of the massive migration of American blacks from south to north and west from 1915-1970. The search for a better and freer life that spawned this migration resulted in approximately six million people moving across country. The book, based on over a thousand interviews, official records, and new information, relates this stunning, and usually untold, story in American history. Wilkerson highlights the particular story of three individuals while also offering the reader a panoramic view of the larger landscape of the changing country.

# Accepting a Trust So Responsible: Christians Caring for Children at Buckner Orphan's Home, Dallas, Texas, 1879-1909

*T. Laine Scales*

This chapter could be used in a class covering social welfare history, child welfare, organizational development and change, and faith-based social services.

## **Building Competencies for Practice**

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.1 Identify as a professional social worker and conduct oneself accordingly***

This chapter offers an historical perspective on child welfare practice and the history of the profession in providing these services by use of a case example of a Christian home for orphans. It is important for social workers to know and appreciate the rich history of their profession, the values that have guided it, and develop a commitment to further enhancement of the profession through their own growth and conduct.

### ***EP 2.1.9 Respond to contexts that shape practice***

This chapter examines how child welfare policy changed over time and the influence of the faith community in providing leadership in the care of orphaned children. It demonstrates how important it is for social workers to develop skill in responding to evolving contexts at all levels of practice. The dynamic nature of the practice context as examined in this case study can assist students to understand the necessity of one's competence to make appropriate adaptations in service delivery.

### ***EP 2.1.10 Engage, assess, intervene, and evaluate with individuals, families, groups, organizations, and communities***

This chapter examines through a case study of an orphan's home how child welfare practice involved dynamic and interactive processes of engagement, assessment, intervention, and evaluation at multiple levels. The case study highlights the leadership offered by this one home and its staff in promoting child well-being.

## **Chapter Outline**

- I. Introduction to the Buckner story
- II. Two important changes in child welfare in the 20<sup>th</sup> century
  - A. the professionalization of social work
  - B. Turn toward foster care from institutional care of children

- III. The history of Buckner Orphan's Home
  - A. Robert Cooke Buckner-founder
  - B. The establishment of the orphanage- December 2, 1879 with 3 children
  - C. By 1883, 50 children in the care of Buckner's Home; 650 children by 1908
  - D. The regular school established at Buckner's in 1883
- IV. The Nature of the Orphan's Home
  - A. Religious education
  - B. An atmosphere of moral instruction in the home
  - C. Rules and regulations
  - D. Buckner's view of character education
  - E. Labor and industrial training
- V. Twentieth Century Changes
- VI. The Rise of Professional Social Work
  - A. Gains by professionalization
  - B. Losses by professionalization
- VII. The Rise of Modern Foster Care
- VIII. Buckner's Orphans Home Forges Ahead, Adapting to Changes
- IX. Buckner Today
- X. Reclaiming Our Stories

### Learning Objectives

1. To understand the roots of the child welfare system and the relationship to church-related service to children.
2. To challenge Christians in social work to reclaim the stories of early social welfare efforts conducted by church-related groups.
3. To learn the specific history of one church-related child-serving agency as an example of early child welfare approaches from a Christian perspective and how this agency adapted over time with changes with public policy.

### Key Concepts and Terms

**half-orphans** — children who had one parent still living but in need of outside care

**faith based agencies** — organizations that are founded and directed with a mission based on faith commitments and serve human needs with their faith commitments integrated in the programs.

**foster care** — a child welfare system of care that provides orphaned children with home-based care by people other than their biological or adoptive parents rather than institution-based care.

**Reformatories**— youth detention centers that offered residential care to young offenders as an alternative to prison.

**Scientism** — a belief system that applies methods of scientific inquiry, rational thought, and material un-

derstanding to all aspects of knowledge and tends to consider this kind of knowledge superior to other approach. It is often associated with logical positivism or materialism.

**Children's Bureau** — an organization founded in 1912 by President Taft to provide oversight and direction to the federal government's child welfare system. Currently, it is one of two bureaus within the Administration on Children, Youth, and Families in the Department of Health and Human Services.

**mother's pensions** — In 1911, mother's pensions were supplemental income or "welfare" for poor mothers. In 1935, this became known as Aid to Families with dependent Children.

**White House Office for Faith-Based Initiatives** — An office established by president George W. Bush in 2001. The aim was to offer support for faith-based and community organizations and to provide greater opportunity for these groups to gain federally-funded social services. President Obama changed the name to the Office of Faith-Based and Neighborhood Partnerships.

**National Conference of Charities and Corrections** — organized in 1879 by the State Boards of Charities and Corrections. Representatives attending conference meetings were primarily from "public" charities and depended largely on the contributions of emerging social scientists when considering how to best address social problems such as poverty and child welfare.

### Discussion Questions

1. How would you describe the major impetus and support for the beginning and development of Buckner's Orphan's Home? How was that support affected by the development of the profession of social work?
2. Besides child welfare, what other social welfare services have been affected by the professionalization of social work? How have they been affected? Discuss the pros and cons of professionalization.
3. The author states in the conclusion, "Christian scholars must continue to study, record, and publish stories of the dedicated and competent faith-based agencies and their leaders who cared for vulnerable children." Do you agree with the author's assertion? Why or why not?
4. How would you describe the relationship of the profession of social work and church ministries and social service organizations that are faith-based in the current social and political climate? What are the implications for these relationships for Christians in social work?
5. The author states that:

We must resist adopting our profession's tendency to emphasize divisions between professional and volunteer and social worker and clergy when recounting our profession's history. Christians in social work can lead the way by making intentional effort to move forward in celebrating both our Christian and "secular" roots together."

What has been your experience in social work practice regarding attitudes toward Christian ministry or volunteer approaches to service? How can Christians in social work accomplish the author's challenge? What do you think about the relevance and importance of this challenge? What are the major differences in the approaches of Christian ministry and professional practice?

### Class Activities: Assignment Ideas and Creative Projects

1. Conduct historical research on another Christian social welfare agency to understand the impetus for its development; challenges through its history, especially in regard to the professionalization of social work; and its current status and relationship to social work practice.

2. Interview executives in Christian social service organizations in order to understand the history of their organization and their relationship to both churches and the profession of social work.
3. Interview social workers who practice within the public child welfare system to explore their understanding of faith-based organizations who serve children and families. How do they view the relationships between the public and private child welfare? What do they consider the challenges in cooperative work?
4. Review the website and work of the U.S. Office of Faith-Based and Neighborhood Partnerships. What is the mission of this office? What services does this office offer? What are the current priorities of this office?

### Annotated Bibliography

- Buckner International (2011). <http://buckner.org/>  
The website of Buckner International that provides information about the current programs of Buckner, its history, how to become involved in their work, and how to contact the organization.
- Garland, D. S. R. & Child Welfare League of America. (1994). *Church agencies: Caring for children and families in crisis*. Washington D. C.: Child Welfare League of America.  
This resource provides information about the history of the church in the provision of child welfare services and programs for children and families in crisis. Garland offers insight into possible future directions and challenges for church family ministries. The book is rooted in a biblical framework for caring for children and explores various models for congregational and other faith-based organizations who attend to families and children in crisis. Since the writing of this book, the author has produced many other works about the role of the church in child welfare practice, including *Family Ministry: A Comprehensive Guide*, *Church Social Work*, and *Inside Out Families: Living Faith Together*.
- Keith-Lucas, A. (1962). *The church's children's home in a changing world*. Chapel Hill, NC: The University of North Carolina Press.  
This is a collection of fourteen papers given by Dr. Alan Keith-Lucas on church-sponsored children's homes. Keith-Lucas was Distinguished Professor of Social Work and Director of the Group Child Care project at the University of North Carolina at Chapel Hill. Published originally in 1962, the UNC Press has made it available in a 2011 edition.
- Office of Faith-Based and Neighborhood Partnerships, U.S. Government. <http://www.whitehouse.gov/administration/eop/ofbnp>  
The website for the federal government's office whose purpose is "to build bridges between the federal government and nonprofit organizations, both secular and faith-based, to better serve Americans in need." The website has links to grants and resource opportunities, as well as policy, issue, and program updates.

# Go in Peace and Sin No More: Christian African American Women as Social Work Pioneers

*Tanya Smith Brice, PhD*

This chapter could be used in courses covering social welfare history, social justice, racial and ethnic diversity, advocacy, program development, juvenile justice, and faith and social work practice.

## Building Competencies for Practice

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.1 Identify as a professional social worker and conduct oneself accordingly***

This chapter offers an historical perspective on social welfare practice and the history of the work of Christian African American women in the profession. It is important for social workers to know and appreciate the rich history of their profession and the values that have guided it, and to develop a commitment to further enhancement of the profession through their own growth and conduct.

### ***EP 2.1.4 Engage diversity and difference in practice***

This chapter can assist students in understanding how diversity characterizes and shapes life experience with its focus on African American women. It explores how a culture's structures and values can be oppressive and marginalize whole groups of people and the importance of understanding the dynamics of difference in order to work toward overcoming such barriers.

### ***EP 2.1.8 Engage in policy practice to advance social and economic well-being and to deliver effective social work services***

This chapter explores how social welfare policy has changed over time and in particular contexts by offering an historical perspective on the challenges faced by African American women in early social work history. Students can examine how policy affects service delivery and opportunity, that policies change in order to adapt to a changing world, and appreciate the historical development of policy as economic, political, cultural, and religious influences bear on society.

## Chapter Outline

- I. Introduction-efforts of African Americans for African Americans in early social work history
- II. The Indigenous Helping Tradition of African Americans
  - A. African communal values
    1. Group identity is paramount
    2. Spirituality is integral to understanding the world



- B. African American Women as Helpers
  - 1. Focus on protecting African American womanhood
  - 2. Services characterized by four principles
    - a. self-help
    - b. mutual aid
    - c. race pride
    - d. social debt
  
- III. The National Association of Colored Women (NACW) founded in 1896
  - a. Focus on social uplift- motto was “Lifting as we climb”
  - b. Programs of education, benevolence, and social graces
  - c. A socioreligious movement
  - d. State federations coordinated efforts of national group
  
- IV. Efland Home for Girls
  - A. Founded by North Carolina Federation of Colored Women (NCFCW) in 1925
  - B. Female delinquency
  - C. Philosophy of Efland Home
  - D. Board of Trustees composition
  - E. Fund-raising efforts
  - F. North Carolina Board of Public Welfare (NCBPW) and juvenile courts make referrals
  - G. Life at Efland Home
    - 1. Education- academic and vocational
    - 2. Farm work- growing and preparing food
    - 3. Recreation
    - 4. Religious instruction
  - H. Admissions processes and criteria
  - I. Staffing the Home- social work credentials required for supervisor
  - J. Virginia Industrial School for Colored Girls was model for Efland Home
  
- V. Impact of Efland Home
  - A. Provided second chance to girls
  - B. Provided respite to families of troubled girls
  - C. Served as a mechanism to “save the race”- a major concern of NACW
  - D. Served as an example of self-help
  - E. Served the state
    - 1. Provided services to neglected segment of juvenile justice system
    - 2. Saved the state money by independently providing care
    - 3. Allowed juvenile justice system to be passive toward African American girls
    - 4. Disparity in funding of schools for Whites and Blacks
  - F. Closed in 1939 for lack of funding
  - G. In 1943-establishment of State Training School for Negro Girls- Dobbs Farm
  
- VI. Christian Faith as Motivator for African American Women
  - A. Expressing Christian convictions
  - B. Contributed to development of social work profession

### Key Concepts and Terms

**Group Identity-** an important value in African and African American cultures that refers to the interconnectedness of persons within their communities. The community is a personal concern for all.

**Spirituality-** an important value in the African and African American culture that affirms the idea that humans are spiritual beings as well as physical beings.

**Race Pride-** one of the principles that guided African American women in their development of social services. Pride in one's race was a means to uplifting the least of the race by the upper socioeconomic classes in the work of groups such as NACW.

**Mutual Aid-** an approach to social services that was one of the main principles that guided African American women in social services. The focus was on helping one another and relying on the African American community for aid.

**Social Debt-** A principle that guided African American women in social services that acknowledged an obligation that those with more resources should uplift those in the lower classes.

**Self-help-** The notion that African Americans were best positioned to help other African Americans. This was a guiding principle for African American women providing social services.

**National Association of Colored Women (NACW)-** an organization founded in 1896 in response to a continued assault on the “cult of true Black womanhood”. These women believed that by socially uplifting young African American girls deemed delinquent, that all African American women would be viewed in a positive light by Whites. The motto was “Lifting as we climb” and represented African American women in 40 states who desired to create a positive social order through the development of a private social welfare system.

**Female Delinquency-** a term that in the late 19<sup>th</sup> and early 20<sup>th</sup> Century primarily meant sexual delinquency. Girls who were victims of sexual violence or who were considered promiscuous were often deemed delinquent by court systems. African American girls were particularly vulnerable to risk of this label because of White stereotypes of Black women.

### Learning Objectives

1. To learn about the distinctive contributions of African American women in the early development of social work.
2. To study one example of the development and implementation of an African American social welfare effort to benefit girls deemed delinquent.
3. To gain knowledge about how indigenous helping traditions grow out of social and cultural contexts of the client system

### Discussion Questions

1. The author quotes an African proverb that says, “I am because we are, therefore, we are because I am.” What does this proverb mean? What does it suggest about the values of African culture? Does your culture reflect this same value? Discuss how different cultures clash when such fundamental values are different?

2. Discuss the concept of indigenous helping traditions. What are the distinctives of this kind of helping? How does indigenous helping differ from professional helping? Do these traditions still exist in some cultures and contexts? How can social workers engage with these natural helping traditions for effective practice?
3. What were the challenges facing the African American women who established Efland Home and the girls who would live in it? What were the components of the program they established? How does this model differ from approaches used in residential treatment centers today?
4. African American women in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries faced significant barriers due to racism and sexism. Describe how the systems of discrimination worked to keep African Americans marginalized. How did the women described in this chapter overcome these barriers? What institutionalized systems of oppression are at work in your context? How do they keep certain groups oppressed? How can the efforts of these women inform your practice of social work?
5. Why do you think stories such as the one in this chapter are most often overlooked in accounts of social work and social welfare history? Do you think this omission represents a continuing marginalization of indigenous helping traditions in social work history?
6. The Efland Home had a strong Christian foundation with roots in the African American culture of spirituality. Describe the relationship of faith and what was understood to be “best practice” in helping girls overcome adversity. What are the implications of this for current social work practice?

### **Class Activities: Assignment Ideas and Creative Projects**

1. Create a simulation in class using small groups of students to represent the various groups working together to establish Efland Home for Girls. Groups of students could include NACW clubwomen, the staff of Efland Home, the first board of directors of Efland Home, delinquent girls, and the White-dominated juvenile justice/public welfare system. The simulation could be conducted in three phases: (1) assessing the needs for the home, (2) implementing a plan/program, and (3) evaluating and deciding about closure. This process could be especially helpful for considering how institutional racism works, for program planning and development, or for macro practice more generally, depending on the needs of the course.  
For each phase, the groups could address a few questions prepared by the professor based on the needs of the class. A representative from each group could then meet together in front of the class to make decisions in a public format before the whole class.
2. Interview older African American women about their experiences with indigenous helping systems. Explore how values and processes have changed through the years. These interviews could be conducted by students outside of class or a panel of women could present to the whole class. Other indigenous helping traditions could be brought into the conversation as well.
3. Research in your local community to find examples of indigenous efforts to provide social service. Discover if there are any places like Efland Home that existed in your local community. Try to interview anyone who may be knowledgeable about this history.
4. Research juvenile justice history in your region of the country. How has it changed over time? What changes still need to be made? Many states have a serious problem with the disproportionate involvement of African American and other minority groups in the system. Explore whether institutionalized prejudice and discrimination might exist in the current system.
5. Ask students to write a reflective essay that explores their reactions to the history that this chapter offers. What do they think and feel about the experiences of these African American women and the girls that they served? How might knowing this history impact their practice?

### Annotated Bibliography

- Billingsley, A. & Giovannoni, J. M. (1972). *Children of the storm: Black children and American child welfare*. Atlanta, GA: Harcourt Brace Jovanovich.

This book is recognized as a classic volume on child welfare as it pertains to systemic and institutional racism. The premise of the book is that Black children experienced significant disadvantage in the child welfare system compared to White children. The authors propose several approaches to eliminating the disadvantage. The book served as a call to action on behalf of minority children and righting the injustices on systemic racism.

- Carlton-Laney, I. (2001). *African American leadership: An empowerment tradition in social welfare history*. Washington D. C.: NASW Press.

This is a volume that captures the history of African American leadership in social work practice. The book has chapters on sixteen individuals in early social work history that gave foundation to much of contemporary practice. It discusses early social welfare activities, the founding members of organizations such as the National Urban League, and client and community empowerment.

- Clapp, E. J. (1998). *Mothers of all children: Women reformers and the rise of juvenile courts in progressive era America*. University Park, PA: Penn State Press.

This book offers the history of the juvenile court system in the U.S. with the enactment of the first juvenile court law passed in 1899 in Illinois. The focus of this volume is on the women reformers who championed this cause and suggests that the women reformers were more willing than the establishment to use the state to intervene with wayward children.

- Crocker, R. (1992). *Social work and social order: The settlement movement in two industrial cities, 1889-1930*. Champaign, IL: University of Illinois Press.

This book examines the programs and mission of seven settlement houses in Indiana as they sought social reform. The author argues that personnel of the settlement houses often focused their reform around “restoring home life” rather than on human rights and social order. Though the settlements sought urban well-being, it often came at the price of cultural pluralism.

- Giddings, P. J. (1996). *When and where I enter: The impact of Black women on race and sex in America* (2nd ed.). New York, NY: Harper Paperbacks/HarperCollins Publishers

This book offers insight into the powerful influence of African-American women on the advancement of civil rights in the United States. The author details the stories of courageous women leaders who fought for freedom from oppression.

- Hines, D. C. (Ed.). (1993). *Black women in America: An historical encyclopedia*. Brooklyn, NY: Carlson.

A foundational resource in Black Women's Studies, this book gathers information from all the research available about the story of Black women in American history. This is a three volume series that celebrates the contributions made by Black women from slavery to contemporary times.

- Lerner, G. (1972). *Black Women in White America: A documentary history*. New York: Pantheon Books.

This book gives voice to the ongoing struggles and efforts toward freedom waged by Black women throughout history, especially during slavery. It tells the powerful story of resistance against oppression and determination to attain equal opportunity in education, health, criminal justice, and politics.

- Martin, E. P. & Martin, J. M. (1995). *Social work and the Black experience*. Washington D. C.: NASW Press.

This collaborative work builds on three key concepts: moaning-black pain and grief; mourning- collective attempts to overcome grief; and morning- a new beginning. Written for social workers about social workers, it captures the experiences of early black social workers and the helping traditions that have sustained this culture through oppression.

- Martin, E. P. & Martin J. M. (2003). *Spirituality and the Black helping tradition in social work*. Washington D. C.: NASW Press.

This book explores the intersection between African and African-American spirituality, social work practice, and race relations. It tells the stories of black social work pioneers who valued spirituality as a powerful resource for practice and challenges professionals in the modern world to gain skill and competence regarding spirituality.

- Martin, J.M. & Martin, E. P. (1985). *The helping tradition in the Black family and community*. Washington D. C.: NASW Press.

This book chronicles the development of helping practices through the Black family and community from the beginnings in Africa through slavery, Reconstruction, and to the present time. Kinship relations, religious practices, mutual aid, social-class cooperation, and gender equality are some of the traditions identified and explored in this volume. These helping traditions are considered in relation to social work practice.

- O'Connor, S. (2004). *Orphan trains: The story of Charles Loring Brace and the children he saved and failed*. Chicago, IL: University of Chicago Press.

- This book tells the story of Charles Loring Brace and the “orphan trains.” Brace created the Children’s Aid Society, an organization that advocated for child well-being through structured programs of care. The result was a movement of approximately 250,000 poor children between 1854 and 1929 from urban destitution to rural homes all over the country. This book is both a biography of Brace and a recounting of numerous stories of the orphans who came under his care.

- Tice, K.W.(1998). *Tales of wayward girls and immoral women: Case records and the professionalization of social work*. Champaign, IL: University of Illinois Press.

This book uses 150 case records of early social work professionals to analyze approaches to documentation of practice. The author discusses the role of case records in the development of the profession.

# The Relationship between Beliefs and Values in Social Work Practice: Worldviews Make a Difference.

*David A. Sherwood*

This chapter could be used in classes on values and ethics; an introductory social work class that explores the roots and values of social work practice; or a class on human behavior and the social environment, particularly as the class explores the nature of personhood.

## **Building Competencies for Practice**

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.2 Apply social work ethical principles to guide professional practice***

Social workers have an obligation to practice ethically and to be deliberate in ethical decision-making. They should know the profession's value base, its philosophical underpinnings, and understand how personal values and professional values should be recognized as distinct. Social workers need to develop competence in tolerating ambiguity in resolving ethical dilemmas.

### ***EP 2.1.3 Apply critical thinking to inform and communicate professional judgments***

This chapter can assist students in gaining knowledge and developing skill in moral and ethical reasoning that informs practice. Students can learn to integrate multiple perspectives and sources of knowledge and communicate effectively decision-making processes toward ethical practice.

## **Chapter Outline**

- I Worldviews Help Us Interpret Reality
  - A. Worldview defined
  - B. The hermeneutical spiral-basic worldview questions
  - C. The interaction of feeling, thinking, behaving
- II. Worldviews Help Us Understand Values
  - A. Faith is needed to sustain values
  - B. The Is-Ought Dilemma
- III. Worldviews Help Define the Nature and Value of Persons
  - A. Worldviews have consequences
  - B. Dominant worldviews change over time
  - C. What does it mean to be human?

## IV. Basic Components of a Christian Worldview

- A. Where are we?
- B. Who are we?
- C. What's wrong?
- D. What's the remedy?

## V. Choosing a Christian Worldview

- A. The impact of materialism
- B. Implications for social work practice
- C. Recognizing human limitations

**Learning Objectives**

1. To gain understanding of the philosophical basis for one's values and for social work practice.
2. To examine Christian worldview and its relationship to social work as a framework for supporting social work values.
3. To appreciate the fundamental importance of belief systems, or worldviews, to one's values and behaviors.

**Key Concepts and Terms**

**Worldview:** The basic belief systems, or faith-based assumptions, that shape our views about ultimate and grounding questions. All people have a worldview whether or not they are aware of or able to articulate their most basic beliefs.

**Hermeneutical spiral:** The process of behaving on the basis of our worldview and then being changed through our various encounters in the world. We interpret our experiences through the lens of our worldview assumptions, but our experiences with reality may modify our beliefs. We then use this altered faith (or worldview). Our beliefs and values are not static, but dynamic. Our experiences can either reinforce or challenge our belief systems.

**Ecological systems:** The idea of the interaction of systems with systems that forms the conceptual model for social work practice.

**Is-Ought dilemma:** This characterizes the relationship between the basic *facts* of our life and the demands that we *should* or *ought* to behave in certain ways. Facts alone do not have any moral implications until they are interpreted through a value system. Even if facts are obtainable they have no moral direction in and of themselves.

**Postmodernism:** A faith in the radically subjective, personal, and relative. This view suggests that each person makes sense of the world in their own way and depending on their own story. There is no larger transcendent meta-narrative or truth.

**Empiricism:** The philosophical belief that all knowledge is derived from the experience of the senses.

**Logical positivism:** A version of empiricism or philosophical materialism. Positivism suggests that the material world is all there is. Metaphysics and theology are viewed as inadequate and unreliable systems of knowledge. Bertrand Russell and Ludwig Wittgenstein were proponents of this philosophy.

**Utilitarianism:** A philosophical or ethical system that suggests that the criterion for action should be based on whether or not it led to more desired results than undesired results, which could be the greatest good for the greatest number. John Stuart Mill was a chief proponent of this philosophical system. However, nothing in the system can tell you what the "good" is.

### Discussion Questions

1. What does Sherwood mean by worldview?
2. Sherwood identifies four basic worldview questions. Are there other basic questions that he has not considered? How do you address these basic worldview questions in your own life and practice?
3. Discuss how one's values impact one's behaviors. How then is social work practice impacted by the values of the profession and by the values of individual practitioners?
4. Sherwood states:

So, everything we do will be a compromise of sorts and will need to be adapted as much as possible to the unique situation. But what we do needs to be an imperfect solution shaped both by our Christian faith and by our professional social work values, knowledge, and skills.

Reflect on this statement. How does your Christian faith or worldview shape your approach to practice? What are the limitations of our worldview when addressing day-to-day decisions in practice?

5. Discuss how the NASW Code of Ethics and Christian worldview relate to each other in one's professional practice.
6. Sherwood identifies various philosophical systems that have been dominant in recent history, such as positivism, empiricism, and utilitarianism. Explain these approaches to worldview and compare and contrast them with a Christian worldview.

### Class Activities and Assignments

1. Divide the class into four groups. Using Sherwood's four worldview questions, ask each group to examine the NASW Code of Ethics to assess what the Code suggests about these questions. Does the Christian worldview support the core principles in the Code of Ethics? Can the students identify any worldview assumptions that would *not* support the Code of Ethics?
2. Using ethical dilemmas from case studies or practice experiences, analyze the tension that can exist in making professional judgments. Ethical dilemmas exist because more than one "good" or "harm" is at stake in the situation and any action the social worker can possibly take may advance some of the worker's values at the risk or cost of other values. Challenge students to think about the fundamental assumptions and grounding questions that are operative in the dilemma.
3. Ask students to be self-reflective in an essay. The essay could be built around a student's personal answer to the four worldview questions that Sherwood proposes.
4. Ask students to use a popular film or television series and apply the four worldview components to it. For example, the Harry Potter movies suggest a world of wizards and one of muggles that sometimes interact but that also exist in separate realities. It seems to be a world that has meaning and purposefulness and direction, children grow up, go to school, have important work to do, and eventually die. The nature and task of the people (or wizards) in the story suggests that life is valuable, at least to Harry and his friends. They assume responsibility for their actions and seem to have choices about the decisions that face them. The problem is the presence of other people (or wizards) who do not share similar values for life and responsibility. The Dark Lord and his minions are evil and must be resisted. Harry and his friends follow a courageous path to resist the evil that threatens to overcome the good.



### **Annotated Bibliography**

- Holmes, A. (1984). *Ethics: Approaching moral decisions*. Downers Grove, IL: Intervarsity Press.  
This book describes some of the main approaches to ethics, such as cultural relativism, emotivist ethics, ethical egoism and utilitarianism. He then offers a Christian ethical approach and its use in four moral issues: human rights, criminal punishment, the legislation of morality, and sexual behavior. This is a short, introductory-level book that explores the implications of various moral philosophical perspectives for Christian thought as well as the implications for Christian thought on particular moral issues.
- Lebacqz, K. (1986). *Six theories of justice: Perspectives from philosophical and theological ethics*. Minneapolis, MN: Augsburg Publishing House.  
This short work offers a brief description of six different approaches to justice using a representative sample from each perspective. Three of these are philosophical approaches: utilitarianism, represented by John Stuart Mill; the “social contract” approach, represented by John Rawls; and the “entitlement” view (represented by Robert Nozick). The other three are theological approaches: the Catholic social teaching of the National Conference of Catholic Bishops; a Protestant alternative, represented by Reinhold Niebuhr; and liberation theology, represented by Jose Porfirio Miranda. Lebacqz then compares the usefulness of these different approaches in contemporary situations. This is a very helpful, brief resource that shows the contrasting consequences of differing philosophical and theological perspectives.
- Lewis, C. S. (1947). *The abolition of man*. New York: Macmillan Publishing Company.  
This book is a collection of lectures by C. S. Lewis, one of the twentieth century’s greatest Christian apologists, in which he argues against subjectivism and argues for the idea of a universal natural law, the Tao. In this short volume Lewis establishes the importance of understanding foundational beliefs and how they impact the way people behave. Though written in 1947, it has much relevance for today.
- Lewis, C.S. (1948). *Mere Christianity*. New York: Macmillan Publishing Company.  
First heard as informal radio broadcasts during World War II, these lectures by C.S. Lewis were later published as *Mere Christianity*. C.S. Lewis presents a powerful, rational case for the Christian faith. The book underscores the philosophical bases for Christian life and practice and can be useful to Christians in social work who encounter challenges to faith. Lewis presents a cogent argument for a moral universe that runs counter to the radical subjectivism of postmodernism.
- Osborne, G. (1991). *The hermeneutical spiral: A comprehensive introduction to biblical interpretation*. Downers Grove, IL: Intervarsity Press.  
This book explains how to understand the Bible, beginning with the first step of studying the New and Old Testament. It is a comprehensive introduction to the science of interpretation. The work is divided into three main parts: general hermeneutics, hermeneutics and genre, and applied hermeneutics. His basic idea is that interpretation is a spiral from text to context and from its original setting to relevance for today. Osborne’s hermeneutical approach differs from some contemporary approaches to interpretation that restricts the meaning of a text to its present meaning rather than its original intent. Osborne also counters the interpretive approach that describes a text’s meaning as a “circle” in which our interpretation of a text leads to its interpreting us.

- Reamer, F. (1990). *Ethical dilemmas in social services*. 2<sup>nd</sup> Ed. New York: Columbia University Press.  
Reamer's book, *Ethical Dilemmas in Social Services*, introduces social work professionals to a wide range of complex and controversial concerns in ethical theory and practice through the presentation of case studies. Reamer has been a leader in the profession of social work in articulating the importance of understanding and appreciating the philosophical roots in ethical decision-making. This book covers ethical concerns as they arise in practice with individuals, families, groups, and in the broader society in policies and programs.
- Reamer, F. (1993). *The philosophical foundations of social work*. New York: Columbia University Press.  
In *The Philosophical Foundations of Social Work*, Frederic Reamer explores basic assumptions on which the social work profession rests and demonstrates the far-reaching implications of these assumptions for practice and research. He explores major philosophical issues, such as political philosophy, epistemology, moral philosophy, logic, and aesthetics in relation to their impact on social work practice. Reamer has demonstrated the importance for the social worker to understand philosophical roots to behavior, both for the worker and the client. Reamer is one of the few scholars in social work who has explored the philosophical roots of the profession. He argues that reason is sufficient to support the value and ethical basis for practice.
- Smith, C. (2003). *Moral, believing animals: Human personhood and culture*. New York: Oxford University Press.  
Smith suggests in *Moral, Believing Animals* that all humans have an underlying structure of personhood in common, which is defined by moral and spiritual dimensions and which separates them from animals. This book displays how our vision of the human shapes our theories and social action and institutions. Smith draws on moral philosophy, epistemology, and narrative studies to argue this idea that humans cannot escape their peculiar moral, believing dimension. He also asserts that humans cannot avoid the notion that we are all part of a sacred narrative and that this also has implications for how we live our lives. He claims that all people are “believers” in some sense and that all of life is governed and directed by those moral beliefs and the narrative traditions in which we live. Smith links the sociological, theological, and philosophical in a helpful way.
- Wolterstorff, N. (1983). *Until justice and peace embrace*. Grand Rapids, MI: Eerdmans Publishing Co.  
In *Until Justice and Peace Embrace*, based on a series of Kuyper Lectures originally presented at the Free University in Amsterdam, Wolterstorff tries to form consciousness of the lack of justice in this world and how Christians should insert themselves into today's society. Wolterstorff addresses the question about what a Christian's overarching goals should be in this world in relation to the social order. He writes from a Reformed/Presbyterian tradition, but engages the broader Christian community in a topic that is relevant for all. This book is philosophical in nature and designed to further our ability to think through issues rather than a book designed to offer action steps to alleviate injustice.
- Wood, W. J. (1998). *Epistemology: Becoming intellectually virtuous*. Downers Grove, IL: InterVarsity Press.  
In *Epistemology*, W. J. Wood explores the impact of intellectual virtues, such as wisdom, understanding, foresight, and love of truth, on knowledge. He contrasts those virtues with what he calls intellectual vices, such as gullibility, willful naivete, and close-mindedness. In the book, Wood examines foundationalism, epistemic justification, and reliabilism, and the connection between epistemology and religion. The role of emotions is also examined as they impact proper intellectual functioning. This is a good introduction to epistemology for the Christian interested in sound intellectual habits.

# Calling: A Spirituality Model for Social Work Practice

*Beryl Hugen*

This chapter could be used in introductory classes that explore social welfare history, spirituality and religion, social work practice, church social work, and professional values and ethics.

## **Building Competencies for Practice**

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.1 Identify as a professional social worker and conduct oneself accordingly***

This chapter offers an historical perspective on social welfare practice and the history of the profession by demonstrating the significance of the contributions of the perspectives and writings of our religiously motivated social work ancestors. The chapter can assist students to a deeper appreciation of the profession's current discussions regarding spirituality and social work practice. The chapter can also encourage the student's personal reflection on his/her choice of social work as a profession.

### ***EP 2.1.7 Apply knowledge of human behavior and the social environment***

This chapter explores the spiritual basis that may influence one's decision to practice social work by examining how spirituality and religion influence human behavior. The author examines theories of spiritual development and religious engagement as one component of what it means to be human.

## **Chapter Outline**

- I. Introduction
  - A. Relationship of Christian faith and professional social work practice
  - B. The religious model of calling
- II. Religion, Faith, and Spirituality
  - A. Spirituality
    - 1. Inclusive of diversity of religious and non-religious settings
    - 2. A person's search for meaning and purpose
    - 3. Three content components to spirituality-values, beliefs, practice issues (Canda)
  - B. Religion
    - 1. Traditions
    - 2. Expressions of faith or belief, e.g. texts, rituals, music, creeds, etc.
  - C. Belief- the holding of certain ideas of propositions

- D. Faith- A Commitment to Beliefs
  - 1. Fowler's three contents of faith
    - a. Centers of Value
    - b. Images of Power
    - c. The Master Stories
  - 2. Spirituality and Faith- an orientation of the total person
- III. Calling- The Religious Concept
  - A. A heart of service for a high ideal
  - B. Connecting work with life purpose
  - C. The value and meaning of work as service- Martin Luther
- IV. Calling within Social Work- A Religious Model
  - A. Historical examples- Devine, Cabot, Lovejoy, Johnson
  - B. Secularization of the profession and moving away from religious models
- V. Conclusion

### **Learning Objectives**

1. To reintroduce the religious model of calling as used by Christian social workers, past and present, in linking Christian faith and professional social work practice.
2. To help social workers and the profession better understand the broader issues related to the spirituality of social work practice that Christian faith, as well as other religious models and spiritual traditions, may address in efforts to integrate faith and practice questions.
3. To demonstrate the significance of the contributions of the perspectives and writings of our religiously motivated social work ancestors to the profession's current discussions regarding spirituality and the social work practice.

### **Key Concepts and Terms**

**Religious Model of Calling:** The model of practice where religious faith is not the private possession of an individual, but is grounded in tradition and divine revelation, permeating the whole of life, connecting public and private spheres, and linking the individual with the community. The model also places professional techniques and methods in the context of larger goals and values that give life meaning and purpose for both clients and practitioners.

**Spirituality:** A diversity of religious and non-religious expressions incorporating insights from diverse religious and philosophical perspectives; an orientation of the total person.

**Religion:** The expressions of faith of a people, including elements such as texts of scripture, oral traditions, music, creeds, theologies, and rituals.

**Belief:** "The holding on of certain ideas" or "assent to a set of propositions" (Fowler).

**Faith:** A universal feature of human living, recognizably similar everywhere, and in all major religious traditions; belief in, devotion to, or trust based on fundamental assumptions about life.

**Centers of Value:** One of Fowler's three components of faith; the "causes, concerns, or persons that consciously or unconsciously have the greatest worth to us;" these are the things we worship, that "give our lives meaning."

**Images of Value:** "The power with which we align ourselves to sustain us in the midst of life's contingencies;" the second of Fowler's three contents of faith.

**Master Stories:** "Stories that we tell ourselves and by which we interpret and respond to the events that impinge on our lives;" the third of Fowler's three contents of faith.

**Fowler's Model of Faith Development:** A description of how faith develops across the life span that reflects changes as one ages and experiences life's challenges and opportunities.

**Vocation:** According to Luther, vocation is the call to love my neighbor that comes to me through the duties attached to my social place or station within the earthly kingdom.

**Station:** According to Luther, one's position in this life that may be a matter of paid employment, but it need not be.

### Discussion Questions

1. Is "calling" a model that is usable for anyone choosing a life career or vocation? How does a person's sense of calling, whether religiously motivated or not, impact one's professional life?
2. The author states that "social work, after all, is a secular profession." What does this mean for the profession? How do social work values and ethics relate to this assertion? How does the history of social work comport with this assertion?
3. What are the implications of the "model of calling" for social work practice? Is it only relevant for those with a strong religious orientation to their work?
4. The model of calling in this chapter suggests that Christians in social work early in the life of the profession had encouragement to work in community-based, non-sectarian settings and yet still be able to live out their faith. In other words, they did not have to work in a religious environment to give witness to their faith. Do you think this remains true for Christians in social work? Reflect on your own faith and how it impacts your own practice of social work. What challenges and opportunities exist for Christians in social work?
5. Why are spirituality, religion, belief, and faith important in practice? What roles do they play? If they are important for practice, what are the implications for social work education or for the educational development of professionals?
6. After reading the story of Tessie in this chapter, what might you draw from the lesson her grandmother taught her? What lessons are learned about service? What does her story teach us about work?
7. How do you think the religious roots of the profession of social work affect current thinking and practice?
8. Reflect on your own decision to be a social worker. How did your spirituality, religious background and experiences, or faith affect your decision?

### Class Activities: Assignment Ideas and Creative Projects

1. Ask students to write a paper on their personal calling or reason for choosing social work as a vocation. Include an examination or reflection on their spirituality, religious experiences, and beliefs. The essay could include a dialogue with the author about calling, an exploration of how values and ethics interface with these ideas, and how they understand their own spirituality to influence their approach to practice.
2. Ask students to conduct research on the religious beliefs and practices of early social work pioneers, such as Jane Addams, Mary Richmond, Edward Devine, Richard Cabot, Owen Lovejoy, Ernest Johnson, or Alan Keith-Lucas.
3. Use a case study that explicitly addresses issues of spirituality or religion to critique the impact that a professional social worker's calling may have on ethical decisions. For examples of such cases, see T. Laine Scales (Ed.). (2002). *Spirituality and Religion in Social Work Practice*. Alexandria, VA: Council on Social Work Education.
4. Research social work practice within other faith traditions, such as Judaism, Islam, Hinduism, or Buddhism, to examine or discover what impact spirituality, faith, or religion has on practice. Examine how the model of calling might influence social work in those faith traditions.
5. Ask students to interview professionals about their sense of "calling" to the profession of social work. Allow a class to compare and contrast the results from among all the interviews conducted by students.

### Annotated Bibliography

- Coles, R. (1993). *The call of service*. The New York: Houghton Mifflin Company.  
This book is primarily a collection of stories from Cole's interviews with children and community servants, the most famous story being his encounter with Ruby Bridges, one of the first black children to integrate a previous all-white school. He draws some conclusions from these encounters that challenge the reader to consider the motivations of people to do good. The book is an inspirational volume.
- Devine, E. T. (1939). *When social work was young*. New York: MacMillan Company.  
Edward T. Devine was one of the early pioneers in social work as the head of the New York Charity Organization Society. This volume is composed of his story of the early years of the institutions that make up the profession today.
- Fowler, J. W. (1981). *Stages of faith*. San Francisco: Harper and Row.  
In *Stages of Faith*, Fowler considers faith as a person's way of making sense of life. Fowler bases his ideas on a multitude of interviews with many different people of various ages and religions and also builds upon ideas of key thinkers such as Piaget, Erikson, and Kohlberg. In this book, the author describes three main stages of faith: intuitive faith of a child, conventional and more independent faith, and universalizing self-transcending faith. This has been a classic work in the early conceptualizing of faith development theory.
- Niebuhr, R. (1932). *The contribution of religion to social work*. New York: Columbia University Press.  
This volume is from lectures that philosopher and ethicist Reinhold Niebuhr gave at the New York School of Social Work in 1930. He suggests in this brief work that religious faith sparks a conscience that motivates people toward meeting human needs. Niebuhr acknowledges that religion can tend to emphasize benevolence rather than social justice or social action.

- Reamer, F. (1993). *The philosophical foundations of social work*. New York: Columbia University Press.  
 In *The Philosophical Foundations of Social Work*, Frederic Reamer explores basic assumptions on which the social work profession rests and demonstrates the far-reaching implications of these assumptions for practice and research. He explores major philosophical issues, such as political philosophy, epistemology, moral philosophy, logic, and aesthetics in relation to their impact on social work practice. Reamer has demonstrated the importance for the social worker to understand philosophical roots to behavior, both for the worker and the client. Reamer is one of the few scholars in social work who has explored the philosophical roots of the profession. He argues that reason is sufficient to support the value and ethical basis for practice.
- Scales, T. L. (2002). *Spirituality and religion in social work practice: Decision cases with teaching notes*. Washington, DC: CSWE.  
 A helpful collection of decision cases focused on the intersection of spirituality and social work practice. The volume includes teaching notes with an analysis of each case, learning objectives, discussion questions, and additional resources.
- Smith, C. (2003). *Moral, believing animals: Human personhood and culture*. New York, NY: Oxford University Press.  
 Smith suggests in *Moral, Believing Animals*, that all humans have an underlying structure of personhood in common, which is defined by moral and spiritual dimensions and which separates them from animals. This book displays how our vision of the human shapes our theories and social action and institutions. Smith draws on moral philosophy, epistemology, and narrative studies to argue this idea that humans cannot escape their peculiar moral, believing dimension. He also asserts that humans cannot avoid the notion that we are all part of a sacred narrative and that this also has implications for how we live our lives. He claims that all people are “believers” in some sense and that all of life is governed and directed by those moral beliefs and the narrative traditions in which we live. Smith links the sociological, theological, and philosophical in a helpful way.
- Specht, H. & Courtney, M. (1994). *Unfaithful angels*. New York: The Free Press.  
 Specht and Courtney use their book, *Unfaithful Angels*, to provocatively examine the progression of social work away from service to the poor to a more individualized and therapeutic approach to intervention in social problem-solving. They describe how many social workers have left the social services to enter private practices and have thereby abandoned work with the poor. They conclude by giving ideas for an innovative community-based social care system.

# Social Work for Social Justice: Strengthening Practice with the Poor through Catholic Social Teaching

*Julia Pryce, Ph.D.*

This chapter could be used in classes concerned with diversity, social and economic justice, social work practice, populations-at-risk, and religion/faith and social work practice.

## Building Competencies for Practice

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.1 Identify as a professional social worker and conduct oneself accordingly***

This chapter focuses on the relationship and influence of Catholic Social Teaching on the profession of social work and social work education through history. It poses the challenge to students to consider the historic role of social work to be concerned for the poor, not just as one type of diversity, but as central to its mission.

### ***EP 2.1.5 Advance human rights and social and economic justice***

This chapter is concerned with basic human rights often denied to those who are poor. It shows the interconnections of oppression and highlights the historic mission of the profession of social work to ensure that basic rights are distributed equitably and without prejudice. Discussion around this chapter can lead to enhanced advocacy for human rights and practice that advances social justice.

## Chapter Outline

- I. Introduction to the Chapter
  - A. The “preferential option for the poor”
  - B. Relationship of Catholic Social teaching (CST) to social work education
  - C. Case example of integration of CST into social work practice and education
- II. Perspectives on Change from the Frameworks of Christianity and Social Work
  - A. The historic struggle to identify ways to empower marginalized populations
  - B. Justice and the NASW Code of Ethics
  - C. Historic Christian definitions of justice
- III. Catholic Social Teaching
  - A. Church doctrine and Catholic social movements
  - B. The “preferential option for the poor” as a core tenet of CST
  - C. Tension in church between special care for poor and attention to others
  - D. Applications of the preferential option for the poor to real life situations
  - E. Case example



- IV. Social Justice and Practice of Social Work
  - A. CST as part of social work education
  - B. Research findings about CST as taught in Catholic social work education
  - C. Case example
- V. Implications and Recommendations for Social Work Practice and Education
  - A. Attend to poverty explicitly and systematically in education and career
  - B. Exercise caution in “opting out” of addressing poverty in assignments
  - C. Avoid the diversity trap in dealing with social justice issues related to poverty
  - D. Consider the commitment to the poor as critical to the future of the profession
- VI. Broader Implications
  - A. Poverty continues to be the most pressing social crisis
  - B. Social workers need to support one another in working with the poor
  - C. Conversations regarding faith may be a helpful place for the profession to engage issues of poverty

### **Learning Objectives**

1. To understand what the “preferential option for the poor” represents in Catholic Social Teaching.
2. To explore connections between Catholic Social Teaching and values of the social work profession.
3. To deepen commitment to advocacy and other forms of social work practice on behalf of those who are poor.

### **Key Concepts and Terms**

**Catholic Social Teaching:** the collection of church doctrine developed by the Catholic Church that is focused primarily on issues of social well-being, such as poverty and wealth, the role of the state, and social roles and organization. Key themes include human dignity, subsidiarity, and solidarity.

**“The preferential option for the poor”:** the concept initially discussed by Pope Leo XIII in an encyclical, *Rerum Novarum*, in 1891. The concept addressed the need for the church to eliminate barriers that separated it from common workers and to advocate for justice for those who are poor.

**Social Gospel Movement:** a Protestant theological movement of the late 19<sup>th</sup> century based on the idea that justice was critical to facilitating the second coming of Christ. Social gospel adherents worked toward ameliorating social ills through political and social action.

**Vatican II:** The Second Vatican Council was the twenty-first Ecumenical Council of the bishops of the Catholic Church. It was held at St. Peter’s Basilica in the Vatican beginning under Pope John XXIII in 1962 and closed under Pope Paul VI in 1965. It has been considered by some as one of the most significant events in modern Catholic Church history.

***Rerum Novarum*:** a papal encyclical, or teaching, by Pope Leo XIII in 1891. The subtitle was “On the condition of workers” and discussed for the first time the barriers that separated the church from workers. It laid out the concept of the “preferential option for the poor.”

**Liberation theology:** a theological movement that became prominent in the mid-twentieth century in the Catholic Church in Latin America, but spread quickly to other regions of the world. It interprets the teachings of Scripture in terms of liberation from unjust economic, political, or social conditions, based on the Catholic concept of the “preferential option for the poor.” It led to the organizing of peasant workers to create solidarity and resist oppressive systems of government and business.

**Coding manual:** an aspect of the qualitative research process that entails organizing and analyzing data collected in interviews or field notes.

### Discussion Questions

1. What does the “preferential option for the poor” mean? What connections does the author make to social work education and practice? In what ways has your social work education been influenced by the “preferential option for the poor?” In what ways has it not yet educated you in this area? How would you evaluate your preparedness to work with the poor as a result of your social work education? How might you prepare yourself further for such engagement?
2. What does your religious/faith tradition teach about concern for the poor? How has your religious/faith tradition influenced your choice of social work as a profession, especially as it relates to work on behalf of the poor?
3. In what ways do you think that the values espoused in the NASW Code of Ethics relate to Catholic Social Teaching? Give specific examples of the relationship.
4. What recommendations does the author make to social work students about work with the poor? What level of commitment do you have personally to work with the poor? What challenges do you face in deepening that commitment?
5. The author states that the problem about the focus on social justice in social work education is that “sometimes social justice is discussed under the concept of ‘diversity’, which may mask the structural and economic issues most powerful in addressing issues of poverty.” How is this focus a problem? Do you agree with the author? Why or why not?
6. The author states that a commitment to the poor may be critical to the future of the profession. Why would this particular commitment be important? In your experience, how is the social work profession doing in its efforts to address poverty? (You could evaluate professionals and agencies in your region, or you might evaluate the national organization of the profession.) What can be done to strengthen the commitment of social work professionals to work with the poor?

### Class Activities: Assignment Ideas and Creative Projects

1. Invite local Catholic social work professionals or church leaders to discuss with the class “the preferential option for the poor,” either as guest speakers or through teleconference. A good resource could be a local Catholic hospital, school, or agency. Alternatively, students could be encouraged to conduct interviews with Catholic professionals or church leaders about this concept.
2. Ask students to write a short reflective paper about their personal experience/encounters with poverty, how their social work education has influenced their views, and what they think their future work might entail related to poverty. What are the challenges that you anticipate as you encounter poverty in professional practice? What are the opportunities?
3. Ask students to conduct a content analysis of the syllabi from their social work education program. To what extent is poverty treated as another category of diversity, and to what extent is it separate as a social

justice issue? How would students evaluate their preparedness to work with the poor as a result of their social work education?

4. Have students explore teachings about poverty in their own faith tradition. How is it similar to Catholic Social Teaching? How is it different?
5. Use the case studies in the chapter as discussion starters or as role plays for practice. How could the professionals in the case studies proceed in their work? What might result as a consequence of various approaches? Use the NASW Code of Ethics to evaluate the ethical dilemmas.

### **Annotated Bibliography**

- Abramovitz, M. (1998). Social work and social reform: An arena of struggle. *Social Work* 43(6), 512-526.  
This article examines the struggle within the profession of social work to identify its mission as one of social reform and activism or individual case work. Written for the centennial of the profession, it specifically considers the sources of the profession's social change advocates and structural forces that limit the efforts of the profession toward a social change activism.
- Addams, J. (1912). *Twenty years at Hull House*. New York: Macmillan Press.  
This is Jane Addams's account of the establishment of Hull House in Chicago's West Side. It is autobiographical about Addams' own upbringing as well as descriptive of the organization that she built. It is considered a classic in social welfare history.
- Cooney, A., Harrington, P., & Medaille, J.C. (2002). *Catholic social teaching*. Washington D. C.: Third Way Publications.  
This book offers a perspective on Catholic Social Teaching through history. An emphasis is given to the teachings of Pope Leo XIII in his encyclical, *Rerum Novarum*, and to the economic theories and policies that promote justice and a preferential option for the poor.
- Michaels, W.B. (2006). *The trouble with diversity: How we learned to love identity and ignore inequality*. New York, NY: Metropolitan Books.  
Michaels' argument in this book is that the focus in recent decades on diversity has led to a growing neglect of attention to economic well-being and justice for many. He suggests that diversity education and emphases have offered a false vision for justice.
- Pope Leo XIII (1891). *Rerum Novarum: On the condition of workers*. Retrieved September 19, 2011, from <http://faculty.cua.edu/pennington/law111/papalsocialencyclicals.htm>.  
This is the teaching from Pope Leo XIII that provided the foundation for what would become known as Catholic Social Teaching in the 20<sup>th</sup> Century. Many of the ideas of the preferential option for the poor and liberation theology are based on this encyclical.
- Pryce, J., Kelly, M., Reiland, M., & Wilk, E. (2010). *Do Catholic social work programs "prefer" the poor? Results from a content analysis of MSW program syllabi*. *Social Work and Christianity* 37(4), 407-423.  
This article discusses research about how Catholic Social Teaching is handled in Catholic Schools of social work with a particular focus on poverty.
- Reynolds, B.C. (1951). *Social work and social living: Explorations in philosophy and practice*. New York, NY: Citadel Press.  
Bertha Reynolds explores the philosophical underpinnings for social work practice with a focus on the need for social action. She argues that the orientation of agencies toward individual well-being or case management mitigates against social reform and clients being able to get help.

- Richmond, M.E. (1922). *What is social case work? An introductory description*. New York, NY: Russell Sage Foundation.

This is the classic text by Mary Richmond, one of the mothers of the social work profession, about social case work. She defines case work, describes practice methodology, and sets it in cultural context.

- Saleebey, D. (2008). *The strengths perspective in social work practice (5<sup>th</sup> e.)* New York, NY: Longman.

Saleebey's book on the strengths perspective articulates an approach to social work practice in a text that is becoming a classic. The strengths perspective is grounded in the idea that all people have dignity and worth and should be treated with respect. The book is a collection of essays that explains the philosophy of strengths-based practice, demonstrates how it works in practice, and gives the reader some tools for using this approach.

- Specht, H., & Courtney, M. (1994). *Unfaithful angels: How social work has abandoned its mission*. New York: Free Press.

This book provoked considerable conversation in the social work profession upon its release in 1994. The authors describe the development of the profession in the 20<sup>th</sup> Century toward a focus on individualistic solutions to problems. The result, according to the authors, has been an abandonment of the original mission of social work to serve the poor and vulnerable.

- Twomey, G.S. (2005). *The "preferential option for the poor" in Catholic social thought from John XXIII to John Paul II*. Lewiston, NY: Mellen Press.

Twomey traces the development of Catholic Social Teaching from the papacy of John XXIII to the present. The book gives focus to the idea of a preferential option for the poor and how that idea evolved over time. Twomey's analysis is global in scope, though he calls attention to the underrepresentation of African and Latin American bishops' input in much of the Catholic tradition. Twomey considers the role of liberation theology in addressing the question of how to be a Christian in the world.

# Journeys toward Integrating Faith and Practice: Students, Practitioners, and Faculty Share their Stories

*T. Laine Scales, Helen Harris, Dennis R. Myers, and Jon Singletary*

This chapter could be used in introductory social work classes or capstone classes that have a focus on professional development or in classes concerned with the integration of social work practice and faith or spirituality.

## Building Competencies for Practice

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.1 Identify as a professional social worker and conduct oneself accordingly***

This chapter offers perspectives social welfare practice from students, graduates, and faculty. It can encourage personal reflection about one's own professional development, the role of one's personal belief system and faith practice to the work done as professional social workers, and how one's practice and perspective may change over time and with experience.

### ***EP 2.1.9 Respond to contexts that shape practice***

This chapter examines how professionals change over time and in various places in response to particular contexts. By examining students, graduates, and faculty perspectives, the reader has opportunity to note how professionalism is developmental and dynamic in response to various contexts.

## Chapter Outline

- I. Introduction
  - A. Background to research about integrating Christian faith and social work
  - B. Purpose for Chapter
    1. Share stories from Christian social work students and graduates
    2. Outline various themes that emerged from the stories
    3. Suggest strategies toward integration of faith and social work
  - C. This chapter is a personal sharing
- II. The Road Trip of a Lifetime
  - A. Questions on the journey
  - B. Sense of calling
- III. Why Social Work Education?
  - C. Education as a point on the journey
  - D. Examples of how students decided on social work education

## IV. Where Am I Going?

## V. Am I on the Right Road?

- E. God's plans may not be our plans
- F. Misinterpreting God's plan
- G. Confirmations of the right path

## VI. Encountering Obstacles

- H. Family Concerns
- I. Public perceptions of social work
- J. Obstacles as a path to new directions
- K. Five years later-obstacles are different
- L. Agency context as facilitator or obstacle
- M. Christian colleagues as support or obstacle

## VII. Fellow Travelers – Interpersonal relationships help to discern God's call to the profession

- N. God's guidance
- O. Family and friends
- P. Social Workers – Faculty, classmates, and field supervisors
- Q. Clients

## VIII. Integration of Christian Faith and Social Work Practice

- R. Opportunities
- S. Challenges and dilemmas
- T. Blessings and Opportunities

## IX. Don't Travel Alone

## X. It Really is All About the Journey

**Learning Objectives**

1. To examine students' stories about their journey toward becoming social workers both as students and as graduates.
2. To discover common themes in the stories of why Christians choose social work.
3. To explore ways to integrate Christian faith and social work practice.

**Key Concepts and Terms**

**Calling:** an experience or sense that God has appointed a particular course of action or direction for one's life.

**Beliefs-** the principles, standards, doctrines, or opinions that are accepted as true or real. The idea of beliefs is often associated with one's spiritual commitments.

**Values:-**the principles for living accepted by a particular group or person. Values contribute to shaping behavior and decision-making.

**Spirituality-** A diversity of religious and non-religious expressions incorporating insights from diverse religious and philosophical perspectives; an orientation of the total person.

**Faith-** A universal feature of human living, recognizably similar everywhere, and in all major religious traditions; belief in, devotion to, or trust based on fundamental assumptions about life.

**Ethics:-**A system of moral principles that guides one's decision-making and behavioral choices. Professions, such as social work, codify a set of ethical principles to guide practice and to distinguish professional ethical practice from personal ethics

**Ministry-** the services rendered as a result of one's religious beliefs and calling.

### **Discussion Questions**

1. What were some of the reasons or common themes that emerged to explain why people chose social work as a field of study? What reasons or themes resonated with you? Which ones did not? What have been the steps in your own journey to this point? Who and what has influenced you the most?
2. What influenced your choice of social work as a profession? How does your own faith inform your study and practice of social work? How has your faith connected or aligned with social work in meaningful ways?
3. What advice would you give to people who are considering social work as a field of study and practice? What counsel did you receive that was especially helpful?
4. What were some of the opportunities and blessings that Christian students and graduates reported about the relationship of Christian faith and social work? What are some of the opportunities and blessings that you have experienced in this relationship?
5. What were some of the challenges and dilemmas that students and graduates have encountered on their journey? What have been the biggest challenges for you?
6. How did opportunities and challenges change from the time students were first interviewed and five years later? What, if anything, surprised you about that? How do you think the answers might change after another five years?
7. What was the impact of organizational context on the graduates' experiences with faith and practice?

### **Class Activities and Assignments**

1. Encourage students to write the story of their own journey in social work, especially noting key points along the way, influential people they have encountered, and the challenges and opportunities along the way.
2. Ask students to write an analysis of their understanding of the integration of Christian faith and social work practice.
3. Ask students to interview professional social workers, perhaps a field instructor, about their journey toward social work. How do they understand the influence of their personal beliefs and values on their choice of social work as a profession? How do their beliefs and values impact the work they do. This assignment would not have to be limited to Christian social workers. A class discussion that compares non-Christian and Christian professionals could demonstrate to students how a person's personal values and beliefs inform their choices and their work.
4. Host a panel discussion in class with professionals about their choice of social work as a profession and how they integrate their faith with practice.

### Annotated Bibliography

- Canda, E. R. (Ed.) 1998. *Spirituality in Social Work: New Directions*. Binghamton, NY: Haworth Press.  
Published also as a special edition of the journal, *Social Thought*, this is a collection of essays about the relationship of spirituality and social work practice. Of particular interest related to this chapter are articles on conceptual models of spirituality and social work education.
- Dalton, J. C. (2001). Career and calling: Finding a place for the spirit in work and community. *New Directions for Student Services*, 95, 17-25.  
This article discusses: the influence of spirituality on career decisions and preparations for work and community life beyond college; the importance of spirituality in learning and experiences of college students; ways to encourage spiritual growth in college students; and conditions under which spirituality becomes self-centered.
- Gustafson, J. M. (1982). Professions as “callings.” *Social Service Review*, 56(4), 501-515.  
The idea of an occupation as a “calling” refers to some moral and perhaps religious motives and to a vision of the larger ends and purposes that work serves. Professions are characterized by mastery of technical information, concepts, and theories that guide choices; by institutionalization that exercises social controls; and, at least traditionally, by a service orientation. “Calling” without professionalization is inept, and a profession without a calling lacks moral and humane roots, loses human sensitivity, and restricts the vision of the purposes of human good that are served.
- Hanson, J. G., & McCullagh, J. G. (1995). Career choice factors for BSW students: A 10-year perspective. *Journal of Social Work Education*, 31, 28-37.  
This article examines the major factors involved in choosing to enter social work for 746 undergraduate students studied over a 10-year period. The findings suggest that students are motivated by service to others as well as the interest in a particular job. Altruism has persisted as a basis for the choice that many students make. The authors discuss the implications of their findings for social work education.
- Hodge, D. R. (2005). Spirituality in social work education: A development and discussion of goals that flow from the profession's ethical mandates. *Social Work Education* 24(1), 37–55.  
Hodge addresses the growing interest in the inclusion of spiritual diversity in social work education and argues for using the same basic approach in the area of spiritual diversity as is used in other forms of diversity. The paper's two objectives include: understanding spiritual diversity and the potential for discrimination for subordinate faiths in a dominant culture.
- Holland, T. P. (1989). Values, faith and professional practice. *Social Thought*, 15(1): 28-40.  
A commitment to certain values lies at the foundation of a profession and serves to shape individual roles and careers of its practitioners. These values are expressed or represented in ideal images of what constitutes true worth, power, and meaning in the lives of participants. The profession of social work began in the nineteenth century with some religious commitments that often placed it in tension with other values prevalent in this society. However, in more recent years, social work has adopted more culturally compatible images of individual success. These changes have led to emphasis on techniques rather than shared purposes, and on self-interest rather than mutual responsibilities. Drawing upon a developmental perspective, Holland's discussion argues that reclaiming the spiritual heritage of the profession can provide the foundation needed for social workers to affirm values that transcend the individual and to sustain meaningful roles as catalysts for a moral community



- Hugen, B. (2007). Calling: A spirituality model for social work practice, in B. Hugen, T.L. Scales (eds.), *Christianity and social Work: Readings on the Integration of Christian Faith and Social Work Practice*, 3rd. Ed. Botsford, CT, North American Association of Christians in Social Work.

Hugen proposes a “religious model of calling” as a way to show the relationship between Christian faith and professional social work practice. He chronicles the influence of religious faith on the profession with historical examples and discusses the secularization of the profession and its impact.

- Marty, M. E. (1982). Social service: godly and godless. *Social Service Review*, 54(4): 463-81.
- Reamer, F. G. (1992). Social work and the public good: Calling or career? In P. N. Reid & P. R. Popple (Eds.), *The Moral Purposes of Social Work*, (pp. 11-33). Chicago: Nelson-Hall Publishers.

Secular social service is a relatively new profession. In the western world until late in the nineteenth-century, most social welfare was connected with a religious impulse or auspice. This article explores the relationship and history of secularized social services and those services under religious auspices. A review of key figures in modern social work history reveals the religious base of social work. These traditions are still a part of social work and deserve to be kept alive.

This article discusses the historical account of social work as a moral occupation; along with the profession’s duty and mission. Reamer presents the conflict between seeking the amelioration of individual suffering with the social change that addresses the structural flaws that affect the client’s experience. He gives a historical explanation of the Elizabethan Poor Law of 1601, Roosevelt’s New Deal, and social work through the Great Depression until present day. The author also accounts the development of professional ethics and the emergence of a professional association. He explains the competing interests of social workers and its effect on the public good. By returning to the original call of social work, which is public good over professional attainment, we can regain our moral passion and vision.

- Reid, P. N. & P. R. Popple (Eds.) (1992), *The Moral Purposes of Social Work: The character and intentions of a profession*. Chicago: Nelson-Hall Publishers.

A useful resource as a lens for viewing the moral foundations of the profession, some of the conflicting claims on the profession, and for thinking toward the future grounding for social work. It is based on a series of presentations at a symposium in 1988 entitled *The Moral Purposes of Social Work*. The collection of essays examines the relationship of public welfare with social morality and challenges readers to a renewed commitment to the public good.

- Russel, R. (1998). Spirituality and religion in graduate social work education. *Social Thought*, 18(2), 15-29.
- Scales, T.L., Wolfer, T.A., Sherwood, D.A., Garland, D.R., Hugen, B., Pittman, S.W. (eds.) (2002). *Spirituality and religion in social work practice: Decision cases with teaching notes*. Washington, D.C.: Council on Social Work Education.

This article reviews the literature on content related to spirituality and religion in social work education. It reports on spirituality-related courses in graduate education, and discusses the implications for this trend in social work education.

This book contains 21 actual cases reported by social work practitioners that integrate spirituality and religion with a variety of other practice issues. Decision cases address religion and spirituality in all their complexity--as resources for professional practice, as challenges for professional practice, and, sometimes, as the source of ethical dilemmas. Teaching notes are designed to develop critical thinking and analytical skills and to demonstrate the “messiness” of real practice, with no easy answers. A variety of religious and spiritual points of view are represented: Buddhism, Islam, Curanderismo, Christianity, Native American Spirituality.

- Sheridan, M. J., & Hemert, K. A. (1999). The role of religion and spirituality in social work education and practice: A survey of student views and experiences. *Journal of Social Work Education*, 35, 125-141.

This article is based on a study of 208 students from two schools of social work on their views and experiences in social work education and practice related to spirituality and religion. The results indicated in general a positive regard for the inclusion of spirituality content in practice and education. The authors discuss the implications of these findings.

- Singletary, J., Harris, H.W., Myers, D., and Scales, T.L. (2006). Student Narratives on Social Work as a Calling, *Areté*, 30(1), pp. 188-199.

This article is based on the same research as this chapter. Authors discuss the lessons gained from understanding the student narratives, including implications for recruitment, curriculum, and professional career advising.

- Taylor, K. G., & Wolfer, T. A. (1999). Social work as a vocation: Balancing ministry and profession. *Social Work and Christianity*, 26(2), 112–126.

This article addresses the conflicting demands often experienced by persons who enter the profession of social work out of a sense of call to ministry. The authors suggest that the sense of vocation can, in fact, be a source of strength and enhancement to the work of the professional social worker.

# Fairness Is Not Enough: Social Justice as Restoration of Right Relationships

Mary Anne Poe

This chapter could be used in for classes on values and ethics, social justice, human rights, and history of social welfare.

## Building Competencies for Practice

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.2 Apply social work ethical principles to guide professional practice***

Social justice is one of the core ethical principles of the social work profession. This chapter helps to define social justice and put it in historical context. The chapter can assist students to understand both philosophical and religious roots to the idea of justice and strengthen their ability to make ethical decisions for practice.

### ***EP 2.1.3 Apply critical thinking to inform and communicate professional judgments***

This chapter accesses various sources of knowledge about the topic of social justice and encourages students to think critically about this important value base for the profession. It challenges students to understand the complexities in efforts to promote a more just society.

### ***EP 2.1.5 Advance human rights and social and economic justice***

This chapter examines the topic of social justice with a view toward motivating students to be advocates for justice in all aspects of social work practice. The chapter helps students understand the forms and mechanisms of oppression that become embedded in societal structures and to appreciate the Christian foundations for social justice advocacy.

## Chapter Outline

- I. Introduction
  - A. Fundamental meaning of justice- right relationships
  - B. Justice is the “first virtue of social institutions”
  - C. Roots of social justice thought in Judeo-Christian faith
  - D. Roots of social justice thought in social work
  - E. Goals of chapter
    1. Historical definitions and approaches
    2. Linguistic and philosophical concerns
    3. Challenges for Christians in social work
    4. Beyond justice as fairness

- II. Historic Understandings of Justice
  - A. Types of justice
    - 1. Distributive
    - 2. Retributive
    - 3. Restorative
    - 4. Commutative
  - B. Ancient Greek philosophy
  - C. Appeals to authority for justice
    - 1. Religious authorities
    - 2. The state as authority
    - 3. The UN Declaration of Human Rights
  - D. Development of thought in the West
- III. Biblical Backgrounds
  - A. Hebrew roots in the Old Testament
  - B. New Testament-connections to Old Testament
  - C. The biblical metanarrative
- IV. The Essence of Justice
  - A. The fundamentally social nature of justice
  - B. Easy recognition of injustice
- V. Social Work and Social Justice
  - A. Various social work perspectives and definitions
  - B. Justice as a core social work value
- VI. Standards of Justice
  - A. Symbols/metaphors for justice
  - B. Social standards for justice
  - C. Christ as a different kind of standard
- VII. Two Streams in Christian Tradition
  - A. Catholic Social Teaching-emphasis on community of faith
  - B. Protestant emphasis on individual responsibility
- VIII. Linguistic Challenges
  - A. How language and translation impact understanding
  - B. Righteousness or justice?
  - C. Contemporary dichotomy between mercy and justice
- IX. Church and State
  - A. The historic growth toward state responsibility for social welfare and justice
  - B. The church's loss of influence
- X. Contemporary Challenges
  - A. Challenges to the profession
  - B. Challenges for Christians

### Learning Objectives

1. To explore various understandings of social justice through history
2. To learn biblical backgrounds and approaches to justice
3. To examine approaches to justice in two streams of Christian tradition
4. To understand the challenges for both Christian faith and the profession of social work to promote and establish a more just society.

### Key Concepts and Terms

**Distributive justice:** Concerned with how resources, material goods, influence, and power are shared among people.

**Retributive justice:** concerned with punishing wrong-doers, commonly represented by “an eye for an eye.”

**Restorative justice:** within the criminal justice system, a form of justice that goes beyond punishing wrong-doers and strives to reconcile criminals and victims.

**Commutative justice:** refers to a balanced and fair system for agreements or contracts, such as wage laws.

**Universal Declaration of Human Rights:** A document developed by the United Nations in 1948 that identified basic human rights and set a global standard for achieving these basic rights.

**Social contract:** One approach to considering what is just that was popularized beginning in the latter part of the 16<sup>th</sup> century. It proposes an agreement among people that defines the relationships between and among individuals and government in a democratic society. Noted philosophers who expounded the social contract include Thomas Hobbes, John Locke, and Jean Jacques Rousseau. In the 20<sup>th</sup> century, John Rawls was a chief architect of thought about the social contract.

**Utilitarianism:** the philosophical approach to ethics that suggests that the means to justice is by consideration of the utility of the results. The idea of the greatest good or happiness for the greatest number is a measure of what is right. William Paley, Jeremy Bentham, and John Stuart Mill were early proponents of this approach.

**Sedaqah:** one of the Hebrew words translated as “justice” or “righteousness” in the Old Testament that emphasizes God’s plan to build community, to establish right or covenantal relationships.

**Mishpat:** another Hebrew word translated as “justice” in the Old Testament commonly a legal term or claim on an individual.

**Dikaosune:** the Greek word in the New Testament translated as “righteousness” or “justice” and generally means the character or quality of being right or just. It tends to refer to social relationships.

**Covenant:** an important Hebrew concept that suggests the establishment of a loving, faithful, and true relationship. It is used in the Scriptures to refer to God’s relationship with humans and to represent God’s intentions for relationships between and among people. It is a binding commitment with reciprocal benefits and responsibilities.

**Shalom:** a Hebrew concept that suggests a wholesome and peaceful condition in relationships.

**Catholic Workers Movement:** a 20<sup>th</sup> century movement of radical social activism to aid the urban poor. Dorothy Day was a leader in this movement.

**Justice-** defined in the Social Work Dictionary as “an ideal condition in which all members of a society have the same basic rights, protection, opportunities, obligations, and social benefits.”

**Justitia:** an ancient mythological image of an angelic, blindfolded woman with a sword in one hand and scales in the other that represents an ideal justice that holds no special interest, is blind to the objects of justice and thus can render justice fairly and truly.

**Catholic Social Teaching:** a comprehensive tradition of social ethics within the Catholic Church that is derived from multiple sources, including scripture, papal encyclicals, Episcopal statements, and writings of theologians.

**Protestant Reformation:** a religious movement in the Christian church that began in the 16<sup>th</sup> century and ended the supremacy of the Catholic Church. Martin Luther's defiance of the authority of the Catholic Church is often noted as the pivotal point toward reform and initiated the establishment of Protestant churches. John Calvin is another noted leader in the Reformation.

### Discussion Questions

1. Discuss the historical roots of the idea of social justice focusing especially on the philosophical approaches. What are the biblical roots for the idea of social justice? Compare and contrast the philosophical and the biblical approaches.
2. What is the relationship of social justice and human rights? How should Christians reconcile the “rights” language and emphasis that is emerging in the profession of social work with social justice and its broader implications for relationships as discussed in this chapter?
3. This chapter is conceptual rather than practice-oriented in its consideration of social justice. What are the implications of this idea of justice for practice?
4. What are the various types of justice? What serves as the authority for determining justice in these various types? Discuss the reliability of these authorities to ensure that justice will be done?
5. The author suggests the power of language to influence one's thinking about ideas in the discussion about translations of the words *sedaqah* and *mishpat* and *dikaosune* in the Bible. What difference might it make in the lives of Christians if translations used the word justice more than the word righteousness?
6. Compare and contrast Catholic Social Teaching and the Protestant alternative as they are used to represent two emphases in Christian tradition.
7. The author states, “Christian faith offers an unequivocal and unchanging standard of justice—God in the person of Jesus Christ. If Jesus, the incarnation of God on earth, serves as the standard, then the acquisition of justice is dependent on a right relationship to this person.” What does this mean to the Christian who advocates for justice? What does it mean for your practice of social work?
8. The author identifies challenges to both the profession of social work and to Christians regarding the understanding of social justice. What are these challenges? What has been your greatest challenge in understanding and promoting social justice?

### Class Activities: Assignment Ideas and Creative Projects

1. Ask students to research Catholic Social Teaching about social justice. The annotated bibliography offers several sources for this research.
2. Ask students to explore their own faith tradition and its teachings on social and economic justice. The annotated bibliography offers some Catholic and Protestant resources, but denominational offices could provide additional leads to written documents from particular faith traditions.
3. Assign to students a reflective essay about their own perspective or approach to justice as “the first virtue of social institutions.” Consider how this perspective on justice affects their approach to practice. The essay could include the student’s reflection on some of their own experiences of injustice and how these experiences have shaped their values and ethics.
4. Invite a biblical languages scholar to class to discuss the translations and meanings of justice in the Scriptures. Alternatively, encourage students to interview professors who teach in the area of biblical languages in order to deepen their understanding of justice in biblical terms.
5. Use case studies to explore how social justice might be operationalized in practice situations. Encourage students to consider the various theories of justice (e.g. utilitarianism, social contract, Catholic social teaching, Protestant perspectives) and how those particular theoretical approaches might influence practice decisions. If students are in field practicum, case examples could be drawn from their own experience.
6. Explore the website of the United Nations to research activity related to international human rights initiatives.

### Annotated Bibliography

- Dunn, J. D. G. & Suggate, A. M. (1993). *The justice of God: A fresh look at the old doctrine of justification by faith*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.  
Dunn and Suggate discuss the social and communal nature of the doctrine of justification. In the first part, Dunn re-examines Martin Luther’s treatment of the doctrine and the tendency from this time in Christian history to overlook the social dimension of justification. In the second part of the book, Suggate gives case examples in history that demonstrate the way that justice can be misunderstood and distorted.
- Emerson, M. O. & Smith, C. S. (2000). *Divided by faith: Evangelical religion and the problem of race in America*. Oxford: Oxford University Press.  
Emerson and Smith conducted nationwide research with white evangelicals as the basis for this book. They found that the teachings of evangelicalism with emphasis on individualism, personal relationships, and free will prevents evangelicals from understanding the systemic nature of racism, resulting in a perpetuation of racial inequality and injustice.
- Evangelicals for Social Action <http://www.esa-online.org/Display.asp?Page=Home>  
This website offers an evangelical perspective on issues related to social and economic justice.
- Haughey, J. C. (Ed.) (1977). *The faith that does justice: Examining the Christian sources for social change*. New York: Paulist Press.  
This is an edited collection of essays from noted Catholic scholars such as Avery Dulles, John Donahue, John Langan, Jr., David Hollenbach, and John Haughey. A very helpful resource regarding Catholic thought on justice.

- Kammer, F. (2004). *Doing faith justice: An introduction to Catholic social thought*. Mahwah, NJ: Paulist Press.

Fred Kammar is a lawyer and Jesuit priest who describes the connection between faith and justice in relation to Catholic social thought in this volume. Grounded in the Scriptures and in Catholic teaching, he proposes that doing justice is necessary in order to know God. He also explains that Christians must move from charity to justice, must stand with the poor, and concludes by giving specific examples for “faithjustice.” Each chapter offers questions for reflection.

- Keith-Lucas, A. (1989). *The poor you have with you always: Concepts of aid to the poor in the western world from biblical times to the present*. St. Davids, PA: North American Association of Christians in Social Work.

This book offers an historical view of Western society's treatment of the poor. Keith-Lucas begins with the Old Testament concern for justice and traces social welfare developments to American welfare policies in the 1980's. The book addresses the development of the social work profession, but also examines the conceptual and philosophical roots of compassionate practice throughout Western history. He explores the motives, principles, causes, and means that have spawned various ways to address problems of poverty.

- King, M. L. Jr. (1963). *Why we can't wait*. New York: The New American Library-Mentor Books.

King's classic volume that recounts the story of the civil rights movement, beginning with early American history and ending with a vision for the future. The book contains King's famous “Letter from a Birmingham Jail” as well as other stories of the struggle.

- Lebacqz, K. (1986). *Six theories of justice: Perspectives from philosophical and theological ethics*. Minneapolis, MN: Augsburg Publishing House.

This short work offers a brief description of six different approaches to justice using a representative sample from each perspective. Three of these are philosophical approaches: utilitarianism, represented by John Stuart Mill; the “social contract” approach, represented by John Rawls; and the “entitlement” view, represented by Robert Nozick. The other three are theological approaches: the Catholic social teaching of the National Conference of Catholic Bishops; a Protestant alternative, represented by Reinhold Niebuhr; and liberation theology, represented by Jose Porfirio Miranda. Lebacqz then compares the usefulness of these different approaches in contemporary situations. This is a very helpful, brief resource that shows the contrasting consequences of differing philosophical and theological perspectives.

- McGrath, A. (1986). *Justitia Dei: A history of the Christian doctrine of justification (2 Volumes)*. Cambridge: Cambridge University Press.

This is a detailed theological analysis of the history of the doctrine of justification. In the first volume, McGrath begins with an examination of the biblical terms, especially of the Old Testament, and continues to the period of the Reformation. The second volume is from the Reformation to the present. It is written by a biblical scholar and for scholars, but it is a helpful resource for understanding Christian views on the subject.

- Mott, S. C. (1982). *Biblical ethics and social change*. NY: Oxford University Press.

Mott offers a scholarly approach to biblical study and Christian practice, specifically Christian moral conduct that promotes social change. The recurring and foundational theme in the book is the gospel mandate to offer good news to the poor, release to the captives, and liberty to the oppressed. Mott builds a theology of social involvement and then discusses ways for Christians to be involved in bringing about social change.



- NETWORK: A National Catholic Social Justice Lobby, Shaping a new world: a challenge for the 21<sup>st</sup> Century (4<sup>th</sup> ed.) Washington D. C. <http://www.networklobby.org/>

This is the website for a progressive lobbying and advocacy group within the Catholic community. Founded in 1971 by 47 Catholic sisters, NETWORK is an active voice for peace and justice. The website offers links to other advocacy groups, educational resources, opportunities to take action, and information on issues, specifically economic equity, global peace and security, and reordering budget priorities.

- Office for Social Justice, Archdiocese of St. Paul and Minneapolis, Minnesota <http://www.osjspm.org/>

The stated purpose of the Office for Social Justice is “to serve those most in need by calling for justice.” This website provides excellent resources and links to Catholic Social Teaching, programs and services, social issues, legislative advocacy, and parish social justice initiatives.

- Piven, F. F. & Cloward, R. A. (1971). *Regulating the poor: The functions of public welfare*. New York: Vintage Books.

Piven and Cloward drew attention to the social welfare system in a dramatic way with the release of this book in 1971. It has become a classic work that describes how the welfare system and public relief is used by the larger economic and political system to control the poor and avoid unrest. An updated version was published in 1993.

- Rawls, J. (1971). *A theory of justice*. Cambridge, MA: Harvard University Press.

Rawls’ classic work on social justice, distributive justice especially, has been a major source of influence on moral and legal philosophy since its publication. His basic idea derives from the philosophical notion of the social contract and the reconciling of liberty and equality. This is an important resource for any consideration of modern American thinking about social justice.

- Reichert, E. (2003). *Social work and human rights*. New York: Columbia University Press.

Reichert examines current issues of human rights and connects them to social work practice. Using a critical theory perspective, Reichert promotes the advancement of human rights as an important basis for the social work profession.

- Scott, Waldron (1980). *Bring forth justice*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

Scott writes from an evangelical perspective and a missionary background about the relationship of social justice, mission, and Christian discipleship.

- Sider, R. J. (1999). *Just Generosity: A new vision for overcoming poverty in America*. Grand Rapids, MI: Baker Books.

Sider offers a holistic approach for believers as they address issues of poverty. After a succinct biblical and theological overview, Sider presents a strategy for implementing his vision of a more just and caring world. He examines, in some detail, poverty-related concerns such as education, health care, employment, welfare, taxation, family structure and support, and safe neighborhoods and environments. The statistics about these various issues in Sider’s book will be dated quickly, but his fundamental analysis and approach are enduring.

- Solomon, R. C. & Murphy, M. C. (1990). *What is justice? Classic and contemporary readings*. New York: Oxford University Press.

This edited volume is a great resource of primary readings about social and economic justice, both classical and contemporary. Each reading is introduced with a brief commentary by the editors. The book has four sections: classical sources, justice and the social contract, justice and society, and justice and punishment.

- United Nations. <http://www.un.org/english/>  
This is the official website of the United Nations. It gives access to the *1948 Universal Declaration of Human Rights* and other resources of the United Nations, such as the Millennium Development Goals.
- United States Conference of Catholic Bishops website <http://www.usccb.org/>  
The United States Conference of Catholic Bishops seeks to promote social involvement of the Church which serves the greater good. The purpose as stated on the website is “to unify, coordinate, encourage, promote and carry on Catholic activities in the United States; to organize and conduct religious, charitable and social welfare work at home and abroad; to aid in education; to care for immigrants; and generally to enter into and promote by education, publication and direction the objects of its being.” The website gives information on ministries, social justice issues, and outreach opportunities.
- Volf, Miroslav (1996). *Exclusion and embrace*. Nashville, TN: Abingdon Press.  
Volf, a native Croatian theologian with first-hand experience during the war in former Yugoslavia, writes an important book on political theology. The work offers biblical grounding and thinking about human relationships and the experience of being different with its resulting sense of exclusion or alienation. Volf challenges Christians to embrace others in the manner in which Christ did. One chapter offers particular insight into biblical justice in the face of oppression.
- Wolterstorff, N. (1983). *Until justice and peace embrace*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.  
In *Until Justice and Peace Embrace*, based on a series of Kuyper Lectures originally presented at the Free University in Amsterdam, Wolterstorff tries to form consciousness of the lack of justice in this world and how Christians should insert themselves into today's society. Wolterstorff addresses the question about what a Christian's overarching goals should be in this world in relation to the social order. He writes from a Reformed/Presbyterian tradition but engages the broader Christian community in a topic that is relevant for all. This book is philosophical in nature and designed to further our ability to think through issues rather than a book designed to offer action steps to alleviate injustice.
- Yoder, J. H. (1972). *The politics of Jesus*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.  
Yoder's revolutionary work challenges Christians to consider the political aspect of the gospel and its concern for the use of power. It is focused on the Gospel of Luke and is provocative in its interpretation of the meaning of the gospel for how we live.
- Young, I. M. (1990). *Justice and the politics of difference*. Princeton, NJ: Princeton University Press.  
In this book Young challenges the dominant theoretical approaches to social justice thinking that reduces justice to distributive principles. She encourages a public policy approach that gives special attention to vulnerable groups and those not usually heard in the public arenas of power.

# Doing the Right Thing: A Christian Perspective on Ethical Decision-Making in Social Work Practice

*David Sherwood*

This chapter could be used in courses covering content on values and ethics, spirituality and social work, social work practice at all levels, philosophical foundations for social work practice, and human behavior and the social environment.

## **Building Competencies for Practice**

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.2 Apply social work ethical principles to guide professional practice***

This chapter addresses strategies for the identification of ethical dilemmas and problem-solving processes for making ethical judgments in practice. It can assist students in clarifying their own personal values and managing them in such a way that allows professional values to guide practice.

### ***EP 2.1.3 Apply critical thinking to inform and communicate professional judgments***

This chapter can equip students to consider the often complex ethical issues that need to be evaluated and critiqued in order to practice with good professional judgment. It addresses the reality that practice wisdom, research-based knowledge and personal experience inform practice and professionals must use critical thinking to discern best practice in a particular situation.

## **Chapter Outline**

- I. Introduction
- II. Christian Perspectives
  - A. When Do We Have a Moral Problem?
    1. More than one value is at stake and they are in some degree of conflict.
    2. There is uncertainty about what values are, in fact, involved or what they mean.
    3. There is uncertainty about what the actual facts are.
    4. There is uncertainty about the actual consequences of alternative possible choices and courses of action.
  - B. Conditions for Choosing and Acting
    1. We have a problem.
    2. We always have significant limitations in our facts, knowledge, understanding, and ability to predict the consequences of our actions.
    3. Ready or not, we have to decide and do something, at least for the time being, even if the decision is to ignore the problem.

4. Whatever decision we make and action we take will be fundamentally influenced by our assumptions, world-view, faith-whatever that is.
  5. We would like to have definitive, non-ambiguous, prescriptive direction so that we can be completely certain of the rightness of our choice, but we never can.
  6. We may not have legalistic, prescriptive formulas, but we do have guidance and help.
  7. Ultimately, doing the right thing is a matter of identity and character.
- C. Faith and the Hermeneutical Spiral (understanding God's will)
1. Living by faith is not optional-everyone does it
  2. Interpreting the facts
  3. The Hermeneutical Spiral
- D. How Does the Bible Teach Us?
1. The heresy of legalism
  2. The heresy of subjective relativism
  3. The orthodoxy of incarnation- What if God had a different idea?
  4. God is bigger than our categories but the Bible is a faithful witness
- E. God's Project: Growing Us Up Into the Image of Christ
1. A key: Judgments based on wisdom growing out of the character of Christ
  2. Gaining the mind and character of Christ
- F. Applying Values in Practice: The Principle/Practice Pyramid
1. Fundamental Worldview and Faith-Based Assumptions
  2. Core Values or Principles
  3. Moral or Ethical Rules
  4. Cases Involving Ethical Dilemmas
- G. An Ethical Decision-Making Model
1. Deontological Parameters-The "Oughts"
  2. Consequentialist/Utilitarian Parameters-The "Results"
- H. The Model: Judgment Formed By Character and Guided by Principle
1. Identify and explore the problem
  2. Identify the deontological parameters
  3. Identify the consequentialist/utilitarian parameters
  4. Integrate and rank the deontological and consequentialist/utilitarian parameters
  5. Make a judgment guided by character and act
  6. Evaluate your decision
- I. Character Formed through Discipleship and the guidance of the Holy Spirit

### Learning Objectives

1. To be able to analyze critically ethical dilemmas in practice and to make ethical choices guided by principles and character.
2. To become knowledgeable about conditions that inevitably influence critical ethical decision-making.
3. To learn the principle/practice pyramid for ethical decision-making.
4. To understand the particular perspectives that Christian faith offers to ethical decision-making.

### Key Concepts and Terms

**Hermeneutical Spiral:** Coming to interpret the world around you through the framework of your faith, wherever you got it, however good or bad it is, and however embryonic it may be. The spiral suggests that our interpretations of the world are dynamic, under review with each new experience. We interpret our

experiences through the lens of our worldview assumptions, but our experiences with reality may modify our beliefs. We then use this altered faith (or worldview) in our next encounter.

**Deontological parameters:** Criteria that refer to moral obligation or duty, the things one “ought” to do. These are the moral rules or principles that guide decision-making.

**Consequentialist/utilitarian parameters:** Criteria for decision-making that refers to the results or outcomes. What happens as a result of this action or what end is served?

**Worldview:** The assumptions or beliefs one has about the nature of the world, the meaning of life, and the nature of personhood. This is the foundation for a person’s faith position, whatever that faith position may be. This “faith” may not be “religious” in the traditional sense. It may be in secular materialism. No one “knows” anything without the possibility of doubt or error.

**Legalism:** An approach to life that desires unambiguous direction for all of life’s decisions. It is usually accompanied by a zeal for faithfulness and desire to live up to the rules. It often takes the form of forcing a complex reality into an over-simplified system.

**Subjective relativism:** An approach to decisions that suggests that there are no rules that exist for guiding decisions. One’s own opinion is the guide. It is the opposite end of a continuum from legalism.

**Principle/Practice Pyramid:** Sherwood’s model to assist with ethical decision-making. The pyramid consists of layers rising from fundamental worldview at its base, then core values or principles, moral or ethical rules, and finally a particular case involving an ethical dilemma. The shape of the pyramid gives a rough suggestion of the level of agreement and certainty we may have as we go from the abstract to the concrete.

**Sherwood’s Ethical Decision-Making Model:** Judgment formed by character and guided by principle. The steps include: Identify and explore the problem; identify the deontological parameters; identify the consequentialist/utilitarian parameters; integrate and rank the parameters that you have identified; make a judgment and act; and evaluate your action.

### Discussion Questions

1. What resources do Christians have in moral and ethical decision-making? What does Sherwood suggest as basic principles for consideration in “doing the right thing?”
2. Sherwood states, “Ultimately, ‘doing the right thing’ results from our making judgments which grow out of our character as we are ‘changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit’ (II Corinthians 3:18).” What does Sherwood mean by this? Do you agree or disagree with this assertion?
3. What is the Principle/Practice Pyramid? Give an example of an ethical dilemma and how the Principle/Practice Pyramid could be used.
4. Many practice decisions pose ethical dilemmas that require the use of the practitioners’ critical judgment. What are the circumstances that might suggest that we have a moral problem with which to contend?
5. Explain the hermeneutical spiral. Reflect on your own experience in life and how you have constructed new meanings to situations because of new or different interpretations of life. How has your worldview modified so far?
6. Do you consider legalism or subjective relativism to be the greater danger for Christian believers? For social work professionals? Explain your reasoning.

7. Explain Sherwood's ethical decision-making model. Apply this model to a case study or situation that you have encountered.

### **Class Activities: Assignment Ideas and Creative Projects**

1. Ask students to construct an autobiographical timeline that reflects the hermeneutical spiral. They could take one idea, such as gender or race, and describe points in time in their own lives in which their ideas were reinforced or changed about gender or race, thus demonstrating in their lives the dynamic nature of their own thinking.
2. Use a case study to analyze the ethical dilemmas in the case. Focus on the deontological parameters first. Then focus on the utilitarian perspective. How do these different philosophical systems affect how they think about the case? Explore how both deontological and utilitarian parameters need to be examined for responsible, competent social work practice.
3. Create a classroom debate around a particular ethical issue. Have one side debate from a deontological perspective and the other side from a utilitarian perspective. For example, a client is faced with the dilemma about whether to continue life support for an elderly parent. A purely deontological position might suggest that it is always wrong to end life and thus life support should be maintained. A utilitarian position might argue that the patient's life has virtually already ended, since there is no consciousness, and the extension of life by artificial means creates an expense and unnecessary hardship on the remaining family members. This example, or many others, depending on the subject of the class, could be fleshed out much more extensively.
4. Invite a philosopher/ethicist to class to discuss philosophical approaches to decision-making, such as these mentioned in the chapter.
5. Practice using the Principle/Practice Pyramid with a variety of case examples from the student's field practice experiences. Students can offer ethical dilemmas that they have faced in practicum for their classmates to analyze with the pyramid.
6. Ask students to write an essay about their own faith and how it impacts their thinking about ethical dilemmas.

### **Annotated Bibliography**

- Evans, C. S. (2004). *Kierkegaard's ethic of love: Divine commands and moral obligations*. New York: Oxford University Press.

Evans' philosophical work explores Kierkegaard's approach to moral reasoning that is based on love. It is a form of divine command theory of moral obligation that is rooted in the idea that we behave well or do good out of love rather than out of fear of punishment. Evans contrasts this approach with some other contemporary philosophical approaches such as evolutionary naturalism, social contract theories, and moral relativism.

- Hauerwas, S. (1981). *A community of character: Toward a constructive Christian social ethic*. Notre Dame: University of Notre Dame Press.

In this book by a leading theological ethicist, the narrative formation of Christian character is related to the field of ethics. His main idea is that the church or Christian community has a central and fundamental role to play in thinking about social ethical issues. Hauerwas challenges any notion of a special relationship between Christian life and practice and the liberal democratic society. He begins in the first section with an examination of the narrative character of Christian social ethics and then explores the church and its relationship to the world and finally the church and social policy, with a look at three particular areas: family, sex, and abortion.

- Holmes, A. (1984). *Ethics: Approaching moral decisions*. Downers Grove, IL: InterVarsity Press.  
This book describes some of the main approaches to ethics such as cultural relativism, emotivist ethics, ethical egoism and utilitarianism. He then offers a Christian ethical approach and its use in four moral issues: human rights, criminal punishment, the legislation of morality, and sexual behavior. This is a short, introductory-level book that explores the implications of various moral philosophical perspectives for Christian thought, as well as the implications for Christian thought on particular moral issues.
- Keith-Lucas, A. (1994). *Giving and taking help*. Botsford, CT: North American Association of Christians in Social Work.  
A clear, straightforward, yet simple examination of what is involved in the helping process. It contrasts helping and controlling. It acknowledges the role of personal responsibility and self-determination and challenges the helper to be courageous, humble, and compassionate. He builds his approach around three fundamental dimensions: reality, empathy, and support. This is a classic work for Christians who are in social work practice and want a cogent explanation or discussion on the nature of the helping relationship.
- Lewis, C. S. (1947). *The abolition of man*. New York: Macmillan.  
This book is a collection of lectures by C. S. Lewis, one of the twentieth century's greatest Christian apologists, in which he argues against subjectivism and argues for the idea of a universal natural law, the Tao. In this short volume Lewis establishes the importance of understanding foundational beliefs and how they impact the way people behave. Though written in 1947, it has much relevance for today.
- Lewis, C. S. (1943). *Mere Christianity*. New York: Macmillan.  
First heard as informal radio broadcasts during World War II, these lectures by C.S. Lewis were later published as *Mere Christianity*. C.S. Lewis presents a powerful, rational case for the Christian faith. The book underscores the philosophical bases for Christian life and practice and can be useful to Christians in social work who encounter challenges to faith. Lewis presents a cogent argument for a moral universe that runs counter to the radical subjectivism of postmodernism.
- MacIntyre, A. (1984). *After virtue: A study in moral decisions*. 2<sup>nd</sup> Ed. Notre Dame, IN: University of Notre Dame Press.  
In his book, MacIntyre discusses and critiques contemporary moral philosophy. A central thesis is that the language or appearances of morality has outlived its substance, which has been fragmented and damaged. Disagreements on moral issues appeal to an array of values and beliefs and have no particular grounding. The first edition of this book is credited with being a critical and pivotal work in moral philosophy that shifted the discussion in that field to work on virtues and to re-examine the history of moral philosophy. This second edition has an added chapter on the relationship between philosophy and history, philosophy and theology, and his views on virtues and relativism.
- O'Donovan, O. (1986). *Resurrection and Moral Order: An outline for evangelical ethics*. Grand Rapids, MI: Eerdmans Publishing Co.  
O'Donovan portrays a case for Christian ethics centered on the resurrection of Jesus Christ. He uses contemporary ethical theology and the history of Christian thought to stress such concepts as freedom, authority, nature, history, and revelation. His thesis is that Christian ethical thinking or the exploration of moral concepts must always be a work of theology.
- Osborne, G. R. (1991). *The hermeneutical spiral: A comprehensive introduction to biblical interpretation*. Downers Grove, IL: InterVarsity Press.  
This book explains how to understand the Bible beginning with the first step of studying the New and Old Testaments. It is a comprehensive introduction to the science of interpretation. The work is divided into

three main parts: general hermeneutics, hermeneutics and genre, and applied hermeneutics. His basic idea is that interpretation is a spiral from text to context and from its original setting to relevance for today. Osborne's hermeneutical approach differs from some contemporary approaches to interpretation that restricts the meaning of a text to its present meaning rather than its original intent. Osborne also counters the interpretive approach that describes a text's meaning as a "circle" in which our interpretation of a text leads to its interpreting us.

- Reamer, F. (1990). *Ethical dilemmas in social services*. 2<sup>nd</sup> Ed. New York: Columbia University Press.
 

Reamer's book, *Ethical Dilemmas in Social Services*, introduces social work professionals to a wide range of complex and controversial concerns in ethical theory and practice through the presentation of case studies. Reamer has been a leader in the profession of social work in articulating the importance of understanding and appreciating the philosophical roots in ethical decision-making. This book covers ethical concerns as they arise in practice with individuals, families, groups, and in the broader society in policies and programs.
- Reamer, F. (1993). *The philosophical foundations of social work*. New York: Columbia University Press.
 

In *The Philosophical Foundations of Social Work*, Frederic Reamer explores basic assumptions on which the social work profession rests and demonstrates the far-reaching implications of these assumptions for practice and research. He explores major philosophical issues such as political philosophy, epistemology, moral philosophy, logic, and aesthetics in relation to their impact on social work practice. Reamer has demonstrated the importance for the social worker to understand philosophical roots to behavior, both for the worker and the client. Reamer is one of the few scholars in social work who has explored the philosophical roots of the profession. He argues that reason is sufficient to support the value and ethical basis for practice.
- Smith, C. (2003). *Moral, believing animals: Human personhood and culture*. New York: Oxford University Press.
 

Smith suggests in *Moral, Believing Animals* that all humans have an underlying structure of personhood in common, which is defined by moral and spiritual dimensions and which separates them from animals. This book displays how our vision of the human shapes our theories and social action and institutions. Smith draws on moral philosophy, epistemology, and narrative studies to argue this idea that humans cannot escape their peculiar moral, believing dimension. He also asserts that humans cannot avoid the notion that we are all part of a sacred narrative and that this also has implications for how we live our lives. He claims that all people are "believers" in some sense and that all of life is governed and directed by those moral beliefs and the narrative traditions in which we live. Smith links the sociological, theological, and philosophical in a helpful way.
- Verhey, A. (1984). *The great reversal: Ethics and the New Testament*. Grand Rapids, MI: Eerdmans Publishing Co.
 

In *The Great Reversal*, Verhey addresses the traditions of the contemporary church and how they are derived from the New Testament. He begins with a focus on the ethics of Jesus and how the early church passed on the words and deeds of Jesus to form a moral tradition. Verhey then describes how the contemporary moral traditions of the church are affected by the New Testament and the historical traditions of the church. His work is attempting to offer a way for the New Testament to continue to speak to the moral life of the church.



# Spiritual Development

*Hope Haslam Straughan*

This chapter could be used in classes that explore human behavior and the social environment, social work practice, values and ethics, the nature and role of community, or spirituality and social work.

## Building Competencies for Practice

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.3 Apply critical thinking to inform and communicate professional judgments***

This chapter can equip students to consider the complex issues that need to be evaluated and critiqued in order to practice with good professional judgment. It addresses multiple theories about spiritual development and underscores the reality that practice wisdom, research-based knowledge and personal experience inform practice and that professionals must use critical thinking to discern best practice in a particular situation.

### ***EP 2.1.6 Engage in research-informed practice and practice-informed research***

This chapter discusses multiple theories or approaches to understanding spiritual development and encourages practitioners to employ research on spiritual development in practice. Using research-based knowledge about spiritual development can assist the practitioner in avoiding spiritual bias in practice.

### ***EP 2.1.7 Apply knowledge of human behavior and the social environment***

This chapter explores a range of theories and approaches to understanding spiritual development and challenges the reader to think critically about this knowledge to guide the processes of assessment, intervention, and evaluation.

## Chapter Outline

- I. Introduction
  - A. The importance of spiritual development content in social work education and practice
  - B. Definition of spirituality-human activities of moral decision-making, searching for meaning and purpose in life, and working toward mutually fulfilling relationships
- II. Approaches to thinking about spiritual development
  - A. Traditional paradigms-Stage-based development of spirituality
    1. Fowler's stages of faith development
    2. Erikson's psychosocial development
    3. Kohlberg's stages of moral development
    4. Critique of stage-based approaches
      - a. Cultural bias
      - b. Theories are merely descriptive of specific groups

- B. Alternative ways of thinking about spiritual development
    - 1. Feminist approaches to development (Gilligan, Borysenko, and Fox)
    - 2. Cultural implications for spiritual development (Haight)
    - 3. A process critique of spiritual development (Dykstra)
  - C. Comparisons of stage-based and alternative models of spiritual development
    - 1. Linear, step by step development compared to a developing and integrated spiral of growth
    - 2. Individualistic development or development within relationships
    - 3. The importance of context, both life span and environmental for spiritual development
- III. Conclusion-Understanding spiritual development, whether one is a believer in the spiritual dimension or not, is critical to effective social work practice.

### **Learning Objectives**

1. To understand spiritual development by considering a variety of theories of faith development.
2. To heighten awareness of one's spiritual assumptions and the potential impact on one's professional life and relationships to clients.
3. To learn about the dangers of spiritual bias in social work practice.

### **Key Concepts and Terms**

**Spirituality:** Edward Canda suggests an understanding of spirituality that “encompasses human activities of moral decision-making, searching for a sense of meaning and purpose in life, and striving for mutually fulfilling relationships among individuals, society, and ultimate reality (however that is conceptualized by the client).”

**Stage-based model of development:** A theoretical approach that describes human development in a linear and predictable pattern over the life span. Erik Erikson, Lawrence Kohlberg, and Jean Piaget are examples of theorists who used a stage-based model.

**Stages of Faith:** James Fowler's theory of faith development that includes six stages from infancy to adulthood.

**The Feminine Life Cycle-in Seven Year Cycles:** Joan Borysenko's bio-psycho-spiritual theory of development. Her theory suggests that spiritual development is integrally connected to one's biological/cognitive/social development.

**Collectivism:** A worldview that perceives all aspects of life as interrelated and of religious significance. Harmony and family may be more valued than an individual's preference.

**Individualism:** A worldview that values an individual's right to choice and well-being above what a family or community may value.

### Discussion Questions

1. The author states, “A spiritual bias can be just as harmful as racism or sexism.” Do you agree with this assertion? How might spiritual biases hinder social work practice or do harm to clients?
2. What does the NASW Code of Ethics say about spirituality and social work practice? What are the requirements of the Council on Social Work Education related to content on spirituality for accredited social work programs? Why is education on spiritual development important in social work education? How important do you think it is?
3. Discuss the various theories of spiritual development. Compare and contrast stage-based theories with theories that reflect a spiral or fluid development.
4. Why is spiritually based self-inquiry important when considering the two-way exchange that takes place between a practitioner and client? Give some examples of situations in which this is particularly relevant or necessary.
5. Reflect on your own spiritual development. How does your spiritual development reflect a stage-based theory or a more fluid theory of development, or does it reflect both? Give examples or describe from your own spiritual journey the kind(s) of development that you have experienced.
6. Reflect on the strength and resiliency that many people find in or through their spiritual journeys. How does one’s spiritual journey offer connections and community and hope in a person’s life?

### Class Activities: Assignment Ideas and Creative Projects

1. Ask students to write an essay about their own spiritual development, using one or more of the theories discussed in the chapter. Or, ask students to complete a timeline, an ecomap, or a lifemap of their own spiritual development. (See Hodge and Holtrop article for examples of these spiritual assessment tools.)
2. If students are in a field practicum, ask them to reflect on the role of spiritual development in their practice settings. How is spiritual development considered in psychosocial histories? How are spiritual support systems, such as churches or synagogues, viewed as resources for clients by the professionals in their agency? How could spirituality or spiritual support systems be included in the agency context? What is the agency culture concerning the spiritual dimension of personhood?
3. Ask students to interview professionals about spiritual development and how they understand and use the theories in practice.
4. Use a case study to illustrate and discuss how knowledge about spiritual development could be helpful in assessing and empowering clients. (see Scales, T.L. *Spirituality and religion in social work practice: Decision cases with teaching notes*, published by CSWE, for some examples)
5. Construct a class debate about whether stage-based theories or spiral theories of spiritual development are more reflective of reality and useful for practice.

### Annotated Bibliography

- Borysenko, J. (1996). *A woman's book of life: The biology, psychology, and spirituality of the feminine life cycle*. New York: Riverhead Books.
 

In this book, Borysenko pays specific attention to the effect of biology on the psychological and spiritual life of a woman. She also teaches women how to deal with the physical changes in a healthy way, to discover the positive sides of each new level of growth, and celebrate each part of the female life cycle. Borysenko is the cofounder and former director of the Mind/Body Clinic at the New England Deaconess Hospital, Harvard Medical School.
- Borysenko, J. (1999) *A woman's journey to God: Finding the feminine path*. New York: Riverhead Books.
 

As many women are abandoning the religious beliefs they were raised with and searching for something more authentic, Borysenko says that by listening to each other, women can begin to heal their spiritual wounds and begin a new relationship with God. She shares personal stories of women struggling to find God and how spiritual problems can eventually help women develop an even stronger bond to God. Borysenko is a leading authority on the spirituality of women.
- Coles, R. (1990). *The spiritual life of children*. Boston: Houghton Mifflin.
 

*The Spiritual Life of Children* is a result of Coles' research in which he recorded and described the religious and spiritual lives of children. In this book, he portrays beliefs children have of salvation, relationships, and experiences with God and their idea of the meaning of life. Coles is a leading child psychiatrist and Pulitzer Prize winner for his accounts of the inner lives of children.
- Dykstra, C. (2005). *Growing in the life of faith: Education and Christian practice*. 2<sup>nd</sup> Ed. Louisville, KY: Geneva Press.
 

In *Growing in the Life of Faith*, Dykstra presents a collection of essays on combining theory and practice to fulfill the spiritual longing of this age. He shows how the church, through its traditions, has the ability to help satisfy spiritual hunger. Dykstra writes from a Reformed Christian tradition about the value of the church to offer Christian education that gives vitality to one's faith and spirituality.
- Erikson, E. (1950). *Childhood and society*. New York: Norton.
 

This classic work originated in Erikson's practice of psychoanalysis. In it he develops his influential theory of the eight stages of psychosocial development across the lifespan.
- Fowler, J. (1981). *Stages of faith: The psychology of human development and the quest for meaning*. San Francisco: Harper Collins.
 

Faith, as used in *Stages of Faith*, is considered a person's way of making sense of life. Fowler bases his ideas on a multitude of interviews with many different people of various ages and religions and also builds upon ideas of key thinkers such as Piaget, Erikson, and Kohlberg. In this book, the author describes three main stages of faith: intuitive faith of a child, conventional and more independent faith, and universalizing self transcending faith. This has been a classic work in the early conceptualizing of faith development theory.
- Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*. Cambridge: Harvard University Press.
 

This is Gilligan's influential work on the difference in the moral development of women and men. She had studied with Lawrence Kohlberg and wrote this book as a critique of what she saw as his male-centered and male-biased approach to moral development. She portrays the interaction between male and female as affected by their social status, power, and reproductive biology. Gilligan proposes that the way people talk about their lives, their languages, and the connections they make paint the world

that they see. She uses two main studies in her book, the college student study, and the abortion decision study, to explore different people's ideas on moral judgment, what they define as moral problems, and moral conflicts. In it she reframes the way to think about the psychology of women.

- Guadalupe, K. & Lum, D. (2004) *Multidimensional contextual practice: Diversity and transcendence*. Belmont, CA: Wadsworth Press.

This text offers perspectives on practice with diversity, including spiritual and religious diversity. The authors present a “framework for human diversity and transcendence” that may be a helpful tool for teaching and then delineate several particular categories of diversity using this framework. They devote one chapter to the special issue of spirituality and the use of the multidimensional framework.

- Helminiak, D. A. (1987). *Spiritual development: An interdisciplinary study*. Chicago: Loyola University Press.

Daniel Helminiak's account of spiritual development is a theoretical one. He begins with a literature review and analysis of current thinking or theory of spiritual development. He then examines the idea of theist faith and how that particular brand of spirituality does or does not contribute to psychological understandings of spiritual development.

- Hodge, D. (2003). *Spiritual assessment: Handbook for helping professionals*. Botsford, CT: NACSW.

This short volume is a practice-oriented text that includes a description of the variety of spiritual assessment tools available. These include spiritual histories, spiritual lifemaps, spiritual ecomaps, spiritual genograms, and spiritual ecograms. Each chapter describes the use of the instrument, gives a case study, and features empirically-based interventions that can be derived from each tool with cautions and limitations for practice. This is a useful addition to the library of anyone interested in incorporating spiritual assessment into practice.

- Irwin, R. R. (2002). *Human development and the spiritual life: How consciousness grows toward transformation*. New York: Kluwer Academic/Plenum Publishers.

In *Human Development and the Spiritual Life*, Irwin proposes that the development of consciousness is at first centered on the ego, but later in life, as consciousness grows, it is influenced by spiritual development. Irwin also outlines intellectual, self, moral, and consciousness development.

- Kohlberg, L. (1969). *Stages in the development of moral thought and action*. New York: Holt, Rinehart & Winston.

This is the classic and formative work on moral development by noted psychologist Lawrence Kohlberg. His theory is based on an ethic of justice and that moral reasoning develops over the lifespan. Kohlberg has divided this development into six constructive phases. Critiques of Kohlberg's work have centered on the limitations of his research in using only male subjects or that moral judgments are attained through reasoning.

- Scales, T. L. *Spirituality and religion in social work practice: Decision cases with teaching notes*. Washington, DC: CSWE.

A helpful collection of decision cases focused on the intersection of spirituality and social work practice. The volume includes teaching notes with an analysis of each case, learning objectives, discussion questions, and additional resources.

# Social Welfare in a Diverse Society: Loving the Neighbor You Don't Know

*James R. Vanderwoerd*

This chapter could be used in classes that consider macro practice, social policy, social welfare history, and human behavior.

## Building Competencies for Practice

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.5 Advance human rights and social and economic justice***

This chapter examines the history of the welfare state and the relationship to Christianity. It asserts that both government and the private sector, i.e. religious institutions, are responsible for societal well-being through advancing human rights and promoting justice.

### ***EP 2.1.7 Apply knowledge of human behavior and the social environment***

This chapter defines and describes macro systems that result in social welfare policy. It examines the ways that human behavior is shaped by large systems and the responsibility that government, business, and private/religious bodies have to establish just structures.

### ***EP 2.1.8 Engage in policy practice to advance social and economic well-being and to deliver effective social work services***

This chapter explores social welfare policy, its history, and how it affects service delivery. Through case studies, the student can develop skill in analyzing policies that advance or inhibit social well-being.

## Chapter Outline

- I. Introduction to Chapter
  - A. Considering the welfare state and Christianity
  - B. Who is responsible for social welfare?
- II. The Nature of Societies
  - A. God created variety in societies and social structures
  - B. God's purpose for societies is to establish *shalom*
  - C. Human role to develop just social structures
  - D. Societies change and evolve over time
  - E. Pluralism as a way for societies to accommodate differences
    1. confessional pluralism or spiritual or directional diversity
    2. structural pluralism or associational diversity
    3. cultural or contextual pluralism
  - F. People organize social structures and their lives around fundamental beliefs/worldview
  - G. Social institutions, their various roles, and how they interact and influence each other

- H. Two Christian theories about social institutions
    - 1. Catholic concept of subsidiarity
    - 2. Neo-Calvinist concept of sphere sovereignty
  - I. The role of government and social welfare
    - 1. Proximity of control
    - 2. Responsibility of government for the common good and to uphold public justice
  - J. The nature of humanity
    - 1. Image-bearers of God who are social/relational beings
    - 2. Creative with capacity to envision and imagine
    - 3. Rights and responsibilities
    - 4. Christians should be critical-curative in relation to broader society
- III. Implications in Three Areas
- A. The role of faith-based groups in addressing social problems
  - B. The rights of GLBT persons to adopt or foster children
  - C. The social welfare responsibilities of business corporations
- IV. Conclusion

### **Learning Objectives**

1. To learn a framework for considering social welfare from a Christian perspective that draws on understanding of social structures rooted in neo-Calvinist thought within Reformed Protestantism and Catholic social teaching.
2. To examine three examples of social welfare policy that illustrate the framework.
3. To challenge social workers to encourage, but not coerce, government and other social structures to be responsible and also to allow freedom within government and social structures for various belief systems or confessions that may differ from one's own.

### **Key Concepts and Terms**

**Welfare State-** The term used to describe national programs that institutionalized substantial welfare benefits to meet human needs, thus recognizing and accepting governmental responsibility for social welfare. Western democracies primarily gained this designation in the 20<sup>th</sup> century with the development of programs such as Social Security and foodstamps.

**Shalom-** A Hebrew word that describes harmonious human relationships in the context of overall societal well-being. It is often translated “peace” and is a common Hebrew word of greeting but should not be limited in understanding to the absence of conflict.

**Pluralism-** a term that describes the acceptance of religious or philosophical diversity within a society.

**Confessional pluralism or spiritual or directional diversity-** pluralism based on the commitment recognizing the legitimacy of variety in spiritual beliefs, religion, or confessions. It offers guidance for how various groups should treat one another.

**Structural pluralism or associational diversity-** pluralism that denotes the variety of ways in which individuals and groups can interact and associate with each other.

**Cultural or contextual pluralism-** this refers to the differences related to culture, ethnicity, and language around which people may associate or be identified.

**Institutions-** a term used by sociologists to identify the variety of ways in which people structure their lives together. Institutions serve as the foundational organizational frameworks to living together and include family, religion, education, health, justice systems, government and politics, and economics.

**Social contract-** the idea that emerged during the Enlightenment that societies are bound together by people who are not simply pursuing their own interests, but are bound by exchanges aimed at the well-being of all. It carries the idea that citizens and government have both rights and responsibilities.

**Civil society-** a term used interchangeably with mediating structures that refers to the ways that people live and work together within and under a government system in voluntary association, such as churches, schools, and businesses.

**Mediating structures-** a term used interchangeably with civil society to describe the ways that people live and work together within and under a government system in voluntary associations. Examples of mediating structures include churches, schools, businesses, and social clubs.

**Subsidiarity-** A term used in Catholic Social Thought to suggest that society should be organized and under the authority of the smallest or least complex unit of government that is competent to manage the business at hand.

**Sphere sovereignty-** A term associated with Calvinist or Reformed thought that asserts that social institutions should have the responsibility and authority to govern themselves within the larger societal system and within the bounds of their particular sphere of influence. For example, schools should have the responsibility and authority to make decisions about what is best educationally.

**Proximity-** A principle of subsidiarity that asserts that decision-making and control of social institutions should be held at the closest (i.e. most proximate) level to the situation at hand and without interference until and unless a higher law is violated. For example, families should handle decisions about the well-being of the family.

**Norm-** a sociological term that denotes the ideal standard for a particular behavior or organizational function.

**Critical-curative-** A term used by Christian sociologist Brad Breems to suggest that we should be both discerning about our culture with regard to how culture comports with God's will as well as willing to promote healing within culture.

**Negative justice-** A term that identifies government's obligation to protect society from bad or unjust situations and things. It is in contrast to positive justice that assures access for people to good situations or things.

**Positive justice-** A term that identifies government's obligation to assure access for people to good situations or things. It is in contrast to negative justice that is designed to protect society from bad or unjust situations and things.

**Neutrality principle-** A term used in connection to government relationship with faith-based groups that allows for individuals and groups to fully participate in government programs, including funding, without having to abandon their faith commitments. It is sometimes referred to as "equal treatment" in regard to government relationships with faith-based organizations.

**Corporation-** According to Vandezande (1984), the entity that legally owns and operates financial investments of a business for its shareholders.

**Business enterprise-** According to Vandezande (1984), the entity that has the organizational obligation to implement good stewardship of all the resources, aims, and activities of a business.



**Stewardship-** the biblical principle that requires careful and responsible use of all resources (i.e. labor, material goods, natural resources, etc.) under the management of an individual or organization so that an economic surplus is attained as a result of management activity.

**TINA-** An acronym for “there is no alternative” used by critics of globalization to attempt to make off-limits the role of corporations and the structures of a free market economy when dealing with controversial topics such as trade and worker rights. Opponents of TINA would assert that plenty of alternatives exist and should be explored when considering economic policy that affects all of society.

### **Discussion Questions**

1. What are the challenges that you have faced or anticipate facing in social work practice regarding social welfare policy that may be controversial in relation to your faith perspective? How can Christians in social work most effectively manage the pluralism of thought and behavior in which they often work?
2. Who is responsible for social welfare? Is government primarily responsible? Is the faith community or private sector primarily responsible?
3. Discuss in further detail one of the three examples given in the chapter. What other considerations might be given that were not discussed in the chapter? Is this situation a real issue in your context? If so, how have people in your context handled it?
4. Consider how people from other faith traditions would handle this issue of the relationship of government and faith-based organizations. How would they respond to this Christian perspective? What do you think might be similar issues for organizations representing other faith traditions that must manage relationships with government policy? What might be different for other faith traditions?

### **Class Activities: Assignments Ideas and Creative Projects**

1. Interview executives/social workers at various faith-based organizations to explore their experiences with policy related to government and agency relations. Be prepared to explain the framework offered in this paper to gain their perspective on its applicability and importance, especially as it relates to the examples given in the chapter. Both government and faith-based agency executives and practitioners could be interviewed.
2. If students are currently in a field practicum, they could explore the relevance of the framework presented in this chapter to their field context. Ask students to write a short essay with analysis and critique related to their agency's practice.
3. Have a class debate with the question: “Who is responsible for social welfare—the government or the private sector?” One side can argue for government responsibility. The other group can argue for private sector responsibility (or church responsibility).
4. Have each student research social welfare programs in various nations with differing government attitudes toward provision of welfare (e.g. a socialist system, a communist system, a military dictatorship, a free market capitalist system). Students can report on the challenges that Christian social workers would face in each system and how they might approach policy issues in the context they have studied. Ask students to analyze the relevance of the framework presented in this chapter for the various systems of government.
5. Ask students to write a personal reflection on their own views regarding the role of government in providing social welfare. They could explore how their views have changed or developed as a result of social work education. Students could analyze some of the opportunities and challenges that they have perceived in the current welfare system.

### Annotated Bibliography

- Bane, M., Coffin, B., & Thiemann, R. (Eds.). (2000). *Who will provide? The changing role of religion in American social welfare*. Boulder, CO: Westview Press.

This book addresses the ongoing question of whose responsibility it is to care for vulnerable and dependent groups. Is it the role of religion, business, or government to provide for social welfare? The editors have collected essays from a broad range of perspectives that gives insight into the rich potential of faith-based groups to be a part of the social welfare support system. The essays also caution against too much reliance of faith-based groups alone.

- Batstone, D. (2003). *Saving the corporate soul & (who knows?) maybe your own: Eight principles for creating and preserving integrity and profitability without selling out*. San Francisco, CA: Jossey-Bass.

This book challenges the corporate world to act with “soul” as it employs the values and interests of its workers. The author identifies eight principles for responsible corporate behavior and gives examples of businesses that have flourished financially operating with these principles.

- Berger, P., & Neuhaus, R. J. (1996). *To empower people: From state to civil society, 20th Anniversary Edition*. Washington, DC: American Enterprise Institute.

The first edition of this book in 1976 anticipated the decline of civil society if “mediating structures” such as family, neighborhood, and church weakened. The 20<sup>th</sup> anniversary edition returns to the initial discussion with an assessment of what has succeeded and what has gone wrong.

- Chaplin, J. (2011). *Herman Dooyeweerd: Christian Philosopher of State and Civil Society*. Notre Dame, IN: University of Notre Dame Press.

Dooyeweerd was a Dutch philosopher who had significant influence in Europe and North America on social and political thought. This biography captures Dooyeweerd’s thought, the context out of which he worked, and his philosophy in relationship to Abraham Kuyper, another significant Dutch thinker.

- Cnaan, R., Wineburg, R. & Boddie, S. (1999). *The newer deal: Social work and religion in partnership*. New York, NY: Columbia University Press.

Cnaan has written about the historical role of faith-based providers for social services and the complexity and extent of these kinds of services. He has also reviewed the social work/social welfare literature to determine the extent to which faith-based services have been addressed. He suggests that more research is necessary in order to determine the most effective and efficient way to deliver social services. His overall thesis is that secular social work and faith-based services should be more attentive to working together, thus developing a “newer deal.”

- Gornick, M. (2002). *To live in peace: Biblical faith and the changing inner city*. Grand Rapids, MI: Eerdmans.

Gornick is a pastor and professor who writes from the standpoint of a practitioner to communities in need. This volume is a valuable resource to those who work in urban arenas to develop communities and take up the challenge of civic responsibility. He focuses on the city, the gospel, the church, and Christian discipleship.

- Koyzis, David T. (2003). *Political visions & illusions: A survey & Christian critique of contemporary-ideologies*. Downer's Grove, IL: InterVarsity Press.

In this book Koyzis provides an overview of major political ideologies shaping the current cultural and political contexts. He then provides a very helpful synopsis of a Christian position on society and the political order in which he draws extensively on two major Christian intellectual traditions: Catholic social thought and the concept of subsidiarity, and neo-Calvinism and its notion of sphere sovereignty and pluralism.

- Mouw, R. (1992). *Uncommon decency: Christian civility in an uncivil world*. Downer's Grove, IL: InterVarsity Press.

Mouw, President of Fuller Theological Seminary and a philosopher and ethicist, has provided in this volume a theological basis for engaging the culture. He discusses the notion of civility and how to dialogue with those who have differing views. Mouw asks if it is possible to be both faithful and polite in a pluralistic world and challenges the Christian to engage in the world in a constructive way.

- Raphael, D. (2007). *Poverty and Policy in Canada: Implications for Health and Quality of Life*. Toronto, ON: Canadian Scholar's Press.

Raphael provides an interdisciplinary focus on poverty in Canada and its impact on health and quality of life. The author examines definitions of poverty, causes, social implications, and strategies for addressing it. A central thesis of the book is a consideration of the structural dimensions of poverty and how society determines poverty outcomes through its organization and distribution of resources.

- Wolters, A. (1984). *Creation regained: Biblical basics for a reformational worldview*. Grand Rapids, MI: Eerdmans.

This is a brief volume that first defines worldview and then outlines the contours of a reformational worldview around the three foundational doctrines of creation, fall, redemption. Wolters challenges Christians to live responsibly in the world as ones commissioned to restore to right order the created world. He uses specific and practical applications around issue, such as human aggression, sexuality, and spiritual gifts.

- Wuthnow, R. (2004). *Saving America? Faith-based services and the future of civil society*. Princeton, NJ: Princeton University Press.

Wuthnow gives current information on the role of faith-based organizations in providing social supports. He has collected evidence from research about what the capacity is for local congregations and faith-based organizations to help meet societal needs and to foster civil society. His conclusions support the notion that religious groups do help in these areas but that they cannot alone "save America."

# Working with LGBT Clients: Promising Practices and Personal Challenges

*Allison Tan*

This chapter could be used in a class covering human behavior and the social environment, social justice, social work practice, social diversity and populations-at-risk, professional ethics, and the relationship of faith and practice.

## Building Competencies for Practice

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### **EP 2.1.4**      *Engage diversity and difference in practice*

This chapter assists the student in understanding how diversity characterizes and shapes human experience and the formation of identity. It examines how cultural structures and values can oppress or empower individuals and groups. The student can develop skill in recognizing personal bias and managing these biases when working with diverse groups.

### **EP 2.1.7**      *Apply knowledge of human behavior and the social environment*

This chapter explores how social systems and cultural values have influence on human development and behavior and either promote or deter people in maintaining or achieving health. It offers guidance in the processes of assessment and intervention with the LGBT population specifically.

### **EP 2.1.10**      *Engage, assess, intervene, and evaluate with individuals, families, groups, organizations, and communities*

This chapter is designed to build competence in social work practice with the LGBT population. It reviews the research literature about both client and therapist variables and characteristics and research about intervention possibilities. The chapter gives special attention to challenges sometimes faced by Christians in social work practice with this population.

## Chapter Outline

- I. Introduction to Chapter
  - A. Chapter audience- Christians struggling to reconcile Christian and professional lives
  - B. Chapter goals
- II. Promising Practices with the LGBT Population
  - A. Case example
  - B. Description of literature review
  - C. Importance of terminology

- D. Findings from literature review
    - 1. Consensus supporting uniqueness of LGBT best practices
    - 2. Cultural competence as key to best practice
    - 3. Three categories of variables: Client, Therapist, Intervention
  - E. Client Variables and Characteristics
    - 1. Provide high level of autonomy to client
    - 2. Level of acculturation and conflict in it
  - F. Therapist Variables and Characteristics
    - 1. Practice competencies
    - 2. Specific training on LGBT issues
    - 3. Self-awareness and reflection
    - 4. Sexual orientation of counselor
  - G. Intervention Variables and Characteristics
    - 1. Best therapeutic approaches
    - 2. CBT specifically focused on LGBT issues
    - 3. Liberation psychology
    - 4. Affirmative counseling
    - 5. Narrative therapy
    - 6. Spiritual and/or religious clients
- III. History of Research and the LGBT Movement
- A. Four phases of LGBT research
  - B. Personal challenges for Christian Social Workers
    - 1. Case example
    - 2. The benefit or harm of conversion or reparative therapy
    - 3. The reconciliation of spiritual and sexual identities
    - 4. Establishing an affirmative practice
    - 5. Referral to another professional

IV. Conclusion

**Learning Objectives**

- 1. To explore best practice approaches in the professional literature concerning work with LGBT clients.
- 2. To challenge Christians in social work to acknowledge and wrestle with the potential personal and professional challenges that working with LGBT clients may present.
- 3. To examine common themes in practice with LGBT clients around three categories of variables: client, therapist, and intervention.

## Key Concepts and Terms

**Affirmative practice**:-the creation of a respectful, therapeutic relationship in which the values and beliefs of the practitioner do not impede the progress toward client goals. It does not mean condoning or celebrating the client's values or behaviors. Affirmative practice in the context of work with LGBT clients has been ambiguous or challenging. Concepts of "critical consciousness" and "difficult dialogues" are associated with affirmative practice.

**Critical consciousness**- effort toward encouraging clients and family members to evaluate one's own values and beliefs about difficult and conflicted issues.

**Difficult dialogues**- an approach to practice that involves facilitating emotionally-charged conversations around controversial issues.

**LGBT**- The most common term used in professional literature to designate the population of those who are lesbian, gay, bisexual, or transgendered persons.

**Sexual minority client**- a term used sometimes in professional literature to describe the population of lesbian, gay, bisexual, and transgendered persons.

**Stigma**- the severe shame, disapproval, or humiliation that attaches or signifies someone with behavior or experience regarded as outside societal norms.

**Homophobia**- an irrational hatred or fear of those who are homosexual or the culture of those who are homosexual.

**Narrative therapy**- a clinical approach to treatment developed in the 1970s and 1980s that is collaborative and focused on the stories of people's lives and the idea that context is always important.

**Acculturation**- refers to the "level of assimilation, connection, and sense of belonging or isolation the individual feels toward their culture group or groups."

**Dual acculturation**- the challenge of finding one's identity in two cultures simultaneously, such as the LGBT community and one's church community.

**eDouble, triple, and quadruple minority status**- a designation for people who identify in several minority status groups, such as ethnicity, sexual orientation, and religion.

**Cognitive behavioral therapy (CBT)**- a clinical approach to practice that emphasizes how *thinking* influences behavior and emotions. It is based on the idea that our thoughts cause us to feel and behave in certain ways, not external circumstances. Since we can change the way we *think*, we can change our emotions and behaviors. CBT is a general term and includes many more specific psychotherapeutic methods. This approach has been identified in one research study as benefitting LGBT clients.

**Dialectical behavior therapy**- a type of CBT that is designed to help clients cope with stress and regulate emotions. It is based on the philosophical concept of dialectic, in which everything is composed of opposites and change occurs as the stronger force overcomes the weaker. This approach has been identified in one research study as benefitting LGBT clients.

**Imagery**- A CBT approach in which clients are guided through imagining a relaxing scene or different reality. This approach has been identified in one research study as benefitting LGBT clients.

**relaxation therapy**- a CBT approach that focuses on helping clients to overcome anxiety and stress through techniques for relaxing. This approach has been identified in one research study as benefitting LGBT clients.

**liberation psychology**- “work that seeks to bridge the gap between personal mental health issues and societal oppression.”

**conversion therapy**- also called reparative therapy, an approach to work with the LGBT population that aims to change the client’s sexual orientation.

**reparative therapy**- also called conversion therapy, an approach to work with the LGBT population that aims to change the client’s sexual orientation.

### Discussion Questions

1. The author states that the aim of the chapter is to assist Christians who struggle with reconciling their faith commitments with social work values and the demands of practice around LGBT issues. What social work values are most instructive for practitioners about this issue? What Christian values and beliefs are important?
2. Define and describe affirmative practice. Does this approach to practice support a generalist strengths-based approach to practice? What distinctive qualities contribute to affirmative practice?
3. How do values and ethics inform research about LGBT issues? How does the most current research impact religious beliefs? How does religious faith and practice inform research? How can Christians responsibly engage this topic by using the tools of science and the tools of their faith?
4. The authors are focused primarily on clinical practice with the LGBT population but reference the societal or cultural turmoil that surrounds the issue as well. What particular challenges might a Christian social worker face when considering societal norms and public policy related to sexual preferences? How can one reconcile public and private practice if Christian values and professional values seem conflicted?
5. Liberation psychology is one approach to work with the LGBT population that connects the presenting problems with other human rights issues. The author states that it is “work that seeks to bridge the gap between personal mental health issues and societal oppression.” How does this approach comport with Christian faith and practice? How is this human rights issue the same as other human rights issues like racism? How is it different?
6. Imagine that you are the client seeking help with issues surrounding the LGBT issue. What would be the most important qualities in the therapist that you see? How would you expect the therapist to handle your thoughts and feelings about religious belief and practice?
7. What do you think about the idea that LGBT clients may benefit most from having a therapist who is LGBT? Why would this be helpful or not helpful? What are the implications for this in reference to other kinds of mental health issues?

### Class Activities: Assignment Ideas and Creative Projects

1. Ask students to write a reflective essay about their own values and beliefs about LGBT issues. They should consider their family church, and community background and the values they have been taught, as well as any developmental changes in these values. The essay could include experiences they have had personally that influenced their thinking about this issue, e.g. friends, family, or acquaintances coming out, incidences in school or church, etc. This essay could be an in-class or outside-of-class assignment, not collected and read by the instructor, but that would inform class discussion about the importance of self-awareness and serve as preparation for class discussion.
2. Explore research journals that focus on LGBT issues (examples are *Journal of Gay & Lesbian Psychotherapy*, *Journal of Gay & Lesbian Social Services*, *Journal of LGBT Issues in Counseling*). Conduct a content analysis of the journals to discover what themes emerge in these journals about the topics of interest to professionals who work with this population. These journals can be sources of rich discussion and research, though they also house content that is perhaps biased toward a particular way of thinking about LGBT issues. It will be important to assist students in assessing/evaluating the research they find.
3. A practice class could use the case scenarios in this chapter to role play various therapeutic approaches like those mentioned in the chapter (e.g. CBT, imagery, dialectical behavior therapy, relaxation therapy, affirmative practice).
4. Invite a professional (or a panel of professionals) who specialize(s) in work with the LGBT population to come to class (or include via speakerphone or teleconference) for discussion about practice with this population. Specific attention could be given to best practices and to issues related to faith/spirituality of both client and therapist.

### Annotated Bibliography

- American Psychological Association. (2009). Resolution on the appropriate therapeutic responses to sexual orientation distress and change efforts. Retrieved from <http://www.apa.org/about/governance/council/policy/sexual-orientation.aspx>  

This is the research summary and resolution from the American Psychological Association's website. It is the statement of the organization's position regarding sexual orientation and the use of psychological interventions to change orientation.
- Bieschke, K.J., Perez, R.M., & DeBord, K.A. (Eds.). (2007). *Handbook of counseling and psychotherapy with lesbian, gay, bisexual, and transgender clients* (2nd ed.). Washington, DC: American Psychological Association.  

This handbook examines a wide range of topics regarding effective therapy with lesbian, gay, bisexual, and transgender clients. Topics include aspects of affirmative psychotherapy, practice within diverse contexts, identity and development in the LGBT community, emerging sociopolitical issues, and ethical psychological services.
- Logan, C.R., & Barret, R.L. (2002). *Counseling gay men and lesbians: A practice primer*. Brooks/Cole Thomson Learning: Pacific Grove, CA.  

This is a practice-oriented text for work with LGBT clients. The focus is on developing clinical skills and identifying challenges. It uses case examples to illuminate such topics as substance use, coming out, spirituality, family relations, and youth.



- Marin, A. (2009). *Love is an orientation: Elevating the conversation with the gay community*. Intervarsity Press: Downers Grove, IL.

Andrew Marin's life changed when his three best friends came out to him in three consecutive months. He began to wrestle with his thinking about homosexuality and his Christian faith. He found himself immersed in the LGBT community through his friends and by his own relocation to Boystown, a predominantly LGBT community in Chicago. Marin's focus is to elevate the conversation between Christianity and the LGBT community.

- NASW (National Association of Social Workers). (2000). Position statement on reparative/conversion therapies. Retrieved from [www.naswdc.org/diversity](http://www.naswdc.org/diversity)

This website offers the position statements of the NASW about a range of diversity issues, including those affecting the LGBT population. This is a valuable resource for social workers to understand the impact of discrimination, prejudice, and social policies on LGBT individuals and groups.

- NASW (National Association of Social Workers), (2001). *Standards for Cultural Competence*. Washington, DC: NASW.

This website offers the standards prepared by NASW for cultural competence in practice. It is a useful and important tool for practice and for social work education.

- Omoto, A.M., & Kurtzman, H.S. (Eds.) (2006). *Sexual orientation and mental health: Examining identity and development in lesbian, gay, and bisexual people*. Washington, DC: American Psychological Association.

In *Sexual Orientation and Mental Health*, contributors discuss the research available on mental health in lesbian, gay, and bisexual people that has emerged over the past decade. Topics in this edition include substance abuse, depression and anxiety, prejudice and harassment, religion/spirituality, identity development, and links between psychosocial processes and physical health. This volume can be a helpful resource for informing practice strategies and service delivery to both youth and adults.

# Spiritual Assessment: A Review of Complementary Assessment Models

*David R. Hodge and Crystal R. Holtrop*

This chapter could be used in classes that explore human behavior and the social environment, spirituality and social work, research methods, or social work practice.

## **Building Competencies for Practice**

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.6 Engage in research-informed practice and practice-informed research***

This chapter reviews a variety of approaches to conducting spiritual assessments and cites the assets and limitations of each based on the research literature about their use. The author challenges the reader to develop competency in using spiritual assessment in order to practice in a holistic way.

### ***EP 2.1.7 Apply knowledge of human behavior and the social environment***

This chapter explores the nature of persons as spiritual beings and asserts that holistic practice should include consideration of a client's spiritual well-being. The author guides the reader through a variety of spiritual assessment tools, evaluating their assets and limitations for practice.

### ***EP 2.1.10 Engage, assess, intervene, and evaluate with individuals, families, groups, organizations, and communities***

This chapter is designed to equip the reader with knowledge and skill to use various spiritual assessment tools in practice. Examples are given of various types of spiritual assessment and how to identify, analyze, and implement appropriate assessments toward the achievement of client goals.

## **Chapter Outline**

- I. Introduction-The Importance of Spiritual Assessment
- II. Issues Addressed by Spiritual Assessments
  - A. Ontology-the essence of personhood
  - B. Ethics-NASW Code of Ethics
  - C. Client strengths
  - D. Client autonomy
- III. Definitions
  - A. Spiritual assessment
  - B. Spirituality
  - C. Religion

IV. Types of Spiritual Assessments

- A. Spiritual genograms-spirituality across generations
  - 1. Case example: Mark
  - 2. Assets and limitations
- B. Spiritual lifemaps-pictorial depictions of personal spiritual lifelines
  - 1. Case example: Tyrone
  - 2. Assets and limitations
- C. Spiritual histories-narrative of life story
  - 1. Guidelines for conducting spiritual histories
  - 2. Interpretive framework of the dimensions of the human spirit
  - 3. Guidelines/questions for conducting spiritual histories
  - 4. Assets and limitations
- D. Spiritual eco-maps- current spiritual relationships
  - 1. Case example: Martinez family
  - 2. Assets and limitations

V. Conducting An Assessment

- A. Building trust with clients
- B. Sensitivity
- C. Understanding spiritual oppression
- D. When spirituality is problematic
- E. Empowering clients

VI. Conclusion

**Learning Objectives**

1. To learn about various spiritual assessment tools or instruments and how to use them.
2. To recognize the need for spiritual assessments in social work practice.
3. To help social workers and the profession better understand spiritual assessments as a tool to see the client holistically.
4. To understand the strengths and limitations associated with various assessment tools.

**Key Concepts and Terms**

**Spiritual Assessment:** The process of gathering and organizing spiritually based data into a coherent format that provides a basis for intervention.

**Spirituality:** An existential relationship with God or perceived transcendence

**Ontology:** the essence of one's personhood; a branch of metaphysics concerned with the nature of being

**Spiritual Genogram:** a tangible graphic representation of spirituality across at least three generations; it offers a blueprint of complex intergenerational spiritual interactions.

**Spiritual Lifemap:** depiction of the client's personal spiritual life-story using a pictorial delineation of a client's spiritual journey; functions as a map of their spiritual life.

**Spiritual Histories:** narrative alternatives to spiritual lifemaps; the client's spiritual story is related verbally using a two-part framework.

**Communion:** An aspect of the human spirit that refers to a spiritually based relationship. It denotes the ability to bond with and relate to God.

**Conscience:** An aspect of the human spirit that relates to one's ability to sense right and wrong. Conscience conveys moral knowledge about the appropriateness of a given set of choices.

**Intuition:** An aspect of the human spirit that refers to the ability to know or have insight based on non-cognitive information-processing channels.

**Spiritual Eco-maps:** focus on a client's current spiritual relationships; focusing on that portion of a client's spiritual story that exists in space highlighting client's present relationships to various spiritual assets.

### Discussion Questions

1. Why are spiritual assessments important for social workers and clients? Have Hodge and Holtrop presented a convincing argument for their use in social work practice? What are the assets and limitations for each one? Which ones would you be most likely to use?
2. What factors contribute to the choice of a particular spiritual assessment tool for your client? Give an example of an appropriate client situation for each assessment tool.
3. Discuss the principles of ontology, ethics, strengths, and autonomy as they relate to conducting spiritual assessments.
4. How comfortable do you think that you would be in using these spiritual assessment tools with clients? What would be difficult for you? What would make conducting spiritual assessments easier for you?

### Class Activities: Assignment Ideas and Creative Projects

1. Have students to portray their own spiritual journey using one of the assessment tools (or each of the assessment tools). In addition to completing the self-assessment using one of the diagrammatic tools, ask the student to complete a short paper explaining their self-assessment. Another option is to have the student reflect on their self-assessment in terms of their future work with clients. In other words, have the student write a paper on the implications of their self-assessment for their work with clients.
2. Ask students to conduct a spiritual assessment with a good friend or a family member. Since an assignment like this is deeply personal, be sure that students offer informed consent for this assignment if they will be doing an assessment with another person. The professor should also provide informed consent for students who will be submitting this assignment.
3. Break the students up into pairs and have them practice conducting assessments on each other. After each assessment have them de-brief about the process, noting what felt beneficial and what did not. Prepare a consensus report about the most important concepts learning during the two assessments and share this information with the whole class after everyone has completed the exercise.
4. Conduct an interview(s) with practitioner(s) about spiritual assessments to explore the knowledge base and usage of such tools in their own practice.
5. Have a panel discussion with practitioners who are knowledgeable or experienced in using spiritual assessments to discuss the assets and limitations of these tools. Especially explore the use of these tools for spiritual assessments in comparison to using similar tools for psychosocial assessments.
6. Use a case study to construct an assessment using one of these tools. Or, use opportunities that students may encounter in their Field Practicum. (See Scales, T. L. (2002). *Spirituality and religion in social work practice: Decision cases with teaching notes*, Washington, DC: CSWE for samples of case studies)

### Annotated Bibliography

- Canda, E. & Furman, L. D. (2010). *Spiritual diversity in social work practice: The heart of helping*. 2<sup>nd</sup> Edition. New York: Oxford University Press.

The authors of this book stress the importance of spirituality in the practice of social work. This book in its second edition is designed for both the professional social worker and the class room setting. It supplies stories, case examples, and information from a national survey of social workers and offers reflective exercises for the chapters. The authors draw on theory, ethics, research on best practice methods, and knowledge of various religious traditions to give the book a full-orbed perspective on incorporating spirituality and practice.

- Hodge, D. (2003). *Spiritual assessment: Handbook for helping professionals*. Botsford, CT: NACSW.

This short volume is a practice-oriented text that includes a description of the variety of spiritual assessment tools available. These include spiritual histories, spiritual lifemaps, spiritual ecomaps, spiritual genograms, and spiritual ecograms. Each chapter describes the use of the instrument, gives a case study, and features empirically-based interventions that can be derived from each tool with cautions and limitations for practice. This is a useful addition to the library of anyone interested in incorporating spiritual assessment into practice.

- Koenig, H. G., King, D., & Carson, V. B. (2012). *Handbook of religion and health* (2nd ed.). New York: Oxford University Press.

The authors of this book compiled research that has been completed about the relationship between religion and various forms of mental and physical health, such as depression, hypertension, cancer, and immune system dysfunction. According to this research, the authors state both the positive and negative effects that religion may have on health and how this knowledge should be applied in clinics and by fellow research scientists and religious and health professionals. This is a comprehensive and helpful resource in any study of the relationship between spirituality and health.

- NASW Standards for Cultural Competence in Social Work Practice. (2001). <http://www.socialworkers.org/practice/standards/NASWCulturalStandards.pdf>

This link directs you to the NASW standards on cultural competence adopted by the NASW Board of Directors in 2001. It is based on the social work ethical code that mandates responsible and ethical practice with all kinds of cultural diversity. This is a first attempt by NASW to present standards for cultural competence. The need for appreciation and respect for religious and spiritual diversity are included in this document.

- Pargament, K. (1997). *The psychology of religion and coping*. New York: The Guilford Press.

Pargament deals with the importance of spirituality and religion in times of stress and when facing a crisis. The author uses a combination of theory, scientific research, professional insight, and of first hand experiences in order to encourage more sensitivity toward religion when helping people in a crisis. This is a helpful guide for professionals who want to be sensitive to the religious and spiritual dimensions of helping and coping.

- Pargament, K. (2007). *Spiritually integrated psychotherapy: Understanding and addressing the sacred*. New York: The Guilford Press.

*Spiritually Integrated Psychotherapy* offers a close look at the importance of spirituality in people's lives and its relationship to psychotherapy. Pargament supplies knowledge on how to effectively communicate with patients about their spirituality and how they can use this spirituality, whether traditional or non-traditional, in times of stress. A helpful resource with significant case material for professionals and students concerned with the role of spirituality in mental health and well-being.

- Richards, P. S., & Bergin, A. E. (2005). *A spiritual strategy for counseling and psychotherapy* (2nd ed.). Washington, DC: American Psychological Association.

This book is a valuable resource for social work practitioners wanting to be sensitive to the spiritual backgrounds of their clients. The authors consider the historical, philosophical, theoretical, and theological backgrounds and perspectives about religion/spirituality and psychotherapy. They also consider issues related to the processes of counseling, such as assessment and intervention, as well as the ethical challenges in practice.

- Scales, T. L. (2002). *Spirituality and religion in social work practice: Decision cases with teaching notes*. Washington, DC: CSWE.

A helpful collection of decision cases focused on the intersection of spirituality and social work practice. The volume includes teaching notes with an analysis of the case, learning objectives, and discussion questions, and additional resources.

- Van Hook, M., Huguen, B., & Aguilar, M. A. (Editors). (2001). *Spirituality within religious traditions in social work practice*. Pacific Grove, CA: Brooks/Cole.

The authors of this book supply information on the traditions and overall cultures of the dominant religions in this world. This information is valuable for social workers and other counselors in order for them to effectively serve the clients and communities in which they work and to enable them to be culturally informed about various spiritual traditions. After presenting a conceptual model for spirituality and religion in social work practice, the book has chapters on specific religious traditions, including the Lakota, Hinduism, Buddhism, Confucianism, Judaism, Catholicism, Islam, and various groups within Protestantism.

# The Helping Process and Christian Beliefs: Insights from Alan Keith-Lucas

Helen Wilson Harris

This chapter could be used in introductory classes, practice classes, child welfare classes, or classes on religion/spirituality and social work practice.

## Building Competencies for Practice

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.9 Respond to contexts that shape practice***

This chapter explores the dynamic processes in helping relationships as described by Dr. Alan Keith-Lucas, in which the social worker is informed, resourceful, and proactive in responding to client issues.

### ***EP 2.1.10 Engage, assess, intervene, and evaluate with individuals, families, groups, organizations, and communities***

This chapter explores the helping relationship from the point of engagement, through assessment, intervention, and evaluation. The necessary competencies of practitioners are identified as well as the importance of the social worker's self-awareness and use of self in practice.

## Chapter Outline

- I. Introduction to Dr. Alan Keith-Lucas
  - A. Keith- Lucas central premise – The client is the expert of his/ her own experience.
  - B. Purpose of helping relationships is to help clients make choices.
  - C. All good helping involves the skillful use of reality, empathy, and support.
  - D. The chapter that follows is text from Alan Keith- Lucas' book, *Giving and Taking Help*.
- II. The Helping Factor- Excerpts from *Giving and Taking Help*
  - A. Various theories have improved helping
  - B. Knowing why – the limitations of understanding causality
  - C. Reality, Empathy, and Support – 3 elements always necessary in any helping process
- III. Reality- Excerpts from *Giving and Taking Help*
  - A. Not discounting another's problem or taking it away as unimportant
  - B. To be real is to face the problem
  - C. Do not solve a problem for someone or insulate him from it
  - D. The harm in giving false reassurance
  - E. The harm in protecting people from truth
  - F. Reality as Difference- How to introduce reality to the helped
    1. When there is sufficient understanding to assure the helped that the difference is not an attack

2. The difference must be expressed in the helped person's terms
  3. When there is an element of challenge presented by the helped
  4. When empathy and support are ready and available to be offered
  - G. Reality as inappropriate difference- Unskilled workers can do harm by over identifying, blaming, or prescribing.
  - H. Problems Using Reality- Obstacles to Introducing Difference
    1. Fear associated with possible repercussions when introducing difference
    2. Body language or tone of voice
  - I. Playing Devil's Advocate
  - J. Reality and Tact – Being direct and truthful
  - K. Do not justify reality
  - L. The right to fail
  - M. It is not about being nice-facing reality can often seem harsh or mean
- IV. Empathy- Excerpts from *Giving and Taking Help*
- A. Differences from sympathy or pity
  - B. An act of loving imagination
  - C. The facility of empathy can be learned
- V. Support, No Matter What- Excerpts from *Giving and Taking Help*
- A. Two categories – material and psychological
  - B. Even when help is not possible
  - C. Separation is not accompanied by rejection
  - D. To support is not the same as to condone
- VI. Using the Elements- Excerpts from *Giving and Taking Help*
- A. Three questions to ask when helping has gone wrong
    1. Have I faced reality with this person?
    2. Have I expressed empathy?
    3. Have I offered real support?
  - B. All three elements are necessary
- VII. The Triune God and Triune Helping- Excerpts from *Giving and Taking Help*
- A. God the Father – the author of reality
  - B. God the Son – Jesus' ultimate example of empathy
  - C. God the Holy Spirit – the comforter, one who is “strong with you”
- VIII. How Might We Distinguish a Christian Helper from a Secular One- Excerpts from *Giving and Taking Help*
- A. A Christian of grace will not:
    1. Pass judgment
    2. Practice direct evangelism unless the helped is seeking a Christian solution
    3. Focus on spiritual help rather than tangible help
    4. Ask if someone deserves to be helped
  - B. Qualities of a Christian helper
    1. Looking for evidence of grace in those helped
    2. Standing by people when help seems impossible
    3. Standing by values despite culture
    4. Holding institutions accountable



5. Being tough enough to handle reality of charts
6. Continuing to be humble and willing to grow

IX. Drawing it All Together

- A. Importance of self-knowledge
- B. Importance of client self-determination
- C. Helping is more like consultation than diagnosis and treatment
- D. Importance of the helping factors of reality, empathy, and support

### **Learning Objectives**

1. To gain insights about effective helping, the role of helper and the helping process from the work of Dr. Alan Keith-Lucas.
2. To provide a paradigm or model for helping that integrates both Christian faith and sound practice principles.
3. To learn and be able to use three elements of the helping process—reality, empathy, and support.
4. To explore the connections between the triune helping process and the Christian teaching of the Trinity.
5. To understand distinguishing traits or qualities of a Christian helper.

### **Key Concepts and Terms**

**Evidence-based practice:** social work practice that is based on research that supports what has proven to be most effective with clients or particular social problems or issues.

**Reality:** the necessary first element in Keith-Lucas' helping process. It involves assisting the client in realizing and facing the facts of the situation, regardless of how ugly or uncomfortable it may be. It means not discounting the problem that the client faces or considering it insignificant.

**Empathy:** the second element in the helping process according to Keith-Lucas. It involves the ability of the helper to facilitate the free exploration of client feelings and to reassure the client that feelings will not endanger the client. Empathy is a strong and strengthening emotion. Keith-Lucas calls it an “act of loving imagination.”

**Support:** the third element in the helping process that gives assurance to the client that the worker will be available to her and will not turn against her.

**False reassurance:** an attempt to palliate reality by telling the person in trouble that “things will be all right” when it may not be so. False reassurance is often used to avoid the discomfort of the present unhappiness or to protect the person from the reality of the truth of the situation.

**Difference:** a piece of reality deliberately introduced into a helping situation. Keith-Lucas suggests four criteria for inserting difference into the helping relationship: sufficient understanding or common purpose between the helper and the helped to assure that the difference is not a personal attack; the difference must be expressed in the helped person's terms; a somewhat elusive quality about the helped that signifies she is ready to accept difference, and the helper is willing to follow through with empathy and support.

**Sympathy:** the helping person assumes the same feelings as the helped, identifies with the interests of the helped, becomes aligned with him, and loves and hates the same things. An easier emotion than empathy, according to Keith-Lucas, sympathy can easily become a weak emotion and confirm a weak person in his weakness.

**The Triune God:** in Christian thought the idea that God is a Trinity—the Father, the Son, and the Holy Spirit. God is Creator and author of reality; the Son is God who became flesh in order to redeem mankind—an act of empathy on the part of God; the Holy Spirit—the one who is “strong with you,” the comforter and supporter.

**“Choice” responses:** one kind of response that a client can make in any given situation. Two basic kinds of “choice” responses are to fight against the difficulty (when change is possible) or to accept the reality of the situation (when change is not possible).

**“Non-choice” responses:** one kind of response that a client can make in any given situation. Two basic kinds of “non-choice” responses are to deny the reality of the difficulty and seek ways to avoid it or to accept the difficulty in a way that leaves a person crushed.

### Discussion Questions

1. Explain the three elements of the helping process according to Keith-Lucas. Give specific examples of how these elements function in social work practice.
2. What are three questions that a social worker can ask herself if the helping relationship has been less than productive? How does a failure in the use of one of the three elements suggest what may have gone wrong in helping?
3. How does the trinity in Christian thought relate to the process of helping according to Keith-Lucas?
4. What are the qualities of a Christian helper? How might a Christian helper be distinguished from a secular one?
5. What are three things that a Christian helper will NOT do?
6. What do you think is the importance of self-knowledge? How can self-knowledge assist the social worker? What are the dangers if a social worker lacks insight into self?
7. Keith-Lucas suggests that the client is the expert of his/her own experience, i.e., the specialist in the helping relationship. What does he mean by this? How does this affect the practice of a social worker?
8. What distinctions can be made between professional helping and the helping that one gives to a friend or family member?

### Class Activities and Assignments

1. Use case studies to practice using the three elements of helping through role play.
2. Ask students to compare and contrast the three elements of helping presented by Keith-Lucas with other approaches to the helping process. Small groups of students could be assigned various other approaches for study and comparison. Examples might include the planned change process that Kirst-Ashman and Hull present (engagement, assessment, planning, implementation, evaluation, and follow-up) or Patterson and Welfel's three-stage model (initial disclosure, in-depth exploration, commitment to action) or Egan's three stage model (What's going on? What solutions make sense for me? How do I get results?).
3. If students are in field practicum, ask them to bring examples from field that illustrate the three elements of helping and to present their cases in light of Keith-Lucas' model for helping.
4. Ask students to write a reflective essay about a specific experience they have had when they were helped. They should analyze the presence or absence of the three elements of helping in their experience and how they responded to the helper in the situation based on these three elements.

5. Ask students to write an essay about the role of Christian faith in their understanding of helping. How do they distinguish professional helping from the helping that arises out of Christian discipleship? Ask them to reflect on the three elements of Keith-Lucas' model with their understanding of the doctrine of the Trinity in Christian tradition.

### Annotated Bibliography

- Keith-Lucas, A. (1994). *Giving and taking help, (Revised Edition)*. St. Davids, PA: North American Association of Christians in Social Work.

This book is the foundation for the chapter. It was first published by Keith-Lucas in 1972. The revised edition was edited by Dr. David Sherwood. It is a classic volume on the helping relationship and presents a simple, clear, and insightful model for understanding the nature of effective helping relationships. Keith-Lucas recognizes the challenges of helping as distinguished from controlling or managing people.

- Keith-Lucas, A. (1989). *The poor you have with you always: Concepts of aid to the poor in the Western world from biblical times to the present*. Botsford, CT: North American Association of Christians in Social Work.

This volume by Alan Keith-Lucas chronicles the thinking and practice of society toward the poor since biblical times in the Western world to the late 20<sup>th</sup> century. It assists in providing a framework for attitudes and ethical practice in relation to the disadvantaged, a kind of history of compassion.

- Keith-Lucas, A. (1987). *So you want to be a social worker: A primer for the Christian student*. Botsford, CT: North American Association of Christians in Social Work.

This short volume by Keith-Lucas is a succinct statement about the relation of Christian faith and discipleship to professional social work practice. It captures the practice wisdom of the author's own experience as a Christian in social work. He discusses the nature of our roles, ethical challenges, shared values, and the personal traits that are important for skillful and effective practice.

- Egan, G. (2007). *The skilled helper: A problem-management and opportunity-development approach to helping (8<sup>th</sup> Ed.)*. Pacific Grove, CA: Cengage Learning.

This is another classic volume for social workers about the nature of the helping relationship. Egan focuses on the collaborative nature of the helping relationship. Egan offers a three-stage model that can be used to compare and contrast with the model of Keith-Lucas.

- Kirst-Ashman, K. K. & Hull, G. H. (2006). *Understanding generalist practice (4<sup>th</sup> Ed.)*. Pacific Grove, CA: Cengage Learning.

A textbook for generalist practice that presents a model for the planned change process known as the Generalist Intervention Model. This text, as with most other social work texts for direct practice, approaches professional helping as a systematic strategy that is based on evidence from past social work experience and knowledge.

- Patterson, L. E. & Welfel, E. R. (2005). *The counseling process: A multitheoretical integrative approach. (6<sup>th</sup> Ed.)*. Pacific Grove, CA: Cengage Learning.

This text is an introduction to counseling methods using a three stage approach. These authors have educational counseling backgrounds and offer a theoretical approach from that perspective that could be useful as a comparison to the social work specific approach to practice.

# Ethical Integration of Faith and Social Work Practice: Evangelism

*David Sherwood*

This chapter could be used in classes that explore values and ethics, social work practice, church social work, or spirituality and religion.

## **Building Competencies for Practice**

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.2 Apply social work ethical principles to guide professional practice***

This chapter addresses strategies for the ethical integration of one's faith and social work practice. It can assist students in clarifying their own personal values and managing them in such a way that allows professional values to guide practice.

### ***EP 2.1.10 Engage, assess, intervene, and evaluate with individuals, families, groups, organizations, and communities***

This chapter explores responsible and ethical ways that practitioners can integrate personal faith and social work practice. Special attention is given to the issue of evangelism in practice. The author challenges practitioners to develop self-awareness and to strengthen skills in appropriately engaging clients around issues of spirituality and faith.

## **Chapter Outline**

- I. Introduction
  - A. Everyone is deeply influenced by values and beliefs-not just Christians
  - B. Critical personal self-awareness is necessary
  - C. Those who lack critical self-awareness may be at greatest risk of imposing values
- II. Addressing Spiritual and Religious Issues with Clients
  - A. Spirituality and religion are important to clients
  - B. Imposing values or beliefs on clients is an ethical violation
  - C. Discussing these issues is often necessary or important
- III. Proclamation vs. Demonstration of the Gospel
  - A. It is always ethical to demonstrate the gospel
  - B. It is seldom ethical to proclaim the gospel
- IV. The Principle/Practice Pyramid
  - A. Christian and social work values largely agree at the level of principles
  - B. Disagreement may come on foundational assumptions, rules/strategies, and practice implications

- C. The Principle/Practice Pyramid- from foundational beliefs to specific situations
- V. The Use and Limits of the NASW Code of Ethics and the Bible
  - A. We cannot maximize all values simultaneously
  - B. Defining an ethical dilemma
  - C. The Code of Ethics and the Bible can give guidance but not prescriptions
- VI. Ethics and Evangelism Examples from Practice
  - A. The Great Commission
  - B. My calling and role
  - C. Self-determination
  - D. Informed consent
  - E. Honesty and Integrity
- VII. Conclusion
  - A. Proclamation evangelism poses a risk of exploitation in a professional relationship
  - B. Spiritually-sensitive social work practice

### Learning Objectives

1. To gain understanding about the impact of beliefs and values on practice for all social workers.
2. To learn the importance of critical personal self-awareness for ethical decision-making, especially related to evangelism.
3. To learn the Principle/Practice Pyramid as a tool for examining ethical dilemmas.
4. To gain skill in appropriately engaging clients around issues of spiritual and religious matters.
5. To understand the use and limits of the NASW Code of Ethics and the Bible for practice decisions.

### Key Concepts and Terms

**Critical personal self-awareness:** The insight that professionals need about their own deeply held beliefs and values or “meta-narrative” that is used to make sense out of one’s experience of life.

**Evangelism:** A term used to describe the explicit proclamation of the gospel, or the proclamation of one’s belief system.

**Pre-evangelism:** A term Sherwood uses to describe the preparation for one’s receiving the gospel. Demonstrations of love and justice and grace by a practitioner may be examples of pre-evangelism.

**Principle/Practice Pyramid:** Sherwood’s model to assist with ethical decision-making. The pyramid consists of layers rising from fundamental worldview at its base, then core values or principles, moral or ethical rules, and finally a particular case involving an ethical dilemma. The shape of the pyramid gives a rough suggestion of the level of agreement and certainty we may have as we go from the abstract to the concrete.

**Ethical dilemma:** A situation in which any actual action we can take is going to advance some of our values and the rules that go with them at the expense of some of our other values and the rules that go with them.

**The Great Commission:** A term used by Christians to refer to the Bible passage in Matthew 28:19-20 in which Jesus instructs his disciples to go out into the world to proclaim the gospel.

**Informed consent:** A standard of the NASW Code of Ethics used in practice and in research that suggests that people should know what they are getting into and agree to it.

**Self-determination:** A standard of the NASW Code of Ethics and foundational concept in the Bible about human nature that insists that people have a right and responsibility to make their own life choices.

**Spiritually-sensitive practice:** Knowing when and how to engage a client around issues of spirituality or religion.

### **Discussion Questions**

1. When and how is it appropriate to engage clients around spiritual and religious issues? Give examples of appropriate engagement with clients.
2. Discuss the importance of critical personal self-awareness in relation to spiritually-sensitive practice. How do the practitioner's values and beliefs impact clients? Is it possible for "non-religious" social workers to evangelize clients regarding their worldview beliefs?
3. Describe the Principle/Practice Pyramid as a tool for ethical decision-making and relate it to spiritually-sensitive practice. Give an example of an ethical dilemma using the pyramid.
4. What do you think about the role of evangelism in social work practice? What are the possible ethical dilemmas or problems that are raised when a practitioner is evangelistic?
5. What are the limitations of documents such as the Bible or the NASW Code of Ethics for making practice decisions? Why can't they just tell us what to do?
6. Compare and contrast a Christian's demonstration and proclamation of the gospel. What specific Christian beliefs might incline a person toward either the demonstration or proclamation of the gospel?

### **Class Activities: Assignment Ideas and Creative Projects**

1. Utilizing ethical dilemmas that students have encountered in field practicum, use the Principle/Practice Pyramid to analyze the various layers of ethical reasoning. Alternatively, use case studies from available educational resources to make use of the pyramid for ethical reasoning.
2. Interview Christian social work practitioners about the role of evangelism in their practice. Compare and contrast those in a secular context and those in a faith-based context for practice. Compare Christian and non-Christian social work practitioners.
3. Develop and conduct research about the use of evangelism in practice. The research could be focused on different faith-based organizational contexts and their approach to evangelism or it could be focused on individual practitioners and their approach.
4. Ask students to write a self-reflective essay about their own beliefs and values and how those beliefs and values might impact their practice of social work. Or, ask students to write a self-reflective essay about their response to Sherwood's assertions about the use of evangelism in practice.

### Annotated Bibliography

- Keith-Lucas, A. (1985). *So you want to be a social worker: A primer for the Christian student*. Botsford, CT: North American Association of Christians in Social Work.

This is a short work by a leading thinker in the relationship of Christian faith and social work practice. It is a straightforward exploration of responsible Christian discipleship in the context of professional social work practice. Keith-Lucas addresses issues such as roles, ethical and spiritual responsibilities, and the impact of one's values on practice. The book is especially helpful for students in both Christian and secular universities.

- Keith-Lucas, A. (1994). *Giving and taking help*. Botsford, CT: North American Association of Christians in Social Work.

A clear, straightforward, yet simple examination of what is involved in the helping process. It contrasts helping and controlling. It acknowledges the role of personal responsibility and self-determination and challenges the helper to be courageous, humble, and compassionate. He builds his approach around three fundamental dimensions: reality, empathy, and support. This is a classic work for Christians who are in social work practice and want a cogent explanation or discussion on the nature of the helping relationship.

- Reamer, F. (1990). *Ethical dilemmas in social services*. 2<sup>nd</sup> Ed. New York: Columbia University Press.

Reamer's book, *Ethical Dilemmas in Social Services*, introduces social work professionals to a wide range of complex and controversial concerns in ethical theory and practice through the presentation of case studies. Reamer has been a leader in the profession of social work in articulating the importance of understanding and appreciating the philosophical roots in ethical decision-making. This book covers ethical concerns as they arise in practice with individuals, families, groups, and in the broader society in policies and programs.

- Unruh, H. R. & Sider, R. (2005). *Saving souls, serving society: Understanding the faith factor in church-based social ministry*. Oxford: Oxford University Press.

A helpful guide for social workers who are interested in faith-based social services and how the faith or religious component relates to the service component. The book draws on case studies of fifteen Protestant congregations and seeks to answer such questions as what distinguishes faith-based services from secular services, how is faith integrated with the service, and how faith motivates and shapes the delivery of services. One chapter addresses directly the connection of evangelism and social action.

# Moving Mountains: Congregations as Settings for Social Work Practice

*Diana Garland and Gaynor Yancey*

This chapter could be used in social work practice classes, especially when discussing contexts for practice. It could be used in courses covering ethics, social work history, research methods, and faith and social work practice.

## Building Competencies for Practice

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.6 Engage in research-informed practice and practice-informed research***

This chapter describes a qualitative research study about congregations and congregational social work. Students can develop knowledge and skill in the use of research for practice and how practice can experience can inform scientific inquiry.

### ***EP 2.1.9 Respond to contexts that shape practice***

This chapter explores the various ways that congregational social workers respond to their contexts for practice. It illustrates resourcefulness in practice, the importance of being proactive, and how social workers are leaders who can promote sustainable changes in service delivery and practice in order to enhance quality.

### ***EP 2.1.10 Engage, assess, intervene, and evaluate with individuals, families, groups, organizations, and communities***

This chapter examines the congregation as a context for social work practice and issues related to professional identity, roles, and tasks for practitioners in this context. Some of the challenges for social work practice in this context are identified as well as ways that professionals can respond to these challenges.

## Chapter Outline

- I. Introduction and background to congregational social work
- II. Characteristics of Congregations
  - A. Host Setting
  - B. Congregations as social communities
  - C. Congregations as voluntary organizations
  - D. Congregations have a distinctive culture
  - E. Congregations develop programs and services
  - F. Congregations as advocates for justice and care for vulnerable populations



III. Describing Social Work in Congregational Settings

- A. Explanation of the qualitative research completed on congregational social work
- B. Findings in the research
  - 1. Professional identity
  - 2. Professional roles
  - 3. Leading programs and services
  - 4. Core social work tasks
    - a. organizing people and system
    - b. administering programs, services, and time
    - c. assessing
    - d. advocating
    - e. developing and maintaining relationships
    - f. thinking creatively and critically
    - g. leading and serving groups
    - h. establishing boundaries and safety
    - i. teaching, mentoring, supervising
    - j. obtaining resources
    - k. evaluating and researching
    - l. preaching and public speaking
    - m. developing knowledge/skills specific to community

IV. Challenges faced by congregational social workers

- A. Freedom and responsibility to decide where and whom to serve
- B. Recruiting and working with volunteers
- C. Managing interpersonal conflict
- D. Relationship of service and evangelism
- E. Policies and practices grounded in faith traditions, especially when conflicts arise

V. Outcomes for the Social Worker

- A. Beliefs and values shaped by the work
- B. Satisfaction, gratitude, fulfillment
- C. Finding community; finding and being loved
- D. Community respect and legitimacy

VI. Conclusion

**Key Concepts and Terms**

**Parish social work-** the first published term used to describe social work practice within a congregational setting. “Parish” usually refers to a geographic area in which congregation members live.

**Church social work-** term used to describe work done in a Christian setting by social workers, including congregations, mission organizations, and Christian agencies affiliated with congregations or denominations.

**Congregational social work-** term used to describe work done in a congregational setting by social workers.

**Host setting-** in a social work context, a host setting is an organization that provides social services as supplementary but is not the main purpose or focus of the organization. Congregations are host settings in a similar way that hospitals and schools are host settings for social work practice

**Primary setting-** in a social work context, an organization in which providing social services is the central focus of the organization.

**Community-** a set of personal contacts through which persons and families receive a sense of belonging, support, aid, information and nurture. All humans need community.

**Codes and code families-** in qualitative research, the designation of themes discovered through interviews

**Inter-rater reliability-** in qualitative research the rate at which two or more “coders” applied the same code to the research interview content.

**Emerging role legitimacy-** A term coined for the research in this chapter that designates how congregational social workers gained credibility and legitimacy over time as their leadership and service for the congregation became more and more evident

### **Learning Objectives**

1. To appreciate the historical role of the church in provision of social services within communities.
2. To understand the nature of congregations as a context for social work practice.
3. To learn about opportunities and challenges for congregational social work.

### **Discussion Questions**

1. What are the distinctive challenges for social workers in a host setting? Does a congregational context present any unique challenges for professional social workers? What are the benefits for a Christian social worker in a congregational setting? How do you think professional social workers in public settings might view those working in congregational settings?
2. Congregational social workers may face some special ethical challenges? What ethical challenges can you identify? How can professionals prepare themselves and their practice for these ethical dilemmas?
3. The range of tasks that congregational social workers have is extensive and varied. Do most professional social work jobs have this range of tasks requiring the varied skills and competencies that this list of tasks represents?
4. This chapter is based on qualitative research interviews conducted with congregational social workers. Very little research has been done in this arena. How can research on the effectiveness and outcomes of congregational social work be advanced further?
5. Many social work textbooks that discuss the history of social welfare neglect the work done by congregations and other faith-based organizations. Discuss the possible reasons for this omission and ways that Christians in social work can advance the knowledge and appreciation for the role of faith-based services to meet human needs.

### **Class Activities: Assignment Ideas and Creative Projects**

1. Ask students to interview a social worker in your region who is working in a congregational context or invite a person in this role to be a guest speaker in class, either in person or by speaker phone. Since few congregations employ a social worker, the guest speaker option may be the most realistic. Compare and contrast that person's experience with the results of the research reported in this chapter.

2. Ask students to conduct a study in a local congregation about the ministry that the congregation does that could be considered social service/action. Some possible questions to ask include: What is the congregation's theology about this kind of ministry? Consider what populations are served and whether the ministry extends outside the congregation to the community or not? How are volunteers equipped for this ministry? Who is responsible for coordinating the ministry and volunteers? Are any social workers involved in leadership? Be sure to consider both micro and macro kinds of programs of service, e.g. advocacy related to social issues, community development, and direct services. How is the ministry evaluated? What kind of budget does the church have for these ministries?
3. Ask students to write a job description for the search committee of a local congregation who is planning to employ a social worker to coordinate ministries.
4. Explore the website of the White House Office of Faith-Based and Neighborhood Partnerships. Consider what resources might be available for congregations through this office and whether congregations would be interested in these kinds of resources for work in their local congregation and community. Why or why not?
5. This chapter offers a good example of qualitative research about a topic of great value to Christians in social work and the work of ministry in local congregations. The class could use it as a model to conduct a research project with local pastors and/or social work professionals about the value, need, and presence of social work practice in their congregations and community. Interviews, surveys, and/or focus groups could be used, depending on the time/resources/needs for instruction in the class.
6. Conduct a class debate/discussion about some of the unique ethical issues that can arise in a congregational setting. For example, the congregational social worker might be in a position to have to report a family to child protective authorities. Someone in this family might be in the Sunday School class that she teaches and her children might be friends through the youth group. How does a congregational social worker navigate these ethical dilemmas. Allow the class to brainstorm other possible ethical dilemmas that might arise in this particular context.

### Annotated Bibliography

- Ammerman, N. T. (1997). *Congregation and community*. New Brunswick: Rutgers University  
This book chronicles the ways that churches develop, change, and adapt to their communities. A sociologist, Ammerman has researched the relationship between community change and religious life through an examination of over twenty congregations in nine communities across the United States.
- Ammerman, N. T. (2001). *Doing good in American communities: Congregations and service organizations working together*. Hartford: Hartford Institute for Religious Research  
Ammerman reports on how religious organizations are working with their communities to provide support and services to strengthen communities. The study examines seven representative communities in the U.S.
- Ammerman, N. T. (2005). *Pillars of faith: American congregations and their partners*. Berkeley: University of California Press.  
In this volume, sociologist Ammerman describes the religious diversity that characterizes American society, among the most religious of all modern nations. This study follows several religious traditions to discover patterns of congregational life and their relationships to the communities in which they function. The study concludes with a picture of American religious life as strong and healthy in the face of challenges of diversity and mobility.

- Chaves, M. (2004). *Congregations in America*. Cambridge, MA: Harvard University Press  
 This book draws on the 1998 National Congregations Study as well as numerous other research evidence to provide an overview of the functioning of local congregations. One significant conclusion is the importance of the religious community for upholding tradition, ritual, and beauty through its cultural activities and worship. The book also addresses questions about the size, finances, constitution, and activities of local congregations.
- Cnaan, R. A., Boddie, S. C., Handy, F., Yancey, G., & Schneider, R. (2002). *The invisible caring hand: American congregations and the provision of welfare*. New York: New York University Press  
 This study is based on in-depth interviews with clergy and lay leaders in 251 congregations around the U.S. It highlights the numerous ways that congregations are caring about people in need.
- Faith and Service Technical Education Network (Pew Charitable Trusts) Retrieved July 1, 2006, from <http://www.fastennetwork.org/>  
 This website offers networking opportunities and informational resources to faith-based entities, such as congregations, professionals, and agencies, as well as to private philanthropists or public administrators with an aim toward enhancing collaborative efforts for urban renewal.
- Garland, D. R. (1994). *Church agencies: Caring for children and families in crisis*. Washington, DC: Child Welfare League of America  
 Garland's book examines the history of the provision of child welfare services through faith-based groups and the dynamics of the relationship to public child welfare agencies. The book advocates for more meaningful engagement by congregations and offers recommendations for enhancing programs and services.
- Garland, D. R. (2012). *Family ministry: A comprehensive guide*, 2<sup>nd</sup> Edition. Grand Rapids: Intervarsity Press  
 This is the second edition of Garland's comprehensive guide to family ministry, which was first published in 1999. It includes discussion of the family in cultural context, the history of family and church relationships, biblical understandings of family, and the practice of family ministry with a focus on specific issues that families face, such as divorce and family violence..
- Garland, D. R. (2010). *Inside out families: Living faith together*. Waco, TX: Baylor University Press  
*Inside Out Families* is a guide for encouraging families to engage in Christian service *as a family*. She explores the outcomes and benefits of families serving together, including the lasting spiritual benefits for children whose families practice their faith through service. The book includes the stories of families gleaned through the Church Census Project and the Families and Faith Project that demonstrate the power of families living out their faith through service.
- Garland, D. R. (Ed.). (1992). *Church social work*. Philadelphia: The North American Association of Christians in Social Work  
*Church Social Work* discusses the church as a context for social work practice. Garland traces the historical development of the profession rooted in settlement houses and missions and explores current issues of practice that are particularly relevant for work in faith-based settings, such as congregations and denominational agencies.

- Rusaw, R., & Swanson, E. (2004). *The externally focused church*. Loveland, CO: Group  
Rusaw and Swanson examine churches that have as a priority service to their community. Case studies frame the discussion and show how community service can attract new believers, reach wounded and vulnerable groups, and help churches to become places of strength and reservoirs of love and care for the entire community.
- Working Group on Human Needs and Faith-Based and Community Initiatives. (2003). *Harnessing civic and faith-based power to fight poverty*. Washington, DC: Search for Common Ground. Accessed at [http://www.sfcg.org/programmes/us/us\\_faith.html](http://www.sfcg.org/programmes/us/us_faith.html)  
Search for Common Ground “works to transform the way the world deals with conflict - away from adversarial approaches and towards collaborative problem solving.” They use media and work with partners in government and civil society to find means to strengthen society and its capacity to deal with conflicts constructively. This particular document is a result of meetings of civil liberties and religious groups who, in 2001o released recommendations about meeting human needs by strengthening the role of faith-based and community organizations in the delivery of social services.
- Wuthnow, R. (2004). *Saving America? Faith-based services and the future of civil society*. Princeton, NJ: Princeton University Press  
Wuthnow provides an overview of research related to what social support is given by faith-based organizations. He addresses questions about what services are offered, how many services are offered through faith-based groups, how wele they are doing, and what values are they promoting. His study reveals that faith-based organizations make major contributions to helping needy families and fostering a more civil society.

# Ethically Integrating Faith and Practice: Exploring How Faith Makes a Difference for Christians in Social Work

*Rick Chamiec-Case*

This chapter could be used for discussion of spirituality/faith and social work practice, the philosophy of social work, ethics and values, and human behavior and the social environment.

## Building Competencies for Practice

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.2 Apply social work ethical principles to guide professional practice***

This chapter addresses strategies for the integration of one's faith with one's practice. It can assist students in clarifying their own personal values and managing them in such a way that allows professional values to guide practice.

### ***EP 2.1.3 Apply critical thinking to inform and communicate professional judgments***

This chapter can equip students to consider the often complex ethical issues that need to be evaluated and critiqued in order to practice with good professional judgment. It addresses the reality that practice wisdom, research-based knowledge, and personal experience inform practice, and professionals must use critical thinking to discern best practice in a particular situation.

### ***EP 2.1.10 Engage, assess, intervene, and evaluate with individuals, families, groups, organizations, and communities***

This chapter is a useful resource for building self-awareness and knowledge about how one's faith informs practice. It can assist students in building competency for practice by engaging clients in a holistic way.

## Chapter Outline

- I. Introduction
- II. Defining Integration of Faith and Practice
  - A. Faith has something of real value for social work practice
  - B. Social work theory and practice have value for Christian faith
- III. Key Factors that Influence the Integration of Faith and Practice
  - A. Influence of denominational exposure or membership
  - B. Understanding of relationship between religious knowledge and secular knowledge
  - C. Auspices of organization in which one practices
  - D. Social work method or practice level
  - E. Types of services and clients

- IV. Three Proposed Categories for Organizing Approaches to Faith and Practice
  - A. Emphasis on how faith motivates, inspires, or strengthens
  - B. Emphasis on how faith influences the way Christians *understand* social work practice
  - C. Emphasis on how faith influences the way Christians *do* practice
- V. Category One: Integration Approaches That Sustain, Inspire, and Motivate
  - A. Model #1: The Calling and Coping Model of Integration
  - B. Model #2: The Wonder and Worship Model of Integration
- VI. Category Two: Integration Approaches that Emphasize *Understanding*
  - A. Model #3: The Latent Model of Integration
  - B. Cognitive Models of Integration
    - 1. Model #4: Selective Attention Model
    - 2. Model #5: Reinforcement Model
    - 3. Model #6: Parallel Findings Model
    - 4. Model #7: Filtering Model
    - 5. Model #8: Accommodation Model
    - 6. Model #9: Generative Model
    - 7. Model #10: Synthesis Model
- VII. Category Three: Integration Models That Emphasize What Social Workers *Do*
  - A. Approaches to Integration Emphasizing Minimal Interaction Between Social Workers' Faith and Clients' Spirituality
    - 1. Model #11: Excellence and Integrity Model
    - 2. Model #12: The Life of Service Model
    - 3. Model #13: The Virtues Model
    - 4. Model #14: The Intrapersonal Model
  - B. Integration Approaches Emphasizing Interaction Between Social Workers' Faith and Their Clients' Spirituality
    - 1. Model #15 The Spiritual/Religious Sensitivity Model
    - 2. Model #16 The Christian Intervention Model
    - 3. Model #17 The Bridging Model
- VIII. Concluding Thoughts
  - A. Reasons for a vital interest to integration faith and practice
    - 1. Checking our faith at the door is inauthentic
    - 2. Faith is an asset and resource
    - 3. Content of faith is adds valuable insight
    - 4. Integration is important because clients are religious/spiritual
  - B. More work to be done on integrating faith and practice
    - 1. More empirical research is needed
    - 2. More attention to how social work theory and practice contributes to how Christians understand, experience, and practice their faith
    - 3. More attention to contribution of various denominations to integration

### Learning Objectives

1. To articulate several reasons why it is important to understand how to ethically integrate faith and practice.
2. To describe a variety of models of integration of faith and practice.
3. To identify 3-4 factors that influence the ways in which Christian faith and social work practice are integrated.

### Key Concepts and Terms

**Integration:** defined by the chapter author to mean “any way in which the faith of Christians in social work influences, shapes, or contributes to their understanding and practice of social work practice, as well as any way that social work theory and practice has a similar impact on how Christian social workers understand and live out their Christian faith.”

**Core beliefs:** fundamental ideas about the world, human nature, and truth. Core beliefs are deeply held, though not necessarily consciously, and influence one's sense of meaning and purpose in life.

**Calling and Coping Model of Integration:** a model focused on the “vital contribution of many social workers' faith to inform, drive, confirm, or clarify their decisions for choosing the vocation of social work as a career.” It recognizes the significance of faith to address questions of meaning and purpose for their own life with the career choices they make.

**Wonder and Worship Model of Integration:** a model focused on the responses of Christians to the wonder and awe they experience as they see God's grace in and through the work they do with clients.

**Latent Model of Integration:** this model suggests that any social workers' core beliefs and values will influence their understanding of social work, often unconsciously or subconsciously. The idea is that one's behavior is always influenced by one's beliefs.

**Cognitive Models of Integration:** a cluster of models that emphasize ways that Christian beliefs and values influence the understanding of social work practice and reciprocally how practice influences faith.

**Selective Attention Model:** a cognitive model that focuses on the way that beliefs influence a practitioner to pay attention to particular aspects or priorities in practice or how social work values and experiences influence understanding of particular aspects within faith. An example is how Christian faith often plays a significant role in motivating a social worker's heightened interest in social justice.

**Reinforcement Model:** a cognitive model that focuses on how one's faith or one's social work practice serves to strengthen or complement the other. An example is how Catholic Social Teaching strengthens the understanding and commitment to social justice in practice. Or, research about how spirituality/religion correlates with positive mental health outcomes can reinforce one's faith commitment.

**Parallel Findings Model:** a cognitive model that focuses on the idea that faith and social work each have their own distinctive sources and methodologies for discovering knowledge as well as their own worldview assumptions. What can be known in either realm is valid and credible but primarily within its own realm. The goal of integration is to establish linkages between the two. An example is one's understanding of why a particular outcome resulted—was it prayer and support of a religious community or was it the use of CBT?



**Filtering Model:** a cognitive model that focuses on the use of core beliefs and values that act as filters to help Christians sort out what social work theories they are willing and able to endorse and use. An example might be an unwillingness on the part of some Christians to embrace Skinner's behaviorism that does not leave room for human agency.

**Accommodation Model:** a cognitive model that focuses on the ways that faith and social work practice can be reconciled, but only after some significant change or reinterpretation within the other to deal with apparent tensions or contradictions. An example is when Christians refuse to buy into the common social work belief that humans are basically good at their core, but insist on the understanding of human alienation from God and each other. Alternatively, social work may accommodate for Christians who insist on the efficacy of prayer by citing empirical data that prayer is an expression of a person's innermost needs.

**Generative Model:** a cognitive model that focuses on using Christian core beliefs and values in the development and application of new theories or interventions that support social work practice.

**Synthesis Model:** a cognitive model that focuses on the mutual influence of and reciprocity between the contributions of faith and social work practice. Both faith and social work are considered co-equal and thus can be fully synthesized in one's practice.

**Implicit integration:** an approach to integration of faith and practice that is "a more covert approach that does not initiate the discussion of religious or spiritual issues."

**Explicit integration:** an approach to integration that is a more "overt approach that systematically deals with spiritual and religious issues...and uses spiritual resources like prayer, Scripture or sacred texts, referrals to church or other religious groups...and other religious practice."

**Excellence and Integrity Model:** an implicit integration model that suggests that one's faith motivates one to do all his/her work with excellence based on the notion that his/her goal is to honor God.

**Life of Service Model:** an implicit integration model that focuses on the goal of Christians to provide a "loving witness through service" in their social work practice. The focus is on simply putting faith into action.

**Virtues Model:** an implicit model of integration that is focused on the character of the social worker as one who reflects Christian virtues such as honesty, integrity, compassion, etc., as part of who they are as Christians.

**Intrapersonal Model:** an implicit integration model that focuses on the use of Christian disciplines to prepare the social worker for practice. The practice of these spiritual disciplines does not involve using these practices with clients, but in preparation for their work.

**Spiritual/Religious Sensitivity Model:** an explicit model of integration that focuses on Christians in social work utilizing their own experiences of faith to give them awareness and sensitivity to the spiritual issues and needs of clients. An example would be using spiritual assessment instruments developed for this purpose.

**Christian Intervention Model:** an explicit model of integration that emphasizes occasions when Christians, especially those working in faith-based organizations or congregations, use explicitly Christian intervention resources. An example would be the use of spiritually-modified cognitive therapy or a Christian-based marriage enrichment curriculum.

**Bridging Model:** an explicit model of integration in which Christians in social work function as bridges between the faith community and the social work community. Christians can take advantage of the affiliations they have with both groups to bring groups together for social betterment.

### Discussion Questions

1. What are your core beliefs and values? How did you develop these particular beliefs and values? How do these beliefs and values influence your approach to social work practice? How does your understanding of social work theory and practice influence the way you understand and live out your Christian faith? How do you think social workers who are not Christian integrate their faith and practice? Would the models offered here work for them as well?
2. What does the author mean by the integration of Christian faith and social work practice? Many models for integration are presented in this chapter. Which ones seem most congruent with your approach to practice? Which ones do not comport with your approach? Which models do you want to develop further for your practice?
3. According to the author, what are the five key factors that influence the integration of faith and practice? Can you think of any other factors? What are some additional examples in your own practice experience for each of the factors presented?
4. Integrating faith with practice for any professional is an opportunity for self-reflection and personal growth. Integration also presents occasion for ethical challenges and violations. What are some of the ways that, if not handled thoughtfully, faith integration has the potential to violate ethical norms in social work practice?<sup>5</sup> These models suggest that integration of faith and practice has cognitive, behavioral, spiritual, and affective dimensions. Why is it especially important for Christians to be aware and knowledgeable about these matters?

### Class Activities: Assignment Ideas and Creative Projects

1. Ask students to write an essay about what they believe their own core beliefs and values are and how they think these beliefs impact their ideas about social work practice. The essay could also include an analysis of the student's approach to faith and practice integration based on the models identified in this chapter.
2. Invite a philosopher or theologian to speak in class about core beliefs and values and how people are guided by their basic presuppositions about life and human nature, often without really being aware of what these beliefs and values are.
3. Ask students to interview a professional social worker (or several) to explore how that professional handles the integration of their faith and practice. The professional would not have to be a Christian, a professional of any faith could be appropriate. After completing the interviews, students should analyze the responses according to the various integration models. Which models seem most prevalent? Which are least prevalent?
4. Assign students to write a paper on how Christian faith applies to a selected social work problem or issue. Students need to identify and utilize the social work professional literature that addresses his/her topic from a social work perspective, and also the Christian literature that addresses his/her topic from a Christian perspective. The paper should include three sections:
  - (1) Clearly identify and define a social work issue/problem and describe the prevalence; scope; and impact of that issue at both the individual and societal level. In addition, describe three of the leading theories proposed in the scholarly literature that describe causes or key factors contributing to this problem/issue.
  - (2) Clearly outline *which* aspects of the Christian faith (beliefs, values, principles, or themes) potentially relate to the social issue/problem outlined in (1).

- (3) Clearly articulate *how* Christian faith (beliefs, values, principles, themes) shape, influence, and contribute your understanding of and approaches to addressing the social issue/problem outlined in (1).
5. The author states that there “needs to be careful empirical work focused on which models of integration are currently in use, by whom, under what circumstances, in which settings, under whose auspices, with which populations, and to what measurable effect.” Involve the class in a research project that focuses on one of these domains. Students could develop a research design only or could actually implement the research depending on the needs for the class and the time available.

### Annotated Bibliography

- Bowpitt, G. (1998). Evangelical Christianity, secular humanism, and the genesis of British social work. *The British Journal of Social Work*, 28(5), 675-693.  

This article is a consideration of the Christian origins of social work with special attention to the moral purpose of the profession in relation to the Christian belief in charity and the rational methodology derived from the secular beliefs about social change. The paper explores the connections between evangelical revivalism of the late 19th century and the rise of the profession during the same period. Bowpitt's earlier monograph, *Social Work and Christianity*, provides a foundation for this article.
- Bowpitt, G. (2000). Working with creative creatures: Towards a Christian paradigm for social work theory, with some practical implications. *The British Journal of Social Work*, 30(3), 349-364.  

This is an article that follows up on the earlier piece that Bowpitt wrote about the origins of social work in Great Britain. He is making a case for what a “Christian theological perspective might imply for social work theory and practice today.” Bowpitt does this by examining some of the philosophical foundations for social work and suggesting that the Christian view of persons or human nature offers a way to support the values of the profession.
- Brandsen, C., & Hugen, B. (2007). Social work through the lens of Christian faith: Working toward integration. *Social Work & Christianity*, 34(4), 349-355.  

This is the lead article in a special issue of the journal, *Social Work and Christianity: An International Journal*, which addresses questions about the intersections of Christian faith and social work practice. It considers models for integration and what it means to do Christian scholarship in the field of social work. All of the articles in this special issue consider some of the foundational and enduring questions in the profession through the lens of Christian faith.
- Hodge, D. R. (2008). Constructing spiritually modified interventions: Cognitive therapy with diverse populations. *International Social Work*, 51(2), 178-192.  

This article is an example of a professional who has adapted practice techniques toward spiritual sensitivity. Hodge's thesis is that every therapeutic approach is informed by specific values. Therefore, practitioners should be aware of these presuppositions in order to be able to practice in a way that upholds a person's spiritual well-being. Knowing how to integrate spiritual values into practice is a competence to develop and Hodge offers one example.

- Hodge, D. (2003b). *Spiritual assessment: Handbook for helping professionals*. Botsford, CT: North American Association of Christians in Social Work.

This short volume is a practice-oriented text that includes a description of the variety of spiritual assessment tools available. These include spiritual histories, spiritual lifemaps, spiritual ecomaps, spiritual genograms, and spiritual ecograms. Each chapter describes the use of the instrument, gives a case study, and features empirically-based interventions that can be derived from each tool with cautions and limitations for practice. This is a useful addition to the library of anyone interested in incorporating spiritual assessment into practice.

- Hughes, R. T. (2005). *The vocation of a Christian scholar: How Christian faith can sustain the life of the mind* (Revised Ed.). Grand Rapids, MI: William B. Eerdmans Publishing Company.

Hughes' book addresses the relationship of Christian faith with secular learning. He tells his personal story of seeking vocation through exploring his own theological and religious orientation. He considers the role of Christian colleges and universities and how faith can serve to nurture openness to learning that serves as a great benefit to the life of a scholar.

- Jacobson, D., & Jacobson, R. (2004). *Scholarship and Christian faith: Enlarging the conversation*. New York: Oxford.

This book engages the conversation about the role of religious faith and higher education. Their perspective attempts to broaden thinking about Christian scholarship from simply a Reformed and evangelical persuasion to be inclusive of a broader assortment of Christian traditions and to the broader academy, including the arts and professional education. The authors have written five of the chapters and the other chapters are contributions that "enlarge the conversation" as the title suggests.

- Jones, S. L. (2006). Integration: defending it, describing it, doing it. *Journal of Psychology & Theology*, 34(3), 252-259.

This article is a response to a series of four articles in the *Journal of Psychology and Theology* about the integration of theology and faith. Jones presents a critique of the articles that are presented by encouraging greater efforts toward definitions of theological language and the integrative task and more substantive engagement with doing integration.

- Journal of Religion and Spirituality in Social Work: Social Thought

This is a journal whose purpose is to examine social justice and social problems with religious thought and how the development of social work practice and policy is affected by this relationship. The journal includes contributions from practitioners and scholars.

- Keith-Lucas, A. (1987). *So you want to be a social worker: A primer for the Christian student*. Botsford, CT: North American Association of Christians in Social Work.

This short volume by Keith-Lucas is a succinct statement about the relation of Christian faith and discipleship to professional social work practice. It captures the practice wisdom of the author's own experience as a Christian in social work. He discusses the nature of our roles, ethical challenges, shared values, and the personal traits that are important for skillful and effective practices

- Keith-Lucas, A. (1994). *Giving and taking help*. Botsford, CT: North American Association of Christians in Social Work.

This book was first published by Keith-Lucas in 1972. The revised edition was edited by Dr. David Sherwood. It is a classic volume on the helping relationship and presents a simple, clear, and insightful model for understanding the nature of effective helping relationships. Keith-Lucas recognizes the challenges of helping as distinguished from controlling or managing people.

A clear, straightforward, yet simple examination of what is involved in the helping process. It contrasts helping and controlling. It acknowledges the role of personal responsibility and self-determination and challenges the helper to be courageous, humble, and compassionate. He builds his approach around three fundamental dimensions: reality, empathy, and support. This is a classic work for Christians who are in social work practice and want a cogent explanation or discussion on the nature of the helping relationship.

- Niebuhr, H. R. (1975). *Christ and Culture*. New York: Harper and Row.

Niebuhr's book has become a classic in 20th century Christian thinking. In it, Niebuhr offers five approaches or responses of Christian faith to the broader culture. These include Christ above culture, Christ of culture, Christ against culture, Christ and culture in paradox, and Christ transforming culture.

- Reamer, F. (1993). *The philosophical foundations of social work*. New York: Columbia University Press.

In *The Philosophical Foundations of Social Work*, Frederic Reamer explores basic assumptions on which the social work profession rests and demonstrates the far-reaching implications of these assumptions for practice and research. He explores major philosophical issues, such as political philosophy, epistemology, moral philosophy, logic, and aesthetics in relation to their impact on social work practice. Reamer has demonstrated the importance for the social worker to understand philosophical roots to behavior, both for the worker and the client. Reamer is one of the few scholars in social work who has explored the philosophical roots of the profession. He argues that reason is sufficient to support the value and ethical basis for practice.

- Social Work and Christianity

This is the journal of the North American Association of Christians in Social Work (NACSW). It publishes articles, book reviews, and short essays related to the integration of Christian faith and social work practice. Free access to current and archived issues of *Social Work and Christianity* going back to 1974 is one of the complimentary benefits included with individual or organizational membership in NACSW.

# Evidence-Based Practice: Can Practitioners Really Be Values-Neutral?

*Allison Tan and Michael S. Kelly*

This chapter could be used in a class covering research, social work practice, ethics and values, and faith-based social services.

## Building Competencies for Practice

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.3 Apply critical thinking to inform and communicate professional judgments***

This chapter can assist students in building competency in distinguishing and appraising multiple sources of knowledge, including research-based knowledge. It challenges the reader to understand the importance of critical thinking and self-reflection in the EBP decision-making process.

### ***EP 2.1.6 Engage in research-informed practice and practice-informed research***

This chapter engages the reader toward greater understanding and appreciation of the EBP decision-making process, including how to employ evidence-based interventions and evaluate one's own practice.

### ***EP 2.1.10 Engage, assess, intervene, and evaluate with individuals, families, groups, organizations, and communities***

This chapter assists the student in developing skill in the use of research for practice. From assessment to evaluation of practice, this chapter discusses the dynamic and interactive work that professionals do with clients.

## Chapter Outline

- I. Introduction
- II. Evidence-Based Practice (EBP)
  - A. Three elements of the EBP decision-making process
    1. Research Evidence
    2. Clinical state of the client
    3. The client's own preferences
  - B. The EBP fit with social work practice
  - C. Challenges and barriers to using EBP process of decision-making
- III. Is Evidence-Based Practice Values-Neutral?
  - A. An assumption that EBP is values-neutral on the part of the practitioner
  - B. Religious/moral values of the practitioner pose challenges

- IV. New Additions to Conventional Evidence-Based Practice
  - A. Adding self-awareness and transparency to EBP decision-making model
  - B. Practitioner's use of self-awareness and transparency through EBP process
- V. Implications and Next Steps
  - A. Challenges in faith-based practice settings
  - B. Further research needed

### Learning Objectives

1. To learn a model for Evidence-Based Practice Decision-Making and its limitations.
2. To appreciate the presence and power of the practitioner's personal values and beliefs and the potential for these values and beliefs to influence practice.

### Key Concepts and Terms

**Evidence-Based Practice Model (EBP):** A decision-making practice approach originating in the field of medicine that relies on empirical evidence, the clinical state of the client and the client's particular circumstances, the client's own preferences, and the practice expertise of the clinician.

**Research Evidence:** The empirical evidence that informs a clinician's decision about treatment options. It is the first phase of the EBP decision-making model.

**Systematic Reviews:** a research method that involves a literature review focused on the presenting issue or research problem that aims to identify, assess, and select any evidence pertaining to the issue that can be used to guide practice or further research.

**Randomized Controlled Trials (RCTs):** a rigorous form of experimental research or clinical trial used for testing treatment methods or other healthcare services for their safety and effectiveness.

**Clinical State:** The second phase in the EBP decision-making model that considers the client's mental and emotional status and the circumstances of their current situation that might impinge on treatment choices.

**Patient's Own Preference:** The third phase in the EBP decision-making model that considers the wishes of the client and allows for their collaboration and autonomy in treatment.

**Research Enhanced Health Care:** an alternative term to EBP that could be preferred by some because it encourages "a systematic integration of multiple sources of information in order to arrive at an evidence-informed solution."

### Discussion Questions

1. What is Evidence-Based Practice? What limitations do the authors suggest are present in its current form? What do you think about the suggestion that the authors make to include intentional self-awareness and transparency in the process?
2. Do you think that a social work practitioner or clinician of any discipline can be values-neutral? Why or why not?

3. The author cites a research study by Haynes and Haines that notes that practitioners are resistant to “withdrawing established treatments from practice even once their utility has been disproved.” Does this reflect an ethical conflict between EBP and the values of the social work profession? Do you think social work practitioners value the autonomy of the client more than research-based evidence? Does this suggest that the EBP model needs the adjustment or change that the authors suggest?
4. The author states that the EBP process “is rooted largely in the preferences, rights, and values of the client” and thus allows for the practitioner to work with consideration for the client’s personal beliefs. Yet, the literature “is largely silent when it comes to instances where religious or other moral beliefs of the *practitioner* may yield additional challenges.” What suggestions do the authors make to address this silence? How would a practitioner implement these suggestions in practice?

### **Class Activities: Assignment Ideas and Creative Projects**

1. Use case studies for students to practice using the EBP decision-making process. A good resource for case studies that would address the particular questions that this chapter raises might be those in *Grappling with Faith: Decision Cases for Christians in Social Work* by Terry A. Wolfer and Mackenzi Huyser. (2010). Botsford, CT: North American Association of Christians in Social Work. Students could research potential EBP practices applicable to the case and then work through the rest of the steps of EBP decision-making as presented, considering the circumstances of the client, the possible preferences of the client, and including self-awareness and transparency. This could be a written assignment or one that students could come to class prepared to complete in class in a small group.
2. Interview professionals who do clinical work about their use of EBP decision-making. How does their experience comport with the model given? What are their thoughts about including self-awareness and transparency in the process? Would they be supportive of this? Do they think that they already include self-awareness in the process? Alternatively, invite a clinician or panel of clinicians to class to have this discussion (or by speakerphone or teleconference).
3. Ask students to write a reflective paper about a client they have served in their field agency who has very different life experiences and values and beliefs than they have had. If they are not in field, ask students to imagine a client that they might have who has very different values and beliefs. How does this difference in values affect their work with this client? How can they maintain their own personal values and be true to their own beliefs and at the same time, be respectful and appreciative of the client’s? Ask students to write about the very practical steps they can take to ensure that practice is ethical.
4. Ask students to read the article “Ethical Considerations of Evidence-Based Practice” by Leola Furman (2009) in *Social Work* 54(1), 82-84. This article identifies at least four potential ethical considerations about EBP. Use this article as a springboard to discussion about the ethics of practice with attention to the particular concerns that Furman raises about EBP. For example, one of the considerations that Furman discusses is a tendency to *privilege knowledge over values* when using EBP. The class could be divided into four groups and each group could discuss one of Furman’s concerns to present to the whole class. Be sure to include conversation about how one’s faith intersects with these ethical concerns.



### Annotated Bibliography

- Evidence-Based Medicine Working Group. (1992). Evidence-based medicine: A new approach to teaching the practice of medicine. *JAMA*, 268(17), 2420-2425.

This book introduces the reader to evidence-based medicine (EBM), the integration of research evidence with practice expertise and client or patient values. It has been defined as the “Conscientious explicit and judicious use of current best evidence in making decisions about the care of individual patients.” This book lays out the steps for practicing EBM.

- Freeman, A.C., & Sweeney, K. (2001). Why general practitioners do not implement evidence: qualitative study. *British Medical Journal*, 323, 1-5.

The thesis of this paper is that evidence-based medicine (EBM) is as much a social movement as an approach to clinical practice. Freeman and Sweeney engage in qualitative research to support this thesis as they explore the impact of patient values and practitioner expertise as elements that influence the use of EBM.

- Furman, R. (2009). Ethical considerations of evidence-based practice. *Social Work*, 54(1), 82-84.

The aim of this article, according to the author, “is not to disparage the evidence-based practice movement but to highlight some of the dilemmas that call for more careful exploration.” Furman casts light onto some of the potential ethical concerns with this approach, including privileging knowledge over values, privileging some types of knowledge over others, privileging that which is measurable, and privileging developing methods over the relationships with practitioners.

- Gambrill, E. (2007). Views of evidence-based practice: Social workers’ code of ethics and accreditation standards as guides for choice. *Journal of Social Work Education*, 43(3), 447-462.

This article explores views of evidence-based practice in light of the relationship with accreditation standards for social work education and the NASW Code of Ethics. Gambrill describes EBP as both process and philosophy and examines various interpretations of EBP that social workers might employ. The concern of the author is with ethical practice that values the dignity of persons and acknowledges ambiguity and diversity in practice approaches.

- Gibbs, L., & Gambrill, E. (2002). Evidence-based practice: Counterarguments to objections. *Research on Social Work Practice*, 12, 452-472.

Gibbs and Gambrill offer discussion about evidence-based practice and potential objections to its use. By recognizing objections, practitioners can better understand how best to use research for practice that follows ethical guidelines.

- Haynes, R.B., Devereaux, P.J., & Guyatt, G.H. (2002). Physicians’ and patients’ choices in evidence-based practice. *British Medical Journal*, 324, 1349-1350.

This brief editorial calls attention to the criticism of evidence-based practice that it restricts practitioners and patients alike in attaining the best care possible. The authors present an updated model for evidence-based decision-making that includes research evidence, patient preferences, and clinical state and circumstances

- Hodge, D. (2003). *Spiritual assessment: Handbook for helping professionals*. Botsford, CT: NACSW.  
 This short volume is a practice-oriented text that includes a description of the variety of spiritual assessment tools available. These include spiritual histories, spiritual lifemaps, spiritual ecomaps, spiritual genograms, and spiritual ecograms. Each chapter describes the use of the instrument, gives a case study, and features empirically-based interventions that can be derived from each tool with cautions and limitations for practice. This is a useful addition to the library of anyone interested in incorporating spiritual assessment into practice.
- Scheyett, A. (2006). Danger and opportunity: Challenges in teaching evidence-based practice in the social work curriculum. *Journal of Teaching in Social Work*, 26(1), 19-29.  
 This article examines issues related to teaching evidence-based practice to social work students, including critical thinking, ethical use of EBP, enhancing practice skills, and recommendations for the classroom.
- Sheridan, M. J. (2004). Predicting the use of spiritually-derived interventions in social work practice: A survey of practitioners. *Journal of Religion and Spirituality in Social Work*, 23(4), 5-25.  
 This is a study of licensed clinical social workers to discover the practices of integrating spirituality and religion in assessment and intervention. Fourteen different spiritually-derived techniques had been used with clients by this group. The study also revealed four factors that influence the use of such techniques: practitioner attitudes, clients' presenting issues, clients for whom religion is detrimental, and the level of practitioner engagement in religious or spiritual services.
- Tan, A. (2010). Our clients' spirituality...and our own: Implications for best practices in social work. *Praxis*, 10, 6-12.  
 This article challenges social workers to use both the clients' and their own spirituality in practice. The author addresses three questions: Why should I integrate spirituality? How should I talk about it? How does my own spirituality affect my practice? The author also explores implications for assessment, intervention, and further research.

# International Social Work: A Faith Based, Anti-Oppressive Approach

*Elizabeth Patterson*

This chapter could be used in a class covering social welfare history, organizational development and change, international social work, cultural competency, social diversity and social justice, and faith-based social services.

## **Building Competencies for Practice**

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.4 Engage diversity and difference in practice***

This chapter explores the opportunities and challenges in international social work. It emphasizes the need to appreciate the range of diversity and how diversity characterizes and shapes the human experience. Students can develop skill in recognizing the extent to which cultures and societies can be either oppressive or empowering.

### ***EP 2.1.5 Advance human rights and social and economic justice***

This chapter highlights the global interconnections of oppression and difference and challenges readers to promote human rights and justice in international social work. Through a case study, it explores anti-oppressive practice and other issue, such as power differentials, oppression, and empowerment

### ***EP 2.1.10 Engage, assess, intervene, and evaluate with individuals, families, groups, organizations, and communities***

This chapter is focused on practice in international settings with special attention to appreciation for diversity and anti-oppressive practice. It can assist students in developing skills for engagement, assessment, intervention, and evaluation in international settings.

## **Chapter Outline**

- I. Introduction to Chapter
- II. Defining International Social Work
  - A. IFSW definition
  - B. Healy's definition
  - C. International social work for Christians
- III. Justification for Faith-Based International Social Work
  - A. NASW Code of Ethics
  - B. Biblical and theory of missions foundations
- IV. History of International Social Welfare and the Christian Church
  - A. Early cultural values about marginalized groups and care
  - B. Formal systems of charity

- C. Oppressive systems
  - D. Protestant Reformation and changes in welfare
  - E. Industrialization and expansion in colonization
- V. International influence on the development of social work
- VI. International Social Work Today
- A. Globalization
    - 1. The fall of communism as an example
    - 2. Opportunities and concerns
  - B. Repeating Colonialist practices? Challenges and cautions
- VII. Anti-Oppressive Practice
- A. Oppression operates at all system levels
  - B. Power differentials
  - C. Christian faith and oppression
- VIII. Case Example- Romania
- A. Romanians and identity clarification
  - B. History and background to social services
  - C. Development of Veritas, a faith-based NGO in Romania
  - D. Indigenous leadership development
  - E. Issues around oppression and empowerment
  - F. Romania and the European Union
- IX. Conclusion

### **Learning Objectives**

1. To understand the roots of international social work and the connections with Christian mission.
2. To recognize both the oppressive practices and the empowering practices throughout this history and in modern times
3. To challenge Christians in social work to use anti-oppressive practice in international social work.
4. To examine one case example of international social work with its challenges and opportunities in anti-oppressive practice.

### **Key Concepts and Terms**

**International social work:** International professional action by the social work profession that promotes human rights and social justice within the values and ethics of the profession

**Xenodochia:** Relief institutions established by Christians beginning after Constantine became emperor. These institutions provided aid to the aged, sick, orphans, widows, and those in poverty.

**Protestant Reformation:** A religious movement beginning in the 1500s that challenged practices of the Catholic Church such as the payment of indulgences. Early leaders were Martin Luther and John Calvin.

**City Missions:** Christian missions in urban areas that focused on social services in addition to the spreading of the gospel.

**Globalization:** International interdependency that has increased significantly in recent decades. It describes the breakthroughs in technology, culture, travel, economics, and communication that creates the notion of a smaller world. Some have suggested that it makes “global issues local and local issues global.”

**Colonialist practices:** The offering or imposition of Western models to developing nations without adapting the models to cultural contexts.

**Cultural imperialism:** The dominance and imposition of one culture in relation to other less powerful cultures that includes the attitude of superiority of the dominant culture.

**Anti-oppressive practice:** A social work practice method that recognizes the presence of oppression in unequal relationships at all system levels (personal, cultural, societal) and includes the acknowledgement of the power differential in the social worker-client relationship and thus the potential for oppression.

**Oppression:** The subjection of a person or group of persons to unequal, burdensome, and cruel treatment. Oppression in relationships can be subconscious or conscious in nature and can be personal, cultural, or societal in scope.

**Non-governmental organization (NGO):** A legally recognized organization that functions separately from government. The term originated with the United Nations to describe organizations that provide some social benefit as a not-for-profit entity. Funding for NGOs can be governmental or private but the governance of an NGO is independent of governments

**Empowerment:** An aim in social work practice in which “oppressed people reduce their alienation and sense of powerlessness and gain greater control over all aspects of their lives and social environment.” (Fook, p. 179)

**Eurocentric:** Viewing the world from the perspective that Europe and nations influenced by European culture are central and superior or should be preminent in relation to the rest of the world

### **Discussion Questions**

1. How would you define international social work? How is it different from other social work? How is it similar to other social work?
2. What has been the historical relationship of international social work and Christian mission? Compare and contrast Christian mission and international social work.
3. The author identifies some of the challenges and opportunities for anti-oppressive social work practice in the case example in Romania. What are important aspects of anti-oppressive practice in this case example? What are the most significant challenges to social workers who want to be anti-oppressive in practice? Is this practice approach more difficult in international settings? Why or why not?
4. How do you think globalization has affected social work practice? Do you think that globalization creates unique ethical challenges and dilemmas for social workers? What are these challenges? How can Christians in social work practice be prepared for these challenges?
5. How can social workers become culturally equipped to practice in international contexts?
6. The author quotes a young, articulate social worker who had deep knowledge of international social welfare issues saying that “she did not believe in the ‘missionary’ mindset of international social work.” What do you think this social worker meant? How might you respond to her concerns? How do you think Christian faith and practice can relate to international social work in effective and meaningful ways?

### Class Activities: Assignment Ideas and Creative Projects

1. This chapter could be excellent reading as part of *preparation* toward any short-term mission experience or service-learning opportunity to awaken participants to the possibilities of oppressive practices in their efforts to “help.” Conversely, this chapter could serve as a catalyst to some class discussion about past experiences of students in short-term missions or helping efforts. The discussion can be focused on “critical reflection” about one’s reasons for engaging in social work or missions and the overall relationship between the helper and the ones being helped.
2. Research an international faith-based organization that provides some kind of social welfare service, advocacy, or relief as its primary function. Some examples are: World Vision, Salvation Army, Compassion, International Justice Mission, Habitat for Humanity, and Samaritan’s Purse. What programs does this organization have? What is its stated mission or purpose? How does this group describe its faith commitment in relation to its service or advocacy commitment? How does this organization describe its relationship to indigenous groups that are served?
3. Interview a leader of a faith-based organization that works in an international arena about their views on the concepts in this chapter regarding power differentials, leadership, cultural sensitivity, etc. Alternatively, invite a guest speaker to class to discuss these issues (or use skype, speaker phone, or other technology).
4. Write an essay exploring your examination of your competency to practice in international contexts. What are your limitations? Your strengths? What personal experiences have you had that prepare you? How would you approach opportunities differently as a result of reading this chapter?
5. Prepare an orientation handbook for a proposed short-term mission trip that your congregation is offering? What would you include to assist the leaders and the non-professionals who will be “helping” in social service setting, such as orphanages? What would be important for the leaders of the short-term experience to understand?

### Annotated Bibliography

- Addams, J. (1922). *Peace and bread in time of war*. MacMillan Company: NASW.  
This book by Jane Addams was first published in 1922 when her pacifism had affected her popularity due to the “Red Scare” and the U.S. entry into World War I. Addams offers an autobiographical account of her efforts to secure peace during this time as she reflects on the roles of memory and myth in the midst of political and media attacks.
- Addams, J. (1912). *Twenty years at Hull House*. New York: Macmillan Press.  
This is Jane Addams’s account of the establishment of Hull House in Chicago’s West Side. It is autobiographical about Addams’ own upbringing as well as descriptive of the organization that she built. It is considered a classic in social welfare history.
- Clifford, D., & Burke, B. (2009). *Anti-Oppressive ethics and values of social work*. NY: Palgrave Macmillan.  
Clifford and Burke offer a foundation and approach for teaching ethics through case analysis. The model is one that fosters a critical anti-oppressive approach to ethics that is based on feminist theory.
- Cox, D., & Pawar, M. (2006). *International social work: Issues, strategies, and programs*. Thousand Oaks, California: Sage Publications.  
Cox and Pawar present a broad overview of international social work, including issues such as human rights, social development perspectives, and ecological perspectives. The book outlines the issues and offers strategies and methodologies for practice.

- Darlymple, J., & Burke, B. (2006). *Anti-oppressive practice: Social care and the law*. NY: Palgrave Macmillan.  
This book provides information about how to use the law as a tool that can empower both clients and practitioners in anti-oppressive practice. The authors use case studies and other exercises that assist the reader in building competencies toward this work.
- Dominelli, L. (2002). *Anti-oppressive social work theory and practice*. London: Palgrave Macmillan.  
This book addresses the question of how to overcome oppressive structures and systems. Considerable attention is given to a theoretical basis for anti-oppressive work and then moves toward practice and how social workers can engage in anti-oppressive practice at all levels.
- Healy, L. M. (2008). *International social work: Professional action in an interdependent world*. NY: Oxford University Press.  
This book offers a comprehensive treatment of the issues in international social work. It emphasizes global interdependence as well as professional engagement. Major issues and concepts, global history of social work, ethics in international social work, and future directions comprise the four sections of the book.
- International Journal of Social Welfare  
This is a journal devoted to the practice of social work internationally. It is a valuable resource for those engaged in global practice.
- Mackenzie, D. (2010). *A world beyond borders: The history of international organizations*. Toronto: University of Toronto Press.  
This book gives an introduction to the major international organizations that have emerged in the last two centuries. It examines how these kinds of organizations have become key players in the political, economic, and social arenas, such as peacekeeping, international relations, human rights, environmentalism, and social welfare.
- Mullaly, B. (2002). *Challenging oppression: A critical social work approach*. Don Mills, ON: Oxford University Press.  
This book addresses the need for social workers to have understanding of the dynamics and forms of oppression that clients encounter. Mullaly proposes a psychology of liberation that challenges the powers of oppressive structures.
- Payne, M., & Askeland, G. A. (2008). *Globalization and international social work: Postmodern change and challenge*. Burlington, VT: Ashgate Publishing Company.  
Payne and Askeland challenge professionals to engage in critical reflection as they do practice in global settings. The discussion focuses attention on how best to work in anti-oppressive ways and toward more equality.
- Tennent, T. C. (2010). *Invitation to world missions: A trinitarian missiology for the 21st century*. Grand Rapids: Kregel.  
This text, written by the president of a theological seminary, gives a strong biblical case for world missions and offers practical suggestions for how to engage in effective work. The work assumes the foundational nature of “mission” to biblical Christianity.
- VanWormer, C. (2004). *Confronting oppression, restoring justice: From policy analysis to social action*. Alexandria, VA: Council of Social Work Education.  
Katherine van Wormer explores how oppressive systems affect social policies, cultural institutions, and societal values. She approaches the topic from an international perspective and challenges social workers to use critical analysis and reflection in order to effectively confront oppression and injustice.

# Christians Responding to Gang Involvement

*Ronald Carr and Michael S. Kelly*

This chapter could be used in a class covering social work practice, child welfare, organizational development and change, populations at risk, and faith-based social services.

## Building Competencies for Practice

While this chapter can stimulate learning in a variety of ways, it may be used to explore the following core competencies found in the Educational Policy and Accreditation Standards of the Council on Social Work Education:

### ***EP 2.1.4 Engage diversity and difference in practice***

This chapter challenges readers to understand how diversity shapes the human experience and is critical to identity formation. With a focus on gang involvement, the reader can develop knowledge and skill for practice with this population and recognize and communicate understanding of the importance of difference in shaping life experience.

### ***EP 2.1.10 Engage, assess, intervene, and evaluate with individuals, families, groups, organizations, and communities***

This chapter addresses practice with youth involved in gangs with a focus on the processes of engagement, assessment, intervention, and evaluation. The case study offers opportunity to assess one's own practice strengths and build competency for work with this population.

## Chapter Outline

- I. Introduction
  - A. Statistics about current gang activity
  - B. Reasons for youth gang involvement
- II. Ron's Story
- III. Ron's Work with Sam, a Case Study
- IV. Using the Bible to Help Gang-Involved Youth
- V. Exit Strategies Intervention Program
  - A. Background and Development of Exit Strategies
  - B. Assessment Tool and Curriculum
  - C. Rational Emotive Behavior Therapy
  - D. Solution Focused brief Therapy
  - E. High Risk Categories for Recidivism
  - F. Research Results
- VI. Conclusion



### Learning Objectives

1. To learn basic information about gang involvement, behavior, and intervention approaches.
2. To appreciate the value of prevention efforts, such as parental engagement, mentoring, offering changes in environment, and vocational and recreational opportunities, to reduce gang involvement.
3. To understand a biblical perspective on the importance of prevention and intervention with persons at risk of involvement with gangs or with those already involved with gangs.

### Key Concepts and Terms

**Warlord:** a leadership position in a gang that is given to the best fighter in the group.

**Gang banging:** a colloquial term in gang culture that means to associate with the gang and to do activities on its behalf.

**Beat down:** a colloquial term in gang culture that refers to a new member being initiated into the gang by being beaten by his new gang brothers to see if he is strong enough to handle the gang life.

**Job Corps:** a federal government program, administered by the U. S. Department of Labor, designed to offer free education and vocational training to young people from low income families in a residential setting.

**Rational Emotive Behavior Therapy (REBT):** A psychotherapeutic approach that gave a foundation to cognitive behavior therapies that focuses on irrational beliefs that lead to unhealthy emotions and behaviors. REBT was founded by Dr. Albert Ellis.

**Solution Focused Brief Therapy (SFBT):** a psychotherapeutic approach that is, as the name suggests, brief and focused on solutions or solving problems. The therapy helps clients to think about what works that produces positive results, i.e. the future end result that the client wants, rather than focusing on the nature of the problems.

**Law Related Education (LRE):** civics education which emphasizes an understanding of the role of law as the basis of democratic society. It is generally offered by the legal community to educational institution, such as elementary or high schools, and to community groups to enhance an appreciation for the law and the way the legal system works.

**Recidivism:** a term used to describe the incidence of repeat offenses and re-arrest rates for criminal behavior.

### Discussion Questions

1. What do you know about gang involvement after reading this chapter? What is the incidence of gang involvement in your own context? How can you gain more information about this issue?
2. What role did religion or spirituality have in Ron's personal story? In Sam's story? What other significant factors contributed to Ron's avoidance of criminal behavior? How do you think faith-based groups can work most effectively to address the problem of gang involvement?
3. The authors describe a specific intervention program called Exit Strategies. What are the components of this program? What therapeutic techniques are used? Evaluate from your own practice how these approaches might be effective in working with gang-involved young people.
4. The authors conclude at the end of the chapter that "Ron's own story is itself a classic example of what

we now know “works” to get gang-involved youth to safety: parental involvement, mentoring, vocational and recreational training, and a change of scene.” Discuss how a community can work together to develop strategies toward providing these to at-risk young people.

5. How do you think Ron’s own personal experience contributes to his effectiveness as a Christian helping professional? How do you think his own experience guided him toward the work that he does? Reflect on your own life experience. How can your own experiences influence your work?

### **Class Activities: Assignment Ideas and Creative Projects**

1. Invite a local expert on gang involvement to class to learn more about this population and programs that serve this population in your community. Consider as resources for speakers both mental health professionals, former gang members who are involved in helping others, and law enforcement personnel. Explore how mental health and law enforcement work together in your community. Also, discuss with this local expert the role of the faith community in intervention and prevention efforts.
2. In small groups, develop a strategic plan for a prevention/intervention program that promotes the assets in your community that keep children safe from gangs. The assignment might suggest that the mayor of the city has convened a planning group for just such a purpose. In the plan, include parental involvement, mentoring, vocational and recreational training, and changes of venue for at-risk youth as assets that need to be developed in young people. Issues that could be considered in the strategic plan include: what groups/entities should be included in the planning and implementation of such a plan; how to prioritize the efforts; budget; timeline for implementation; identification of both prevention and intervention efforts; and assessment protocols.
3. Do research in the local community about gangs. Gather statistics about incidence, gang violence and other crime-related statistics, demographics of membership, and prevention/intervention programs. Research could also be conducted through a literature review of reasons for gang popularity and membership, best practices toward prevention/intervention, and faith-based initiatives in this area.
4. Identify films featuring gang activity for students to review (one example could be a classic like “West Side Story” or “Boyz in the Hood,” or a movie about the deep historical roots of gangs like “Gangs of New York”). Students could compare and contrast Ron and Sam’s stories with characters in the film. Or, students could complete a psychosocial on one of the characters in the film and plan for treatment. On a macro level, students could prepare an intervention strategy for a mental health agency to address the gang members and issues in the film.
5. Invite a panel of youth leaders/pastors to discuss the role of the church in assisting communities in addressing the problems associated with gang activity. Alternatively, students could conduct interviews with youth leaders/pastors to gain insight into the church leadership perspective on this topic.
6. Explore governmental website, such as the Office of Juvenile Justice and Prevention, the National Criminal Justice Reference Service, the Department of Justice, and the Job Corps for further research into gangs and gang-related issues. Those websites are listed in the annotated bibliography. Different student groups could research the different sites to bring reports to the class about current research, programs, and problems.

### Annotated Bibliography

- U. S. Department of Justice- Community Oriented Policing Services- <http://www.cops.usdoj.gov/>  
The website for the U.S. Department of Justice-Community Oriented Policing Services. It has links to resources for news and events, policies, grants and funding opportunities, training, and careers.
- U. S. Department of Labor- Job Corps- <http://www.jobcorps.gov/Home.aspx>  
The website for the U.S. Department of Labor Job Corps Program. The site gives information about Job Corps, how it works, employment and careers, locations, and frequently asked questions. It has information for young people, parents, and professionals.
- Corey, G. (2008). *Theory and practice of group counseling*. Belmont, CA: Thomson Press.  
This is a text on group counseling by a well-known expert in the field. It covers basic theory for practice as well as practice skills for leading groups. Corey offers a range of approaches to group counseling practice.
- Center for Disease Control and Prevention <http://www.cdc.gov>  
The website for the Center for Disease Control and Prevention offers an enormous amount of information about diseases and health conditions, prevention and treatment, emergency preparedness and response, injury and violence, environmental health and work place safety, statistics and research related to health, and global health concerns
- National Criminal Justice Reference Service- <https://www.ncjrs.gov/whatsncjrs.html>  
Established in 1972, the National Criminal Justice Reference Service (NCJRS) is a federally funded resource offering justice and drug-related information to support research, policy, and program development worldwide. The website offers links to Department of Justice programs and services and a range of NCJRS services and resources that are available to anyone interested in crime, victim assistance, and public safety, including policymakers, practitioners, researchers, educators, community leaders, and the general public.
- Glicken, D.M. & Sechrest, D. Kt (2003). *The role of the helping professions in treating the victims and perpetrators of violence*. Boston, MA: Pearson Education.  
This book offers basic information about the causes of violence and proposes treatment strategies for both victims and perpetrators of violence. It covers many types of violence, including domestic violence, violent crime, random violence, and school violence.
- Office of Juvenile Justice and Delinquency Prevention- <http://www.ojjdp.gov/>  
The U.S. Department of Justice Office of Juvenile Justice and Delinquency Prevention website provides links to news and events, topical information, programs and funding, state contacts, publications, and statistics related to juvenile justice.

# Instructor's Resources for *Christianity and Social Work, Fourth Edition*

**Mary Anne Poe, MSSW, LAPSW**

Mary Anne Poe, teaching for over 20 years, draws on her experience as a social work professor to create practical teaching resources for the third edition of *Christianity and Social Work: Readings on the Integration of Christian Faith and Social Work Practice, Fourth Edition* (Scales and Kelly, 2012). In consultation with chapter authors, Poe suggests for each of the 22 chapters outlines, learning objectives, key concepts, discussion questions, assignments, annotated bibliographies and other useful tools for course preparation. These new resources make the text even more user-friendly for social work teachers and students exploring the integration of Christianity and social work.



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