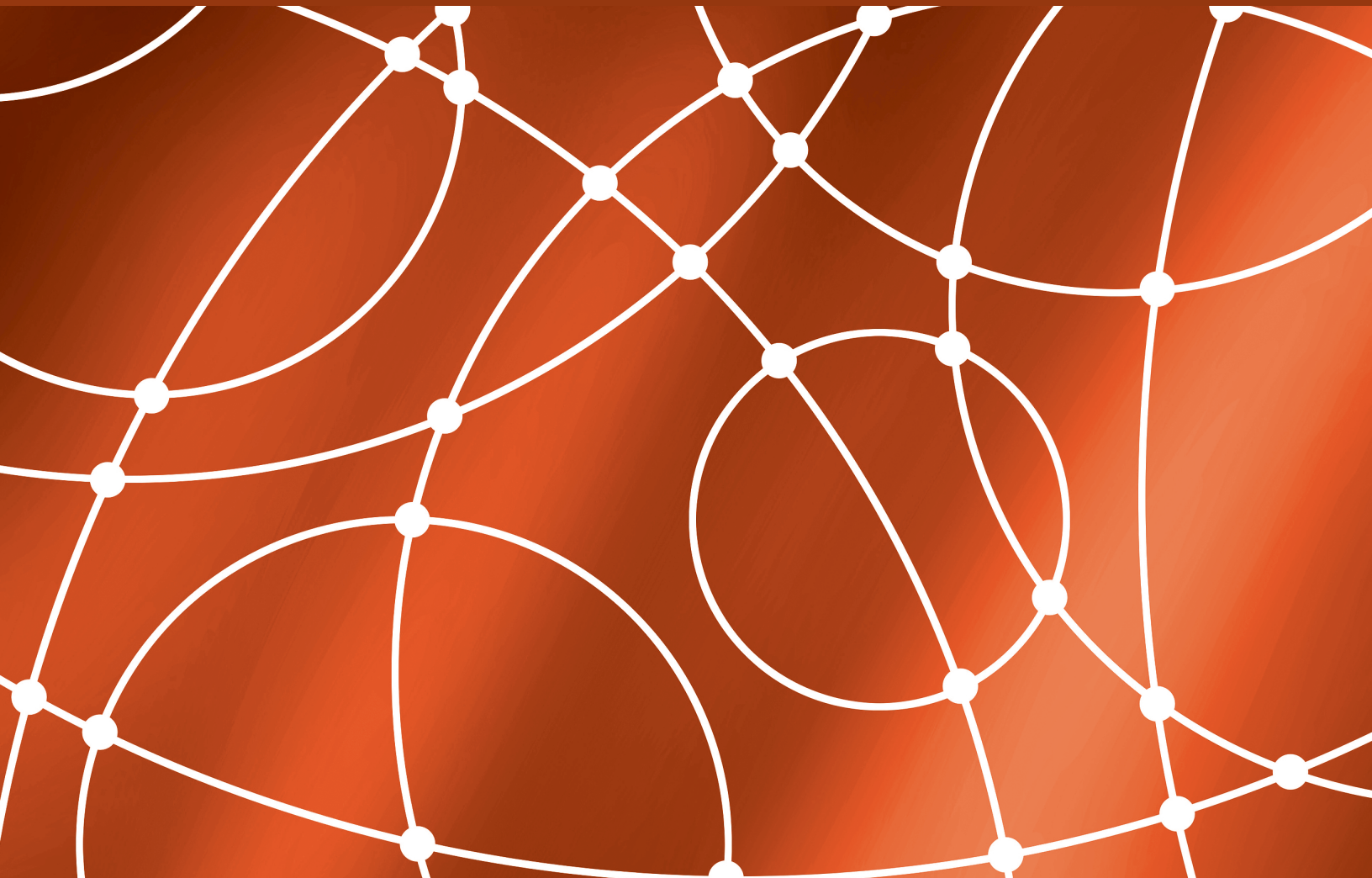# Instructor's Resources for Christianity and Social Work

FIFTH EDITION

Mary Anne Poe,
Author

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Teaching Notes Editors

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Contents

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 about twenty years ago. I am grateful for the publication of this new edition with many of the same chapters and the addition of excellent new chapters and also decision cases. Because of my deep appreciation for this resource in social work education, I was delighted to be asked again to construct an Instructor's Resource Guide to accompany this edition.

Special thanks go especially to Rick Chamiec-Case, Executive Director of NACSW, for his skillful leadership of NACSW and his encouragement and support. Many thanks, also, to T. Laine Scales and Michael Kelly for their editorial work on the text and support for my accompanying work for instructors. I have been enriched by the study of these chapters while composing the Instructor Resources. I am grateful for the thoughtful Christian leadership the authors exhibit in their writing for social work practice. I was ably assisted by my undergraduate student assistant, Brittney Johnson, for her conscientious work with annotated bibliographies for this project. And finally, my husband, Hal, has my appreciation for his continual support of the work I do.

Introduction

The basic objective of *Instructor's Resources for Christianity and Social Work* is to provide a variety of tools and resources for instructors who choose to use the book *Christianity and Social Work: Readings on the Integration of Christian Faith and Social Work Practice* as a text in social work education. Each chapter of *Instructor's Resources* corresponds to a chapter in the text with the same name and number.

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

1. **Course Recommendation and Content Areas**: This section suggests content areas addressed in the corresponding chapter and the types of courses for which these content areas would be most beneficial.

2. **Building Competencies for Practice**: This section suggests how the chapter can be used to explore specific core competencies found in the 2015 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 review the chapter content.

4. **Learning objectives**: This section features a set of learning objectives for each corresponding chapter that can aid instructors in connecting the chapter 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*. When possible, the definitions are derived exactly from the text of the chapter as the author defined the terms. The key terms and concepts section can facilitate classroom discussion to ensure that students understand the meanings of 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 that provoke critical thinking, personal reflection, application to practice, or understanding of content. The questions can be used for exams, assignments, or for class discussion.

7. **Class Activities - Assignment Ideas and Creative Projects**: This section suggests possible activities and assignments that can be used to enrich student learning and help students apply what they have learned to other content or contexts. The activities and assignments encourage the use of creativity and imagination to help address the kinds of issues that arise in 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 resources that might be of assistance to instructors.

Reference: Scales, T.L. & Kelly, M.S. (Eds.) (2016). *Christianity and social work: Readings on the integration of Christian faith and social work practice (5th ed.)*. Botsford, CT: North American Association of Christians in Social Work.

Good News for the Poor: Christian Influences on Social Welfare

By 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 1- Demonstrate Ethical and Professional Behavior

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 3-Advance Human Rights and Social, Economic, and Environmental Justice

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 societal conditions, such as poverty, and recognize and value human rights that may be violated. This chapter illustrates the global interconnections of poverty and historical approaches to addressing it.

EP 5 -Engage in Policy Practice

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.

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 20th 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 reflect 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 or not?

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 Neighborhood Partnerships (https://www.whitehouse.gov/administration/eop/ofbnp).

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 fail to do their part. Students could research for 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 and 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. Eerdman's 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. from multiple angles and in depth. 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 their 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 a great resource as well 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 America has. 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 to bring about social change.

- Sider, R. J. (2007). *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.

- https://www.whitehouse.gov/administration/eop/ofbnp

  This federal government website for the Office of Faith-based and Neighborhood Partnerships is the gateway to information about federal funding opportunities that faith-based programs might access in order to provide social services. The office gives guidance to faith-based organizations about how to apply. The White House Office of Faith-based and Neighborhood Partnerships works to build bridges between the federal government and nonprofit organizations, both secular and faith-based, to better serve Americans in need. The Office advances this work through Centers in various Federal agencies.

- http://www.census.gov/hhes/www/poverty/

  This is the gateway to the website for the U.S. Census Bureau current population reports on poverty. The Census Bureau reports poverty data from several major household surveys and programs.

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

By 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 1- Demonstrate Ethical and Professional Behavior

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 3- 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 5- Engage in policy practice

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 20th 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 20th 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?

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 19th 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 19th and first half of the 20th centuries. The *padrone* was a kind of broker for employment for immigrants but the system was open to considerable corruption.

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.

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.

<h2 style="text-align:center">Annotated Bibliography</h2>

- 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.* (2nd 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 20th 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*. Montclaire, 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.

- United Neighborhood Houses- http://www.unhny.org/

  This is a membership organization of 38 settlement houses and community centers in New York City that promotes and strengthens the neighborhood-based, multi-service approach to improving the lives of New Yorkers in need. This website gives information about settlement houses, the history of settlement houses, current practices, advocacy, policy, and capacity-building programs and services.

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

By 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 1-   Demonstrate Ethical and Professional Behavior

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, the values that have guided it, and develop a commitment to further enhancement of the profession through their own growth and conduct.

EP 2-   Engage Diversity and Difference in Practice

This chapter can assist students in understanding how diversity characterizes and shapes life experiences 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 5   Engage in Policy Practice

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 refer
    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 19th and early 20th 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 that they established? How does this model differ from approaches used in residential treatment centers today?

4. African American women in the late 19th and early 20th 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 for 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.* 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 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.* 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 human rights and on social order as sometimes more important than social reform. 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.). Harper Paperbacks.

   This book offers insight to 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. et al. (1993). *Black women in America: An historical encyclopedia*. Brooklyn: 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 on-going 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*. 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*. 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.

By 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 1   Demonstrate Ethical and Professional Behavior

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   Engage Diversity and Difference in Practice

This chapter can assist students in gaining knowledge and developing skill in moral and ethical reasoning that informs practice with diverse populations. Students can apply self-awareness and self-regulation to manage the influence of personal biases and values in working with diverse clients and constituencies.

Chapter Outline

    I.   Worldviews Help Us Interpret Reality
          A.   Worldview defined
          B.   The hermeneutical spiral-basic worldview questions
          C.   Interpreting the Facts
          D.   The interaction of feeling, thinking, behaving

    II.   Worldviews Help Us Understand Values
          A.   Faith is needed to sustain values
          B.   Different worldviews produce different values
          C.   The Is-Ought Dilemma
          D.   Examples of 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 states that "a Christian worldview gives a coherent, solid foundation for the basic values that social workers claim and often take for granted." What is your reaction to this statement? What is the foundation for the values of the profession?

3. 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?

4. What does Sherwood mean by the hermeneutical spiral? How has your life been changed by various encounters or experiences that you have had? 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?

5. 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?

6. Using Sherwood's chapter as a guide, discuss how the NASW Code of Ethics and Christian worldview relate to each other in one's professional practice.

7. Sherwood states that "both enlightenment empiricism and postmodern subjectivity agree that values have no transcendent source." What difference does a transcendent source make?

8. Sherwood identifies various philosophical systems that have been dominant in recent history, such as positivism, empiricism, utilitarianism. Explain these approaches to worldview and compare and contrast them with a Christian worldview.

Class Activities/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. Invite a professor of philosophy to be in class to help facilitate the conversation about this chapter. This person could be a Christian or not, but be sure that this person has access to Sherwood's article and the NASW Code of Ethics. Ask the philosopher what basis there could be for the values of the profession and how values and behavior are related.

5. 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 purposeful-ness and direction, where 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 perspec-tives 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*. Minne-apolis, 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 Rein-hold 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 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. G. (2013). *Social work values and ethics.* 4th ed. New York, NY: Columbia University Press.

    Reamer has been a leader in social work education in examining values and ethical issues and decision-making. This is the 4th edition of what has become foundational reading for practitioners. In this latest edition, Reamer incorporates some of the newest challenges to practice, including legal and technological realities. The book has both content and case study which helps the reader make application of the principles.

- 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 its 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 have 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.

- Smith, C. (2010). *What is a person? Rethinking humanity, social life, and the moral good from the person up.* Chicago, IL: University of Chicago Press.

    This book builds on the author's earlier book, *Moral, Believing Animals: Human Personhood and Culture,* and explores human identity and meaning as "emergent." His concept of personhood is drawn from philosophical and sociological research and analysis. He asserts that ontology should be at the center of thought about what it means to be human, asking the basic question, "What is a person?" Though empirical study has value, it is not the ultimate basis for exploring social theory and human behavior.

- Wolterstorff, N. (1983). *Until justice and peace embrace*. Grand Rapids, MI: Eerdman's Publising 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.

- Wolterstorff, N. (2006). Justice, not charity: Social work through the eyes of faith. *Social Work & Christianity, 33(2),* 123-140.

  This article explores the philosophical basis for social work for those who practice through the lens of Christian faith. Wolterstorff argues that justice should be the basic category and examines implications for this perspective for social workers.

- 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. A good introduction to epistemology for the Christian interested in sound intellectual habits.

Calling: A Spirituality Model for Social Work Practice

By 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 1   Demonstrate Ethical and Professional Behavior

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 their choice of social work as a profession.

EP 2   Engage Diversity and Difference in Practice

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 and one aspect of diversity.

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 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 Assignments/Activities

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 of 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 be 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 year 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 Rienhold 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 have 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. & Wolfer, T. (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, 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

By 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 1   Engage in Ethical and Professional Practice

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 3   Advance Human Rights and Social, Economic, and Environmental 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.

EP 5   Engage in Policy Practice

This chapter is concerned with how Catholic Social Teaching has advanced the cause of justice through advocacy in the public policy arena, especially in reference to the "preferential option for the poor." It gives historical background of advocacy through faith communities and in concert with professional social work and challenges the profession of social work to remain committed to advocacy for the poor.

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. "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 19th 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 auto-biographical 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*. 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 20th Century. Many of the ideas of the preferential option for the poor and liberation theology are based on this encyclical.

- Pope Francis. (2013). Evangelii Gaudium. Vatican Press. Retrieved from http://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/docments/p pa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.pdf

    This apostolic exhortation from Pope Francis addresses the spiritual and social dimensions of the Gospel.

- Pryce, J., Kelly, M., Reiland, M., & Wilk, E. (2011). Do Catholic social work programs "prefer" the poor? Results from a content analysis of MSW program syllabi. *Social Work and Christianity*.

    This article discusses research about how Catholic Social Teaching is handled in Catholic Schools of social work with a particular focus on poverty.

- Reisch, M. (2013). Social work education and the neo-liberal challenge: The US response to increasing global inequality. *Social Work Education*, *32*(6), 715-733.

    The author explores dramatic challenges facing the profession due to political and economic changes, especially problems of inequality in wealth and income, race and class disparities, education, health, mental health, employment, and many others. The author asserts that, though social work is grounded in the principle of advocacy toward social justice, trends in education, such as online education, evidence-based practice, and other changes in educational practice. He offers critique, analysis and potential responses to the changes.

- 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.

- Saleeby, D. (2008). *The strengths perspective in social work practice (5th ed.)* New York, NY: Longman.

    Saleeby'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 20th 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.

- Urban Institute. (2016). Nine charts about wealth inequality in America http://apps.urban.org/features/wealth-inequality-charts/

  The Urban Institute offers analysis of income inequality through data that illustrate how income inequality, earnings gaps, homeownership rates, retirement savings, student loan debt, and lopsided asset-building subsidies have contributed to these growing wealth disparities. The website suggests some promising policies that would address the issue of growing inequality.

Social Work as Calling

By Diana S. Richmond Garland

This chapter could be used in introductory classes that aim to define the heart of social work practice. It would also be useful to prepare students for the ethical dilemmas they may face in the social work profession.

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 1   *Demonstrate Ethical and Professional Behavior*

This chapter addresses the idea that for many the profession of social work is a calling. It can assist students in clarifying their own personal values and managing them in such a way that allows professional values to guide practice and to utilize the resources of one's faith to sustain and inform their practice.

EP 2   *Engage Diversity and Difference in Practice*

This chapter can equip students to consider the value of respecting and appreciating faith and spirituality as one category of diversity that can influence practice.

EP 6   *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 to build competency for practice by working with clients in a holistic way by building relationships of trust.

Chapter Outline

I.   Introduction
    A.   Social work: a misunderstood or almost invisible profession
    B.   Purpose of chapter to prepare practitioners how faith can influence and strengthen practice
    C.   Social work as a religious vocation or calling

II.   The Relationship of Christian Vocation and Work
    A.   Work or vocation as a calling from God
    B.   History of Christian ideas about work as calling
    C.   Changing definitions of vocation and work
    D.   Church definitions of Christian vocation has been seen as limited to church employment
    E.   Bible teachings about work and vocation
    F.   Calling is always about our contribution to the world

III. The History of Social Work as a Christian Vocation
   A. Many of the early social work schools were combined with religious education
   B. Social work was seen by many as Christian mission
   C. Changes in the middle of the 20th century secularized social work
   D. Postmodernism made room for religion and spirituality
   E. U.S. government policies changed as theoretical underpinnings changed
   F. CSWE and accreditation
   G. NACSW

IV. Understanding Social Work as Christian Vocation Today
   A. Latent integration model of faith and practice
   B. Calling model of integration
   C. Sustaining/ coping model
   D. What is a calling? Does it come from somewhere other than from inside us?
   E. Biblical narratives of different callings
   F. Calling as process

V. One Social Worker's Story

VI. Conclusion
   A. A calling is not to a field of practice, but instead to a journey through life, a path
   B. Everyone relates to their 'calling' in a different way

Learning Objectives

1. To gain a deeper understanding of what a calling is, and what difference it makes.

2. To understand the importance of one's faith and spirituality for practice.

3. To consider one's own faith journey or calling in social work.

4. To appreciate the historical and biblical perspectives on vocation, especially as they relate to social service provision.

Key Concepts and Terms

Work: a vocation, or God's calling.

A calling: the author defines calling as a "process over a lifetime of listening to the stirrings in our souls in response to scripture and the world around us, of listening in the silence of prayer, of dreams waking and sleeping, of voices of others telling us how they see our gifts and possibilities."

The *calling* of social work, described in 1920 by NCSW President: to work for God's order 'on earth as it is in heaven.'

The latent integration model: social work practice in which one's faith expands upon all other areas of a person's life and thus influences the social work practice of the person.

The calling model: social work practice in which a social worker has had a very real experience in which they feel that God is calling them to social work.

The sustaining/ coping model: social work practice in which one feels that they are being called by God to show their devotion to Him, even if what they are doing may seem fruitless.

Training: preparation for how to do the tasks assigned, conduct assessments, make decisions about a client, and follow procedures.

Education: the ability to use one's experience and knowledge to think creatively and critically with a wider vision.

Discussion Questions

1. Compare and contrast the origins of social work as a profession and what it is today based on the short history provided in this chapter.

2. Reflect on Patricia's story. What are some takeaways from that story for you? How has your own life journey brought you to the place that you currently are? How open are you to consider your life journey as a calling?

3. How did the author define calling?

4. The author makes a distinction between training and education. What is that distinction as you understand it from this chapter? Do you think that distinction is accurate? What has been your own experience in regard to training and education?

5. Do you believe that the social work profession is one that many people misunderstand? If so, how can the profession address that misunderstanding?

6. How can you see the integration of your Christian faith and social work practice in your work, school or church?

7. This author states that this chapter aims to "prepare social work practitioners who will practice ethically and effectively, anchoring their work in their religious beliefs and practices in ways that enhance and strengthen them for their work and at the same time, communicating respect for their clients' religious and spiritual worldviews." What are the challenges you have faced in integrating your understanding of faith and your practice of social work?

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. Alternatively, ask students to write about their own understanding of calling using the chapter as a resource for their reflection.

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

- Chamiec-Case, R. (2012). Ethically integrating faith and practice: Exploring how faith makes a difference for Christians in social work. In T. L. Scales & M. Kelly (Eds.). *Christianity and social work: Readings on the integration of Christian faith and social work* (4th ed., pp. 337-359). Botsford, CT: North American Association of Christians in Social Work.

- Chamiec-Case, R. (2009). Ethical integration of Christian faith and social work practice: The motivation models. *Catalyst, 52(3)*, 3, 5.

- Chamiec-Case, R. (2013). The contribution of virtue ethics to a richer understanding of social work competencies. *Social Work and Christianity, 40(3)*, 251-270.

    The author refers the reader to this author's work as important complementary work to the chapter. Chamiec-Case outlines a variety of approaches to the integration of one's faith with practice. He emphasizes the importance of understanding one's philosophical and ethical commitments and understandings as prerequisite to effective practice.

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

    The author refers the reader to the writings of Dr. Alan Keith-Lucas as important complementary reading. 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.

- 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 20th 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.

- 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.

- 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*. 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.

  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.

- 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.

  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 though 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.

- Sherwood, D. A. (1999). Integrating Christian faith and social work: Reflections of a social work educator. *Social Work and Christianity, 26(1),* 1-8.

- Sherwood, D. A. (2010). Acts of the loving imagination: Central themes of Alan Keith-Lucas. *Social Work and Christianity, 37(3),* 268-291.

- Sherwood, D. A. (2012b). Ethical integration of faith and social work practice: Evangelism. In T.L. Scales & M. Kelly (Eds.), *Christianity and social work: Readings on the integration of Christian faith and social work practice* (4th ed., pp. 171-188). Botsford, CT: NACSW.

- Sherwood, D. A. (2012b). The relationship between beliefs and values in social work practice: Worldviews make a difference. In T.L. Scales & M. Kelly (Eds.), *Christianity and social work: Readings on the integration of Christian faith and social work practice* (4th ed., pp. 185-104). Botsford, CT: NACSW.

  The author references these readings by David Sherwood as important complementary readings for her chapter. Sherwood explores the integration of faith and practice in these chapters as it relates to ethical practice, evangelism, and philosophical underpinnings for the profession.

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

  Authors discuss the lessons gained from understanding 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.

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

By David Sherwood

This chapter could be used in courses covering content on values and ethics, spirituality and social work, social work practice, 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 1   Demonstrate Ethical and Professional Behavior

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   Engage Diversity and Difference in Practice

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 in the context of diversity and difference. It addresses the fundamental need for critical self-awareness and self-regulation about one's own prior assumptions, beliefs, values, and worldviews in order to manage the influence of personal biases and values in working with diverse clients and constituencies.

EP 6   Engage 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 to build competency for practice by working with clients in a holistic way from their initial encounter to no longer serving the client.

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
 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
 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. Evangelism and Ethical Practice: A Case in Point
 1. Not just an issue for Christians
     a. Critical personal self-awareness- knowing our own meta-narrative
     b. Applying self-awareness to practice
 2. Addressing Spiritual/Religious Issues with Clients Is Not (Necessarily or Normally) Evangelistic
     a. Use a client-focused and client-led perspective
     b. Proclamation versus demonstration of the Gospel
     c. Ethical dilemmas

3. Ethics and Evangelism
   a. The Great Commission
   b. My calling and role
   c. Self-determination
   d. Informed consent
   e. Integrity
J. 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 learn the principle/practice pyramid for ethical decision-making.

3. To understand the particular perspectives that Christian faith offers to ethical decision-making.

4. To understand the use and limits of the NASW Code of Ethics and the Bible for practice decisions.

5. To gain skill in appropriately engaging clients around issues of spiritual and religious matters.

Key Concepts and Terms

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?

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.

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.

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.

Evangelism: Usually understood as the explicit proclamation of the Gospel with the aim to convert a person to faith. Sherwood suggests that evangelism can also be understood as the demonstration of the Gospel, to "give to our clients the grace-filled gift of knowing what it feels like to be treated with love and justice, what it feels like to experience caring, grace, forgiveness, trustworthiness, honesty, and fairness, what it feels like to be treated with respect and dignity as a person with God-given value."

Hermeneutical Spiral: Coming to interpret the world around you thorough 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.

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.

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.

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.

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.

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.

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

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.

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.

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. How did Sherwood apply this model to evangelism in practice? Apply this model to another case study or situation that you have encountered.

8. When and how is it appropriate to engage clients around spiritual and religious issues? Give examples of appropriate engagement with clients.

9. 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?

10. 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?

11. 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?

12. 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. 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.

7. 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.

8. 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.

9. 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

- 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. He 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.

- 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.

- 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*. 2nd 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 have 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: Eerdman's 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. (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 have explored the philosophical roots of the profession. He argues that reason is sufficient to support the value and ethical basis for practice.

- Reamer, F. G. (2013). *Social work values and ethics*. 4th ed. New York, NY: Columbia University Press.

  Reamer has been a leader in social work education in examining values and ethical issues and decision-making. This is the 4th edition of what has become foundational reading for practitioners. In this latest edition, Reamer incorporates some of the newest challenges to practice, including legal and technological realities. The book has both content and case study which helps the reader make application of the principles.

- 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.

- Smith, C. (2010). *What is a person: Rethinking humanity, social life, and the moral good from the person up*. Chicago, IL: The University of Chicago Press.

  This book builds on the author's earlier book, *Moral, Believing Animals: Human Personhood and Culture*, and explores human identity and meaning as "emergent." His concept of personhood is drawn from philosophical and sociological research and analysis. He asserts that ontology should be at the center of thought about what it means to be human, asking the basic question, "What is a person?" Though empirical study has value, it is not the ultimate basis for exploring social theory and human behavior.

- 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.

- Verhey, A. (1984). *The great reversal: Ethics and the New Testament*. Grand Rapids, MI: Eerdman's 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.

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

By 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 1   Engage in Ethical and Professional Practice

This chapter addresses necessary competencies for practitioners to develop for professional and ethical practice. The author explores the importance of the social worker's self-awareness and use of self in practice.

EP 6   Engage with Individuals, Families, Groups, Organizations, and Communities

EP 7   Assess Individuals, Families, Groups, Organizations, and Communities

EP 8   Intervene with Individuals, Families, Groups, Organizations, and Communities

EP 9   Evaluate Practice with Individuals, Families, Groups, Organizations, and Communities

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. This chapter explores the helping relationship from the point of engagement, through assessment, intervention, and evaluation.

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 Terms and Concepts

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; 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 that Keith-Lucas presents 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 20th 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 (8th 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 (4ᵗʰ Ed.)*. Pacific Grove, CA: Cengage Learning.

  A textbook for generalist practice that presents a model for the planned change process that they call 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. (6ᵗʰ 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..

Models for Ethically Integrating Faith and Social Work

By 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 1   Demonstrate Ethical and Professional Behavior

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 4   Engage in Practice-Informed Research and research-Informed Practice

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 6, 7, 8, 9   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 personal faith or belief system informs practice. It can assist students to build competency for practice by working with clients in a holistic way from their initial encounter to no longer serving the client.

Chapter Outline

I.   Introduction

II. Defining Integration of Faith and Practice
    A. Faith has something of real value for social work practice
        1. Potential for generating synergy that adds value
        2. Resources of faith are valuable for sustaining the work
        3. Content of faith provides perspective and insight
        4. SW profession recognizes importance of spirituality and religion
        5. Faith is core part of identity

      B.   Social work theory and practice have value for Christian faith

      C.   What's Still Missing from the Integration Discussion?

          1.   Research on approaches to integration

          2.   What theology and practice contribute to our understanding

          3.   Comparisons and contrasts with other faith traditions

          4.   To what extent is integration a communal practice

          5.   Continued awareness of potential harm when integration is unethically practiced

          6.   More research on how SW theory and practice contribute to faith

III.   Three Proposed Categories for Organizing Approaches to Faith and Practice

      A.   Category One: Integration approaches that *sustain, inspire and motivate*

          1.   Model 1: The Calling Model of Integration

          2.   Model 2: Virtues Model of Integration

          3.   Model 3: The Wonder and Worship Model of Integration

          4.   Table of statements operationalizing the integration of faith and SW

      B.   Category Two: Integration Approaches that Emphasize *Understanding*

          1.   Model 4: The Latent Model of Integration

          2.   Model 5: Cognitive Models of Integration

          3.   Table of statements operationalizing the integration of faith and SW

      C.   Category Three: The Effect of Integration on the practice of SW and of Faith

          1.   Model 6: Life of Service Model

          2.   Model 7: Intrapersonal Model

IV.   Models with More Direct Interactions of Beliefs and Values

      A.   Potential risk of ethical tension between faith and SW

      B.   Importance of client self-determination

      C.   Importance of self-awareness

      D.   Model 7: Spirituality/Religion Sensitivity Model

      E.   Bridging Example of Integration

      F.   Table of statements operationalizing the integration of faith and SW

V.   Concluding Thoughts

      A.   Recent increase in professional literature on this topic

      B.   The great potential for integration of faith and practice

      C.   More work to be done

Key Concepts and Terms

Integration: defined by the chapter author to mean "the way in which the faith of Christians in social work affects, influences, shapes, or contributes to their understanding and practice of social work practice, as well as the way in which social work theory and practice has a similar effect on how Christian social workers understand and practice their Christian faith."

Calling Model of Integration: a model focused on the potential contribution of many social workers' faith to support and frame the formation of identity, character, and motivation of Christian social workers. "It grounds their belief that God has called them to their careers as social workers in order to serve people who are hurting and to further social justice and human flourishing in our world, a central aspect of the Christian life."

Virtues Model of Integration: a model focused on the spiritual disciplines of Christian practice that nurtures the "development of Christian virtues such as faith, hope, humility, hospitality, gratitude, selflessness, and love, which transform not just what they *do*, but even more fundamentally who they *are* (and are *becoming*)."

Wonder and Worship Model of Integration: a model focused how Christian social workers "respond to what they observe, learn, and experience in their work, especially the progress and positive change that occurs in the lives of their clients or client systems."

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. For instance, beliefs and values can: affect priorities for the practitioner; strengthen or reinforce beliefs and values; retain validity only within either one's faith or one's practice; act as filters; contribute one to the other but only after some change in one; lead to new insights for either faith or practice.

Life of Service Model: an implicit integration model that focuses on the Christian doing social work as a way to "practice or live out their Christian faith. Many Christians in social work seek to offer acts of loving service through which a social worker identifies with and bears witness to Jesus and His love for all."

Intrapersonal Model: an 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.

Learning Objectives

1. To articulate several reasons why it is important to understand how to ethically integrate faith and practice.

2. To explore what is still missing from the discussion about integrating faith and practice.

3. To describe a variety of models and categories for organizing approaches to faith and practice.

4. To identify 3-4 factors that influence the ways in which Christian faith and social work practice are integrated.

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 categories and 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. What are the key factors that influence the integration of faith and practice according to the author? Can you think of any other factors? What are some additional examples in your own practice experience for each of the factors presented? In what ways does the author say that faith has value for practice?

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?

5. 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? How do you envision your own practice of social work integrated with your faith? How do you think you can address some of what the author asserts is still missing from the conversation?

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:

   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.

Clearly outline which aspects of the Christian faith (beliefs, values, principles, or themes) potentially relate to the social issue/problem outlined in #1.

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 "is still a great deal that we need to learn about the reciprocal influence of Christian faith and social work on each other." Involve the class in a research project that focuses asking a specific research question concerning this need. 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.

- Hodge, D.R. (2011). Using Spiritual Interventions in Practice: Developing Some Guidelines from Evidence-based Practice. *Social Work, 56 (2)*, 149-158.

    This article examines the interest level of practitioners of incorporating spirituality and religion into their practice. It also provides guidelines for practitioners on how to incorporate spirituality and religion into their practice in an ethical manner.

- Hughes, R. T. (2005). *The vocation of a Christian scholar: How Christian faith can sustain the life of the mind* (Revised Edition 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.

- Oxhandler, H. K. & Pargament, K. I. (2014). Social work practitioners' integration of clients' religion and spirituality in practice: A literature review. *Social Work, 59(3),* 271-279.

  This article offers a literature review of religion and spirituality in practice. It seeks to better understand how one's religion and spirituality affect mental health and how incorporating the two would be of any benefit to the client. The article analyzes how mental health professionals can bring religion and spirituality into their sessions with clients.

- Oxhandler, H. K., Parrish, D.E., Torres, L.T., & Achenbaum, W.A. (2015) . The integration of clients' religion/spirituality in social work practice: A national survey. *Social Work 60(3), 228-237.*

  This article is based on a survey of 442 LSCWs from across the U.S., about their stance on integrating spirituality and religion into their practice. The results found that these social workers had a generally positive attitude toward integration, high levels of self-efficacy, and that integration is feasible, while at the same time low levels of actual engagement in practice.

- 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 have 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.

Spiritual Development

By 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 4   Engage in Practice-informed Research and Research-informed Practice

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 7   Assess Individuals, Families, Groups, Organizations, and Communities

EP 8   Intervene with Individuals, Families, Groups, Organizations, and Communities

EP 9   Evaluate Practice with Individuals, Families, Groups, Organizations, and Communities

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 human behavior and 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. The 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 and spiritual development
    C.   UN Convention on the Rights of the Child and spirituality
    D.   CSWE and spirituality

II. Definitions
    A.   Hurdles for discussing spirituality and social work
    B.   Canda's definition

III. Approaches to thinking about spiritual development
   A. Traditional paradigms-Stage-based development of spirituality
      1. Erik Erikson's psychosocial development
      2. Lawrence Kohlberg's stages of moral development
      3. James Fowler's stages of faith development
      4. Integrating the various stage-based approaches
      5. Rabbi Bookman's stages of spiritual growth
      6. Critique of stage-based approaches
         a. Cultural bias
         b. Varieties of ways to reason about spirituality
   B. Alternative ways of thinking about spiritual development
      1. Feminist approaches to development (Gilligan, Moody & Carroll, Borysenko, and Fox)
      2. Metaphors that reflect traditional and alternative paradigms of thinking about spirituality
      3. Cultural implications for spiritual development (Haight)
      4. A process critique of spiritual development (Dykstra)

IV. Conclusion-Understanding spiritual development, whether one is a believer in the spiritual dimension or not, is critical to effective social work practice

Key Concepts and Terms

Spirituality: One definition is that of Edward Canda who 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)." The author offers other nuances to this word's meaning.

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.

Spiritual Competence: A social worker's "awareness of his/her spirituality and beliefs, an acknowledgement of the spiritual nature of persons, an open stance when hearing the stories of clients, and paying attention to the language used and the meaning the client attributes to spiritual components of their lives."

Spiritual bias: Much like racism or sexism, the effect when a social worker does not consider his/her assumptions about spiritual development or reality, and produces a harmful perspective or impact on clients.

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.

4. To appreciate the importance of spiritual competence for social work practitioners.

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? How is social work practice enhanced by attention to client (and worker) spirituality?

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 that 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.

- Bookman, T. (2005). *A soul's journey: Meditations on the five stages of spiritual growth*. Lincoln, NE: iUniverse.

  This is Rabbi Bookman's explanation of the journey of the spirit, one not marked by a smooth transition from one stage to another but like a path in a Zen garden with lots of twists and turns. Drawing on the traditions of ancient Judaism, Bookman examines spiritual growth.

- 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 lives of inner children.

- Dykstra, C. (2005). *Growing in the life of faith: Education and Christian practice*. 2nd 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*, by Fowler 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. & and 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 contributes or not 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. (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, discussion questions, and additional resources.

- Senreich, E. (2013). An inclusive definition of spirituality for social work education and practice. *Journal of Social Work Education, 49(4)*, 548-563.

   This article offers what he considers to be an inclusive definition of spirituality for social work education that considers every client's perceptions about what is unknowable. He contends that most definitions or constructs of spirituality are not inclusive, but are culturally bound. The article includes some case examples, suitable for the classroom.

Working with LGBT Clients: Promising Practices and Personal Challenges

By Allison Tan and Michael S. Kelly

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   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 3   Advance Human Rights and Social, Economic and Environmental Justice

This chapter challenges Christians in social work practice to establish affirmative practice with LGBT clients in efforts to advance human rights and promote justice. Regardless of varying beliefs and values, fundamental rights such as freedom, access to health care and education, and safety should be accessible to all. The chapter offers strategies to eliminate barriers to social goods.

EP 4-   Engage in Practice-Informed Research and Research-Informed Practice

The chapter reports on research within the LGBT community about best practices in therapeutic relationships. It provides a literature review and the findings from this review about practice. It also provides an historic overview of research with this population.

EP 6- Engage Individuals, Families, Groups, Organizations, and Communities

EP 7- Assess Individuals, Families, Groups, Organizations, and Communities

EP 8- Intervene with Individuals, Families, Groups, Organizations, and Communities

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 engagement, assessment and intervention with the LGBT population specifically. The chapter 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.   Critical review strategy
    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.   Conversion or reparative therapy
        3.   The reconciliation of spiritual and sexual identities
        4.   Establishing an affirmative practice
        5.   Referral to another professional

IV.   Conclusion

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.

Double, 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.

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.

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 with 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 that 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 and 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 LGBTT 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.

-   Council on Social Work Education: *Sexual orientation and gender expression in social work education: Results from a national survey,* retrieved at http://www.cswe.org/File.aspx?id=25675

    The Council on Social Work Education collaborated with Lambda Legal, an advocacy group for LGBT rights, and the Child Welfare League of America to conduct listening forums about the experience of LGBT youth in out-of-home care. The result showed that social workers were not adequately prepared to work with LGBT youth. This link is to the executive summary of the report.

-   Dessel, A.B. & Bolden, R.M. (Eds.) (2014). *Conservative Christian beliefs and sexual orientation in social work*. CSWE Press: Alexandria, VA.

    This book, published by the CSWE, addresses the tensions that sometimes occur between conservative Christians and lesbian, gay, and bisexual constituencies. It is an edited volume with authors representing a diverse range of sexual orientation, religious and professional identities. Topics included are social identity, oppression, power and privilege, human rights and justice, prejudice, ethics, and law.

- 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 LBGT community.

- NASW (National Association of Social Workers). (2000). *Position statement on reparative/conversion therapies*. Retrieved from 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

By 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 4   *Engage in Practice-informed Research and Research-informed Practice*

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

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

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.

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.

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 to the professor.

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 learned 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)

13

Annotated Bibliography

- Canda, E. & Furman, L. D. (2010). *Spiritual diversity in social work practice: The heart of helping.* 2nd 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 classroom 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 by 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 Gilford 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., Hugen, B., & Aguilar, M. A. (Eds.). (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.

Family Circles: Assessing Family and Spiritual Connections with Military Clients

By Dexter R. Freeman

This chapter could be used in classes on practice with special populations, human behavior and the social environment, and in clinical social work courses.

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   Engage Diversity and Difference in Practice

This chapter is rich in offering opportunities to explore student appreciation and respect for diversity and the consequences of difference that are present in work with military members and their families. The chapter encourages the practitioner to be self-reflective and sensitive to these clients and their particular motivations and culture.

EP 7   Assess 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. The author offers a specific example of one spiritual assessment, the family circle, through a case study. The author explores this assessment and how to identify, analyze, and implement it toward the achievement of client goals. The author evaluates the benefits and limitations for practice for this tool and explores the nature of persons as spiritual beings.

Chapter Outline

I.   Introduction- the human, spiritual compulsion to connect often takes place in the military

II. Social Work in the Military: Conserving the Fighting Force
      A.   Background of social work practice in military contexts
      B.   Need for social workers is more essential than ever

III. Spiritual Wholeness
      A.   Nature of wholeness- a dynamic and transcendent process
      B.   Spirituality defined and described

IV. From Civilian to Service Member: Embracing the Warrior Culture
      A.   From practicality to commitment
      B.   Learning the military culture- the psychological fortress mentality

C. Effects on family members

D. Cultural competence for behavioral health specialists

V. Case Vignette- Specialist Amy Stevens

VI. The Family Circle: Theory and Background

    A. The family circle instrument

        1. A non-threatening means to express and discuss family dynamics

        2. Based on family systems theory

    B. Conducting a Family Circle Interview

        1. Step 1: Facilitator explains/describes a family circle

        2. Step 2: Describe the process and rules for completing drawings

            a. Circles for family members

            b. Circles for archetypal energies (e.g. orphan energy, innocent energy, caregiver energy, magician energy, seeker energy, destroyer energy)

            c. Archetypal energies are correlated with spiritual well-being

        3. Step 3: Each drawer describes the components or objects they connect as part of their family

    C. Amy Stevens' Family Circle: An Example

VII. Conclusion

Learning Objectives

1. To appreciate the diversity of spiritual and religious resources that support and compel military service members.

2. To learn about an assessment instrument called the family circle and how to use it.

3. To understand the various components of the military culture that contribute to spiritual wholeness for service members.

4. To learn about roles for social workers in military contexts.

Key Concepts and Terms

Archetypal Energies: unconscious ideas, patterns of thought, or images that represent fundamental characteristics of a thing, such as wholeness as explored in this chapter. The idea of archetypes originated with Plato's idea of pure forms of an ideal (e.g. justice). Jungian psychology applied the idea of archetypes to the individual psyche. The author of this chapter draws on Pearson and Marr's (2003) description of archetypes that combine and lead to spiritual wholeness.

Family Circle: A schematic diagram that depicts the various parts of a family system and the connections between and among family members, other organizational systems, life experiences, beliefs, and passions. Specific questions asked by the facilitator assist families to examine the dynamic nature of one's sense of well-being through the use of archetypal energies that indicate spiritual wholeness.

Family Systems Theory: A behavioral health theory which posits that every family has boundaries that affect the connections between and among family members, the family as a whole, and systems in the broader society.

Post-traumatic Stress Disorder (PTSD): A mental health condition that arises from an experience of trauma. The trauma can be directly experienced or witnessed. It can also be experienced by family members of victims or first responders to traumatic events. Most anyone who has a traumatic experience will have reactions that could include fear, guilt, anger, hypervigilance, or anxiety that will last for a time but eventually subside. A person with PTSD continues to have symptoms related to the trauma which may even increase over time and prevents the person from living a normal life.

Improvised Explosive Device-IED: a bomb that is constructed and used in ways other than in conventional military action. Often used by terrorists or guerilla groups or other insurgent groups, the threat of IEDs provokes a continuous sense of hypervigilance and concern for those in locations prone to this kind of military action. IEDs are sometimes called roadside bombs.

Traumatic Brain Injuries (TBI): are complex injuries with a broad range of symptoms and disabilities, often suffered by military personnel who have been exposed to combat conditions, such as explosions.

Spiritual Wholeness: The author uses this term to describe the overall sense of human well-being that is a "dynamic and transcendent process that is ongoing and never totally complete."

Spirituality: a personal search for meaning and purpose in life and considered by some as the core of what it is to be human. Spirituality is connected with values and beliefs that lead to compassion, gratitude, and faith in a higher dimension of existence.

Warrior Perspective: a military service orientation or culture that emphasizes stoicism, secrecy, and denial of fears or true feelings. This perspective might hinder a military service member from seeking help for mental health concerns.

Discussion Questions

1. How does the author of this chapter describe military culture as distinctive or unique? In what ways does the author suggest that spiritual and religious resources might be a component of what compels people to pursue a career in the military?

2. How have social workers served the military in the past? How does social work practice with military service members and their families differ from practice with other populations? What specific skills and knowledge are helpful for social workers in this context?

3. How does the author define spiritual wholeness? How do you think the concept of spiritual wholeness helps or hinders social work practice in the military? Is the concept of spiritual wholeness an appropriate avenue of assessment and intervention that social workers should pursue with clients, whether in the military or not?

4. The author states that some service members have a "psychological fortress" that inhibits their ability to seek help when they need it? What does he mean by this? How can social workers address this challenge?

5. What is a family circle? What are the steps to take in using this assessment tool? What is the theoretical basis for this assessment approach?

6. The author states that a premise for the chapter is "that humanity is divinely created to connect and that this spiritual compulsion to connect often takes place within the military." Do you agree with this premise? Why or why not?

Class Activities: Assignment Ideas and Creative Projects

1. Practice using the family circle assessment tool through role play with case studies based in military contexts. The case presented in the chapter could actually be used as the foundation for the role plays. The article by Brand and Weiss (2015) listed in the bibliography also provides possible case vignettes for practice.

2. Students could construct a drawing of their own family circle. After constructing the drawing, students could write a reflective paper about their own circle as though they were discussing it with a facilitator. They should be encouraged to address each of the questions identified in the chapter based on the various archetypal energies. Students can reflect on their own sense of spiritual wholeness and the importance of this dimension of personhood for social work practice.

3. Invite a social worker whose practice is with military service members and/or their families to speak in class (or use technology for a "virtual" interview). Explore with the practitioner the idea about spiritual wholeness as a component of practice.

4. Ask students to research other assessment tools that address issues of spiritual wholeness or well-being. The chapter in this book entitled *Spiritual Assessment*: *A Review of Complementary Assessment Models*, by Hodge and Holtrop, could be a good resource for this activity. Students could compare and contrast the value of the various spiritual assessment tools for practice with diverse client populations.

5. Ask students to conduct further research on social work practice in military contexts. This could include research about: potential job/career opportunities; common treatment issues for military personnel and their families, e.g. substance use/abuse, family violence, communication problems, PTSD, etc.; social policy/programs about mental health and the military; and advocacy for military personnel, veterans, and families.

6. Ask students to interview military personnel, veterans, and/or their families to discuss various aspects of this chapter. Questions in the interviews could pertain to military culture, the warrior perspective, motivation for joining the military, and help-seeking behaviors.

Annotated Bibliography

- Blaisure, K.R., Saathoff-Wells, T., Pereira, A., Wadsworth, S.M., & Dombro, A.L. (2012). *Serving military families in the 21st century*. New York: Rutledge.

    This book introduces readers to military life, including relocation and deployment, families, the challenges of military life, resilience, and provides personal stories from service personnel in various branches and ranks of service. The book offers a review of the latest research, theories, policies, and programs that are resources for those who work with military families. It is primarily intended as a text for work with military personnel.

- Brand, M.W. & Weiss, E.L. (2015). Social workers in combat: Application of advanced practice competencies in military social work and implications for social work education. *Journal of Social Work Education, 51*, 153-168.

    The article describes the work of social workers in military contexts, with a focus on those serving deployments in Iraq and Afghanistan. The article offers vignettes of situations that have been encountered by social workers and makes application to the competencies for military social work defined by the Council on Social Work.

- Council on Social Work Education. (2010). *Advanced social work practice in military social work*. Retrieved from http://www.cswe.org/File.aspx?id=76078

  This is a short monograph produced by the CSWE which offers details about competencies needed for military social work. While associated with the 2008 EPAS, the information about practice in military settings is relevant and useful for teaching about military social work or for those anticipating practice in this setting.

- Devries, M.R., Hughes, K.H., Watson, H., & Moore, B.A. (2012). Understanding the military culture. In B.A. Moore (Ed), *Handbook of counseling military couples* (7-18). New York: Taylor & Francis.

  This chapter in the *Handbook of Counseling Military Couples* provides guidance for understanding military culture. The military creates significant challenges to couples, which social workers and other clinicians often struggle to address. Understanding the unique aspects of military culture is critical to effective practice. Other chapters in this book provide analyses of special issues that arise and clinical practice strategies and research.

- Freeman, D.R. (2015): Archetypal Identification: An Alternative for spiritual well-being assessment. *Journal of Religion & Spirituality in Social Work: Social Thought*. DOI: 10.1080/15426432.2014.973987, 1-18.

  This article explores the relationship between archetypal energy, as Jung and others defined it, and spiritual well-being, two significant life forces. The research from the author's study demonstrates this relationship and offers a nonreligious alternative to assessing client spirituality in a clinical context.

- Everson, R. B. & C.R. Figley (Eds.), *Families under fire: Systemic therapy with military families*. New York: Taylor & Francis.

  This edited text is a resource for social workers who work with military personnel and their families. The book offers actual situations that clinicians have faced in their work with military personnel and families and discusses approaches to practice in these situations. It is based in family systems theory and has chapters reflecting a broad range of specific therapeutic approaches based on this theoretical orientation.

- Jung, C.G. (1990). *The archetypes and the collective unconscious*. Princeton, NJ: Princeton University Press. (Original work published in 1959).

  Archetypes and the Collective Unconscious is a classic volume of what has become known as Jungian psychology. It gives the basic outline of his theory about human consciousness and behavior and a description of specific archetypes as they relate to development.

- Pearson, C. (1991). *Awakening the heroes within: Twelve archetypes to help us find ourselves and transform our world*. New York: HarperCollins Publishing.

  Pearson explores the idea that each human embarks on a heroic quest toward becoming fully alive and purposeful in life. She describes twelve archetypal patterns that can aid development and spiritual health and well-being. The book explores how life paths differ by age, gender, and social location and offers help in discovering one's most effective path using the archetypes as inner guides.

- Pearson, C. & Marr, H. (2003). *A guide to interpreting the Pearson-Marr Archetypal Indicator instrument*. Gainesville, FL: CAPT.

  This manual gives a background to the development and uses for the Pearson-Marr Archetype Indicator™ assessment tool. This tool is a validated instrument to assess the presence and prominence of archetypes in individuals. The manual offers case studies and instructions for using the instrument in practice.

- Rubin, A., Weiss, E. L. & Coll, J. E. (Eds.), (2013). *Handbook of military social work* (191-208). Hoboken, New Jersey: John Wiley & Sons, Inc.

  This edited text is another resource for those interested in work with military personnel and families. Topics covered include military culture, women in the military, PTSD and TBI, suicide, homelessness among veterans, family well-being, substance use and abuse, grief and loss, and more.

- Thrower, S.M., Bruce, W.E., & Walton, R.F. (1982). The family circle method for integrating family systems concepts in family medicine. *The Journal of Family Practice, 15(3)*, 451-457.

  This article describes the family circle method that the chapter discusses. Family circles illustrate patterns of behavior in families related to closeness, power, decision-making, boundaries, and intimacy. The article offers clinical examples of such drawings and how they can be used in therapeutic work with families.

Evidence-Based Practice: Towards a Christian Perspective

By Jim Raines

This chapter could be used effectively in research classes and in classes exploring philosophical foundations, social work practice, and 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 competencies based in the 2015 Educational Policy and Accreditation Standards of the Council on Social Work Education:

EP 1   Demonstrate Ethical and Professional Behavior

This chapter offers ethical reasons for using evidence-based practice. It explores the philosophical foundations of practice and the values base of the profession. The chapter also examines how one's personal values or religious beliefs can influence professional judgment.

EP 4   Engage in Practice-Informed Research and Research-Informed Practice

This chapter explores evidence-based practice in detail, offering its philosophical foundations, its core components, and how it applies to practice. It highlights the value of both quantitative and qualitative ways to measure and build knowledge of human behavior.

EP 9   Evaluate Practice with Individuals, Families, Groups, Organizations, and Communities

This chapter assists students to understand and appreciate the importance of measuring outcomes. It places evidence-based practice in a context where the strengths perspective, relational engagement, professional limitations, and ethical standards apply.

Chapter Outline

I.   Introduction
      A. Definition of evidence-based practice (EBP)
      B. Relationship of faith and science

II. Ethical Foundations
      A. EBP helps to provide best possible service
      B. EBP is a government mandate
      C. EBP is good fiscal practice for effectiveness and efficiency
      D. Standard of Care: The Golden Rule

III. Philosophical Assumptions
      A. Ontology and epistemology

      B.   Christian concerns about EBP reflecting positivism

      C.   The "current best evidence"

IV.   Clinical Process Concerns

      A.   Asking answerable questions

          1.   Limits to EBP in clinical processes

          2.   Kinds of research questions

              a.   Assessment questions

              b.   Description questions

              c.   Risk questions

              d.   Prevention questions

              e.   Effectiveness questions

      B.   Investigating the Evidence

      C.   Appraising the Evidence

          1.   Examining the degree of rigor, relevance, and sensitivity to client values

          2.   Flaws found in spirituality research

      D.   Adapting and Applying the Evidence

          1.   Understanding clients' different spiritual paths

          2.   Understanding clients' different church affiliations

      E.   Evaluating the Results

          1.   EBP can only tell us what works for most people

          2.   Adaptations change the treatment

          3.   Tracking client progress leads to practice-based evidence

      F.   Putting It in Perspective

          1.   EBP is just one component of good practice

          2.   Other essential components

               a.   Strengths perspective

               b.   Building trust relationships

               c.   Positive expectations about possibilities for change

               d.   Acknowledge limits of our expertise

               e.   Never use treatments that violate ethical standards

V.   Conclusion

Learning Objectives

1.   To appreciate ethical reasons for using EBP.

2.   To gain knowledge about the five-step process of EBP

3.   To understand how Christian faith can inform a practitioner's use and appreciation for EBP and its limitations.

Key Concepts and Terms

Evidence-based practice: The author uses Sackett, et al. (1996, p.71) as his working definition. It is "the conscientious, explicit and judicious use of current best evidence in making decision about the care of individual [clients]."

Ontological realism: an aspect of ontology concerned with exactly what there is that is real independent of our perception or language.

Epistemic fallibility: the philosophical principle that humans could be wrong about certain beliefs, ideas, or understanding of the world, and yet still be justified in holding their incorrect beliefs. It holds that humans can make new discoveries, such as those demonstrated throughout history in the natural sciences.

Strengths perspective: An approach to social work practice that puts a focus on strengths, capabilities and possibilities rather than problems, deficits and pathologies.

Ontology: the "branch of philosophy that studies the nature of reality."

Epistemology: the "branch of philosophy that studies the nature and limits of knowledge, especially the methods by which knowledge can be acquired."

Philosophical realism: the "belief that reality exists independently of our perception, conceptual schemas, and language…..our words are always metaphors or metonyms of reality."

Philosophical subjectivism: the "theory that reality is whatever we perceive to be real, and that there is no underlying reality that exists independently of our perception."

Ethical subjectivism: a "form of moral relativism in which the truth of moral claims is relative to the attitudes of individuals or cultural beliefs."

Moral relativism: A philosophical position concerned with differences in moral judgments, especially as it reflects different cultures or settings. A moral relativist might believe that truth and reality are perceived differently by different groups of people and that no single point of view is the complete truth.

Empiricism: the "theory of knowledge emphasizing the role of experience based on sensory observations. Central to empiricism is the belief that sensory data is epistemologically privileged."

Positivism: a "form of empiricism that asserts that all knowledge can be positively determined through scientific inquiry and everything is measurable."

Constructivism: a theory that posits all knowledge is humanly conceived and not based on sensory data or an objective truth or reality.

Fallibilism: a form of postpositivism that suggests that absolute certainty about knowledge is impossible and limited by space and time.

Rigor: "refers to the degree to which research studies control for internal threats to validity. Randomized controlled trials and quasi-experimental designs do the best job."

Relevance: refers to the similarity of a research design and subject group to one's own practice situation

Sensitivity: the extent to which a research study is sensitive or shows respect for client values and diverse moral principles.

Practice-based evidence: the practice of collecting measurable detail about client progress through deliberate tracking within one's practice.

Deficit approach: a practice approach that focuses on a client's problems, limitations, and deficits. The deficit model attributes client problems primarily to characteristics often rooted in the individual client without regard to larger organizational or cultural contexts.

"Sacred pathway": different life journeys that people may take depending on a variety of life experiences, conditions, settings or needs.

Discussion Questions

1. What are the ethical reasons that the author gives for using EBP?

2. What philosophical assumptions undergird EBP? How does one's theology intersect with these philosophical assumptions? How would you assess your own philosophical assumptions that guide your practice? To what extent do you think EBP reflects a positivist basis?

3. What are the five steps in the EBP process? Define and give examples for each step.

4. The author states, "Good social work practice is not linear, but iterative." What does he mean by this? How have you experienced social work practice?

5. What do you think are the major benefits of EBP? What are the major challenges or limitations?

6. How does the author suggest that a practitioner can assess one's Christian spirituality in order to effectively adjust interventions? The author gave examples. Can you think of a specific situation in which one's "sacred pathway "might be important?

Class Activities: Assignment Ideas and Creative Projects

1. Engage students in developing research questions for each of the five kinds of research questions that the author identified (e.g. assessment, description, risk, prevention, and effectiveness).

2. Select a journal article that students can critique or appraise as to its rigor, relevance, and sensitivity to client values in a practice situation they might encounter in a field setting. An example might be to use an article from the journal, *Social Work and Christianity*, about research with a specific population group.

3. Ask students to do a literature review as a means to appreciating the importance of investigating the evidence. Topics for review could be developed around populations or programs in field agencies. This could be a group project or an individual project.

4. Engage students in a writing assignment about the philosophical underpinnings to social work practice. The ethical principles are stated explicitly (i.e. social justice, integrity, service, importance of relationships, worth and dignity of the individual, competence). Does the profession make philosophical assumptions about the world that are based on empiricism, philosophical realism, positivism, philosophical subjectivism, constructivism, fallibilism? Students can compare and contrast their own personal philosophical assumptions with those they have identified as belonging to the profession.

5. Many churches and faith-based organizations conduct ministries or programs that have not been tested empirically. Have student groups explore how professional social workers could assist local faith-based organizations to utilize EBP as described by the author. The class or student groups could engage an organization in facilitating research about their programs.

Annotated Bibliography

- American Theological Library Association (2012). ATLA Religion Database. Retrieved May 19, 2012 from: https://www.atla.com/products/catalog/Pages/rdb-db.aspx

  A useful religion database for Christian and religious research, it is an index to almost two million articles, book reviews and essays covering all fields of religion. Many colleges and universities with religion departments would subscribe to this database.

- Duncan, B. L., Miller, S. D., Wampold, B. E., & Hubble, M. A. (Eds.).(2010). *The heart & soul of change: What works in therapy* (2nd ed.). Washington, DC: American Psychological Association.

  This book highlights the importance of the level of warmth and empathy the therapist shows to the client. It explores the client-therapist relationship as central to the success of client therapy, and the importance of the social support system of the client

- Gibbs, L. (2003). *Evidence-based practice for the helping professions: A practical guide with integrated multimedia.* Pacific Grove, CA: Brooks/Cole – Thomson Learning.

  This book addresses how evidence-based practice is being used, not just in therapy or for building programs, but also in schools, nursing, and other settings. It is designed to assist practitioners use evidence for practice by asking questions and conducting electronic searches around the questions asked.

- Norcross, J. C., & Wampold, B. E. (2011). Evidence-based therapy relationships: Research conclusions and clinical practices. *Psychotherapy, 48*(1), 98-102.

  The overlap between psychotherapeutic practice and evidence-based practice has recently been recognized as being important to the success of therapy for clients. According to this article, the techniques that a therapist uses to aid in treating a patient have little to do with what actually helps the patient in therapy.

- Raines, J. C. (2004). Evidence-based practice in school social work: A process in perspective. *Children & Schools, 26*(2), 71-83.

  This is an earlier article by the chapter author with a focus on school social work. He asserts that the key to evidence-based practice is tailoring each treatment to fit each particular client, as each client's circumstances are different. This article highlights the five different steps that school social workers should consider when working with students in schools.

- Raines, J. C. (2008). *Evidence-based practice in school mental health*. New York, NY: Oxford University Press.

  This book by the chapter author emphasizes the importance of realizing the relationship between research and practice, instead of seeing the two as separate, unrelated entities. Evidence-based practice, as it relates to school mental health, is defined here, as well as a process that can be followed.

- Raines, J. C., & Dibble, N. T. (2011). *Ethical decision making in school mental health*. New York, NY: Oxford University Press.

  This book by the chapter author offers a process approach to resolving ethical dilemmas rather than an issue-focused approach. His focus is on collaboration with the client and across disciplines in the course of addressing ethical situations. The book includes case examples and practice exercises that apply to real world situations.

- Sackett, D. L., Rosenberg, W. M. C., Gray, J. A. M., Haynes, R. B., & Richardson, W. D. (1996). Evidence-based medicine: What it is and what it isn't. *British Medical Journal, 312*, 71-72.

  This article clarifies what evidence-based medicine is. The article presents an evidence-based approach that is best formed when it integrates the best external evidence with a practitioner's expertise for a particular clinical situation. The practitioner's expertise is responsible for deciding if the external evidence applies to a particular case.

- Stewart, R. E., Chambless, D. L., & Baron, J. (2012). Theoretical and practical barriers to practitioners' willingness to seek training in empirically-supported treatments. *Journal of Clinical Psychology, 68*(1), 8-23.

  This article highlights some potential reasons why practitioners may be hesitant to participate in treatment studies that are in the very early stages of validation. Most of the reasons why practitioners did not choose to attend trainings on new treatment studies were related to time spent in training and cost to attend.

- Thomas, G. (2000). *Sacred pathways: Discover your soul's path to God*. Grand Rapids, MI: Zondervan. An assessment tool can be found on the internet at: http://common.northpoint.org/sacredpathway.html

  The author refers to Thomas' work on "sacred pathways" in the section about adapting evidence-based practice with religious clients. This book is Thomas's explanation of his model. The link above is one tool for assessing what a person's spiritual pathway may be and could be used in clinical or other practice settings.

International Social Work: A Faith Based, Anti-Oppressive Approach

By 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   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 3   Advance Human Rights and Social, Economic, and Environmental 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 issues, such as power differentials, oppression, and empowerment.

EP 5   Engage in Policy Practice

This chapter explores the phenomenon of globalization and its impact on social work practice. It also examines anti-oppressive practice as an approach to international social work and how this approach to practice works on all system levels of practice.

EP 6   Engage with Individuals, Families, Groups, Organizations, and Communities

EP 7   Assess Individuals, Families, Groups, Organizations, and Communities

EP 8   Intervene with Individuals, Families, Groups, Organizations, and Communities

EP 9   Evaluate practice 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 to develop 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

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 preeminent in relation to the rest of the world.

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.

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 settings, 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.

- Hook, J. D., Owen, J. W., & & Utsey, S. (2013). Cultural humility: Measuring openness to culturally diverse clients. *Journal of Counseling Psychology. 60(3), 353-367*.

  This article discusses cultural humility as a construct that emphasizes the importance of other-centeredness rather than self-centeredness. Cultural humility is characterized by respect and appreciation toward the cultural experience of others. The study concluded that the therapist possessing cultural humility resulted in better outcomes for clients.

- 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: 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.

Preaching and the Trauma of HIV and AIDS: A Social Work Perspective

by Frederick J. Streets

This chapter would be appropriate for classes on human behavior and the social environment, social work practice in both micro and macro contexts, cultural competency, and 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   Engage Diversity and Difference in Practice

This chapter is rich in offering opportunities to explore student appreciation and respect for diversity and the consequences of difference that a diagnosis of HIV/AIDS can elicit in the form of stigma and marginalization. The author highlights the value of the professional understanding the "client as teacher."

EP 3   Advance Human Rights and Social, Economic, and Environmental Justice

This chapter examines the nature of trauma as experienced by those affected by HIV and AIDS and challenges those in the faith community to advocate for justice. The author discusses avenues toward empowerment of this population and others as advocates through preaching and pastoral care.

EP 6   Engage with Individuals, Families, Groups, Organizations, and Communities

EP 7 Assess Individuals, Families, Groups, Organizations, and Communities

EP 8 Intervene with Individuals, Families, Groups, Organizations, and Communities

This chapter is concerned with assisting professional social workers to understand the trauma experienced by those who are affected by HIV/AIDS and the importance of working with clients from initial engagement through intervention, at all levels, with empathy and interpersonal skills that can establish therapeutic relationships and appropriately assess and intervene in partnership with the client and the client's community.

Chapter Outline

I.   Introduction

II.   The Clergy and HIV/AIDS
      A.   Research with 20 African American pastors-Examples of experiences
      B.   Preliminary findings of research
      C.   What pastors can do to provide a healing environment

III. Preaching as Pastoral Care and Persons Living with HIV/AIDS

IV.   HIV, AIDS, and Trauma
   A.   The nature of trauma
   B.   HIV/AIDS experienced as trauma
   C.   Importance of clergy to have knowledge about HIV/AIDS and aware of their own biases
   D.   The meanings we give to HIV and AIDS
   E.   HIV, AIDS, Identity, and Variation of Experiences
      1.   People react differently when receiving diagnoses
      2.   How one contracted disease affects response

V.   Some Considerations for Preaching
   A.   Clergy should broaden understanding of their role
   B.   Importance of pastoral relationships and listening to parishioners
   C.   HIV/AIDS is a disease of intimacy

VI.   Empowerment through Biblical Association

VII.   Who Am I Now with HIV and AIDS?
   A.   How trauma changes sense of self
   B.   Living with a new understanding of normalcy
   C.   Inequities in access to care and gender bias

VIII.   Altruism, Work, and Spirituality: Surviving War, Violence and Trauma
   A.   Altruism
   B.   Significance of work
   C.   Spirituality
   D.   Preaching as a guide toward well-being

IX.   Challenges for Pastors and Social Workers
   A.   The pastor's challenge
      1.   Preaching example
      2.   Emphasize compassion over judgment
   B.   The social worker's challenge
      1.   Professional responsibility to respect spirituality of clients
      2.   The client as a teacher

X.   Conclusion- Principles to Guide Church Leaders
   A.   Understand HIV/AIDS is not punishment of God for person affected
   B.   Care of those affected offers hope
   C.   Do not deny global pandemic

Key Concepts and Terms

Antiretroviral drugs (ARVs): drugs that prevent or inhibit the reproduction of retroviruses—viruses composed of RNA rather than DNA. The best known of this group is HIV, human immunodeficiency virus, the causative agent of AIDS. The drugs do not cure HIV but can significantly slow the progression of the disease when used according to directions.

HIV/AIDS: According to the Mayo Clinic, "acquired immunodeficiency syndrome (AIDS) is a chronic, potentially life-threatening condition caused by the human immunodeficiency virus (HIV). By damaging your immune system, HIV interferes with your body's ability to fight the organisms that cause disease. HIV is a

sexually transmitted infection. It can also be spread by contact with infected blood or from mother to child during pregnancy, childbirth or breast-feeding. Without medication, it may take years before HIV weakens your immune system to the point that you have AIDS.

There's no cure for HIV/AIDS, but there are medications that can dramatically slow the progression of the disease. These drugs have reduced AIDS deaths in many developed nations. But HIV continues to decimate populations in Africa, Haiti and parts of Asia." (http://www.mayoclinic.org/diseases-conditions/hiv-aids/basics/definition/con-20013732)

AIDS Day: According to the World AIDS Day website, "World AIDS Day is held on the 1st of December each year and is an opportunity for people worldwide to unite in the fight against HIV, show their support for people living with HIV and to commemorate people who have died. World AIDS Day was the first ever global health day, held for the first time in 1988."(http://www.worldaidsday.org/about)

Trauma: the author defines trauma as the "shattering of life's narrative structure, about a loss of meaning." Trauma can be a single event (a sexual assault) or communal (a natural disaster) or a pattern of continual and chronic stress (war or economic insecurity).

Altruism: behavior that is focused on helping others, marked by unselfishness and self-sacrifice.

Client "as a teacher": a posture for social workers that embraces the idea that clients are the experts on their own lives and experiences and can teach professionals a great deal about what it means to be in the position of needing the services of a social worker and specifics about various situations, such as a diagnosis of HIV.

Pastoral counseling: Pastoral counseling can be understood as the routine or regular care that pastors within local congregations offer to their parishioners on the occasion of need for support and encouragement. It can include hospital visits, grief counseling after a significant loss, or help with marriage and family issues. Pastors are not usually trained as professional mental health specialists but focus on the function of pastors to offer spiritual support and encouragement. Pastoral counseling has also developed into a professional class of counseling whose mission is to "bring healing, hope, and wholeness to individuals, families, and communities by expanding and equipping spiritually grounded and psychologically informed care, counseling, and psychotherapy."

Learning Objectives

1. To appreciate the role and function of the clergy in working with those affected by HIV/AIDS.

2. To understand the nature of trauma experienced by those affected by HIV and how clergy and social workers can partner together.

3. To gain insight to the influence that preaching can have on those affected by HIV and how this insight can affect practice.

Discussion Questions

1. Discuss the HIV/AIDS global pandemic. What are the current challenges?

2. What are the facts about HIV/AIDS? How is it contracted and transmitted? How is it treated? What are the means for preventing the spread of HIV/AIDS? How prevalent is it?

3. The author states that "HIV and AIDS is a disease of intimacy." What does he mean by that? What are the implications of that for practice?

4. How do the roles and functions of clergy differ from those of social workers? How are they similar? In what ways can clergy and professional social workers partner in communities to address community needs, such as HIV/AIDS?

5. The author states that a diagnosis of HIV/AIDS is a traumatic experience. How does he define trauma? In what ways are people affected by trauma? What is the task of a social worker when working with persons affected by trauma?

6. What has been your personal experience with HIV/AIDS? Do you have family or friends that are affected? Are you aware of services in your community for those affected by this disease?

Assignments and Class Activities

1. Visit the website of the Center for Disease Control and Prevention to learn about HIV/AIDS. This website has basic facts, info about risk and prevention, testing, treatment, research, policy and law, program resources, guidelines and recommendations, and links to additional resources.

2. Interview local clergy about their experiences with HIV/AIDS. The focus of the interview could be about their preaching, pastoral care, programs, collaborative work with other professional groups, or their beliefs and values about it.

3. Invite a guest speaker from a local HIV/AIDS program to speak to the class. Inquire about the possibility of having a guest who is HIV positive to be a part of the class discussion.

4. Do role play using cases of various types of situations that social workers might encounter related to HIV/AIDS (e.g. counseling one newly diagnosed with HIV/AIDS, counseling a spouse of someone diagnosed with HIV/AIDS, counseling one who is dying because of HIV). Be sure to include in the role play a spiritual assessment that helps to highlight how trauma often causes people reflect on life and its meaning.

5. The author conducted some of his research in South Africa which has a very high HIV/AIDS rate compared to the U.S. Ask students to research HIV in South Africa (or some other country) and compare and contrast national programs, policies, access to care, and the prevalence of the disease.

Annotated Bibliography

*   American Association of Pastoral Counselors- http://aapc.org/Default.aspx?ssid=74&NavPTypeId=1141

    The mission of the Association is to "bring healing, hope, and wholeness to individuals, families, and communities by expanding and equipping spiritually grounded and psychologically informed care, counseling, and psychotherapy." This website gives information about this group, membership, educational requirements, and links to additional resources for those who are pastoral counselors.

- Bilich, M., Bonfiglio, U., & Carlson, S. (2000). *Shared grace: Therapists and clergy working together*. New York: NY: Haworth Press.

  This book gives insight into the collaboration between therapists and the clergy. It explains how to incorporate people of the clergy into one's practice and how all can benefit from the group effort.

- Center for Disease Control and Prevention- http://www.cdc.gov/

  The mission of the Center for Disease Control and Prevention (CDC) is "to protect America from health, safety and security threats, both foreign and in the U.S. Whether diseases start at home or abroad, are chronic or acute, curable or preventable, human error or deliberate attack, CDC fights disease and supports communities and citizens to do the same." The website is filled with information about their work in health safety and care, including current research and trends, health data, and news.

- Jones, S. (2009). *Trauma+grace: Theology in a ruptured world*. Louisville, KY: Westminster John Knox Press.

  This book of essays analyzes the long-term effects that trauma has on those who are part of marginalized populations. These essays all revolve around a trauma study that recognizes the impact of theology on the process that trauma victims go through.

- The Mayo Clinic- http://www.mayoclinic.org/diseases-conditions/hiv-aids/basics/definition/con-20013732

  A website that offers the expertise about health matters based on the work and research of some of the most highly respected health professionals in the country. The website is a good resource on basic health information.

- McGee, T. R. (2005). *Transforming trauma: A path toward wholeness*. Maryknoll, NY: Orbis Books.

  This book provides much insight on the different types of trauma and offers insight from the author regarding her experiences with trauma victims. The author talks about how to find compassion in times of trauma, and how to incorporate that into your life story.

- World AIDS Day- http://www.worldaidsday.org/about

  The website is devoted to the promotion of World AIDS Day on December 1 each year. It offers information about how to join the fight against HIV/AIDS and how to join in efforts to support those affected by the disease.

18

Lessons Learned: Conducting Culturally Competent Research and Providing Interventions with Black Churches

By Kesslyn Brade Stennis, Kathy Purnell, Emory Perkins & Helen Fischle

This chapter could be useful in classes focused on research, or on diversity and cultural competence.

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   *Engage Diversity and Difference in Practice*

This chapter is rich in offering opportunities to explore student appreciation and respect for diversity and the consequences of difference that are present in practice research. The chapter encourages the researcher to be self-reflective and culturally sensitive.

EP 3   *Advance Human Rights and Social, Economic, and Environmental Justice*

This chapter offers examples of research conducted in the Black Church to advance efforts for advocacy and social justice related to domestic violence, HIV/AIDS, and gentrification. The chapter challenges social workers to use research for policy and advocacy practice.

EP 4   *Engage in Practice-Informed Research and Research-Informed Practice*

This chapter offers examples of research conducted within the Black Church and recommendations for continued research based on these examples that will enhance and support further culturally sensitive research.

EP 6   *Engage with Individuals, Families, Groups, Organizations, and Communities*

EP 9   *Evaluate Practice with Individuals, Families, Groups, Organizations, and Communities*

This chapter is concerned with assisting professional social workers to understand the culturally competent practice in research in the Black Church. It considers in great detail approaches for engaging the Black Church in research practice. The recommendations offered reflect the authors' evaluation of their own practice that can be utilized to assist others in further research.

Chapter Outline

I. Introduction

II. Cultural Competence
   A. Professional social work definitions
   B. Lack of research exists as it pertains to the Black Church

III. The Black Church
   A. Historically, the Black Church has been a place of refuge as well as creator of institutions to support reformation and social movements
   B. Challenges facing the Black Church.

IV. The Black Church and Research
   A. Recent studies on social issues researched in the Black Church.
   B. Challenges for those doing research in the Black Church
      1. Members of the Black Church may feel misunderstood by the researchers
      2. Members of the Black Church may not trust researchers or what they are doing with the research
      3. Importance of doing more research in this arena
      4. Purpose of this article to explore culturally competent research in this context

V. Summary of the Research Projects
   A. Breadth of research conducted by authors: 335 participants in the studies from 1998 to 2013
   B. Findings from domestic violence research
      1. Domestic violence is difficult to conceptualize
      2. Gender impacts perceptions about domestic violence and gender roles
      3. Theological paradoxes are numerous, related to domestic violence
      4. Additional culturally sensitive interventions and training models are needed
   C. Findings from HIV/AIDS research
      1. Level of knowledge was no different between HIV positive and negative women
      2. HIV/AIDS knowledge had no impact on the risk-taking behaviors in this culture.
   D. Findings from research on population shifts and gentrification
      1. Black Church faces many uphill battles, such as economic issues, transportation, historical preservation, parking, declining membership
      2. Research resulted in Advisory Board formed

VI. Challenges and Barriers
   A. Communication
      1. Lack of or slowness of clergy responses for participation
      2. Importance of personal communication versus mail
   B. Cultural Insensitivity
      1. Need to cultivate a research environment to overcome trust issues
      2. Need to recognize the strength of the respected elders and power of the oral tradition
   C. Theology and Branding
      1. Fear or avoidance of certain topics, e.g. HIV/AIDS or domestic violence
      2. Effects of theology of gender roles and the gender of pastor
         a. Some of the researchers in the project believed that the gender of the pastor did affect the direction of the research

        b. Most of the pastors participating in the study were African American men

        c. Most of these churches were comprised of women, and most of the functions of the church were attended to by women

        d. The research team believed that the gender of the pastor corresponded to the level of his or her involvement in the research process

    D. Challenges with the logistics of the research

VII. Recommendations for Culturally Sensitive Research in the Black Church

    A. Demonstrate Sincerity

        1. Understanding the history of the Black Church generally to build trust

        2. Be introspective about the church member's experience and relationship to community

        3. Study the history of the specific church and its mission, strengths, challenges, and opportunities for growth

        4. Be available during times when the research is not being conducted as another way of showing sincere interest in the Black Church

    B. Build Relationships

        1. Engagement is the first step toward building relationships

        2. Find out who the formal and informal leaders of the church are

        3. Learn the pastor's position on key issues as well as the power structure of the church

        4. Make note of the informal leaders of the church and how they may influence the activities of the church

    C. Connect Historical Context and Culturally Appropriate Nomenclature

        1. Understand the history of unethical research as experiential framework of many African Americans

        2. Use of culturally acceptable language to demonstrate sensitivity to the Black Church culture

    D. Build upon Pre-Existing Cultural Practices

        1. Know what cultural practices the church members have, e.g. the oral tradition through testimony, preaching, informal conversations, music, and reflecting on experiences through collective learning

        2. Use methodology for research within already established arenas, e.g. focus groups conducted on Women's Day

        3. Be cognizant of time constraints when planning research

VIII. Implications for Social Workers

    A. Need for social workers to be culturally competent, using evidence-based practice

    B. Social work educators should focus on connecting research and policy

IX. Conclusion

    A. In order for these strategies to be effectively implemented within the Black Church, it is critical that the research be conducted in a culturally competent manner.

Key Concepts and Terms

Cultural competence: acquiring new behaviors, strategies and interventions that respect, affirm, and value the worth and dignity of all kinds of diversity.

National Association of Black Social Workers (NABSW): The website for the NABSW states that it "was and is a group founded in the midst of our struggles to be a self-determining people. We advocate for social

change, justice and human development of African people here in the United States and throughout the world. Our affiliate chapters reflect seasoned practitioners and students of African ancestry who continue the struggle for justice and freedom. In addition to advocacy, support and continually seeking to uplift our people, NABSW provides critical training through our National and International Conferences."

Tuskegee Experiment: This was a scandalous clinical research study conducted between 1932 and 1972 by the U.S. Public Health Service. The focus was on the natural progression of syphilis, if left untreated, in poor African American sharecroppers in the South. They participated in the study in order to acquire free health care but were not told that they had the disease and were not treated for it, even after penicillin became known to cure it. Once the experiment was uncovered, the government began regulating research by requiring informed consent and other considerations to protect study participants.

Gentrification: the development of impoverished or deteriorating neighborhoods by renewal and rebuilding that results in the influx of middle class or affluent people. The influx displaces poor people who may be unable to remain in the neighborhood because of rising rents and costs for living. Gentrification is a controversial topic in urban planning circles.

Oral tradition: The transmitting of cultural knowledge and custom by word of mouth from one generation to another. Common means for transmission are folktales, songs, sayings, or histories related through the generations.

Focus groups: This is a form of qualitative research used by social scientists in which a facilitator convenes a group of people to seek input about a specific topic. The interactive setting creates conversation about perceptions, beliefs, attitudes, or experiences about issues or social problems the research is studying. Focus groups can be used in a variety of ways by researchers or by organizations which may be seeking to gain input about programs or services.

Learning Objectives

1. To learn about cultural competence as an important basis for research projects conducted within the Black Church context.

2. To gain knowledge about the history of research practices with vulnerable populations, such as the Black community.

3. To appreciate the challenges associated with culturally competent research practice.

Discussion Questions

1. How does the profession of social work define cultural competence? What are the necessary skills and knowledge for cultural competence with diverse populations?

2. The authors describe their research work within the context of the Black Church. What were some of the challenges that they faced? How did they suggest that researchers could overcome those challenges?

3. What were the findings of the authors' research as it pertained to domestic violence? How did research conducted within a congregational setting expand knowledge about this social issue? How can theology, religion, and congregational life contribute to reducing the incidence of domestic violence?

4. What were the findings of the authors in their HIV/AIDS research? What were the findings of the research on population shifts and gentrification?

5. What recommendations do the authors have for those who want to conduct research in the Black Church? How is policy influenced by research such as that conducted by the authors?

6. What have been the contributions of the Black Church to social movements, social services initiatives, and education? How do you see this work continuing in your community?

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, addressing social problems, and community organizing. The histories could include Black clergy or laypeople who may have been involved in some capacity in social welfare projects. A focus in the histories could be concerns about research that affect people of color.

2. This chapter is focused on research and cultural competence. Divide the class into groups with each group studying one of the three research projects that the authors conducted. Ask each group to consider the ways that the research was influenced by cultural challenges. Facilitate a class conversation about the various challenges that emerged for each study and how the authors of this chapter summarized those challenges.

3. Develop a panel discussion of Black clergy to discuss the role and teaching of the Black church related to one of the topics of research that the authors discussed (e.g. domestic violence, HIV/AIDS, and gentrification). The panel could consist of both older and younger clergy who may be facing these current issues in their communities. The panel could be asked their thoughts/feelings about research within their congregations.

4. Research the role of other racial/ethnic groups as targets for research. Some examples might be Islamic communities, Jewish communities, Chinese, or Hispanic groups. Use these studies to explore the impact of oppression, immigrant status, economic strength, or religion on the development of strategies to address social problems. Compare and contrast these other groups with the experience that the Black church has had.

5. Prepare a research project within your community and the Black Church. The research proposal should include all the considerations for cultural sensitivity and awareness that the authors suggest.

6. Research the Tuskegee Experiment and the subsequent development of research protocols that protect human subjects. Ask students to complete a training for conducting research offered through most universities' Institutional Review Board. Visit the website of the Department of Health and Human Services at http://www.hhs.gov/ohrp/institutional-review-boards-irbs.html. This website includes a number of videos about ethical standards in research and the protection of human subjects.

Annotated Bibliography

•   Adkisson-Bradley, C., Johnson, D., Sanders, J.L., Duncan, L. & Holcomb-McCoy, C. (2005). Forging a collaborative relationship between the Black Church and the counseling profession. *Counseling and Values, 49,* 147-154.

    This article examines the issue of how to incorporate social and mental health services into Black churches to better serve this population. The article also examines strategies and interventions that may be helpful in serving this growing population.

- Barber, K. H. (2011). "What happened to all the protests?" Black megachurches' responses to racism in a colorblind era. *Journal of African American Studies, 15*, 218-235.

    This article analyzes the dynamics of the racism issue, post-Civil Rights era. It looks at what many Black churches are currently doing, as well as neo-Pentecostalism. Both of these types of churches are known for preaching self-empowerment, among other things.

- Barnes, S. L. (2010). *Black megachurch culture: Models for education and empowerment* (Vol. 3). New York, NY: Peter Lang.

    This book elaborates on the specific culture of the Black church. It explains and discusses the different traditions, background, beliefs and other cultural tools that are used. The author also explores how the Black church aims to demonstrate success in many different areas.

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

    This book examines different Black churches across America, and ways in which each of them have triumphed over oppression and adversity. The book specifically looks at the effectiveness of the community that has been formed through these churches, and how far it has spread. The author also highlights how churches in this population deal with and address issues within these churches, such as health issues, that can affect many people.

- Brade, K. (2009). "Let the church stop saying "Amen": Domestic violence perceptions and experiences from a cohort of African-American clergy to divinity school." (Doctoral Dissertation). Retrieved from ProQuest. 1109078099, 9781109078091.

    This study examines the perceptions of clergy who have dealt with domestic violence in their churches. Prior to this study, there was very little research on the topic from this angle. This study hoped to make some connection or explanation between African-American clergy and their perceptions and experiences with domestic violence.

- Brade, K. & Bent-Goodley, T. (2009). A refuge for my soul: Examining African American clergy's perceptions related to domestic violence awareness and engagement in faith community initiatives. *Social Work & Christianity, 18*, 123-138.

    Brade Stennis, K., Fischele, H., Purnell, K., Bent-Goodley, T. Williams, H. (2015). S.T.A.R.T.- The Development of a culturally competent intimate partner violence intervention: Implications for Competency –based social work practice. *Social Work & Christianity,* 42 (1), 96-109.

- Cook, K. V. (2000). You have to have somebody watching your back, and if that's God, then that's Mighty big: The black church outreach tradition. *Adolescence, 35*, 717-730.

    This article addresses the issue of whether or not church is beneficial or not for teenagers. It found that teenagers who attended church regularly were more likely to not be as stressed and to be living with both biological parents. It also stated that church was like their life, having several events or functions to go to.

- Day, K. (2012). *Unfinished business: Black women, the Black Church, and the struggle to thrive in America.* Maryknoll, NY: Orbis Books.

    This book uncovers many of the issues that Black women are facing today in America. The author takes a direct approach to examining the lives of Black women who were facing an assortment of issues, including poverty, unemployment and isolation.

- DuBois, W. E. B. (1903). *The souls of black folk*. Chicago, IL: A. C. McClurg & Company.

    This book describes what African Americans had to endure during Black protests in America in the early 20th century. The true struggle for Black people is unfolded in this book of essays, in which DuBois shares what part he played in this time period.

- Frazier, E. F. (1963). *The Negro Church in America*, New York, NY: Schocken Books.

    This book is an in-depth study of what the black church was like surrounding the Civil Rights Movement. It also highlights where the Movement began and the different players that were involved in it.

- Freimuth, V. S., Quinn. S.C., Thomas, S. B., Cole, G., Zook, E. & Duncan T. (2001). African Americans' views on research and the Tuskegee Syphilis Study. *Social Science & Medicine, 52*(5), 797-808.

    This article highlights several issues that have occurred in research studies, including abuse of the participants. It examines the knowledge of the participants, as well as their opinion toward medical research.

- Gilkes, C. (2001). *If it wasn't for women… : Black woman's experience and womanist culture in church and community*. Maryknoll, NY: Orbis Books.

    This book is a collection of essays, in which the specific roles of African American women are analyzed, as well as how society came to develop a response to these roles. It describes the different tensions that people experienced during this time, as well as some stereotypes that came about.

- Goode, W., Lewis, C. E., & Trulear, H. D. (Eds.) (2011). *Ministry with prisoners & families: The way forward.* Valley Forge, PA: Judson Press.

    This book analyzes how churches can effectively minister to prisoners and their families. It details the best way to approach situations like this, and how to deal with them in a manner that is not offensive.

- Issac, E., Rowland, M. L., & Blackwell, L. E. (2007). Fighting health disparities: The educational role of the African American church. *Cross Currents, 57*(2), 261-265.

    This article describes what role the African American church has in the rising number of health issues that African Americans are having in today's society. It discusses how the African American church has been a place of refuge for African Americans to go in times of distress, including health issues, but that the number of African Americans experiencing health problems has not decreased.

- Kegler, M., Escoffery, C., Alcantara, L., Hinman, J., Addison, A., & Glanz, K. (2010). Perceptions of social and environmental support for healthy eating and physical activity in rural southern churches. *Journal of Religion & Health. 51*(3), 799-811. Doi: 10.1007/s10943-010-9394-z.

    This article raises the issue of the lack of the availability of healthy eating and exercising resources in the realm of the African American church. It states that these resources are somewhat available for younger individuals. The study did find, however, that there were plenty of good social support networks available for people to utilize.

- Khosrovani, M., Poudeh, R., & Parks-Yancy, R. (2008). How African-American ministers communicate HIV/AIDS-related health information to their congregants: a survey of selected black churches in Houston, TX. *Mental Health, Religion & Culture, 11*(7), 662-670.

    This article discusses the prevalence of HIV/AIDS in the Black Church, and the desperate need for education in this population. A survey was conducted of certain churches in Houston, TX, in which it was found that many of the people in this area had no prior knowledge or education on the dangers of HIV/AIDS.

- Martin, E. P. & Martin, J. M. (2002). *Spirituality and the Black helping tradition in social work*. Washington, DC: NASW Press.

    This book makes a connection between the social work profession, spirituality, and the helping tradition as it relates to African Americans. The authors look deeper into the topic of spirituality in relation to social work.

- National Association of Black Social Workers- http://nabsw.org/

    This is the website for the National Association of Black Social Workers and includes its history, mission and purpose, links to resources, membership, and jobs.

- NASW (2001). *NASW Standards for cultural competence in social work practice*. Retrieved September 15, 2013, from http://www.naswdc.org/practice/standards/naswculturalstandards.pdf

    This document offers ten standards for cultural competence that all social workers should strive to utilize in practice. These standards stem from the NASW Code of Ethics and the policy statement, "Cultural Competence in the Social Work Profession."

- Taylor, R. J., Ellison, C. G., Chatters, L. M., Leving, J. S. & Lincoln, K. D. (2000). Mental health services in faith communities: The role of clergy in black churches. *Social Work, 45*(1), 73-87.

    This article analyzes what role pastors or clergy really play in Black churches. It looks at the different challenges that these pastors face in addressing mental health issues in their congregations. It also talks about how these needs are made known and later addressed.

Social Justice and Spiritual Healing: Using Micro and Macro Social Work Practice to Reduce Domestic Minor Sex Trafficking

By Tasha Perdue, Michael Prior, Celia Williamson, & Sandra Sherman

This chapter could be useful in classes focused on practice at both micro and macro levels, classes covering community organizing, policy advocacy, coalition building, populations at risk, or inter-professional collaboration.

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   *Engage Diversity and Difference in Practice*

This chapter is rich in offering opportunities to explore student appreciation and respect for diversity and the consequences of difference that are present in serving victims of crime, especially human trafficking. It focuses on social work practice at both micro and macro levels and the collaboration of faith-based and public sectors to work toward justice.

EP 3   *Advance Human Rights and Social, Economic, and Environmental Justice*

This chapter offers a case study of professionals, both secular and faith-based, working together to advance human rights for those who are victims of sex trafficking. It examines community organizing and advocacy efforts for social change.

EP 4   *Engage in Policy Practice*

This chapter offers a case study in how policy at the local, state, and federal level impacts clients and services. The case example highlights the importance of combining policy practice with direct care for clients.

EP 5   *Engage in Policy Practice*

This chapter offers an analysis of one community's efforts to reduce domestic minor sex trafficking. The authors discuss the development of a coalition of service providers and community entities in the effort. It discusses community change efforts through policy development and practice.

EP 6   *Engage with Individuals, Families, Groups, Organizations, and Communities*

EP 7 *Assess Individuals, Families, Groups, Organizations, and Communities*

EP 8 *Intervene with Individuals, Families, Groups, Organizations, and Communities*

EP 9 Evaluate Practice with Individuals, Families, Groups, Organizations, and Communities

This chapter is concerned with assisting professional social workers to understand the trauma experienced by those who are affected by domestic child sex trafficking and the importance of working with clients from initial engagement through intervention, at all levels, with empathy and interpersonal skills that can establish therapeutic relationships and appropriately assess and intervene in partnership with the client and the client's community.

Chapter Outline

I. Introduction

II. Sex Trafficking of Minors
>   A. Statistics on child victims in Ohio
>   B. Life-long impact on child victims
>   C. Need to understand both personal and social consequences of trafficking
>   D. Sex trafficking as business

III. Faith-based Social Workers as Contributors to Anti-Trafficking Efforts
>   A. Micro and macro practice blended
>   B. Social justice advocacy reflective of Christian spirit
>   C. Social justice advocacy a form of practicing spirituality

IV. History of Toledo's Anti-Trafficking Program-Second Chance

V. Effective Response to Sex Trafficking of Minors
>   A. Development of Coalition
>   B. Composition of coalition

VI. Relief Services
>   A. Toledo Area Ministries (TAM)- services provided
>   B. Stop Trafficking of Persons (STOP)-services provided

VII. Personal Development- Second Chance Services
>   A. Psychosocial groups
>   B. Peer-led groups support groups
>   C. Case management
>   D. Spirituality groups- Spirituality for Healing and Empowerment (SHE)
>   1. Spirituality and religion contrasted
>   2. Retreats
>   E. Outcomes of the programs

VIII. Community Development
>   A. Definition of community development
>   B. Formation of coalition (Lucas County Human Trafficking Coalition)
>   1. Mission of coalition
>   2. Prevention and education committee
>   a. video produced
>   b. speaker's bureau

 3. Marketing and Communication Committee
 4. Procedures and protocols committee
 5. The Demand Committee-focus on sex purchasers
 6. Two "working groups"

IX. Systemic Change
 A. State-level Work
  1. Enacting law to make trafficking a felony in Ohio
  2. Work toward Safe Harbor legislation
 B. Local System Change
  1. Need for agencies to adopt procedures/protocols for responding to victims
  2. Engagement with Child Protective Services

X. Conclusion

Key Concepts and Terms

Sex trade: The commercial act of using persons through force, fraud or coercion to perform sex acts for money.

Prostitution: The commercial act of adults who voluntarily sell themselves in sexual acts.

Domestic Minor Sex Trafficking: The business of recruiting, transporting, concealing, selling, or obtaining of a person for the purpose of a commercial sex act. The sex act is induced by force, fraud, or coercion and perpetrated against individuals under the age of 18 years.

Liberation Theology: A theological perspective that argues for a natural link between one's faith and social action. In practice, liberation theology is marked by people of faith standing alongside and advocating for those who are in oppressive conditions.

Social Ministry: The authors define social ministry as "social justice in action." It is a collaborative effort of spiritual persons, perhaps from many faith traditions, who desire to influence society and improve the quality of life beyond church engagement.

Trafficking Victims Protection Act: First passed in 200, this act is a landmark legislation that made human trafficking a federal crime and mobilized and supported efforts to protect victims, prosecute traffickers, and prevent modern forms of slavery. Since 2000, the act has been amended and reauthorized, most recently in 2016.

Psychosocial Groups: A form of practice with groups that uses specialized curriculum to provide structured and intensive support to address particular social or psychological needs. These groups are facilitated by trained professionals.

Peer-led Support Groups: A form of practice with groups that allows persons who share common needs to support each other. These groups usually do not have a structured curriculum and are facilitated by a member of the client group rather than a professional.

Spirituality Groups: groups generally facilitated by religious leaders to assist group members in spiritual development and enrichment. These groups can have a structured curriculum.

Community Development: professional practice that aims to improve whole communities through strengthening infrastructure, empowering community members, and effecting social change.

Relief Services: Services that are designed to meet immediate physical and material needs, such as food, shelter, or clothing. This social ministry strategy provides only short term relief from crisis.

Systemic Change: Social ministry that strives to create just political, economic, environmental, and social systems. It is the most desirable change strategy for long-term benefit.

Safe Harbor legislation: Legislation that would provide protection and care for victims of sex trafficking.

Child Protective Services: State agency services that are in place to investigate reports of abuse and neglect. This is a key agency in the rescue and treatment of victims of child sex trafficking.

Learning Objectives

1. To learn about micro and macro level social ministry efforts in Toledo, Ohio, to address sex trafficking in minors.
2. To appreciate the role of faith and spirituality in the development of social change efforts.
3. To gain knowledge about human trafficking and approaches for preventing and managing it.

Discussion Questions

1. What is human trafficking? How is prostitution related to trafficking? What do you know about human trafficking and efforts to reduce it in your locale?
2. How do the authors define social ministry? In what way does this definition differ or comport with how you had thought about social ministry?
3. The authors use Unruh and Sider's (2005) typology of four social ministries. What are those four types? Compare and contrast these types.
4. How would you describe the role or function of faith and spirituality in the development of the Toledo efforts to reduce domestic minor sex trafficking? What do you think are the major challenges in faith-based efforts joining with public and secular efforts? What are the opportunities for collaboration?
5. The authors suggest that micro and macro practice are integrally related and interdependent. Explain how the Second Chance program demonstrates this interdependence. How can social workers advance efforts addressing other human needs to think about micro and macro practice as interdependent? What level of intervention appeals to you the most? Why?
6. What has been your own experience as a person of faith doing social work? Have you experienced value or belief conflicts or other challenges? What are your personal goals related to your experience of faith/spirituality and social work practice?

Class Activities: Assignment Ideas and Creative Projects

1. Explore what laws in your state exist related to human trafficking. Research what coalitions or advocacy groups are active in your area.
2. Interview professionals who have worked with victims of trafficking. Include social workers, medical professionals, and law enforcement in your interviews. Alternatively, invite a panel of these experts to class.

3. Explore the website of the U. S. Department of State to learn about federal efforts. Read the latest Trafficking in Persons Report.

4. Divide the class into four groups, with each group assigned one of the four types of social ministry that the authors used (i.e. relief services, personal development, community development, and systemic change). Ask each group to discuss the particular services provided in each type, what practice competencies would be most important for each type, and how their group might interact with the other types. Have each group consider what the role of the professional is in each type and what the role of the victim of trafficking might be.

5. Ask students to write a self-reflective essay on how their faith could or does intersect with their social work practice. Or, ask them to write a self-reflective essay on which type of social ministry appeals to them the most and why.

Annotated Bibliography

- Austin, M. J., Coombs, M., & Barr, B. (2005). Community-centered clinical practice: Is the integration of micro and macro social work practice possible? *Journal of Community Practice, 13(4)*, 9-30.

  This article discusses the tensions that are present between micro and macro social work practice and academic programs. The author provides some helpful tips on certain elements that should be addressed in both practice and education.

- The Human Trafficking Project- http://www.traffickingproject.org/2010/11/safe-harbor-legislation.html

  The website of the Human Trafficking Project states that it "is a non-profit organization that utilizes art and technology to raise awareness of modern day slavery, connect those working to combat the issue and support trafficking survivors. Art has always been a powerful means of conveying a message and moving people to action. Combined with the technology to connect people, provide timely information and channel resources to support victims, the HTP's goal is to blend art, information and technology to create awareness of modern day slavery and take action to stop it." The website also has links to other groups involved in the anti-trafficking movement.

- Lee, E.K. & Barrett, C. (2007). Integrating spirituality, faith, and social justice in social work practice and education: A pilot study. *Journal of Religion and Spirituality in Social Work, 26(2)*, 1-21.

  This article describes a pilot study that was conducted of a group of social workers and how they ranked their spiritual beliefs in their practice. It was found that for most of these social workers their beliefs became part of their personal practice. Spirituality is described as a "motivating factor" for some and for pursuing social work as a career.

- Safe Harbor Laws: Policy in the Best Interest of Victims of Trafficking- http://www.americanbar.org/content/dam/aba/events/homelessness_poverty/2013_Midyear_Meeting_Safe_Harbor_Laws/rich_hooks_wayman_powerpoint.authcheckdam.pdf

  This website offers information about Safe harbor laws that has been compiled by the American Bar Association Commission on Homelessness and Poverty. It is a good resource for basic information about trafficking of minors.

- 2015 Trafficking in Persons Report- U.S. Department of State- http://www.state.gov/j/tip/rls/tiprpt/

    The website states that "the Trafficking in Persons (TIP) Report is the U.S. Government's principal diplomatic tool to engage foreign governments on human trafficking. It is also the world's most comprehensive resource of governmental anti-human trafficking efforts and reflects the U.S. Government's commitment to global leadership on this key human rights and law enforcement issue. It represents an updated, global look at the nature and scope of trafficking in persons and the broad range of government actions to confront and eliminate it. The U.S. Government uses the TIP Report to engage foreign governments in dialogues to advance anti-trafficking reforms and to combat trafficking and to target resources on prevention, protection and prosecution programs. Worldwide, the report is used by international organizations, foreign governments, and nongovernmental organizations alike as a tool to examine where resources are most needed. Freeing victims, preventing trafficking, and bringing traffickers to justice are the ultimate goals of the report and of the U.S Government's anti-human trafficking policy."

- U.S. Laws on Trafficking in Persons, U. S. Department of State- http://www.state.gov/j/tip/laws/

    This website of the U.S. Department of State offers details of the laws to combat trafficking in persons both worldwide and domestically. The Acts authorized the establishment of G/TIP and the President's Interagency Task Force to Monitor and Combat Trafficking in Persons to assist in the coordination of anti-trafficking efforts.

- Violent Crimes Against Children, Federal Bureau of Investigation- https://www.fbi.gov/about-us/ivestigate/vc_majorthefts/cac/innocencelost

    The FBI, Department of Justice, and the National Center for Missing and Exploited Children launched the Innocence Lost Initiative aimed at addressing the growing problem of domestic sex trafficking of children in the U.S. As of this writing, there are 73 dedicated task forces and working groups in the U.S. working with local, state, and federal law enforcement and U. S. Attorney offices. The primary focus of these task groups is rescuing children and prosecuting those who exploit them.

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

    The authors use the typology for social ministry as described in this book. The book is based on research conducted with a variety of churches across the U.S. about their approach to social ministries. The authors provide a framework for those interested in faith-based ministry to consider the numerous ways that faith and religious symbols or elements can be integrated with ministries that address human needs.

DC 1

No Room at the Inn:

Judi Ravenhorst Meerman and Rachel Venema

Case Synopsis

Kate Matthews, MSW, worked at Bethlehem Methodist Church in the Granger Neighborhood Collaboration Project where she assisted area agencies on day-to-day operations and community outreach. When Martha entered the church on a cold New York day seeking shelter, Kate knew she needed to respond. Kate contacted the community Housing Resource Program (HRP) to identify shelter, but the shelter they suggested was full. Kate called the next logical organization, Doorstep Women's Center, but was once again denied. Kate found that Martha could not stay at Doorstep Women's Center because her mental health issues and aggressive behaviors disrupted the shelter milieu in past stays. As the case progresses we see Kate working with area professionals to find a place for Martha to sleep while struggling with her own thoughts and feelings on emergency housing systems and those that fall outside the criteria for shelter.

Intended Case Use

Written for graduate social work students, this case may be useful for courses such as HBSE, social policy, and practice with communities and organizations. It may also be used for specialized instruction on homelessness and housing, mental health, women's services, ethical decision-making, community collaboration, advocacy, agency and community policy development, and community systems.

Learning Outcomes

As suggested above, instructors may use this case across a variety of courses and for multiple teaching purposes. The depth and complexity of the case provides adequate data for these multiple uses, and discussion of the case may result in different learning outcomes. However, no single discussion will likely accomplish all or even most of the outcomes identified here. We simply list possible outcomes to help instructors select a case to achieve particular learning outcomes in a content course or to anticipate outcomes they may seek in an integrative course.

Depending on the particular course and discussion focus, participants will learn to:

1.   Understand the role of the social worker within community systems.
2.   Recognize how agency and community polices and processes affect clients seeking services.
3.   Recognize how agency and community policies and processes impact the social worker seeking to assist a client with services.
4.   Recognize how multiple workers play roles in the work of helping an individual client.
5.   Understand the intersection of advocacy, systems-level collaboration, and direct service provision.
6.   Recognize the importance of networking and professional relationship building with colleagues.
7.   Recognize the importance of mutual respect during professional discourse.
8.   Recognize and evaluate the micro, mezzo, macro intersection within social work practice.
9.   Practice ethical decision making while addressing the needs of the client.
10.   Evaluate and address personal values and responses to difficult practice decisions.

Discussion Questions and Responses

Instructors may use various combinations of the following questions, depending on what aspects of the case they wish to explore or emphasize. For particular purposes, they may need to develop their own additional discussion questions. We do not intend the responses as "right answers" so much as aids to thought and reflection on the case material.

The discussion questions are organized in four sequential categories: a) facts - to clarify potentially unfamiliar or confusing information in the case at the outset of the case discussion; b) analysis - to illuminate the basic dimensions and often controversial issues in the case, and to encourage students to think critically and across system levels; c) action - to consider costs and benefits, intended and unintended consequences, and ethical implications of various courses of action, and urge students to develop and recommend a specific course of action; and d) reflection - to encourage students to explore their personal reactions to aspects of a case or personal qualities that may affect their professional "use of self."

Facts

1. **What was the role of the Granger Neighborhood Collaboration Project?**

    Bethlehem Methodist Church was a downtown church in the Granger Community of Rochester, New York. Bethlehem started the Granger Neighborhood Collaboration Project (GNCP) to facilitate increased collaboration between ministries, agencies, neighbors, governmental agencies and others with a stake in the neighborhood. GNCP aimed to "increase collaboration in the Granger Neighborhood in order to maximize resources, minimize service duplication and help neighbors to move from dependency on charity to independence and productivity to whatever extent that is possible for each individual." GNCP did not work independently as a social service organization; rather, it focused on bringing people together to best determine how they could accomplish these goals. As the GNCP Program Coordinator described, "the goal of GNCP is to bring different stakeholders together to see how we can make sure that all are welcomed and received in this community. So that may be finding a gap and saying 'How can we as a community do this better?' It may be finding that we have excess somewhere else and saying, 'How do we disperse this?' [It's] a place where it's safe for people to have conversation and to brainstorm together."

2. **What was Kate's role?**

    Kate Matthews was the GNCP Program Coordinator focused on day-to-day operations and community outreach. Her work involved meeting with key stakeholder groups to maintain relationships and keep lines of communication open in order to continue the work of social justice. Kate usually did not provide direct service to individuals in need but worked with area professionals to collaborate on area services, and in that way, better serve those in need.

3. **What did she learn about Martha?**

    Martha was looking for shelter because she was evicted from her apartment during a hospital stay. Martha had been staying outside, but because the weather had changed, was looking for indoor shelter. Martha experienced both physical and mental health issues. Martha had diabetes; because of difficulty walking, Martha used a walker. In the past, Martha caused a disturbance at Doorstep Women's Shelter. Therefore, the organization was not willing to provide her shelter until she received further mental health evaluation.

4. **[If students were assigned to research this:] What is deinstitutionalization?**

Deinstitutionalization occurred when the United States began to reduce the number of people in mental health institutions and provide mental health care within the community. This reduction in the number of people institutionalized in mental health facilities began in 1956, when public hospitals housed 559,000 individuals. Over the next 25 years, the resident facility population dropped by nearly three-quarters, to 154,000 individuals in 1980. The 25 years after that saw the actual closing of institutions and significant changes in community services and supports (Koyanagi & Bazelon, 2007).

Prior to 1948, nearly half of the United States had no outpatient clinics; one year later, nearly every state except five had at least one clinic. By 1954, there were approximately 1,234 community outpatient clinics in the country (Accordino, Porter, & Morse, 2001). States began to offer increasing support for outpatient clinics in the 1950's. In 1954, New York introduced the Community Mental Health Services Act that mandated financial support for clinics. California enacted similar legislation soon after with the Short-Doyle Act (Accordino, Porter, & Morse, 2001). As of 1959, there were over 1,400 outpatient clinics in the country that served approximately 502,000 people with severe mental illness (Accordino, Porter, & Morse, 2001).

5. **What was the process for accessing housing in Rochester, New York?**

The process for accessing housing in Rochester was to have a referral from a social service agency to the community Housing Resource Program (HRP). HRP worked as the gatekeeper to monitor current open beds in shelters and temporary housing.

6. **What were some of the eligibility rules for Doorstep Women's Center?**

The Doorstep Women's Center provided a safe haven during the overnight hours to adult women in crisis. Staff were available during the day to assist with setting goals and exploring options for securing permanent sustainable housing. The Doorstep provided services for female residents of Monroe County who were eighteen years of age and older and in need of shelter. The Doorstep had a capacity of 40 women.

Analysis

7. **Was it reasonable for Ruth at Doorstep Women's Center to deny Martha access to the shelter? What made Kate question Ruth's decision?**

It was reasonable for Ruth to follow agency policies and procedures and deny Martha access to the shelter. In order to provide a safe environment for patrons at the shelter, the agency needed to develop eligibility rules and, therefore, it may be necessary to deny some individuals shelter, if they posed a threat of harm to others.

Kate appeared frustrated by Ruth's seemingly easy decision to follow policy and deny Martha shelter, even though from Kate's perspective, Doorstep Women's Center seemed the most appropriate housing option. A second part of her frustration with the situation seemed to stem from Kate's own faith perspective, which may have led her to respond differently than Ruth.

8. **Does Kate have a professional responsibility to help Martha find shelter?**

As a professional social worker, Kate had a responsibility to respond to an individual in need by connecting with community resources. According to the NASW Code of Ethics (2008), "Social workers strive to ensure access to needed information, services, and resources; equality of opportunity; and meaningful participation in decision making for all people" (Ethical Principles section, para. 3). Kate took the appropriate steps to connect Martha with services that would be able to meet her needs.

9. **Does Kate have a Christian responsibility to help Martha find shelter?**

As a Christian social worker, Kate is guided by professional ethical practices as well as her faith. Motivated by her faith, Kate didn't feel that she could leave Martha in the cold to fend for herself. Although conflicted, Kate was compelled by her personal view of human worth—which stemmed from her faith and was reinforced by professional values—to advocate for individuals in need. Kate not only was compelled to meet Martha's immediate need for shelter but to begin dialogue on longterm shelter issues.

10. **How does the Christian congregational setting influence Kate's response to Martha? Does this setting affect Kate's responsibility to address Martha's immediate need? How should Kate respond, as a social worker working for a congregation?**

When there is no place for Martha to sleep, part of Kate's responsibility as an employee of Bethlehem is to provide feedback to the church officials on the day-to-day working of her job. By explaining the challenges of finding shelter for Martha within a system with service gaps, Kate may encourage the congregation to become part of the community conversations in a more practical way. It seems important for the church to join in conversations on emergency shelter and especially shelter systems which make it difficult to serve individuals that might fall out of the system's guidelines or eligibility criteria.

More immediately, the Christian congregational setting should provide some support for Kate to address Martha's immediate need, even beyond the systems that are already in place within the community. For instance, a congregational setting may have a benevolence fund that could be used for emergencies or crisis situations of community members. In this particular scenario, Kate could access these benevolence funds to secure shelter (e.g., hotel) for the evening, until a longer term solution could be arranged. If this type of support did not exist within the structure and operations of the congregation, Kate could use her social work skills to advocate within the congregation to develop such as assistance program.

11. **How may Kate's involvement with Martha contribute to her understanding of the homeless service delivery system?**

Although Kate was well-informed about the process of accessing shelter within the Granger neighborhood, she realized that did not fully understand possible gaps in services within the homeless service delivery system. This particular experience highlighted some complexity in navigating the system, and the difficulties this may pose for certain individuals, as well as the eligibility rules which may pose a barrier to accessing shelter. Kate gained an awareness of the interconnectedness of issues related to physical health, mental health, and housing.

12. **What social work competencies and practice behaviors would be most useful in Kate's work with Martha? Why?**

Although all of the competencies and practice behaviors would be helpful for Kate in working with Martha, five of the ten competencies will be most useful. Within each competency, particular practice behaviors are identified by letter (e.g., a, b, c).

2.1.1 – *Identify as a professional social worker and conduct oneself accordingly* provides direct guidance for Kate as she (a) advocates for Martha to access to services. Kate is challenged to (d) attend to her professional roles and boundaries while (c) demonstrating her professional demeanor in her behavior, appearance and communication. Kate also (b) practices personal reflection and self-correction during the process of placing Martha into shelter.

2.1.2 – *Apply social work ethical principles to guide professional practice* is at the core of Kate working with Martha. Within the case we see Kate (a) recognizing and managing her personal values while working with Martha and other professionals in the shelter system. Although Kate is conflicted at times, she (d) attempts to apply strategies of ethical reasoning to arrive at a principled decision. Her personal faith is at the foundation to interpreting ethics (b) provided by the standards from the NASW Code of Ethics.

2.1.5 – *Advance human rights and social and economic justice* knowledge assists Kate in working with Martha. Kate evaluates the (a) forms and mechanisms of oppression and discrimination and uses the information to (b) advocate for Martha's human rights and the rights of others that are challenged by the shelter guidelines.

2.1.8 – *Engage in policy practice to advance social and economic well-being and to deliver effective social work services* provides structure for Kate to (a) analyze, formulate, and advocate for policies that advance shelter for Martha and (b) collaborate with colleagues and clients for effective policy action. If the current policy system to place individuals into shelter is not working work, advocate for changes.

2.1.10 – *Engage, assess, intervene, and evaluate with individuals, families, groups, organizations, and communities.* Kate uses engagement, assessment, intervention and evaluation skills in working with Martha, interfacing agencies, and the entire shelter system. She uses her (b) interpersonal skills to (d) collect, organize and interpret data provided by Martha. Kate uses her (f) intervention strategies to (j) help resolve Martha's housing need by (k) negotiating and advocating for shelter. Not only is Kate challenged by Martha's current need for shelter, but Kate is also concerned about (a, h, l) the community need, and if there are ways to make changes for clients like Martha. Kate is interested in ways to (m) critically analyze, monitor, and evaluate shelter interventions.

13. **As a macro social worker, should Kate interact directly with Martha to ensure that her immediate needs are met? How much work should Kate to do understand Martha's current situation and the context in which she is finding herself unable to access housing? Does Kate have the knowledge, skills and experience interact with Martha at the micro level?**

Social workers have responsibilities across multiple levels of practice—including micro, mezzo, and macro—even if their primary role is at one level of practice, such as in Kate's situation (NASW Code of Ethics, 2008). Even though Kate considers herself a macro social worker, her education and training in social work included foundational coursework at the micro, mezzo, and macro levels. Kate should be able to draw upon this knowledge, values, and skills to interact with Martha in this situation. However, Kate should be aware of her role and limitations on her own expertise, and it would not be appropriate for her to delve into matters of assessment, diagnosis, etc.

14. **What was the Virtual Case Management (VCM) system? Did the sharing of client information in the VCM system respect client confidentiality?**

The Virtual Case Management (VCM) system was a shared case management database developed for social service and community support agencies. The VCM network enabled agencies to share a variety of information, however, each agency set its own privacy levels. Each agency decided what information to enter into the VCM. Before entering client information, most agencies obtained client approval to share identified information with other social service providers.

15. **[If students were assigned to research this:] Is shelter a basic human right or a privilege?**

According to Article 25 in the Universal Declaration of Human Rights, "Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event

of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control" (United Nations, 1948). This Declaration has been promoted by social workers and would apply in this case.

16. **[If students were assigned to research this:] How does deinstitutionalization impact social workers?**

Deinstitutionalization impacts social workers working with most populations. Individuals once institutionalized because of mental health issues included children, elderly, those experiencing homelessness, those with developmental disabilities, and those within the criminal justice system. Since deinstitutionalization, many of these individuals are now within the community receiving services. Deinstitutionalization has created jobs for social workers in community mental health, but it has also made it important for all social workers to be aware of services for the population they serve (Accordino, 2001; Koyanagi & Bazelon, 2007).

17. **When an agency has a policy that denies services to an individual, what ancillary services should they provide to ensure the individual's shelter and safety?**

If an agency denies services to an individual in need, there should be a clear referral source to a service for which the client is eligible. In this case, there should be a system in which an individual can be housed independently (not in a group setting) because of previous aggressive behaviors. This should be something that the GNCP should focus on with HRP and its other community partners, now that these gaps in services have been identified.

Action

18. **What, if any, obligation does Kate have to find immediate shelter for Martha?**

As a professional social worker, Kate had a responsibility to respond to an individual in need even though the timing was inconvenient and the response fell outside Kate's typical scope of work. According to the NASW Code of Ethics (2008), "Social workers elevate service to others above self-interest. Social workers draw on their knowledge, values, and skills to help people in need and to address social problems. Social workers are encouraged to volunteer some portion of their professional skills with no expectation of significant financial return (pro bono service)" (Ethical Principles section, para. 3).

When the system did not work as intended in securing shelter for Martha in a time of crisis, Kate was conflicted regarding how she should respond based on her personal beliefs and values. Kate's faith influenced her reaction to Ruth's decision—Ruth's decision to quickly follow policy and deny shelter without helping to seek alternate solutions. This action did not coincide with Kate's perspective, in which she believed she had an obligation as a Christian to find shelter for Martha.

Kate was conflicted because the actions she would consider next fell outside her area of competency. According to the NASW Code of Ethics (2008), "Social workers practice within their areas of competence and develop and enhance their professional expertise" (Ethical Principles section, para. 7). This ethical principle may have caused Kate to feel conflicted about whether or not she had the skills to work directly with Martha. Additionally, it might encourage her to pursue the development of knowledge and skills in this area so that she can respond with more competence in future scenarios similar to this.

19. **How could Kate help Martha meet her immediate housing need?**

Kate should continue to follow-up with HRP, who works as the gatekeeper to monitor current open beds in shelters and temporary housing. HRP knows where there are openings. If there continued to be no openings, Kate should find temporary housing for Martha, such as a hotel. The following day, Kate should follow-up with HRP in order to make sure that there is a housing plan in place.

20. How can Kate help Martha long-term?

Because Kate was not a shelter placement worker, it could complicate the placement system for her to get involved in Martha's placement details. However, it is appropriate for Kate to continue her relationship with Martha to point to resources within the community to assist Martha in basic needs. This will take Kate using strong boundaries to ensure she does not take over the role of placement worker, case manager or other social work provider where Martha could benefit.

21. How can Kate address more broadly the need suggested by Martha's situation?

Kate could help Martha by continuing to advocate and work within the community shelter system to ensure that individuals like Martha are not without resources. To benefit Martha and the community long term, Kate, a macro social worker within the community, could provide a voice for Martha and others that fall outside the shelter guidelines to evaluate policies and work toward change.

Kate may also be able to work through her official role as program coordinator at GNCP to ensure gaps in the system are closed and client needs are met. Kate's role at GNCP requires she build systems to facilitate communication, maximize available resources, and influence the network's capacity to fulfill its purpose. In her role, Kate has the responsibility to bring these social justice issues to the attention of the Collaboration and facilitate changes within the system. The situation that Kate experienced with Martha directly relates to GNCP's broader mission.

22. In this scenario, the social workers involved can draw upon a number of ethical principles to provide guidance to her actions. Review the NASW Code of Ethics (2008) to discuss the principles you find most useful in guiding decisions in the case. For instance, how might the values of service, social justice, dignity and worth of the person, and importance of human relationships shape actions in this case?

Service: In this scenario, Kate appropriately elevates service to Martha over her self-interest. Kate draws on knowledge, values, and skills to help Martha find housing. Kate offers her professional skills with no expectation of significant financial return.

Social Justice: In this scenario, Kate demonstrates a concern for justice. She is equally concerned about flaws in the system, and the ways in which barriers to housing not only affect the immediate needs of Martha, but the needs of others in the community. Kate develops even greater sensitivity to some of the complaints about the system, and demonstrates a concern for addressing these gaps in services in her future work. This shows sensitivity to and knowledge about oppression. The value of social justice should lead social workers in this case to strive to ensure access to needed information, services, and resources. In this scenario, Ruth appears to show less concern (or less active thinking) about the social justice issues involved. Ruth may pursue social change by evaluating agency policies and identifying services to fill gaps when someone does not meet the agency's eligibility criteria.

Dignity and Worth of the Person: In this scenario, Kate and Ruth both show respect for the dignity and worth of Martha. Kate treats Martha in a caring and respectful fashion. Ruth recognizes her dual responsibility to Martha and to other patrons in the shelter.

Importance of Human Relationships: Social workers understand that relationships between and among people are an important vehicle for change. Social workers engage people as partners in the helping process. In this case, neither Ruth nor Kate explored a potential support system of Martha. To respond more effectively, they may have explored relationships that have been helpful to Martha in the past. Perhaps there is potential for temporary or permanent housing among her support system.

Reflection

23. Do Christians in social work have different ethical obligations than colleagues who are not Christian? If yes, what are the sources of these obligations? Consider your own faith commitments. If Kate's situation, how would your religious beliefs and values influence your actions?

24. On an emergency basis, would you personally provide shelter for a client without resources? Would you provide money?

Teaching Suggestions

To deepen and enhance the in-class case discussion, an instructor may draw upon the following supplemental activities.

1. Assist students in developing empathy and some understanding of the experience of homelessness through a combination of the following activities: a) visit area homeless shelters to understand the environment; talk with clients and staff about their experiences; b) participate in a walking tour of a neighborhood in where homeless services are located or where individuals experiencing homelessness may gather; c) sleep outside in a neighborhood where individuals experiencing homelessness stay and journal on observations.

2. Have students interview staff members of a community agency that provides housing to homeless individuals or families to learn more about their structure, services, eligibility criteria, and other policies. The interview should specifically ask about criteria for admission and policies on continuation of services. Have students assess these policies for potential gaps in service availability in the community.

3. Assign students to research policies on housing and homelessness at multiple levels of government, including federal, state, and local policies. At the local level, identify those in the community who provide services related to housing, including subsidized housing, transitional housing, emergency shelter, and drop-in services. Describe the ways in which these agencies or programs collaborate to provide services. Identify any gaps in services that remain, specifically for important subpopulations in your community. Assign students one or more readings from the resources listed below (e.g., Bennett, 1995; Cornes et al., 2011).

4. Assign students to research whether or not shelter should be considered a basic human right or a privilege. Refer to readings by Dominelli (2007), Reicher (2011), as well as Article 25 in The Universal Declaration of Human Rights (United Nations, 1948).

5. Assign students to describe deinstitutionalization and its effects on individuals, communities, and social services. Refer to readings by Accordino, Porter, and Morse (2001), and Koyanagi and Bazelon (2007).

Resources

To prepare for leading the case discussion, instructors may review the print or electronic resources below. Instructors may also select reading assignments from these resources to aid student preparation.

Print

Accordino, M. P., Porter, D. F., & Morse, T. (2001). Deinstitutionalization of persons with severe mental illness: Context and consequences. *The Journal of Rehabilitation, 67*(2), 16-21.

Bennett, S. D. (1995). "No relief but upon the terms of coming into the house"--controlled spaces, invisible entitlements, and homeless in an urban shelter system. *The Yale Law Journal, 104*(8), 2157-2212.

Bridgman, R., & Janovicek, N. (2004). Safe haven: The story of a shelter for homeless women. *Labour,* (54), 282-284.

Cornes, M., Joly, L., Manthorpe, J., O'Halloran, S., & Smyth, R. (2011). Working together to address multiple exclusion homelessness. *Social Policy and Society, 10*(4), 513-522.

Crane, M., & Warnes, A. M. (2000). Evictions and prolonged homelessness. *Housing Studies, 15*(5), 757-773.

Dominelli, L. (2007). Human rights in social work practice: An invisible part of the social work curriculum. In E. Reichert (Ed.), *Challenges in human rights: A social work perspective* (pp. 16-43). New York: Columbia University Press.

Greysen, S. R., Allen, R., Lucas, G. I., Wang, E. A, & Rosenthal, M. S. (2012). Understanding transitions in care from hospital to homeless shelter: A mixed-methods, community-based participatory approach. *Journal of General Internal Medicine, 27*(11), 1484-91.

Hecht, L., & Coyle, B. (2001). Elderly homeless: A comparison of older and younger adult emergency shelter seekers in Bakersfield, California. *The American Behavioral Scientist, 45*(1), 66-79.

Proehl, R. A. (2007). Social justice, respect, and meaning-making: Keys to working with the homeless elderly population. *Health & Social Work, 32*(4), 301-307.

Reichert, E. (2011). *Social work and human rights: A foundation for policy and practice* (2nd ed.; pp. 45-79, 194-214). New York: Columbia University Press.

Electronic

Koyanagi, C., & Bazelon, D. L. (2007). Learning from history: Deinstitutionalization of people with mental illness as precursor to long-term care reform. The Commission on Medicaid and the Uninsured: Retrieved July 2, 2016, from https://kaiserfamilyfoundation.files.wordpress.com/2013/01/7684.pdf

National Association of Social Workers. (2008). NASW code of ethics. Washington, DC: NASW Press. Retrieved July 2, 2016, from http://www.socialworkers.org/pubs/code/code.asp

United Nations General Assembly. (1948). *The universal declaration of human rights*. Retrieved July 2, 2016, from http://www.un.org/en/universal-declaration-human-rights/

The Best Interests of the Child

Mackenzi Huyser, Terry A. Wolfer, and Joseph Kuilema

Case Synopsis

Laura Jensen, BSW was hired to develop a school counseling program at St. Paul School in San Fernando, Honduras. Within the first month of serving in her position she was asked to taken on several unexpected responsibilities including serving as a tutor and mentor for Gabriela Sandoval, a student at the school. Gabriela's tuition at St. Paul's was paid for by the Sandoval Foundation, an independent NGO started by two former St. Paul teachers. When Laura discovers that Gabriela is being emotionally and physically abused by her mother, Rocio, she is forced to address the complexities of child abuse in an international setting coupled with the risks and benefits offered by the work of the Sandoval Foundation.

Intended Case Use

Written for undergraduate social work students, this case may be useful for courses on social work direct practice or international social work. It may also be used for specialized instruction on helping relationships, cross-cultural relationships, child welfare, or poverty.

Learning Outcomes

As suggested above, instructors may use this case across a variety of courses and for multiple teaching purposes. The depth and complexity of the case provides adequate data for these multiple uses, and discussion of the case may result in different learning outcomes. However, no single discussion will likely accomplish all or even most of the outcomes identified here. We simply list possible outcomes to help instructors select a case to achieve particular learning outcomes in a content course or to anticipate outcomes they may seek in an integrative course.

Depending on the particular course and discussion focus, participants will learn to:

1. Navigate the complexities of an international helping relationship (i.e., how to help someone and how that is understood/misunderstood).
2. Define and assess child abuse in an international context.
3. Respond to child abuse in the context of few or limited social service supports.
4. Understand the challenges of appropriately engaging the local social service system as a foreigner.
5. Assess the risks and benefits of benevolence in especially impoverished communities.
6. Assess the risks and benefits of disproportionate external resources in especially impoverished communities.
7. Consider how the legacy of colonialism complicates the work of international NGOs in contexts like Honduras.
8. Assess the risks and benefits of partiality or favoritism in helping relationships.
9. The disruptive effects of external assistance on a family/community system.
10. The importance of supervision—especially for novice practitioners—and the need to actively seek it in all practice contexts.
11. Manage personal and professional boundaries in a context of great need.

Discussion Questions and Responses

Instructors may use various combinations of the following questions, depending on what aspects of the case they wish to explore or emphasize. For particular purposes, they may need to develop their own additional discussion questions. We do not intend the responses as "right answers" so much as aids to thought and reflection on the case material.

The discussion questions are organized in four sequential categories: a) facts - to clarify potentially unfamiliar or confusing information in the case at the outset of the case discussion; b) analysis - to illuminate the basic dimensions and often controversial issues in the case, and to encourage students to think critically and across system levels; c) action - to consider costs and benefits, intended and unintended consequences, and ethical implications of various courses of action, and urge students to develop and recommend a specific course of action; and d) reflection - to encourage students to explore their personal reactions to aspects of a case or personal qualities that may affect their professional "use of self."

Facts

1. **What was Laura Jensen's role at St. Paul?**

    Laura was hired to develop a school counseling program at St. Paul, but once she arrived at the school she found herself taking on several unexpected responsibilities. In her first month at the school she led a leadership workshop for the school staff, gave a speech to parents, and was asked to serve as a mentor to Gabriela through an affiliated but independent NGO.

2. **How and why was the Sandoval Foundation started? What is the organizational structure of the Foundation and how is Laura involved?**

    The Sandoval Foundation was started by Stephanie De Luca and Brittany James, American teachers at St. Paul in 2011. While working at St. Paul, Stephanie and Brittany made the decision to live in the community where St. Paul was located so they could get to know their neighbors. Through this experience they got to know Gabriela and her family, one of the poorest families in the neighborhood. Stephanie and Brittany wanted Gabriela to be able to further her education beyond what was possible given her situation so they approached Gabriela's parents and asked if they could send her to St. Paul. The family agreed and the Sandoval Foundation was started to provide the tuition for Gabriela and eventually her sister and brother.

    The Sandoval Foundation was incorporated as a 501(c)3 non-profit in the United States. Funds raised by the Foundation provided direct tuition support to Gabriela and her siblings, as well as covering ancillary expenses such as clothing and school supplies. The Sandoval children were the only recipients of the foundation funds. Stacey Kim, a teacher at St. Paul served as the in-country director of The Sandoval Foundation after Stephanie and Brittany completed their tenures at St. Paul. Stephanie and Brittany lived in the United States and took turns visiting Honduras every six months or so.

    Laura is involved in The Sandoval Foundation to the extent that she was recruited by her colleague at St. Paul, Stacey Kim, the in-country director for the Sandoval Foundation, and agreed to serve as a mentor for Gabriela Sandoval.

    Acquiring nonprofit status with the IRS generally requires applicants to demonstrate that their charitable endeavors provide broad public benefit (i.e., not accruing to any individual or family). Indeed, an organization's board of directors is responsible for assuring that this benefit continues. For that reason, it's unusual that the Sandoval Foundation focuses on serving a single family.

3. **How and why was Gabriela Sandoval selected as the recipient of assistance from the Sandoval Foundation?**

Gabriela was selected as the recipient of a scholarship from the Sandoval Foundation because of the personal relationship she developed with Stephanie and Brittany. The Sandoval family was one of the poorest families in the predominantly middle-class community surrounding St. Paul. Stephanie and Brittany "were particularly drawn" to Gabriela in part because of her "big personality." They were also heartbroken over the fact that Gabriela's family could not afford further education for her (beyond the mandatory sixth grade) and they wanted to help further her education. As Christians, they also wanted to show God's love in practical ways. For these reasons Stephanie and Brittany approached the family to ask whether Gabriela could attend their school, if they provided support.

4. **What was the continuing role of the Foundation's founders?**

Stephanie and Brittany, founders of the Sandoval Foundation, eventually returned to the United States and Stacey Kim, another teacher at St. Paul, served as the Foundation's in-country director. After returning to the United States, Stephanie and Brittany maintained a website for the foundation, and served primarily to raise funds through their personal and church networks. Stephanie and Brittany made periodic visits back to San Fernando, usually with one of them visiting every six months.

5. **What do you know about the country of Honduras, the town of San Fernando, and St. Paul School?**

At the time, Honduras was a country of approximately 8.5 million people. Approximately 55% of the residents were under the age of 24. The population was about 97% Catholic, a legacy of Spanish colonialism. Honduras was a poor nation, one of the poorest in Central America, with approximately 60% of the population living below the poverty line. At the same time, it was also a nation with high levels of income inequality. Its geographic location made it vulnerable to natural disasters. For example, it was devastated by Hurricane Mitch in 1998 and was still recovering economically. For many years it had the highest murder rate in the world, stemming from the flow of illegal drugs from South American to the United States and suffered from rampant corruption in multiple sectors of the government, including education, health, and law enforcement.

San Fernando was a town of about 10,000 people located several hours outside of the capital, Tegucigalpa, and away from much of the drug-fueled violence. It was nestled at the base of a large mountain and had ecological beauty and a rich colonial history.

St. Paul was started in 2002 by a Honduran doctor who wanted to give back to her community. It was one of two bilingual schools in San Fernando and it specifically catered to students from Honduras' middle and upper class. In 2013-2014 it enrolled about 400 students from preschool to eleventh grade (the final year of high school in Honduras). The school was structured around bilingual education with a focus on citizenship and Protestant Christian ideas about vocation. The staff were mainly international and mostly from the United States.

Analysis

6. **What was the nature of Laura's relationship with Gabriela? How did this change during the case?**

Laura served as Gabriela's tutor and mentor. Laura agreed to serve in this role because she thought it would provide opportunity to learn more about the children she was serving at the school. After school, Laura and Gabriela met twice a week for about two hours. They spent their time doing homework and taking walks through the community.

Over the course of the semester Laura became increasingly concerned about Gabriela's situation. She

was concerned about Gabriela's hygiene and the family's poor living conditions which were on display for her peers as they walked by her house each day on the way to school. She was also concerned because it seemed that the entire school was aware of Gabriela's financial situation, the scholarships she and her siblings received through the Sandoval Foundation, and how the children, and particularly Gabriela, did not fit in with their peers at the school. In short, she was concerned that the Foundation was in some ways making matters worse for Gabriella and her siblings.

7. **How was Laura's relationship with Gabriela different from Stephanie and Brittany's relationship with her?**

Laura's relationship with Gabriela was different from Stephanie and Brittany's relationship with her because she inherited many of the challenges Gabriela experienced as a student at St. Paul and a recipient of the Sandoval Foundation scholarship. Because she inherited the relationship, she had a different perspective on the situation and the underlying causes of the problems. After Stephanie and Brittany left the country, the relationship between Gabriela and her mother, Rocio, also deteriorated. In addition, the Sandoval family was adjusting to the departure of Gabriela's father, Carlos, to sell his wares in another town. While Stephanie and Brittany viewed their relationship as a form of mission and charity, Laura viewed it as a social worker.

8. **What was the nature of Gabriela's relationship with her mother? How did this change during the case?**

Gabriela's mother appeared to want the best for her daughter, as indicated by her pleasure with Gabriela's opportunity to attend St. Paul. Later, however, Gabriela reports emotional and physical abuse at the hands of her mother. This abuse seemed to stem from feelings of inadequacy or jealousy on the part of Gabriela's mother for the more advanced schooling that Gabriela had achieved in comparison to her own limited education, and the attention and gifts Gabriela received from Stephanie and Brittany.

9. **Was Gabriela abused or neglected?**

Gabriela's family was poor but that does not equal neglectful. Gabriela reported that her mother hit her but it's not clear whether this was generally viewed abusive by community standards. According to the school administrator at St. Paul, "unless the abuse is seen in a public place by a police office, there's nothing that can be done." Based on this information and evidence needed for substantiation of abuse, Gabriela would not qualify as an abused child.

10. **[If students are assigned to explore this:] What legally qualified as child abuse or neglect in Honduras? Based on this definition, was Gabriela an abused or neglected child?**

Prior to 2013, corporal punishment in the home was legal in Honduras. Article 191 of the Family Code of 1984 recognized the authority of parents "to reprimand and adequately and moderately correct their children" (Global Initiative to End All Corporal Punishment of Children [GIACPC], 2015). In 2013, however, Honduras amended article 191 to prohibit the use of "physical punishment or any type of humiliating, degrading, cruel or inhuman treatment as a form of correction or discipline of children or adolescents" (GIACPC, 2015, p. 1).

Honduras had policies to protect children, and had signed onto international agreements such as the United Nations Convention on the Rights of the Child. Unfortunately, the implementation of these policies was hampered by rampant corruption and ineffective governmental bureaucracy. For example, in April 2014, the UN Special Rapporteur on trafficking of children, child prostitution and pornography, Najat Maalla M'jid, stated that, "The Government of Honduras must urgently adopt measures to effectively protect children, without discrimination, from all forms of violence, abuse and exploitation," and

expressed "grave concern" about "the institutionalization of children identified as vulnerable or at risk by the Honduran Institute for Children and the Family (IHNFA)" (UN OHCHR, 2014).

In June of 2014 Honduras actually closed its child protection agency, the IHNFA, laying off most of the staff. It was replaced with the National Office for Children and Families (DINAF; Haugaard & Kinosian, 2015).

11. From a person-in-environment perspective, what macro factors may be contributing to Gabriela's situation with her family?

The Sandoval family's general poverty is a major factor, and their relative disadvantage compared with other families in their community makes this more acute. Because Carlos cannot find a good job locally, he must travel to another town for work. There is also social tolerance of abuse.

12. What role does religion and faith play in this situation?

The main people and institutions in this case—Gabriela and her family, Brittany and Stephanie, the Sandoval Foundation and St. Paul School—are all identified as Protestant Christian. This is atypical for a nation that is majority Catholic. In general, Protestant churches place much greater emphasis on a personal relationship with Jesus, on morality, more charismatic worship styles, and evangelism (Lee, 2014).

Brittany and Stephanie's faith served as a clear motivator for their work in Honduras, and as a source of social capital for raising funds to support the Sandoval Foundation in the United States. Laura's decision to pray with Gabriela, and how she chose to say that prayer, also reflect a certain understanding of Christianity.

13. What does Gabriela need most from her American friends, Stephanie, Brittany, and Laura?

At this point in the case Gabriela most needed to be listened to and asked for what she needed and desired. Stephanie and Brittany imposed their desire for an education at St. Paul on Gabriela and her siblings and did not consider many of the broader implications of this desire (i.e., unintended consequences for relations with parents and classmates). Laura was brought into that desire unknowingly, and was forced to deal with many of the broader implications as a result. Gabriela needed to be heard and not judged while expressing her desires for her education and family situation.

14. How does their relationship with Gabriela affect her relationships with her classmates?

Gabriela's relationships with Stephanie, Brittany, and Laura seemed to put an additional strain on her relationships with her classmates. Gabriela's peers at St. Paul came from more affluent families and the fact that Gabriela was the only student receiving financial assistance to attend the school was well-known. The Sandoval family's financial situation was clearly on display as peers walked past her home each day to and from the school. The relationships and the contact she had with her American friends also drew attention to her situation. Additionally, the time she spent with Laura doing homework and taking walks through the community also drew attention to Gabriela and her financial and educational situation.

15. How does the economic disparity between Laura and Gabriela affect their relationship?

In many ways Laura could be considered an extension of the Sandoval Foundation as she was acting on their behalf by serving as a mentor for Gabriela. Laura was also serving in a similar role as Stephanie and Brittany during their time living in Honduras. Gabriela and her family could perceive Laura's power in this role as significant as it is tied to Gabriela and her siblings financial support to attend St. Paul. Because of this Gabriela may feel a tremendous amount of pressure to "please" Laura and ensure that she is living up to the standards expected of her.

DC 2

16. How does the influx of external resources to support the Sandoval children at St. Paul affect the children? Their classmates? The community?

The influx of external resources to support the Sandoval children at St. Paul likely had the greatest impact on the Sandoval children and their parents. While the external resources allowed the Sandoval children to attend St. Paul, it also appeared to create tensions within the family. In addition, their home life and family's financial situation seemed to be on display for their peers. This led to difficult family relationships (e.g., potentially undermining parental authority and shaming them as inadequate caregivers) and difficult relationships at school (e.g., potential resentment by classmates and trouble fitting in). In each of these relationships there was potential for envy and hard feelings due to receipt of Foundation benefits. Alternately, there may also have been stigma associated with the family's dependence on external support.

17. What are the costs and benefits for Gabriela of attending St. Paul?

On a broad scale, the opportunity to attend St. Paul provided some significant benefits for Gabriela. Public schooling in Honduras was only compulsory through sixth grade, and Stephanie and Brittany believed she would not continue beyond the sixth grade. If Gabriela did not have support to attend St. Paul, she would likely have dropped out of school. If not in school, Gabriela may be working alongside her mother selling pupusas, and thus helping to support the family unit in the short term. Perhaps her father would not need to move away from the family to earn more money. But this would likely diminish her own earning potential and her ability to support her parents in old age.

But attending St. Paul posed several costs as well. It no doubt heightened Gabriela's awareness of socio-economic differences between the Sandovals and their more prosperous neighbors and accentuated differences between Gabriela and her parents (e.g., aspirations, education, opportunities). As a result, Gabriela may have felt out-of-place at St. Paul and increasingly estranged from her own parents.

18. Would Gabriela be better off without the Sandoval Foundation's support?

The Sandoval Foundation was created so Gabriela could attend St. Paul. But attending school at St. Paul appeared to cause significant challenges for the family system (e.g., pressure to meet the middle-class standards of other families, conflict in the relationship with her mother). In addition, Gabriela struggled to fit in with her peers at St. Paul, had difficulty making friends, struggled with social norms around self-image, and struggled to gain English proficiency.

19. How has the Sandoval Foundation undermined the Sandoval family?

The Foundation's efforts to help Gabriela and her family potentially undermined the family system by exacerbating tensions between Gabriela and her mother. Significant financial and emotional support by Brittany, Stephanie, and Laura likely overshadowed that available from impoverished parents and shifted power dynamics in the family. By making the children less dependent on their parents, the Foundation essentially usurped parental authority.

Furthermore, power dynamics between the Sandoval Foundation and the Sandoval family are particularly problematic in a post-colonial setting. As Wehbi (2009) asserts in an article about international placements in social work education, "No amount of goodwill or benevolence will transform a relationship marred by a history of colonial or other exploitative relations" (p. 54).

20. How may Laura's relationship with Gabriela actually increase her vulnerability to abuse or exploitation by her mom and community members?

Laura's relationship with Gabriela continued to draw attention to the support she was receiving through the Sandoval Foundation. Other children at St. Paul did not receive the same level of mentorship and

support as Gabriela. The time Laura spent with Gabriela was a bi-weekly reminder of the special treatment she received which certainly added stress to her relationship with her mom. The time that was intended for Gabriela to feel supported perhaps became a time of embarrassment or shame.

21. What supervision was available to Laura? Was this adequate? Why or why not?

Laura's direct supervisor for her work with Gabriela was Stacey Kim, the in-country director of the Sandoval Foundation. Stacey was a teacher at St. Paul. Although Stacey provided Laura guidance on next steps to take in talking with Rocio and Carlos and Stephanie and Brittany, she doesn't appear to understand the broader concerns that Laura raised. Stacey was surprised and upset by the abuse Gabriela experienced but does not suggest additional information or resources for Laura. She also did not appear able to provide the support Laura needed to process some of the larger issues in the family situation.

22. Was Laura overinvolved with Gabriela? If yes, what were the red flags (i.e., evidence, clues) for this?

Laura's relationship with Gabriela as a mentor seemed to have appropriate boundaries. This role was complicated, however, by the fact that Laura was also a professional social worker.

23. How did the NGO structure contribute to Laura's efforts to help Gabriela?

The Foundation institutionalized the harm of the helping process, making it more difficult to alter the situation. In this case, Laura had no authority and limited power to influence the helping relationship. She could make efforts to help the Sandoval family differently but these efforts could easily be undone by her successor.

Action

24. How can Laura protect Gabriela from abuse?

Laura's options for protecting Gabriela from abuse were limited with regard to the structural or organizational resources available and accessible in Honduras. Her best option for protecting Gabriela from abuse may be to work more closely with her mother and the rest of the family to better understand and mitigate the underlying reasons for the abuse and stress in the home.

25. How can Laura manage professional boundaries in the context of Gabriela's great need? How may restraint now be helpful for Gabriela in the long-run?

It may be helpful for Laura to find resources for herself and her own self-care as she makes decisions about how to move forward in her work and support of Gabriela. She could draw on the support systems she developed through her previous field placement or other support systems who could help her navigate her professional role as a social worker.

It may also be helpful for Laura to recognize that she did not create this situation but that she has an opportunity to create systemic change by working carefully and diligently through the situation. While Laura likely feels very close to Gabriela after spending so much time together it may be helpful for Laura to step back and engage efforts to help Gabriela strengthen the other important relationships in her life.

26. What is the most helpful thing Laura can do now to help Gabriela succeed in school?

Laura may be able to find a way to help Gabriela develop more positive interactions with her peers. As the social worker responsible for developing the school counseling program she may be able to develop some peer groups or mentoring relationships between classmates at different grade levels to help Gabriela feel some sense of peer support at the school. This may allow Gabriela to rely less heavily on Laura for this support.

27. What, if anything, does Laura owe Gabriela?

As the school social worker, Laura owed Gabriela a safe and supportive educational environment where she could learn and develop as a person. Apart from the specific role she played at the school Laura owed Gabriela service as an advocate for changes in the broader child welfare system to better protect children from abuse and as an educator for NGOs operating in Honduras about effective practices that serve families and communities well.

28. What should Laura do to prepare for her meeting with Rocio/Gabriela?

Laura should be prepared to listen to Rocio's story and perspective on the situation when they meet together. As a new social worker, Laura was still learning to practice cultural humility by listening and learning from her. It may be helpful for Laura to prepare to spend some time alone with Rocio prior to meeting with Rocio and Gabriela together to work to build some trust and rapport with her as she listens to her story.

29. Should Laura terminate her relationship with the Sandoval Foundation? What are her ethical obligations to the organization given how she feels about its work?

Given the serious concerns Laura has about the work of the Sandoval Foundation she could terminate her relationship with them and cease to continue to serve as a mentor for Gabriela. She did not commit to serving in this role for a certain amount of time and therefore would not be violating a commitment she made.

Laura is in a role, however, that could allow her to impact change and the trajectory of the situation. She seems to have a positive rapport with Stacey Kim, the in-country director of the Sandoval Foundation and perhaps by collaborating with her opportunities could be explored or changes could be made to better help the Sandoval family.

Reflection

30. In her prayer for Gabriela, Laura says, "God, I don't know quite what to say right now…" How does your faith inform a social work response to difficult situations like abuse?

31. Social workers often attempt to provide help in situations of unequal power dynamics. Reflect on how power dynamics are seen in this case across the micro, mezzo, macro spectrum.

Teaching Suggestions

To deepen and enhance the in-class case discussion, an instructor may draw upon the following supplemental activities.

1. Assign students to read "The cost of short-term missions" (Van Engen, 2005) and "Medical voluntourism in Honduras: 'Helping' the poor?" (McLennen, 2014). Have them prepare to engage in a class discussion on the readings by writing about their own participation in such experiences. When reflecting together about the article and personal experiences consider the following:
    a. Evangelical Christian groups have been especially strong proponents of short-term service trips. These trips are costly, often primarily benefit travelers rather than "recipients" of service, and can be disempowering to local people (Van Engen, 2005). What experiences have students had and what benefits have come to them through these experiences? Have students seen evidence where these trips could have been disempowering to the community and those living there?

  b. Efforts to help in an international setting can degenerate into what some have labeled "voluntourism." As McLennen (2014) writes about such efforts in Honduras, although "ostensibly 'helpful,' volunteer tourism in Honduras is often harmful, entrenching paternalism and inequitable relationships; and . . . many voluntourists are ignorant of the underlying power and privilege issues inherent in voluntourism" (p. 163). When do efforts to help in an international context become harmful? Are short term service trips, and even one year opportunities like Laura's, actually serving, or are they "voluntourism"?

2. Assign students to read "Reducing homicide in Honduras: How the US government can help" (Bumpus, Meyers & Sanchez, 2013) and discuss what they see as the ideal balance between government, business, and civil society (i.e., NGOs and other non-profits) and whether NGOs should attempt to work directly with the government or supplement the government. Specific questions related to the case could include:

  a. What should the role of international NGOs like the Sandoval Foundation be in nations like Honduras?

  b. Should NGOs help a nation like Honduras by focusing on reforming and strengthening the government and public sector services or by developing parallel private institutions? Is there a place for both efforts? How would might the approach be determined and how would this look on the ground?

Resources

To prepare for leading the case discussion, instructors may review the print or electronic resources below. Instructors may also select reading assignments from these resources to aid student preparation.

Print

Bumpus, J., Meyers, J., and Sanchez, P. (2013). Reducing homicide in Honduras: How the US government can help. *Journal of Public and International Affairs 25*, 44-57.

Hofer, K. (2003). The role of Evangelical NGOs in international development: A comparative case study of Kenya and Uganda. *Africa Spectrum*, *38*(3), 375-398

Lee, M. (2014, November). Sorry, Pope Francis: Protestants are converting Catholics across Latin America. *Christianity Today*. Retrieved from: http://www.christianitytoday.com/gleanings/2014/november/sorry-pope-francis-protestants-catholics-latin-america-pew.html

McLennan, S. (2014). Medical voluntourism in Honduras: 'Helping' the poor? *Progress in Development Studies 14*(2), 163–179.

Wehbi, S. (2009). Deconstructing motivations: Challenging international social work placements. *International Social Work*, *52*(1), 48-59. doi:10.1177/0020872808097750

Electronic

Global Initiative to End All Corporal Punishment of Children. (2015). *Corporal punishment of children in Honduras*. Retrieved July 2, 2016, from: http://www.endcorporalpunishment.org/assets/pdfs/states-reports/Honduras.pdf

**DC
2**

Haugaard, L., & Kinosian, S. (2015). *Honduras: A government failing to protect its people. Center for International Policy*. Retrieved July 2, 2016, from: http://www.ciponline.org/research/entry/honduras-a-government-failing-to-protect-its-people

United Nations Office of the High Commissioner on Human Rights (2014). *UN expert on sale and sexual exploitation of children asks Honduras for measures to effectively protect children*. Retrieved July 2, 2016, from: http://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=14539&LangID=E

United States Department of State. (2008). *Honduras: International religious freedom report 2008*. Retrieved July 2, 2016, from: http://www.state.gov/j/drl/rls/irf/2008/108530.htm

Van Engen, J. (2005, December 1). The cost of short-term missions. *Catapult* Magazine: Unite, Learn, Serve, 4*(21). Retrieved July 2, 2016, from: https://www.catapultmagazine.com/global-eyes/article/cost-of-short-term-missions/

Client or Congregant?

Carla MacDonald, Terry A. Wolfer, and Mackenzi Huyser

Case Synopsis

Caylan Bruns, MSW, was just leaving Sunday morning worship to meet friends for brunch when she recognized a familiar face. It should have been an exciting moment, as South Metro Community Church in Minneapolis had extensive outreach efforts and eagerly welcomed new members. But the visitor was Caylan's client for domestic violence services at the Family Justice Center. Although she hadn't officially withdrawn from services nor had her case terminated, she hadn't kept appointments for several weeks. Knowing how to respond to the situation presented challenges with confidentiality, boundaries, and dual relationships.

Intended Case Use

Written for undergraduate or graduate social work students, this case may be useful for courses on social work direct practice, values and ethics, and human behavior in the social environment. It may also be used for specialized instruction on domestic and family violence, poverty, child welfare, congregational social work, ethical decision-making, or policy practice. In addition, the case can be used to reflect on social workers' personal response to difficult ethical decisions in a capstone course or field seminar.

Learning Outcomes

As suggested above, instructors may use this case across a variety of courses and for multiple teaching purposes. The depth and complexity of the case provides adequate data for these multiple uses, and discussion of the case may result in different learning outcomes. However, no single discussion will likely accomplish all or even most of the outcomes identified here. We simply list possible outcomes to help instructors select a case to achieve particular learning outcomes in a content course or to anticipate outcomes they may seek in an integrative course.

Depending on the particular course and discussion focus, participants will learn to:

1. Navigate the challenges of having social service clients attend your church.
2. Decide the parameters and limits of mandated reporting.
3. Recognize possible patterns in family/domestic situations involving violence.
4. Recognize when social workers are working harder than the client and identify implications of over-functioning professionally.
5. Maintain strict confidentiality for ethical practice.
6. Balance the right of confidentially with the requirement to protect children.
7. Manage dual-relationships in a congregational or other community setting.
8. Respond to client behaviors such as lack of follow-through and cancelled or no-show appointments.
9. Build trust and rapport while working though client reticence.
10. Respond appropriately to clients outside the practice setting.

Discussion Questions and Responses

Instructors may use various combinations of the following questions, depending on what aspects of the case they wish to explore or emphasize. For particular purposes, they may need to develop their own additional discussion questions. We do not intend the responses as "right answers" so much as aids to thought and reflection on the case material.

The discussion questions are organized in four sequential categories: a) facts - to clarify potentially unfamiliar or confusing information in the case at the outset of the case discussion; b) analysis - to illuminate the basic dimensions and often controversial issues in the case, and to encourage students to think critically and across system levels; c) action - to consider costs and benefits, intended and unintended consequences, and ethical implications of various courses of action, and urge students to develop and recommend a specific course of action; and d) reflection - to encourage students to explore their personal reactions to aspects of a case or personal qualities that may affect their professional "use of self."

Facts

1. **What was the role of the Family Justice Center?**

    The Family Justice Center was a multi-service agency in the heart of Minneapolis with a mission to empower individuals and families through early childhood education, youth services, adult education, employment services, general health, human services and domestic violence services. The Family Justice Center provided services, specifically domestic violence services for the client, Samantha DeLucia. The Family Justice Center was also the employer for Caylan Bruns, a domestic violence counselor, case worker and advocate.

2. **What was Caylan Bruns' role at the Family Justice Center?**

    Caylan was a licensed social worker. She provided psycho-education groups for survivors of domestic violence through the Family Justice Center. She also provided counseling, case management services, and advocacy for the 35-40 clients on her caseload.

3. **What was known about the South Metro Community Church and how the congregation responded to newcomers?**

    The South Metro Community Church was located in Minneapolis in a former retail space. The church held two services each Sunday, averaging 30-40 people at each service. The church promoted diversity and was evenly split between political parties of Republicans and Democrats. The church was also racially diverse with 50% Caucasians, 25% African Americans and 25% Native Americans. The church promoted an inclusive environment and did so through a welcoming attitude towards newcomers, specifically members of the LGBTQ community.

4. **How did social workers participate in the outreach efforts at South Metro Community Church?**

    Outreach was an important part of the church and thus we could assume that all members were encouraged to participate in this work in some way. It appears that Caylan participated in church outreach efforts but did not know how to respond when that involved one of her clients. More specifically, Caylan seemed pleased by Samantha's presence at church and wished to welcome her but was concerned about developing dual relationships and maintaining confidentiality.

5. **[If students were assigned to research this:] What child welfare laws apply to interstate travel for children receiving child welfare services, under agency supervision, or in agency custody?**

To ensure that child protection is sustained when families move from one state to another, federal and state law requires continued supervision (Children's Bureau, 2016; Minnesota Department of Human Services, 2016).

6. **What does Caylan know about Samantha's previous involvement with child welfare services in Wisconsin?**

Over the course of their appointments, Caylan learned that Samantha had worked with child protective services (CPS) in Wisconsin and had developed a safety plan. Caylan also perceived Samantha was concerned about what would happen if CPS discovered she moved out-of-state. These revelations raise questions for Caylan about the relationship between domestic violence involving Samantha and child abuse involving her children, and the nature of Samantha's relationship with CPS. But based on these initial interactions and conversations with Samantha, Caylan had limited information, no permission to contact CPS, and little cause for concern about the family's safety until late in the case.

Analysis

7. **How did Samantha's relationship with Caylan develop over the course of their work together?**

At the start of the case Samantha seemed guarded with Caylan. She withheld information, hesitated to provide detailed information, and often did not respond to Caylan's questions. Samantha's guardedness may reflect a lack of trust stemming from her previous involvement with the child welfare system. Samantha may be comparing Caylan to child protective services workers from Wisconsin. Samantha may have perceived that those workers held a punitive role or one of power over her which caused her to lose trust. Caylan also represented agency services, more generally, and loss of trust with other workers in the past may have transferred to Caylan.

Aware of Samantha's fragile trust, Caylan appears tentative. She likely worried Samantha will not continue with services at The Family Justice Center if she pressed her too much for answers to questions. While a bond appears to have been formed over the time period of five months, there does not appear to be much trust between the two.

8. **Why was Samantha so guarded in her interactions with Caylan?**

Samantha gave the impression of someone who cannot trust because she has been denied trust in other relationships. The absence of involvement from immediate family members raises a question about absence of trust with parents and siblings, too. The father of her children engaged in domestic violence so trusting a partner through marriage has been lost. For these and other reasons, Samantha may have difficulty trusting Caylan.

9. **Was Caylan a mandated reporter in this case? Why or why not?**

"Every state in the United States requires that instances of child abuse and neglect be reported to the state's child protective agency" (Crosson-Tower, 2012, p. 211). Many categories of people, including social workers, are required by law to report suspected child abuse or neglect. In this case, Caylan had knowledge that a client's family experienced domestic violence and child abuse in the past. She had no new evidence of violence or abuse but suspects that the family has reunited with the abuser based on information received from friends at church. Before making a report, she may wish to confirm the man's identity as the children's (abusive) father. But she may have difficulty determining this without breaching confidentiality.

10. Was Caylan obligated to make a report to child protective services in Minnesota?

Because Caylan also suspects that Samantha's family may have fled their previous residence—whether to escape the abuser, child protective supervision, or both—she has increased concerns about reporting to local child protection authorities. Although the limited current information may not obligate her to report, it also provides plausible reasons for doing so.

Caylan should consider several things. If Samantha was not cooperating with the terms of child protective supervision in Wisconsin and the supervising county had ongoing concerns, it would be good to let the county in Minnesota know what had occurred (Minnesota Statutes, 2015). That would be best practice. If child protection authorities got involved in Minnesota, it would be helpful for them to know what the concerns were, and what was provided, in Wisconsin. Sometimes, parents who have child protection supervision or services will move counties or states so they're no longer under that county or state jurisdiction.

To determine whether to report, it would be helpful for Caylan to know whether Samantha's children were in the Wisconsin agency's legal *custody* (although residing with Samantha) or only their *supervision*. Because of chronically high caseloads, an agency that only provides supervision will often simply close the case if a family moves out of their jurisdiction. However, if the agency has legal custody of the children, they hold more significant responsibility and authority. In that case, a potential reporter should inform the local CPS or law enforcement.

In this case, Caylan does not know for certain whether the children were in legal custody or only supervision in Wisconsin. While she may not be required by statute to notify the receiving state, best practice suggests that she notify authorities.

But Caylan must also consider how reporting will affect her relationship with Samantha. Unless there is concrete evidence of new abuse or neglect, local CPS authorities cannot take custody of Samantha's children or open a case. Regardless of whether Samantha knows (or suspects) Caylan reported her family, CPS's visit to her home may trigger yet another move across state boundaries to avoid involvement with CPS. To error on the side of caution, however, Caylan may wish to report Samantha to the local CPS (who may contact CPS in Wisconsin). But she should also consider the potential consequences for doing so.

11. How would Samantha likely have responded if Caylan made a report to CPS?

It appeared that Samantha had limited contacts other than the family she initially resided with and her new boyfriend and his family. If CPS came knocking on her door, she most likely would assume that Caylan made the report. As a result, she may totally withdraw from services at The Family Justice Center out of fear. If Caylan was honest and shared her plan to make a report to CPS with Samantha prior to doing so, she would have the opportunity to discuss the rationale behind this action and provide a chance to explain her reasoning. This could have been a step toward building trust.

12. Was Samantha still Caylan's client at the end of the case? When is a client no longer a client?

Yes. No formal termination of services had occurred. Samantha had not requested termination of services. We do not know the agency's policy on what constitutes official termination of a case at the agency so we must consider that the agency has not officially terminated her case. Given all of these factors, we must classify Samantha as a client.

A client is no longer a client if he/she requests service termination. This would be labeled a client initiated termination of services. "Additionally, a client may simply quit coming without notifying the worker" (Kirst-Ashman & Hull, 2015, p. 318). If the agency closes Samantha's case, it should occur following staffing and supervision of the case. If at that time a decision is made to terminate client services, the agency is obligated to notify the client through some form of communication (e.g., U.S.

mailed letter to notify Samantha of the action taken). Until one of these two occurrences are evident, Samantha is still a client (Kirst-Ashman & Hull, 2015).

13. How long is a social worker obligated to maintain client confidentiality?

Confidentiality has no time limits. Caylan is bound to maintain Samantha's confidentiality indefinitely. While the Code of Ethics does not specifically use the term indefinitely, it references confidentiality continuing past a client's death: "Social workers should protect the confidentiality of deceased clients consistent with the preceding standards" (NASW, 2008).

14. Is it appropriate for a social worker to have relationships with a client outside of the agency context?

Generally, it is not appropriate to maintain personal relationships with a client outside of the agency context. According to the Code of Ethics, "Social workers should not engage in dual or multiple relationships with clients or former clients in which there is a risk of exploitation or potential harm to the client. In instances when dual or multiple relationships are unavoidable, social workers should take steps to protect clients and are responsible for setting clear, appropriate, and culturally sensitive boundaries" (NASW, 2008). The social worker should instead strive to empower the client to find supports through natural community connections (Kirst-Ashman & Hull, 2015).

15. How much trust does Samantha exhibit towards Caylan? How much trust does Caylan exhibit towards Samantha?

Neither Samantha nor Caylan appear to exhibit a high level of trust towards each other. Samantha is reluctant to share information with Caylan and Caylan is hesitant to be honest and straight forward with Samantha.   At the first session, Samantha avoided answering questions regarding domestic violence. Caylan appears hesitant to address critical issues with Samantha during their one-on-one sessions out of fear of losing her as a client. Examples include her lack of exploring the details of her safety plan and details on the incidences of her children calling 911.

16. Who was working harder in this client-worker relationship, Samantha or Caylan? What are examples?

Caylan appeared to be working harder than her client Samantha throughout the case. For example, Caylan exhibited a high level of effort in the working relationship beginning with the intake meeting when Samantha was reluctant to provide details about her abuser. Caylan attempted to build a safety plan with Samantha based upon her history of domestic violence but as she neared completion of the plan, Samantha asked to wait and finish it later. The following week, Samantha once again was hesitant to share details about her estranged husband. This continued throughout the working relationship which also included either cancelled appointments or no show appointments.

17. How did Caylan attempt to build rapport and trust with Samantha?

Caylan attempted to build rapport with Samantha through effective interview techniques and flexibility in working around Samantha's schedule for appointments. Caylans's interview techniques included asking open-ended questions versus closed ended questions that could simply be answered with a yes or no. Additionally, she provided simple encouragement, rephrasing of Samantha's statements, and providing information in order to empower Samantha to share additional facts and build trust (Kirst-Ashman & Hull, 2015).

Caylan exhibited empathy and compassion as Samantha shared minimal information about her abuser. She commended Samantha for making her children's safety a priority while simultaneously allowing

Samantha to set the pace for disclosure through the meeting sessions. Lastly, Caylan attempted to reach out through phone calls to inquire about missed appointments.

Action

18. How should Caylan engage with Samantha at her church?

Caylan should wait for Samantha to approach her and engage with her at church. If Samantha chooses to do this, it may indicate whether Samantha is willing to have the other parishioners recognize that she knows Caylan.

19. What obligation does Caylan have to maintain confidentiality at church?

Caylan is obligated to maintain confidentiality in all settings and should not divulge how she knows Samantha if approached or asked by other parishioners.

20. Should she acknowledge knowing Samantha from her agency?

No. Caylan is responsible for protecting confidentiality and the fact that she knows Samantha from her agency work. However, if Samantha discloses this information, Caylan may acknowledge it. Samantha's disclosure could ease their relationship, making it less awkward and more transparent. But disclosure would not reduce Caylan's obligation to maintain confidentiality about the specifics of Samantha's situation, and may well create new challenges for maintaining confidentiality (i.e., when Caylan had information that might inform decision making at church).

21. What should she say to Samantha when she first interacts with her at church?

Caylan should be cordial and friendly but should not engage in other conversation unless Samantha initiates further discussion, because this may reveal their professional relationship.

22. How may developing a relationship with Samantha at church benefit her?

The inherently hierarchical relationship between professional and client may be undermined, in a helpful way, by the family-like relationships among church members/attenders. At church, people are often viewed as brothers and sisters, potentially disrupting professional relationships that normally differentiate people as helper and helped.

23. How should Caylan respond if Samantha returns to the agency for services? Should she mention having seen Samantha at her church?

Caylan should continue services where she and Samantha left off. Simultaneously, she should be candid and address the encounter at South Metro Community Church even though Samantha may not have seen Caylan at the church. For example, she could say, "Let's start where we left off when we last saw each other here in the office but let's also fill in the gaps for what has happened since we last met." She could address the encounter at church by stating, "Samantha, I am excited to see that you have been attending South Metro Community Church! In case you didn't see me, I also attend that church!" She could then add to that topic introduction by stating, "Before we conclude today's meeting, let's discuss our relationship here at The Family Justice Center and how it will contrast with our relationships at South Metro Community Church." Being honest and straight forward about the fact that Caylan saw her at church will build trust with Samantha. It will also lay the ground work for how they interact with each other at both settings.

24. **Given what Caylan knows about Samantha's history and situation, what was Caylan's obligation as a professional social worker at church?**

As a professional social worker, Caylan should adhere to the NASW Code of Ethics. In this case, for example, that means protecting Samantha's confidentiality and guarding against exploitation resulting from dual relationships.

Ironically, perhaps, if Caylan's relationship with Samantha extends to the church setting, this may generate additional information about and enable Caylan's continued involvement with Samantha's family. And continued involvement may provide the basis for providing further, non-professional support and assistance. Indeed, Caylan may be able to rally other church members to engage with Samantha's family.

However, because there is a chance that Samantha has reunited with her abuser—the man referred to as the children's father—Caylan error on the side of caution and decide to contact CPS to protect the children. This action exemplifies Caylan's commitment to the Code's adherence to competence and integrity. Integrity is exemplified through commitment to supporting CPS policies and procedures. Simultaneously, Caylan is obligated to additional Code standards of respect for the importance of human relationships and in this case her relationship with Samantha (Kirst-Ashman & Hull, 2015).

25. **Does knowledge obtained outside of the agency setting translate into professional obligation?**

Information about clients may be useful, no matter the source. And social workers are mandated reporters, both inside and outside of professional settings. In either setting, however, they must assess the validity of information. In this case, Caylan suspected that Samantha and her children may be reunited with a husband and father who was abusive in the past. But she does not have concrete evidence to support these suspicions, and thus may not have sufficient reason to report it to CPS.

26. **If Caylan continues to pursue Samantha as a client, how might this impact her relationship with her at church? If Caylan pursues a relationship with Samantha at church, how might this impact her relationship with her as a client?**

Caylan should reach out to Samantha about continuation of services just like she would any other client who has missed appointments. If she is successful in scheduling Samantha to come to the agency for the appointment, she should be candid and honest about seeing her at church. Caylan should not take steps to initiate a relationship with Samantha at church. Caylan holds a certain level of power in the relationship and initiating a relationship with Samantha at church may feel coercive or create a conflict of interest. Additionally, Caylan's interactions with Samantha at church may compromise confidentiality. Recognition of one another may cause family members or friends ask questions regarding the foundation of their relationship.

27. **Must Caylan close the case before she can develop a relationship with Samantha at church?**

Whether the case remains is closed or open, Caylan is bound by confidentiality and concern for dual relationships/conflicts of interest. Simultaneously, as a Christian, Caylan may want to promote and encourage Samantha's involvement at South Metro Community Church. In her role as a Christian and church member, one option for Caylan would be to allow her friends at South Metro to befriend Samantha. In that way the dual goal of protecting Samantha's confidentiality can be honored while also promoting her involvement in the church. The core NASW principals of dignity and worth of an individual and importance of human relationships can be exemplified through Caylan's concerted efforts to connect Samantha with her friends at church (NASW, 2008).

Reflection

28. How would you feel if you met a current or former client at your church? How do you think you would relate to them in this setting?

29. How would you assess whether you are working harder than your client? If you sensed that you were working harder than your client, what could you do about this?

30. How will you avoid or manage dual relationship in a close-knit community (e.g., congregations, remote/rural areas, specialized populations/settings, activist/advocacy groups) where people may have multiple relationships (e.g., co-worker, friendship, supervisory, activist, client, relative).

31. Which type of relationship—professional or fraternal—is more beneficial, sustainable (i.e., longer lasting), mutual (i.e., reciprocal), voluntary, and organic (i.e., spontaneous)?

32. What are the risks and benefits of dual relationships?

Teaching Suggestions

To deepen and enhance the in-class case discussion, an instructor may draw upon the following supplemental activities.

1. Invite students to create a list of risks and benefits of dual relationships, and to specifically identify where in their lives they may encounter dual relationships.

Resources

To prepare for leading the case discussion, instructors may review the print or electronic resources below. Instructors may also select reading assignments from these resources to aid student preparation.

Print

Crosson-Tower, C. (2012). *Exploring child welfare: A practice perspective.* New York: Pearson.

Kirst-Ashman, K. K. & Hull, G. H., Jr. (2015). *Understanding generalist practice* (7th ed.). Stamford, CT: Cengage Learning.

National Association of Social Workers. (2008). *Code of ethics of the National Association of Social Workers*. Alexandria, VA: Author. Retrieved July 9, 2016, from: http://www.socialworkers.org/pubs/code/code.asp

Electronic

Child Welfare Information Gateway. (2015). *Mandatory reporters of child abuse and neglect*. Washington, DC: U.S. Department of Health and Human Services, Children's Bureau. Retrieved July 9, 2016, from https://www.childwelfare.gov/pubPDFs/manda.pdf

Children's Bureau. (2016). *Child welfare policy manual*. Washington, DC: U.S. Department of Health & Human Services, Administration for Children and Family, Children's Bureau. Retrieved July 9, 2016, from https://www.acf.hhs.gov/cwpm/programs/cb/laws_policies/laws/cwpm/index.jsp

Minnesota Department of Human Services. (2015). *Minnesota child maltreatment intake, screening, and response path guidelines*. Minnesota Department of Human Services, Child Safety and Permanency Division. Retrieved July 14, 2016, from https://edocs.dhs.state.mn.us/lfserver/Public/DHS-5144-ENG.

Minnesota Statutes. (2015). Public welfare and related activities: Importation, § 257.05. Retrieved August 20, 2016, from https://www.revisor.mn.gov/statutes/?id=257.05

Wisconsin Department of Health and Family Services [WDHFS], Division of Children and Family Services. (2008). *Safe & Timely Interstate Placement of Foster Children Act of 2006 (P.L. 109-239)*. Madison, WI: Author. Retrieved July 9, 2016, from http://www.dcf.wi.gov/memos/infomemos/2008/2008-02.pdf

Appendix A

EPAS Connections
Organized by Competency number

This chart suggests potential connections between competencies listed in the Education Policy and Accreditation Standards of Council on Social Work Education and specific chapters of this book.

Competency	Competency Details	Chapters Related
Competency 1	Demonstrate Ethical and Professional behavior	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 15
Competency 2	Engage Diversity and Difference in Practice	3, 4, 5, 7, 8,12, 14, 16, 17, 18, 19
Competency 3	Advance Human Rights and Social, Economic, and Environmental Justice	1, 2, 6, 12, 16, 17, 18, 19
Competency 4	Engage in Practice-Informed Research and Research-Informed Practice	10, 11, 12, 13, 15, 18, 19
Competency 5	Engage in Policy Practice	1, 2, 3, 6, 16, 19
Competency 6	Engage with Individuals, Families, Groups, Organizations, and Communities	7, 8, 9, 10, 12, 16, 17, 18, 19
Competency 7	Assess Individuals, Families, Groups, Organizations, and Communities	9, 10, 11, 12,13, 14, 16, 17, 19
Competency 8	Intervene with Individuals, Families, Groups, Organizations, and Communities	9, 10, 11, 12, 16, 17, 19
Competency 9	Evaluate practice with Individuals, Families, Groups, Organizations, and Communities	9, 10, 11, 15, 16, 18, 19

Appendix B

EPAS Connections
Organized by Chapter

This chart suggests potential connections between specific chapters in this book and competencies listed in the Education Policy and Accreditation Standards of Council on Social Work Education.

Chapter	Chapter Title/Author	Competency
1	Good News for the Poor: Christian Influences on Social Welfare Mary Anne Poe	1, 3, 5
2	"To Give Christ to the Neighborhoods:" A Corrective look at the Settlement Movement and Early Christian Social Workers T. Laine Scales and Michael Kelly	1, 3, 5
3	"Go in Peace and Sin No More": Christian African American Women as Social Work Pioneers- Tanya Smith Brice	1, 2, 5
4	The Relationship Between Beliefs and Values in Social Work Practice: Worldviews Make a Difference David Sherwood	1, 2
5	Calling: A Spirituality Model for Social Work Practice Beryl Hugen	1, 2
6	Social Work for Social Justice: Strengthening Practice with the Poor Through Catholic Social Teaching Julia Pryce, Michael S. Kelly, and Mary Lawinger	1, 3,5
7	Social Work as Calling Diana R. Garland	1, 2, 6
8	Doing the Right Thing: A Christian Perspective on Ethical Decision-Making in Social Work Practice David Sherwood	1, 2, 6
9	The Helping Process and Christian Beliefs: Insights from Alan Keith-Lucas Helen Wilson Harris	1, 6, 7, 8, 9
10	Models for Ethically Integrating Faith and Social Work Rick Chamiec-Case	1, 4, 6, 7, 8, 9
11	Spiritual Development Hope Haslam Straughan	4, 7, 8, 9
12	Working with LGBT Clients: Promising Practices and Personal Challenges Allison Tan and Michael S. Kelly	2, 3, 4, 6, 7, 8
13	Spiritual Assessment: A Review of Complementary Assessment Models David R. Hodge and Crystal R. Holtrop	4, 7
14	Family Circles: Assessing family and spiritual connections with Military Clients Dexter Freeman	2, 7

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15	Evidence-Based Practice: Towards a Christian Perspective Jim Raines	1, 4, 9
16	International Social Work: A Faith Based, Anti-Oppressive Approach Elizabeth Patterson	2, 3, 5, 6, 7, 8, 9
17	Preaching and the Trauma of HIV and AIDS: A Social Work Perspective (Reprint) Frederick J. Streets	2, 3, 6, 7, 8
18	"Lessons Learned: Conducting Culturally Competent Research and Providing Interventions with Black Churches." (Reprint) Kesslyn Brade Stennis, Kathy Purnell, Emory Perkins, and Helen Fischle	2, 3, 4, 6, 9
19	Social Justice and Spiritual Healing: Using Micro and Macro Social Work Practice to Reduce Domestic Minor Sex Trafficking (Reprint) Tasha Perdue, Michael Prior, Celia Williamson,& Sandra Sherman	2, 3, 4, 5, 6, 7, 8, 9

Instructor's Resources
for Christianity
and Social Work

FIFTH EDITION

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Teaching Notes Editors

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Mary Anne Poe, teaching for over 20 years, draws on her experience as a social work professor to create practical teaching resources for the fifth edition of *Christianity and Social Work: Readings on the Integration of Christian Faith and Social Work Practice, Fifth Edition* (Scales and Kelly, 2016). In consultation with chapter authors, Poe suggests for each of the 19 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.