Instructor's Resources
for Christianity
and Social Work

SIXTH EDITION

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Author

Mackenzi Huyser and Terry A. Wolfer,
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 eleven years ago. I am grateful for the publication of this new edition with some of the same chapters and the addition of excellent new chapters and decision cases. Because of my deep appreciation for this resource in social work education, I was honored to be asked to construct this *Instructor's Resource* to accompany the publication of the sixth edition of *Christianity and Social Work*.

Special thanks go especially to Rick Chamiec-Case, Executive Director of NACSW, for his skillful leadership of NACSW and his constant 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 thank my mentor and friend, Dean Mary Anne Poe, for her support, direction, and previous work as an exceptional guide to go by with the past editions of the *Instructor's Resources for Christianity and Social Work*. I am grateful for the thoughtful Christian leadership the authors exhibit in their writing for social work practice. And finally, my husband, Mitch, has my appreciation for his support in this new venture.

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 sixth edition of *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 2018 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.) (2020). *Christianity and social work: Readings on the integration of Christian faith and social work practice* (6th 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://obamawhitehouse.archives.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.

7. Play the online simulation SPENT. The game places you in the shoes of a family in poverty. Play the game together once in class, then have students play four times on their own. While students are playing on their own, have students process on the following handout created by Gordon Grisé (Appendix A). When students return to class, break them into small groups to discuss the following critical thinking questions: Explain the hardest decision you made and why it was difficult. List new information learned from playing the game, especially as it relates to policy or meeting the needs of families in poverty. Return to big group and have a spokesperson from each small group explain the hardest decisions, policies that impact the poor, and new information learned from playing the game. This activity grows empathy for families in poverty. For intervention, conclude with the following video and have students answer what the speaker's recommendations were for ending poverty: https://www.youtube.com/watch?v=vvlozhvQPJw or google "We can end poverty, but this is why we haven't," by Teva Sienicki (TEDxMileHighWomen).

Appendix A

Critical Thinking Playspent Questionnaire for Students

Name: _____ Date: _____

Spent: Can You Make It Through the Month? (worksheet created by Gordon Grisé, not copy-righted)

Introduction: "You're running out of money, fast. Find a job and do whatever it takes to survive a month as a member of the working poor in the United States."

"Spent forces the player to confront difficult decisions about life when living paycheck-to-paycheck. Balance your budget and decide how to spend money without going bankrupt. These are framed within a context of realistic financial and moral problems that force a choice between money and family or ethics. Challenge yourself to finish the month with money left over, a clear conscious, or a combination of both."

Instructions:

1. Go to http://www.playspent.org and click the "Play Now" button.

2. Choose the "Prove It – Accept the Challenge" option from opening screen.

3. The left sidebar shows how many "Job Strikes" you have, collect three and you'll be fired.

4. The "Need Cash" options will help with a small infusion of money if you're close to losing.

5. Sound can be turned off at any time by clicking the speaker.

6. On the right sidebar is the month's progression, the "$" symbol indicates payday.

7. Play the game 5 times. Either until you finish the month or run out of money At least two different jobs should be attempted.

Attempt 1   Job: _____

Weekly Pay: _____ Job Strikes: _____

Final bank balance: _____   or   Furthest day: _____

Did you opt in for health insurance?

Did that factor into any decisions you took during the attempt?

Would you consider your actions to be, overall morally good or bad during this attempt?

Provide an example.

What were the two hardest decisions during this attempt?

Please write down your final choice for both.

Attempt 2   Job: _____

Weekly Pay: _____ Job Strikes: _____

Final bank balance: _____   or   Furthest day: _____

Did you opt in for health insurance?

Did that factor into any decisions you took during the attempt?

Would you consider your actions to be, overall morally good or bad during this attempt?

Provide an example.

What were the two hardest decisions during this attempt?

Please write down your final choice for both.

Attempt 3   Job: _____

Weekly Pay: _____ Job Strikes: _____

Final bank balance: _____   or   Furthest day: _____

Did you opt in for health insurance?

Did that factor into any decisions you took during the attempt?

Would you consider your actions to be, overall morally good or bad during this attempt?

Provide an example.

What were the two hardest decisions during this attempt?

Please write down your final choice for both

Attempt 4   Job: _____

Weekly Pay: _____ Job Strikes: _____

Final bank balance: _____   or   Furthest day: _____

Did you opt in for health insurance?

Did that factor into any decisions you took during the attempt?

Would you consider your actions to be, overall morally good or bad during this attempt?

Provide an example.

What were the two hardest decisions during this attempt?

Please write down your final choice for both.

Attempt 5   Job: _____

Weekly Pay: _____ Job Strikes: _____

Final bank balance: _____   or   Furthest day: _____

Did you opt in for health insurance?

Did that factor into any decisions you took during the attempt?

Would you consider your actions to be, overall morally good or bad during this attempt?

Provide an example.

What were the two hardest decisions during this attempt?

Please write down your final choice for both.

Review your choices for the "two hardest decisions" question from each attempt.

Choose the top five and rank the decisions from the most to least difficult: 1. 2. 3. 4. 5.

Describe how your playstyle changed during the later attempts; specifically, what did you do to succeed that you didn't do the first few times?

What 'Result' screen had the most surprising fact? Why?

Annotated Bibliography

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

  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.

- Chapin, R. K. (2017). *Social policy for effective practice: A strengths approach* (4th ed.). New York, NY: Routledge Press.

  This book examines the process of defining need, analyzing social policy, and developing new policy. A clear philosophical base and theories underlie the policy process. Skills for policy practice are built from this book which has a strengths perspective approach.

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

  Cnaan has written about the historical role of faith-based providers for social services and the complexity and extent of these kinds of services. He has also reviewed the social work/social welfare lit-

erature 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. (Eds.). (2001). *Understanding poverty*. New York, 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.

- Exec. Order No. 13,828 (April 10, 2018). Reducing Poverty in America by Promoting Opportunity and Economic Mobility, 83 C.F.R. 15941–15944, document #2018-07874.

  This executive order was signed by President Trump and ordered agencies to review existing programs for public assistance, and proposed new policies to promote self-sufficiency and economic mobility. Reducing duplication of programs and consolidating effective programs are the aims of federal agencies in administering welfare programs under this order.

- Hoang, B. H., & Johnson, K. D. (2016). *The justice calling: Where passion meets perseverance*. Grand Rapids, MI: Brazos Press.

  Hoang and Johnson are Christianity Today Book Award Winners with this book on justice. Wolterstorff from Yale explained that this book traces justice through scripture in light of contexts such as sex-trafficking and slavery. Their book focuses additionally on addressing needs for those who are struggling.

- Katz, M. B. (1986). *In the shadow of the poorhouse: A social history of welfare in America*. New York, 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 1980s. 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.

- Lippold, K. (2015). Reducing poverty in the United States: Results of a microsimulation analysis of the community advocates. Washington, DC: Urban Institute.

  Lippold's report explores the effects of the poverty package using a microsimulation model from the Urban Institute. Using a simulation of households in the United States, the program estimates the effects of policy changes on earnings, income, and poverty proposed by Community Advocates.

- 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*. New York, 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*. New York, 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.

- Stern, M., & Axinn, J. (2018). *Social welfare: A history of the American response to need* (9th ed.). New York, NY: Pearson.

  Stern and Axinn explore the effects of current and historical social welfare public programs as influenced by administrations in the United States from the Colonial era to the present. Each chapter examines changes in social and economic conditions of each period, innovations in social welfare, and the role of social movements.

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

Twentieth Century Pioneers: Building a Foundation for the Ethical Integration of Christianity and Social Work

A Corrective Look at the Settlement Movement and Early Christian Social Workers

By T. Laine Scales and Helen Harris

This chapter could be used for discussion of social welfare/social work history, spirituality/ faith and social work practice, and HBSE relative to theoretical frameworks.

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 integration of professional practice and religious beliefs and values. Social workers can read 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 faith.

EP 3   Advance Human Rights and Social and Economic Justice

Advancing human rights and promoting justice were key components of Christians as helpers, per Alan Keith-Lucas historically, and begins with valuing every person. This chapter highlights these efforts as central to the history of the profession in Christian contexts and can serve to ensure continued focus on competencies related to advancing human rights in contemporary practice.

EP 5   Engage with Individuals, Families, Groups, Organizations, and communities.

This chapter explores early contributions of individuals in the development of theoretical frameworks to inform faith and practice. The church as a context for the practice of social work is emphasized. This historical perspective shows how social workers can be effective helpers in churches and religiously affiliated organizations focused on individuals, families, and communities.

Chapter Outline

I.   Introduction

II. Alan Keith-Lucas: Social Work, Christianity, and the Triune God
    A. Roots
    B. Calling: Give to the poor
    C. Wings: Wrote standards for juvenile and family courts for the U.S. Children's Bureau
    D. Contributions to NACSW and Social Work: Integration of faith and social work
    E. Intellectual contributions: Group homes and children's grief
    F. Inspiration: Christians of grace
    G. Scholarship
    H. Helping process is triune of reality, empathy, and support
    I. Co-planning
    J. Family clarification
    K. Classification of Christians: Of grace, of ethics, of Law, of morality

III. C. Anne Davis: Bringing Professional Social Work to Ministry
    A. A faith-filled childhood: God's love through relationships
    B. Sharing of resources
    C. Theological and seminary training
    D. Engaging in practical experiences
    E. Preaching
    F. Becoming a social worker
    G. Realizing the church's mandate to serve
        1. Imitating the life and model of Jesus
        2. Justice mandate and priestly mandate
        3. Social ministries as integral part of the nature of the church
    H. Integrating biblical models and social work principles: Parallels between social work helping models and the life of Jesus
    I. Teaching Social Work: The effect of redemption on "me" is helping
    J. Building Carver School of Church Social Work
    K. Significant contributions to the integration of Christianity and social work

IV. Diana S. Richmond Garland: Social Work with Congregations and Faith-Based Agencies
    A. Childhood, youth, and congregational life
    B. Professional social work and family ministry
    C. Building the Carver School legacy
    D. Baylor University and congregational social work
    E. Leadership in NACSW, CSWE, and NADD
    F. Final season

V.   A Lasting Legacy

Learning Objectives

1. To learn about the history of Christianity and Social Work in the church.

2. To explore historical figures supporting the integration of faith and social work and social work in congregations.

3. To appreciate the strengths in the relationship between Christian faith and practice.

Key Concepts and Terms

CSWE: Council on Social Work Education which is the national association representing social education in the United States. CSWE supports quality social work education and is the sole accrediting agency for social work education in the United States and its territories. They set and maintain national accreditation standards for social work programs and degrees (https://www.cswe.org/About-CSWE).

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."

Faith-Based Organization: (1) congregations; (2) national networks, which include national denominations, their social service arms (for example, Catholic Charities, Lutheran Social Services), and networks of related organizations (such as YMCA and YWCA); and (3) freestanding religious organizations, which are incorporated separately from congregations and national networks.

NACSW: The North American Association of Christians in Social Work, a non-profit Christian social work member organization. The mission is to equip members to integrate Christian faith and professional social work practice.

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.

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.

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 is the one who is "strong with you," the comforter and supporter.

Discussion Questions

1. Using the present chapter, explain the classification of Christians per Alan Keith-Lucas.

2. What did Alan Keith-Lucas describe as the three elements necessary in the helping process? Provide an example of each element potentially in practice.

3. How did C. Anne's Davis's childhood shape her or inspire her to bring social work into ministry?

4. What led to the issues of the Carver School relative to social work and the firing of Diana S. Richmond Garland as dean? What were differences at Baylor University that prepared Diana well for creating an MSW at Baylor?

5. Explain the contributions of each historical figure in the present chapter.

Class Activities: Assignment Ideas and Creative Projects

1. Use case studies to practice using the three elements of helping through role play. Role play cases available at https://www.tandfonline.com/doi/full/10.1080/10437797.2013.812460

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. Example might include the planned change process that Kirst-Ashman and Hull present (engagement, assessment, planning, implementation, evaluation, and follow-up).

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. Choose a book from the New Testament and explore it for scriptural emphasis or instructions relative to helping relationships or social responsibility, particularly focusing on the life of Jesus as C. Anne Davis did. What parallels can you find between social work and the life of Jesus?

5. Research articles from one of the historical figures in this chapter and present information from them relative to their publication(s).

6. Go to NACSW's (North American Association of Christians in Social Work) webpage. Read the home page for the mission and identity of NACSW. Under publications there, read "What it means to be a Christian social worker: A student's perspective." How do your values and beliefs affect your work as a social worker or future social worker? Write a one- to two-page reflection.

7. Break into small groups and discuss how social work is used in ministry. What are local faith-based organizations or religiously affiliated organizations (e.g. Salvation Army) that serve the area locally? How can social work practitioners work in the church relative to roles and social responsibilities? See the following article: https://www.nacsw.org/Publications/Proceedings2012/PlacidoNSWandChurch.pdf

8. FICA course: https://www.gwumc.edu/gwish/ficacourse/out/main.html

Annotated Bibliography

*   Davis. C. A., (2005, March 15 and 23). Interview by T. L. Scales [Audio recording]. Carver School Project. Baylor University Oral History Institute, Waco, TX.

    An interview with C. A. Davis on the history of social work at Southern Seminary.

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*   Davis, C. A. (1988, April 22). Address to the National Consultation on Community Ministries [Audio recording]. Carver School of Church Social Work. Southern Baptist Theological Seminary, Louisville, KY.

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- Eckert, E. (2015, April 26). Baylor Regents vote to name School of Social Work for Diana Garland, *Baptist Standard*. Retrieved from https://www.baptiststandard.com/news/texas/baylor-regents-vote-to-name-school-of-social-work-for-diana-garland/

    Announcement of the naming of the School of Social Work at Baylor University after its inaugural dean, Diana R. Garland.

- Fogelman, L. (2015, September 22). Baylor mourns passing of Diana Garland, founding dean of the School of Social Work [Press release]. Retrieved from https://www.baylor.edu/mediacommunications/news.php?action=story&story=160263

    News of the passing of Diana Garland, founding dean of the School of Social Work at Baylor.

- Furness, J. E. (2009). Education for the social work profession: Innovation in three evangelical institutions between 1960 and 1985 (Doctoral dissertation). University of Rochester, Rochester NY.

    History of the changes in the social work profession in three evangelical institutions.

- Garland, D. R. (1999) When professional ethics and religious politics conflict: A case study. *Social Work & Christianity*, 26(3), 60-76.

    A case study of the conflict in ethics and religious politics by Diana Garland.

- Garland, D. R. (2015). *Why I am a social worker: 25 Christians tell their life stories*. Botsford, CT: NACSW.

    Why I Am a Social Worker describes the diversity and nature of the profession of social work through the 25 stories of daily lives and professional journeys chosen to represent the different people, groups and human situations where social workers serve. Many social workers of faith express that they feel called to help people relative to a specific population of people, such as abused children or people who live in poverty. Often, they describe this calling as a way of living out their faith. *Why I Am a Social Worker* both is as a resource for Christians in social work as they reflect on their sense of calling and provides direction to guide them in this process.

- Hankins, B. (2002). *Uneasy in Babylon: Southern Baptist conservatives and southern culture*. Tuscaloosa, AL: University of Alabama Press.

    Uneasy in Babylon is based on extensive interviews with the most important Southern Baptist conservatives over the Southern Baptist Convention (SBC). Known to many Americans from their appearances on national TV talk shows, such as *Larry King Live* and *Fox News*, they advocate a return to traditional values throughout the country. Hankins shows how differing cultural perceptions help explain the great divide that developed between SBC fundamentalists and the moderates who preceded them.

- Harris, H. W. (2010). A look back for the future: Applying the wisdom of Alan Keith-Lucas for child care services today. *Social Work & Christianity, 37*(3), 292-305.

    The work of Alan Keith-Lucas has informed theory and the ethical integration of faith and social work practice. An early member of NACSW and writer in child welfare services, religiously affiliated children's homes, and social work practice and faith, Keith-Lucas developed theories on children's grief and on effective helping that continue to provide direction to social workers today..

- Harris, H. W. (2015). Much to do about protest: The Keith-Lucas theory for mourning. *Social Work & Christianity, 42*(4), 413-429.

    This article presents a theoretical model created by Alan Keith-Lucas more than 20 years ago and compares and contrasts the model with the Kübler-Ross stages of grief model, Worden's tasks of mourning,

and Stroebe and Schut's dual process model. The author addresses additional models, including Corr's dimensions of grief, Parkes' stages of bereavement, and Rando's six "Rs" of grief. The Keith-Lucas model provides a significant addition to the literature with a focus on the role of protest in achieving mastery and avoiding detachment and despair. The model provides readers with specific methods for assisting the bereaved in developing skills and resilience for healing and for helping others in the future.

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  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.

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  Different relationships in a church-based agency as a way of support and living.

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  The contributions of Christian social worker Alan Keith-Lucas to the helping process.

- Ressler, L. E. (2010). Introduction to the life, contribution and inspiration of Alan Keith-Lucas. *Social Work & Christianity, 37*(3), 241-251.

  Life story and contributions of Alan Keith-Lucas to social work.

- Scales, T. L, & Garland, D. R. (2007). Remembering Cora Anne Davis, 1937-2006. *Catalyst*, *50*(1), 1.

  The life story and contributions of C. Anne Davis are shared in the publication of Catalyst. She received the NACSW Distinguished Service to Social Work award for her contributions to the field of social work and her legacy for social workers and Christians leading congregations.

- Scales, T. L., & Maxwell, M. (2019). *"'Doing the word': Southern Baptists' Carver School of Church Social Work and its predecessors, 1907-1997*. Knoxville, TN: University of Tennessee Press.

  By exploring the dynamic evolution of women's education through the lens of the women's training program for missions and social work at the Southern Baptist Theological Seminary, the authors show how the institution both expanded women's education and leadership and also came into tension with changes in the Southern Baptist Convention, ultimately resulting in its closing in 1997.

- Segal, E. A., Gerdes, K. E., & Steiner, S. (2013). *An introduction to the profession of social work: Becoming a change agent*. Belmont, CA: Brooks/Cole.

  Through cases, personal stories, and exercises, this social work text helps you apply the concepts and understand what it means to be a social worker.

- Sherwood, D. A. (2010). Acts of the loving imagination: Central themes of Alan Keith-Lucas. *Social Work & Christianity, 37*(3), 268-292.

  This article explores several central themes in the thought and writing of Alan Keith-Lucas as he reflected on the nature of the helping relationship and the integration of Christian faith and social work practice.

Good Neighbor House: Reimagining Settlement Houses for 21st-Century Communities

By Edward C. Polson and T. Laine Scales

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 in the communities. This chapter could be used in practice class relative to community assessment and planning.

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, as well as charity organization. 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 and charity organization. This chapter highlights these efforts as central to the history of the profession and highlights current movements which can serve to ensure continued focus on competencies related to advancing human rights in contemporary practice.

EP 5   Engage in policy practice

The chapter follows a successful model to engage in the community.

Chapter Outline

I.   Introduction to the chapter

II.   The settlement house experiment
    A.   Evolution of two social welfare movements
        1.   The Charity Organization Movement (COS) emerged in the latter 19th century in London, England
            a.   Assumption that moral deficiencies of poor people caused urban poverty
            b.   Assumption that correcting these moral deficiencies would eliminate poverty
            c.   Assumption that a network of charity organizations could address poverty and prevent duplication of services

      2. The Settlement House (SH) movement
        a. Initiated by Protestant clergy also
        b. Neighborly approach to establishing communication and relationship between volunteers and lower-income neighbors
        c. Democratic ideal
        d. Social reform
   B. Mutuality and reciprocity of the Settlement House movement
   C. University partnerships
   D. Serving immigrant communities
   E. Segregated by race and sex
   F. Religiously motivated settlers
      1. Majority of settlement workers were religious
      2. Question of the place of religion in the settlement work
   G. Formation of resident settlers
   H. Good Neighbor House: A 21st-century settlement
      1. History of Good Neighbor House
        a. Sanger Heights
        b. Executive board
        c. Research through the International Federation of Settlements and Neighborhood Center
        d. Virtues of inclusion and hospitality
        e. Input from neighbor
        f. Fundraising efforts
        g. Relationships with neighbors
        h. Social integration and worship
   I. The Good Neighbor model
      1. Community space
      2. Settlers
      3. Empowering neighbors
      4. University relationships
      5. Practicing Christian hospitality
   J. Lessons for Christians in social work
      1. Choose your location carefully while examining census data
      2. Meet with neighbors early and let them drive the agenda
      3. Immigrant populations are still important neighbors for settlement houses
      4. Connect with local universities and colleges, while still maintaining a separate identity
      5. A building is both an asset and a liability
      6. Establish a culture of mutuality and reciprocity
      7. Carefully decide the role of religion in a settlement house
      8. Plans and prayers for settler formation
   K. Summary

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 incorporated both Christian mission and social betterment as goals, in addition to current Good Neighbor House.

3. To appreciate the complexities in the relationship between Christian faith and practice and social work history and practice.

Key Concepts and Terms

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

Settlement House (SH) Movement: 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.

"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.

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.

Discussion Questions

1. Describe the work of settlement houses (SH) and Charity Organization Societies (COS). What were the major distinctions between the SH and COS described in this chapter? What were the major assumptions that the houses operated by?

2. 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?

3. 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?

4. Describe the Good Neighbor Model from the chapter. How are they operated and funded? What are the benefits of this model? Could students perceive starting one in the future? What would be benefits and barriers to initiating such a model? How can universities be supportive of such a model? How could the model be scaled (either smaller or larger) to meet needs in their present surrounding community? What would be a good starting point? See the following descriptive link: http://goodneighborwaco.org/about-us/what-we-do/ Also, watch the following video on the Good Neighbor movement: https://www.youtube.com/watch?v=2lnnJyxx-QA

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 (or visit their website). Talk with staff about the religious roots, if any, of the house you visit (or call). 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 visiting via Skype 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. 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.

6. Complete a community needs assessment as a classroom working together in a local community. What needs were assessed? For additional information on assessing and planning, go to the Community Toolbox at https://ctb.ku.edu/en/get-started The site has many examples and resources to explore.

Annotated Bibliography

*   Amuedo-Dorantes, C., Puttitanum, T., & Martinez-Donate, A. P. (2013). How do tougher immigration measures affect unauthorized immigrants? *Demography, 50*, 1067-1091.

    Recent mandates are explored, as well as the fears of unauthorized immigrants relative to the fear of deportation.

*   Carney, T. P. (2019). *Alienated America: Why some places thrive while others collapse.* New York, NY: Harper Collins.

    Carney explores America in light of the election of President Trump and the divide in America which has impacted some communities.

*   Cortright, J. (2015). *Less in common.* Portland, OR: City Observatory.

    Cortright reports on how people have less in common, spend less time in interactions, and recommends to "reinvigorate civic commons."

- Davis, A. F. (1994). *Spearheads for reform: The social settlements and the Progressive Movement 1890-1914.* New Brunswick, 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 twentieth century as well as offers insight into the progressive reforms that the settlements promoted.

- Gamble, D. N., & Weil, M. (2009). *Community practice skills: Local to global perspectives.* New York, NY: Columbia University Press.

  The authors have written a guide for working effectively with communities. Their book looks at theory, social justice, and the history of the work of activists in the community. Eight models can be assessed for what works best with specific communities. A workbook also aids with empowerment strategies and skills.

- Good Neighbor House. (n.d.). What we do. Retrieved from http://goodneighborwaco.org/about-2/what-we-do/

  This website provides the mission of the Good Neighbor House relative to social integration, worship, and community life together among diverse residents. It also explains the settlement house movement, which was a predecessor to this movement.

- Maxwell, M. (2011). "We are happy to co-operate": The institutionalization and control of Birmingham's Baptist Good Will Center, 1909-1928. *Perspectives in Religious Studies, 38*(3), 249-265.

  The history of the Birmingham's Baptist Good Will Center is explored, as well as expanding gender roles.

- Pohl, C. (2012). *Living into community: Cultivating practices that sustain us.* Grand Rapids, MI: Eerdmans.

  Pohls explores four Christian practices relative to complications and how to better cultivate them within families and communities.

- Putnam, R. D., & Campbell, D. E. (2010). *American grace: How religion divides and unites us.* New York, NY: Simon and Schuster.

  Based on surveys, the authors of this book explore American religious life to provide insights to our nation today.

- Putnam, R. D., Feldstein, L. M., & Cohen, D. (2003). *Better together: Restoring the American community.* New York, NY: Simon & Schuster.

  The authors explore unique and creative social networks that empower people.

- Scales, T. L. & Kelly, M. S. (2011). "To give Christ to the neighborhood": A corrective look at the settlement movement and early Christian social workers. *Social Work and Christianity, 38*(3), 356-376.

  This chapter explores the history of Christians in early social work practice, specifically two models of settlement house work. Religious organizations and leaders incorporated both the Christian mission and social betterment as goals.

- Smith, J. B. (2012, February 20). Baylor professor hopes to turn Colcord Avenue eyesore into neighborhood hub. *Waco Tribune Herald.* Retrieved from https://www.wacotrib.com

  The *Herald* highlights the efforts of Baylor University professor Laine Scales on Concord Avenue as she bought an abandoned day care center there in the hopes of starting a neighborhood hub for people to connect and develop community. A Good Neighbor movement is the result of her endeavors.

- Vorsino, M. (2015). Re-reading Dewey through a feminist lens. *Educational Perspectives*, *47*(1-2), 50-54.

   The author uses a feminist lens to analyze Dewey's approaches to learning, education, and democracy. Vorsino has described his theory as both helpful and problematic. However, valuing diversity and problematizing fixed truths helps to reconstruct the influences of women pragmatists in Dewey's days.

- Weil, M., Reisch, M., & Ohmer, M. L. (2012). *The handbook of community practice* (2nd ed.). Newbury Park, CA: Sage Publications.

   This handbook guides community practice and provides a global focus as well and is grounded in social justice and human rights. Utilizing community and practice theories, the authors provide a guidebook to support community development work.

- Williams, J. E., & Maclean, V. M. (2015). *Settlement sociology in the progressive years: Faith, science, and reform*. Leiden: Brill.

   The authors explore the philosophy of settlement sociology in the progressive era as impacted. The key works of early practitioners in the settlement houses of Chicago, New York and Boston are explored.

Is There More to This Story? Christianity in Social Work History and Implications for Social Justice

By James R. Vanderwoerd and Esther R. Vanderwoerd

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 illustrates the involvement of religions in social justice efforts aimed at advancing human rights.

EP 5 *Engage in Policy Practice*

This chapter illustrates the involvement of religions in agencies and policies aimed at social conditions and issues.

Chapter Outline

I.   Introduction

II. Contested Narratives in Social Work and Social Welfare
    A. Dominant secularization story of the social sciences
    B. Increase in the importance of spirituality in the health and human services and social sciences

III. Social Welfare History as if Christianity Mattered
    A. Significant presence of religion in Charity Organization Societies settlement houses (in addition to social reform)
    B. Churches sided with workers and union movements
    C. Christian influence on social welfare well into the 20th century
    D. Role of explicitly religious women's organization in the creation of America's childcare policies
    E. Buckner International, Baptist orphanage

IV. Contemporary Social Work: Whose Social Justice
- A. Christianity has been unfairly accused as a source of oppression
- B. Religious foundations of social justice-Dr. Martin Luther King, Jr.
- C. Role of religion in social justice
- D. Social justice as a virtue
- E. Ethical obligation to recognize and respect differing systems of beliefs

V. Conclusion

Learning Objectives

1. To gain understanding of themes through history that reflect the relationship of Christian faith and social welfare policy.

2. To recognize alternative narratives of the involvement of religions in social work and social welfare.

3. Explore the influence of religion which also serves as a foundation for social justice.

4. To understand social justice additionally as a virtue.

Key Concepts and Terms

Epistemic pluralism-different ways of knowing things.

Eurocentric - a worldview that is centered on Western civilization or a biased view that favors it over non-western civilizations.

Feminist- is a range of social movements, political movements, and ideologies that aim to define, establish, and achieve the political, economic, personal, and social equality of the sexes.

Humanist- is a philosophical stance that emphasizes the value and agency of human beings, individually and collectively.

Liberation theology- a movement in Christian theology, developed mainly by Latin American Roman Catholics, that emphasizes liberation from social, political, and economic oppression as an anticipation of ultimate salvation.

Libertarian - is a collection of political philosophies and movements that uphold liberty as a core principle. Libertarians seek to maximize political freedom and autonomy, emphasizing freedom of choice, voluntary association and individual judgement.

Political liberalism- is animated by a "freestanding" conception of justice, one that is not derived from any particular (controversial) metaphysical or epistemological view and limits its application to matters of public import – that is, issues that affect all members of the polity, such as decisions concerning voting and property rights and religious toleration, what Rawls characterizes as "constitutional essentials and issues of basic justice" (Rawls, 1993).

Progressive- a person advocating or implementing social reform or new, liberal ideas.

Prosopography- is an investigation of the common characteristics of a historical group of people (whose individual biographies may be largely untraceable) by means of a collective study of their lives, in multiple career-line analysis.

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Rationalist- in Western philosophy, the view that regards reason as the chief source and test of knowledge.

Secular- denoting attitudes, activities, or other things that have no religious or spiritual basis.

Settlement house- an institution in an inner-city area providing educational, recreational, and other social services to the community.

Social gospel movement- a religious movement that arose during the second half of the nineteenth century. Ministers, especially ones belonging to the Protestant branch of Christianity, began to tie salvation and good works together. They argued that people must emulate the life of Jesus Christ.

Social justice (as one definition) "can be defined as the virtue that inclines individuals to work with others for the common good. It is justice in directing the virtues to giving others their due, and social … in a double sense. First, it aims at the common good, rather than at what is due another individual…. Second, it involves joining with others to achieve a common purpose that individuals cannot achieve on their own (Novak & Adams, 2015, p. 225)."

Utilitarian- a family of consequentialist ethical theories that promotes actions that maximize happiness and well-being for the affected individuals.

Virtue ethics- are normative ethical theories which emphasize virtues of mind, character and sense of honesty.

Discussion Questions

1. What is the prevalent narrative that explains the history of social work and social welfare per the author of this chapter? How is religion treated per the prevalent viewpoint?

2. Briefly list the examples of the involvement of Christianity in social work and social welfare according to this chapter?

3. Explain the acronym WEIRD. What is a non-WEIRD society like?

4. Explain or provide meaning of the following quote: "By contrast, Hodge argues that a posture of epistemic pluralism-recognizing different ways of knowing and understanding-would allow social work to make greater space for conceptions of social justice that differ from notions that are typical of secular perspectives."

5. What are the five different perspectives that Christians tend to take on social justice per this chapter? Explain each perspective from research/readings.

6. What are some social justice activities that religions have been involved in per this chapter? Explain possible impact on society.

Class Activities

1. Research for quotes from Dr. Marin Luther King, Jr. that denote a religious foundation relative to Christ and a Christian life.

2. Research for religiously-motivated social justice efforts online and report to class of your findings.

3. Provide a biography of social workers involved in church and congregation efforts aimed at social justice. Suggestions are Diana Garland, Gaynor Yancey, etc. Describe their history, activities, and social justice contributions in a class presentation.

4. Choose a social justice issue (HIV/AIDS, immigration, human trafficking, etc) and research how religion is involved or supports justice efforts based on the state you live in. What services are provided? Discuss informally in class of these efforts aimed at justice.

Annotated Bibliography

-   Accomazzo, S., Moore,. M., & Sirojudin, S. (2014). Social justice and religion. In M. Austin (Ed.), *Social justice and social work: Rediscovering a core value of the profession* (pp. 65-82). Los Angeles, CA: Sage.

    The authors provide the history and philosophy that supports social justice. Readers will understand social justice as a core social work value.

-   Adams, P. (2013). Practicing social justice: A virtue-based approach. *Social Work & Christianity, 40,* 287-307.

    Examination of social justice with a suggestion as the core virtue of social work practice by the author of this article.

-   Blue, E. (2011). *St. Mark's and the social gospel: Methodist women and civil rights in New Orleans, 1895-1965.* Knoxville, TN: University of Tennessee Press.

    This book looked at the contributions of St. Mark's, and of the involvement of women relating to social issues. The rise of the social gospel movement (1895-1960) brought church support for social issues through the civil rights era.

-   Bowpitt, G. (2000). Working with creative creatures: Towards a Christian paradigm for social work theory, with some practical implications. *British Journal of Social Work, 30*(3), 349-364.

    The article seeks to provide consideration of what a Christian theological perspective might imply for social work theory and practice today. The author argues for theoretical explanations of human nature as a possible way of overcoming difficulties, "and outlines the main features of a Christian theological anthropology as providing just such an account."

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

    The author provides a "reappraisal" of the Christian origins of social work." "The competing ideological roots of the concept of 'social work' which emerged in late nineteenth-century Britain, and the extent to which they are derived from the Christian charitable tradition or its secular transformation" are examined by the author.

-   Canadian Association of Social Work Education (2014). *Standards for accreditation.* Ottawa, ON: Canadian Association of Social Work Education.

    Canadadian standards relative to accreditation of schools of social work in highter education.

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

    The text contains case examples and stories of the professional values and principles for spiritually sensitive practice. Learning activities are also provided at the end of each chapter for hands-on application and professional development.

-   Cantwell, C.D., Carter, H., & Drake, J.G. (Eds). (2016). *Between the pew and the picket line: Christianity and the American working class.* Chicago, IL: University of Illinois Press.

    This book explores labor issues historically and the role of religion in supporting the American working class.

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- Coles, D.C., Netting, F.E., O'Connor, M. K. (2018). Using prosopography to raise the voices of those erased in social work history *Affilia: Journal of Women & Social Work, 33*, 85-97.

  In this article, the authors introduce prosopography, a valuable historical research method that can be used by feminist social work scholars.

- Council on Social Work Education. (2015). Educational policy and accreditation standards. Washington, DC: Council on Social Work Education.

  The accrediting body for programs in social work, setting standards for competency.

- Coates, J., Graham, J. R., Swartzentruber, B. & Oulette, B. (Eds.). (2007). *Spirituality and social work: Selected Canadian readings,* Toronto, ON: Canadian Scholar's Press.

  "This collection of selected readings is the first on this topic in Canada." Spirituality and Social Work contributes to the scholarly research on spirituality in social work and encourages ongoing scholarship.

- Day, P. J. & Schiele, J. (2013). *A new history of social welfare* (7ᵗʰ ed.). New York, NY: Pearson.

  A New History of Social Welfare examines the history of social welfare from "early human history to the present day. The text demonstrates the institution's social control elements as well as those intended to help the disadvantaged."

- Donaldson, L.P., & Mayer, L.M. (2015). Justice as a core virtue for social work practice. In T. Wolfer & C. Brandsen (Eds). *Virtues and character in social work practice,* (pp. 99-124). Botsford, CT: North American Association of Christians in Social Work.

  "This book brings to light questions about professional identity, relationships, and the ability to thrive and sustain social change through the understanding and development of a virtue framework. This framework combines philosophy, theology, and pedagogical practices to offer a holistic approach to professional development and explores the virtues of charity, faith, generosity, gratitude, and justice in social work practice."

- Dulmus, C.N. & Sowers, K.M. (Eds). (2012). *The profession of social work: Guided by history, led by evidence.* Somerset, NJ: Wiley.

  This book covers the history and ethics of the social work profession.

- Ebaugh, H.R. (2006). *Handbook of religion and social institutions*. New York, NY: Springer.

  The author of this book writes to social scientists who seek to understand how religion affects institutions.

- Ferguson, I. (2008). *Reclaiming social work: Challenging neo-liberalism and promoting social justice.* Los Angeles, CA: Sage.

  Ferguson examines how social work's commitment to social justice has been deepened and enriched by its contact with wider social movements.

- Finn, J. L. (2016). *Just practice: A social justice approach to social work, 3ʳᵈ Ed.* New York, NY: Oxford University Press.

  Just Practice looks at the profession's history related to a commitment to social justice. Theory, skills, ethics, and rights are elaborated on relative to the 21ˢᵗ century.

- Fook, J. (2016). *Social work: A critical approach to practice, 3ʳᵈ Ed.* Los Angeles, CA: Sage.

  The author examines historical approaches to social work, and provides a post-modern practical approach to practice.

- Gasaway, B. (2014). *Progressive evangelicals and the pursuit of social justice.* Chapel Hill, NC: University of North Carolina Press

  Progressive evangelical's history is examined by the author as a movement in American history in the 1970's, which was before the Religious Right

- Gasker, J.A., & Fischer, A.C. (2014). Toward a context-specific definition of social justice for social work: In search of overlapping consensus. *Journal of Social Work Values & Ethics, 11,* 42-53.

  This article examines social work definitions and perspectives on justice and social responsibility. The authors also provide "a theory-driven method for social workers to incorporate client voices into context specific definitions of social justice."

- Glenn, N. (1997). *Closed hearts, closed minds: The textbook story of marriage.* New York, NY: Institute for American Values.

  Review of twenty recently published undergraduate marriage and family textbooks.

- Gordon, W. & Perkins, J.M. (2013). *Making neighborhoods whole: A handbook for Christian community development.* Downer's Grove, IL: InterVarsity Press.

  The authors seek to discuss and empower community development ministries for the welfare of cities to glorify God, based on a review of historical and present ministries.

- Hansan, J. (n.d.). University Settlement House, Philadelphia, PA — 1898-1963, Virginia Commonwealth University VCU Libraries Social Welfare History Project. Retrieved from https://socialwelfare.library.vcu.edu/settlement-houses/university-settlement-house-of-philadelphia/.

  History of University Settlement House founded by University of Pennsylvania's Christian Association.

- Haugen, G, & Boutros, V. (2013). *The locust effect: Why the end of poverty requires the end of violence.* New York, NY: Oxford University Press.

  The Locust Effect examines "the streets and slums where fear is a daily reality for billions of the world's poorest, where safety is secured only for those with money, and where much of our well-intended aid is lost in the daily chaos of violence." The authors give an urgent call to "provide hope, a real solution and an ambitious way forward."

- Haynes, K.S. & Mickelson, J.S. (2010). *Affecting change: Social workers in the political arena, 7th Ed.* New York, NY: Pearson.

  This book helps students develop political action skills to enact change. "This practical, step-by-step guide" harnesses advocacy as the primary social work practice.

- Henrich, J., Heine, S.J., & Norenzayan, A. (2010). The weirdest people in the world? *Behavioral and Brain Sciences, 33,* 61-83.

  "Behavioral scientists routinely publish broad claims about human psychology and behavior in the world's top journals based on samples drawn entirely from Western, Educated, Industrialized, Rich, and Democratic (WEIRD) societies. Researchers – often implicitly – assume that either there is little variation across human populations, or that these "standard subjects" are as representative of the species as any other population. Are these assumptions justified? Here, our review of the comparative database from across the behavioral sciences suggests both that there is substantial variability in experimental results across populations and that WEIRD subjects are particularly unusual compared with the rest of the species – frequent outliers."

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- Hodge, D.R. (2012). The conceptual and empirical relationship between spirituality and social justice: Exemplars from diverse faith traditions, *Journal of Religion & Spirituality in Social Work, 31,* 32-50.

  This article examines the relationship between spirituality and social justice by researching faith traditions and concluding with educational implications based on our ethical standards and "the contributions of spiritually-based understandings of social justice" to address problems.

- Hodge, D. R. (2010). Social justice as a unifying theme in social work education: principles to realize the promise of a new pedagogical model. *Journal of Comparative Social Welfare, 26,* 201-213.

  This article proposes "three principles to help realize the promise embedded in the social justice framework while circumventing past problems." These guidelines are: "an affirmation of epistemic pluralism; that creates space for bottom-up, client-centered conceptualizations of social justice; which in turn are congruent with fundamental human rights." Pedagogical strategies are suggested for education to embrace inclusiveness and peacefulness in the classroom and beyond.

- Hodge, D. R. (2009). Secular privilege: Deconstructing the invisible rose-tinted sunglasses. *Journal of Religion & Spirituality in Social Work, 28(1-2)*, 8-34.

  This paper explores the construct of secular privilege. Broadcast programming provides the context to critically examine power differentials are examined. Strategies provided to "decenter the dominant narrative."

- Hodge, D. R., Baughman, L. M., & Cummings, J. A. (2006). Moving toward spiritual competency: Deconstructing religious stereotypes and spiritual prejudices in social work literature. *Journal of Social Service Research, 32(4)*, 211-231.

  The authors explored spiritual sensitivity with the conclusion that to move toward spiritual competency, social work must increase the amount of material devoted to faith groups and ensure that worldviews are accurately depicted.

- Hutchinson, E.D. (2012). Spirituality, religion, and progressive social movements: Resources and motivation for social change. *Journal of Religion & Spirituality in Social Work, 31,* 1-2, 105-127.

  This article reviews the existing literature on the role of spirituality and religion in progressive social movements, with emphasis on movements developed in the United Sates.

- Jansson, B. (2005). *The reluctant welfare state: American social welfare policies.* (5th ed.). Belmont, CA: Brooks/Cole.

  This book studies the history of the American welfare state and policies from colonial times into present.

- Leighninger, L. (2012). The history of social work and social welfare. In C.N. Dulmus & K.M. Sowers (Eds). *The Profession of Social Work: Guided by History, Led by Evidence,* (pp. 1-34). Somerset, NJ: Wiley.

  This articles examines the history of social work and welfare internationally from 2000 BC through the 21st century. The article also examines the development of the social work profession in Great Britain and the U.S.

- Lundy, C. (2011). *Social work, social justice & human rights: A structural approach to practice, 2nd Ed.* Toronto, ON: University of Toronto Press.

  The social work practice textbook addresses the connection between social justice and human rights. Social work's role in promoting peace and addressing environmental problems is examined using theory and practice examples.

- McKracken, V. (Ed). (2014). *Christian faith and social justice: Five views.* New York, NY: Bloomsbury Academic.

    Christian Faith and Social Justice seeks to provide understanding of the disagreements among Christians justice by bringing together five views of Christian philosophers. The positions are: libertarianism, political liberalism, liberation theology, feminism, and virtue ethics.

- Michel, S. (1999). *Children's interests/mothers' rights: The shaping of America's child care policy.* New Haven, CT: Yale University Press.

    Sonya Michel explains the evolution of childcare and compares U.S. policy to that of other societies.

- Morgaine, K. & Capous-Desyllas, M. (2015). *Anti-oppressive social work practice: Putting theory into action.* Los Angeles, CA: Sage.

    The book covers ethics, values, and social work theory, and discusses working with individuals, families, groups, organizations, and communities. The book also highlights global policy and social movement activism and practice.

- Mouw, R. (2010). *Uncommon decency: Christian civility in an uncivil world, 2nd Ed.* Downer's Grove, IL: IVP Books.

    "Mouw writes about what Christians can appreciate about pluralism, the theological basis for civility, and how we can communicate with people who disagree with us on the issues that matter most."

- Mullaly, B. & Dupré, M. (2019). *The new structural social work: Ideology, theory, and practice, 4th Ed.* Don Mills, ON: Oxford University Press.

    The New Structural Social Work suggests a theory of progressive social work with oppression at the center by demonstrating the shortcomings of welfare capitalism. "Conventional social work" cannot adequately address structural social problems per the authors. A radical alternative is emphasized using a "progressive social work ethic."

- Mullaly, B. & West, J. (2018). *Challenging oppression and confronting privilege: A critical approach to Anti-oppressive and Anti-privilege theory and practice, 3rd Ed.* Don Mills, ON: Oxford University Press.

    Bob Mullaly and Juliana West examined oppression and privilege at the personal, cultural, and structural levels. They provided approaches that social work can "adopt to fight against oppression and privilege, and to assist those who have been oppressed."

- Novak, M. & Adams, P. (2015). *Social justice isn't what you think it is.* New York, NY: Encounter Books.

    Catholic social teaching history is examined relative to the idea of social justice, among other topics, and its significance for social work practice.

- Offut, S., Bronkeman, F.D., Vaillancourt Murphy, K., Davis, R., & Okesson, G. (2016). *Advocating for justice: An evangelical vision for transforming systems and structures.* Grand Rapids, MI: Baker Academic.

    "This book shows how transforming systems and structures results in lasting change, providing theological rationale, and strategies of action for evangelicals passionate about justice."

- Pease, B., Goldingay, S., Hosken, N., & Nipperess, S. (Eds). (2016). *Doing critical social work: Transformative practices for social justice.* Crows Nest, NSW, Australia: Allen & Unwin.

    The theoretical basis of critical social work and its different perspectives are outlined by the authors who also introduce aspects of working in this tradition to include critical reflection.

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- Raboteau , A. J. (2016). *American prophets: Seven religious radicals and their struggle for social and political justice*, Princeton, NJ: Princeton University Press.

  American Prophets sheds examines the lives and thought of "seven major prophetic figures in twentieth-century America." Their social activism was motivated by compassion for those suffering injustices.

- Rah, S-C., & Vanderpol, G. (2016). *Return to justice: Six movements that reignited our contemporary evangelical conscience.* Grand Rapids, MI: Brazos Press.

  This book explained the history of six movements representing "evangelical reengagement with social justice issues". The authors examined post-World War II evangelical social justice and compassion ministries, with the "rediscovery of biblical justice." Based on "historical and theological lessons learned", they provide direction for contemporary Christians.

- Reamer, F. (2018). Pursuing Social Work's Mission: The Philosophical Foundations of Social Justice. *Journal of Social Work Values & Ethics, 15,* 1, 34-42.

  "This article explores the philosophical foundations of social justice and social action concerning three overarching issues that pertain directly to social work: the role of government with regard to the citizenry's well-being and welfare; the fair and just allocation of social resources (distributive justice); and the complex relationship between welfare and rights."

- Ribar, D. (2015). Why marriage matters for child wellbeing, *The Future of Children, 25* (2), 11 – 28.

  Ribar argues, the advantages of marriage for children's wellbeing are likely to be hard to replicate through policy interventions other than those that bolster marriage itself.

- Scales, T.L., & Kelly, M. (2011). "To Give Christ to the Neighborhood": A corrective look at the settlement movement and early Christian social workers. *Social Work & Christianity, 38,* 356-376.

  This article shows that early American urban social work practice was begun in a context where many early practitioners didn't separate their religious motivation from secular professional goals. Implications are to deepen the discussion between secular and social work practitioners.

- Sheridan, M. (Ed). (2013). *Connecting spirituality and social justice: Conceptualizations and applications in macro social work practice.* New York, NY: Routledge: Taylor & Francis Group.

  Including education on religion and spirituality as part of the professional curriculum is necessary as this important work finds by exploring research on students' attitudes toward spirituality and social advocacy.

- Stern, M. & Axxin, J. (2018). *Social welfare: A history of the American response to need, 9th ed.* New York, NY: Pearson.

  The book examines the history of social welfare from the 18th century to the present relative to the history and influences on policy development.

- Vanderwoerd, J.R. (2011b). Who tells social work's story? *Social Work & Christianity, 38,* 237-243.

  This specially issue represents a contribution to literature that has been missing relative to the history of Christianity and social work Social work has Christian origins and influences.

- Wilcox, W.B. & Wang, W. (2017). *The marriage divide: How and why working class families are more fragile today.* Washington, DC: American Enterprise Institute. Retrieved from http://www.aei.org/publication/the-marriage-divide-how-and-why-working-class-families-are-more-fragile-today/.

  Major differences in marriage and family life between working-class and middle- and upper-class Americans are explored. The "nation's marriage divide is rooted in economic, cultural, policy, and civic changes that all undercut the normative, financial, and communal bases of strong and stable marriages and families in poor and working-class communities across America."

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

   The eyes of faith provide a lens for justice and provide direction for social workers.

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 world-view 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.

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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:

6. 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.

7. 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?

8. 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.

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

10. 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: Assignment Ideas and Creative Projects

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 purposefulness 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.

6. Divide the class into four groups. Explore different worldviews on the basis of Sherwood's worldview questions. Different worldviews to explore are: Theism (e.g., belief in one God, such as Christianity), Deism, Pantheism (e.g., Eastern Pantheism is Hinduism), and Naturalism. Have each group define the assigned worldview, name a religious group or belief system that falls under their assigned category, then find a professional article of how the view affects social work practice or directs social work practice in working with specific groups with that worldview.

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 book explores the implications of various moral philosophical perspectives for Christian thought, as well as the implications for Christian thought on particular moral issues.

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

   This short work offers a brief description of six different approaches to justice using a representative sample from each perspective. Three of these are philosophical approaches: utilitarianism, represented by John Stuart Mill; the "social contract" approach, represented by John Rawls; and the "entitlement" view (represented by Robert Nozick). The other three are theological approaches: the Catholic social teaching of the National Conference of Catholic Bishops; a Protestant alternative; and liberation theology. Lebacqz then compares the usefulness of these different approaches in current 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, NY: 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.

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- Lewis, C. S. (1948). *Mere Christianity*. New York, NY: 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 an argument for a moral universe that runs counter to the radical subjectivism of postmodernism.

- National Association of Social Workers (2017). Code of ethics. Washington, DC: National Association of Social Workers. Retrieved from https://www.socialworkers.org/About/Ethics/Code-of-Ethics/Code-of-Ethics-English

  The NASW Code of Ethics was revised by the NASW Delegate Assembly in 2017 to address the ethics in using technology responsibly.

- 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 general hermeneutics, hermeneutics and genre, and applied hermeneutics. Hi 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, NY: Columbia University Press.

  In *The Philosophical Foundations of Social Work*, Frederic Reamer explores basic assumptions on which the social work profession rests and demonstrates implications of these assumptions for practice and research. He explores major philosophical issues, such as political philosophy 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, 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, 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, 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. He also " 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, 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 follows 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 research, sociological research, and analysis. He states 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.

  In *Until Justice and Peace Embrace*, 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 goals should be relative to social order. His background is a Reformed/Presbyterian tradition, but he engages the broader Christian community. This book is philosophical and written to help us think through issues.

- 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 examines the impact of intellectual virtues 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 affect intellectual functioning.

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
     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
      C. Contemporary insights on calling
         1. Following God's call to love
         2. Identifying personal gifts
            a. "Matching deep gladness with deep hunger" (passion with purpose)
         3. Discernment process of one's calling
            a. Prayer
            b. Mentoring
            c. Storytelling
            d. Trusting the process
            e. Providing service to others

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 social work practice.

Key Concepts and Terms

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

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

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

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

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

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

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

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

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

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

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

Discussion Questions

1. Is "calling" a model that is usable for anyone choosing a life career or vocation? How does a person's sense of calling, whether religiously motivated or not, impact one's professional life?

2. The author states that "social work, after all, is a secular profession." What does this mean for the profession? How do social work values and ethics relate to this assertion? How does the history of social work comport with this assertion?

3. What are the implications of the "model of calling" for social work practice? Is it only relevant for those with a strong religious orientation to their work?

4. The model of calling in this chapter suggests that Christians in social work early in the life of the profession had encouragement to work in community-based, non-sectarian settings and yet still be able to live out their faith. In other words, they did not have to work in a religious environment to give witness to their faith. Do you think this remains true for Christians in social work? Reflect on your own faith and how it impacts your own practice of social work. What challenges and opportunities exist for Christians in social work?

5. Why are spirituality, religion, belief, and faith important in practice? What roles do they play? If they are important for practice, what are the implications for social work education or for the educational development of professionals?

6. After reading the story of Tessie in this chapter, what might you draw from the lesson her grandmother taught her? What lessons are learned about service? What does her story teach us about work?

7. How do you think the religious roots of the profession of social work affect current thinking and practice?

8. Reflect on your own decision to be a social worker. How did your spirituality, religious background and experiences, or faith affect your decision?

Class Activities: Assignment Ideas and Creative Projects

1. Ask students to write a paper on their personal calling or reason for choosing social work as a vocation. Include an examination or reflection on their spirituality, religious experiences, and beliefs. The essay could include a dialogue with the author about calling, an exploration of how values and ethics interface with these ideas, and how they understand their own spirituality to influence their approach to practice.

2. Ask students to conduct research on the religious beliefs and practices of early social work pioneers, such as Jane Addams, Mary Richmond, Edward Devine, Richard Cabot, Owen Lovejoy, Ernest Johnson, or Alan Keith-Lucas.

3. Use a case study that explicitly addresses issues of spirituality or religion to critique the impact that a professional social worker's calling may have on ethical decisions. For examples of such cases, see Scales, T. L. (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

• Buechner, C. F. (1968). *The hungering dark*. New York, NY: Harper Collins.

  In seeking and dealing with the darkness of doubt by reviewing Old and New Testament texts, readers are invited to discover God and God's grace.

• Buechner, F. (1993). *Wishful thinking: A seeker's ABC*. New York, NY: Harper Collins.

  Buechner's first book in a lexical trilogy exploring the language of God, the universe, and the human spirit for the believer, the doubter, and word-lovers.

• Coles, R. (1993). *The call of service*. New York, NY: Houghton Mifflin Company.

  This book is primarily a collection of stories from Coles'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 or do good. The book is an inspirational volume.

• Collegeville Institute (2019). Communities of Calling Initiative. Retrieved from https://www.collegevilleinstitute.org

  Newsletter by Collegeville Institute, which has the goal of promoting scholarship, leadership, creativity, and community among people of faith.

- Council of Christian Colleges and Universities. (2019). Retrieved from https://www.cccu.org

  This higher education association of 180 Christian institutions around the world have missions to advance the cause of Christ-centered higher education and to help the institutions transform lies by faithfully relating scholarship and service to biblical truth.

- Council of Independent Colleges (2019). Network for Vocation in Undergraduate Education. Retrieved from https://www.cic.edu/program/NetVUE

  The purposes of Network for Vocation in Undergraduate Education (NetVUE) are the following: deepen the understanding of the intellectual and theological dimensions of vocational exploration; examine the role of vocational exploration in a variety of institutional contexts; share knowledge, best practices, and reflection on experiences across participating campuses; facilitate the incorporation of additional colleges and universities into this enterprise; and sustain an extended program in the intellectual and theological exploration of vocation.

- Devine, E. T. (1939). *When social work was young*. New York, NY: 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.

- Fanucci, L. K. (June, 2013). What to call a calling? Communities Of Calling Initiative, Collegeville Institute. Retrieved from https://collegevilleinstitute.org/bearings/what-to-call-a-calling/

  Fanucci explores the multi-faceted nature of the term vocation in the website. The writer also engenders a conversation around the definitions of vocation.

- Fowler, J. W. (1981). *Stages of faith*. San Francisco, CA: 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.

- Lilly Endowment, Inc., coordinated by the Collegeville Institute (2019). Called to Lives of Meaning and Purpose Initiative. Retrieved from https://www.lillyendowment.org

  Theologies of vocation as well as the language used to talk about vocation are discussed from hubs working under the five-year grant of the Called to Lives of Meaning and Purpose Initiative. Around 150 congregations are included in the grant to understand callings. Information from workshops and meeting are posted on a site coordinated by the Collegeville Institute.

- Niebuhr, R. (1932). *The contribution of religion to social work*. New York, NY: 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. G. (1993). *The philosophical foundations of social work*. New York, NY: 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 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.

- 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. This book shows how "our vision of the human shapes our theories and social action and institutions." Pulling from moral philosophy, epistemology, and narrative studies, Smith argues that "humans cannot escape their peculiar moral, believing dimension." He also asserts 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.

- Specht, H., & Courtney, M. (1994). *Unfaithful angels.* New York, NY: The Free Press.

  Specht and Courtney 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, Mary Lawinger, & Melanie Minuche

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. Role of the church in advocating for the poor in political and economic terms

IV. Pope Francis and the Resurgent Social Justice Mission of the Catholic Church, 2013-Present
    A. Pope Francis I and the responsibility to live out church doctrine
    B. Pope's global intentionality in including church leaders and communities
    C. Pope Francis's focus on social justice challenges and advocacy for the poor
    D. Mandates for systematic change
    E. "…church that is poor and is for the poor…"
    F. Rebuilding shattered images by attending to poverty and inclusion
    G. Building bridges between the church and the world
    H. Obstacles of capitalism and materialism
    I. Eliminating poverty is the "central demand of the gospel"
    J. Culture of wellbeing breeds indifference toward others and rejection
    K. Challenge injustice and be a poor Church for the poor

V. Pope Francis's Impact on the American Social Work Context
    A. Specific injustices to address
    B. Adopt a green framework for the poor and marginalized
    C. Stance as partner versus savior in working with oppressed people
    D. Case example

VI. 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

VII. Discussion
    A. Poverty continues to be a dominant social crisis
    B. Wage gaps in gender and race
    C. Pope Francis's message of solidarity
    D. Living out Jesus's word and gospel

VIII. Implications for Social Work Practice and Education
    A. Attend to poverty explicitly and systematically in education and career
    B. Include poverty in social work curricula
    C. Understand the influence of racial and ethnic identities
    D. Consider the commitment to the poor as critical to the future of the profession

IX. Conclusion
    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.

4. To understand Pope Francis's focus on social justice challenges and advocacy for the poor.

5. To explore ways to include poverty in education and career, along with the influence of racial and ethnic identities.

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. Explain Pope Francis's mandates, focus, and goals related to a commitment for those living in poverty.

7. Duncan states that the root of all evil is money. Why did the author, in citing Duncan, not state that the root of all evil was the *love* of money, instead?

8. What is the 'theology of the people' relative to Argentina?

9. 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.

6. Research for articles on the influence of racial and ethnic identities related to poverty and structural economic issues. How do multiple identities, related to diversity, impact poverty?

7. Divide up the six chapters of the second letter from Pope Francis among groups. Have each group explain the social problem(s) per their chapter. Or, what actions are recommended.

Annotated Bibliography

- Abramovitz, M. (1998). Social work and social reform: An arena of struggle. *Social Work 43(6),* 512-526.

  This article examines the struggle within the profession of social work to identify its mission as one of social reform and activism or individual case work. Written for the centennial of the profession, it specifically considers the sources of the profession's social change advocates and structural forces that limit the efforts of the profession toward a social change activism.

- Addams, J. (1912). *Twenty years at Hull House.* New York: Macmillan Press.

  This is Jane Addams's account of the establishment of Hull House in Chicago's West Side. It is autobiographical about Addams' own upbringing as well as descriptive of the organization that she built. It is considered a classic in social welfare history.

- Adams & Bell. (2016). *Teaching for diversity and social justice.* Oxfordshire: Routledge.

  This book covers the most relevant issues and controversies in social justice education with pedagogical approaches, discussion questions, handouts, and activities.

- Beltran, R., Hacker, A., & Begun, S. (2016). Environmental justice is a social justice issue: Incorporating environmental justice into social work practice curricula. *Journal of Social Work Education, 52*(6). doi. 10.1080/10437797.1215277.

  This article discusses the impact of environmental disaster on marginalized communiites, environmental justice in social work literature, and opportunities to integrate   environmental justice in the mandated competencies.

- Bhuyan, R., Began, R., & Jeyapal, D. (2017). Social workers' perspectives on social justice in social work education: When mainstreaming social justice masks structural inequalities. *Social Work Education, 36*(4). doi. 10.1080/02615479.2017.1298741.

  This article presents findings on an expiratory study with 35 MSW graduates in Canada to see how their classrooms addressed social justice and anti-oppressive practice. Skills to confront oppression were abstract and thus less useful in practice.

- 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.

- Deepak, Rountree, & Scott. (2015). Delivering diversity and social justice in social work education: The power of context. *Journal of Progressive Human Services, 26*(2). doi. 10.1080/10428232.2015.1017909.

  In a qualitative study, critical race theory is used as a lens to analyze perceptions of social work faculty, staff, and students on the delivery of social justice content and diversity in a required course with findings of supports and barriers to the delivery of content.

- Drolett, J., Wu, H., Taylor, M., & Dennehy, A. (2015). Social work and sustainable social development: Teaching and learning strategies for 'green social work' curriculum. *Social Work Education, 34* (5). Doi. 10.1080/02615479.2015.1065808.

  This article shares the development and design of a new social work course entitled 'Social work and sustainable social development'.

- Harrison, J., VanDeusen, K., & Way, I. (2016). Embedding social justice within micro social work curricula. *Smith College Studies in Social Work.* doi. 10.1080/00377317.2016.1191802.

  This article reviews the history of social and economic justice within the social work profession, examines the role of distributive justice, and outlines strategies to integrate social and economic justice into micro social work courses.

- Kvarfordt, C. L., Sheridan, M. J., & Taylor, O. (2017). Religion and spirituality in social work curriculum. A survey of Canadian educators. *British Journal of Social Work, 48* (5). doi. 10.1093/bjsw/bcx069.

  An online survey of Canadian social work educators teaching across the curriculum (N ¼ 190) suggest an overall favourable view towards re-ligion/spirituality in social work practice, and general support for including content on the topic within social work educational programmes. However, only one-third reported such content is included in their BSW or MSW curriculum, with most indicating inclusion at instructors' discretion.

- McLaughlin, Gray, & Wilson (2015). Child welfare workers and social justice: Mending the disconnect. *Children and Youth Services Review, 59.*

  This article consisted of 25 interviews and three focus groups in two Canadian provinces, using grounded theory, to understand how participants conceptualized social justice in the field of child welfare, as controversy surrounds theory to practice.

- 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.

- National Association of Social Workers. (2019). Preamble to the Code of Ethics. Retrieved from https://www.socialworkers.org/About/Ethics/Code-of-Ethics/Code-of-Ethics-English

  The preamble summarizes the social work profession's mission and core values, one of which is social justice.

- O'Neill, P. O. & Miller, J. (2015). Hand and glove: How the curriculum promotes an antiracism commitment in a school for social work. *Smith College Studies in Social Work, 85*(2). Doi: 10.1080/00377317.1021222

  The authors described changes at their school to become an antiracism institution by reevaluating every aspect of the curriculum.

- Pope Francis (2015). Encyclical letter: Praise be to You. Retrieved from http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

  The second letter from Pope Francis to all bishops of the Roman Catholic Church was on the natural environment and subtitled *Care for Our Common Home.* He criticizes consumerism and is a call to action globally.

- 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.

- Sanneh, L. (2013). The last great frontier: Currents in resurgence, convergence, and divergence of religion. *International Bulletin of Mission Research, 37*(2). doi: 10.1177/239693931303700202.

  This article explores the scope and impact of religions globally.

- Scannone, J. C. (2016). Pope Francis and the theology of the people. Theological Studies. Doi; 10.1177/0040563915621141.

  This article reflects on the Argentine theology of the people as influential to Pope Francis. Pope Francis calls for a church that is poor and for the poor relative to a Latin American theology of liberation.

- Sensory, O. & DeAngelo, R. (2017). *Is everyone really equal?* New York, NY: Columbia.

  This handbook provides social justice education, tools for developing "critical social justice literacy," and recommendations for taking action towards a more just society.

- 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.

- Vincent, J. (2012). The role of public libraries in social justice. Journal Prometheus. Doi: 1080/1080/08109028.2012.72057.

    The article discusses library policy to assist libraries, and other organizations to work towards social justice.

- 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.

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
   5. God's project: Growing us up into the image of Christ
   6. A key: Judgments based on wisdom growing out of the character of Christ
   7. Can the preacher have a boat?
   8. Gaining the mind and character of Christ
E. 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
F. An Ethical Decision-Making Model
   1. Deontological and consequentialist/utilitarian parameters
      a. Deontological parameters—the "oughts"
      b. Consequentialist/utilitarian parameters—the "results"
   2. The model: Judgment formed by character and guided by principle
      a. Identify and explore the problem
      b. Identify the deontological parameters
      c. Identify the consequentialist/utilitarian parameters
      d. Integrate and rank the deontological and consequentialist/utilitarian parameters
      e. Make a judgment guided by character and act
      f. Evaluate your decision
G. 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. Use a client-focused and client-led perspective.
   3. Proclamation versus demonstration of the gospel

4. The use and limits of the Code of Ethics (and the Bible): Ethical judgments are required because legitimate values come into conflict
5. Ethics and evangelism
   a. The Great Commission
   b. My calling and role
   c. Self-determination
   d. Informed consent
   e. Integrity
6. 7. So, what about evangelism?
7. 8. No prescriptions, but guidance
   H. 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. Ethical dilemmas always require judgments about what course of action will best maximize the core values at stake.

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 the following: 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' (2 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, NY: 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.

*   Evans, C. S. (2006). Is there a basis for loving all people? *Journal of Psychology and Theology, 34*(1), 78-90.

    God commands us to love our neighbor as ourselves, which gives the basis of universal obligations, Evans points out. The article further argues in favor of a divine command meta-ethical theory as the basis of obligations to love and value human beings, rather than secular meta-ethical theories.

*   Hauerwas, S. (1981). *A community of character: Toward a constructive Christian social ethic*. Notre Dame, IN: 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. (1985). *So you want to be a social worker: A primer for the Christian student*. Botsford, CT: North American Association of Christians in Social Work.

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

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

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

- Lewis, C. S. (1947). *The abolition of man*. New York, NY: 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, NY: 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.

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

    Described as a scholarly synthesis of biblical studies and Christian social ethics, this book provides the biblical theology of intentional social change for justice, evaluates ethical and theological methods for carrying out social change, and includes Mott's reflections over thirty years on the contribution of methods and change.

- O'Donovan, O. (1986). *Resurrection and moral order: An outline for evangelical ethics*. Grand Rapids, MI: Eerdmans.

    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 hermeneu-

tics. 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, NY: 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. (2018). *Social work values and ethics* (5th 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 fifth 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.

- Sherwood, D. A. (2000). Pluralism, tolerance, and respect for diversity: Engaging our deepest differences within the bond of civility. *Social Work & Christianity, 27*(1), 1-7.

    Sherwood explores the difficulty of moral relativism in respecting diversity. Additionally, moral absolutes, in light of the fallen human condition, are limited to our understanding of moral rules, thus we make judgments, suggests Sherwood. Honesty and clarity are advocated for in situations that test tolerance due to pluralism, where people inhabit different worlds of meaning. Sherwood recommends that social workers come to terms with pluralism and maintain integrity with our values and social work values by engaging in differences with a bond of civility embodied in honestly recognizing differences and exploring meanings of difference while practicing tolerance and respect for diversity.

- Sherwood, D. A. (2007). Moral, believing social workers: Philosophical and theological foundations of moral obligation in social work ethics. *Social Work & Christianity*, *34*(2), 121-145.

    This article reviews models of moral obligations related to our social work ethics. Sherwood affirms an understand of moral obligations as rooted in God, based on God's loving and just nature.

- 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.

- 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.

- 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: Eerdmans.

  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.

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

  Wolterstorff argues that justice and righteousness are not the same thing. In referencing Matthew 25, the definitions of each changes the meaning of the passage. Rather than providing charity, the passage advocates justice. Matthew 25 has long been considered "the grand charter of Christian social work." Wolterstorff explains that not providing aid is not just a lack of charity, but justice which wrongs the oppressed.

Models for Ethically Integrating Christian Faith and Social Work Practice

By Rick Chamiec-Case

This chapter could enhance integration capstone classes, practice classes, introduction to social work classes, or classes focused on spirituality or religion in social work by encouraging students to explore the variety of ways that religion, spirituality, and faith (RSF) interact with and potentially build synergy with professional social work practice. It outlines a variety of ways Christians in social work can authentically and ethically integrate Christian faith and social work, while learning how to deal more effectively and sensitively with potential tensions they might experience along the way.

Building Competencies for Practice

EP 1   Demonstrate Ethical and Professional Behavior

This chapter examines the benefits of the integration of religion, spirituality and faith (RSF) on the character, core values, and ethical work performance of social workers. Focus on the positive synergy of faith and social work practice enlightens students on the benefits of RSF on social workers, and in their work with individuals, organizations and communities.

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. Students should be aware of their own spiritual and religious beliefs and values, and the different ways they can potentially impact their work. It is only when they are conscious and mindful of their own beliefs and values that Christians in social work can be intentional about how to integrate them into the helping relationship in a way that is characterized by sensitivity and a willingness to exercise the capacity for self-criticism and change if necessary.

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 religion, spirituality, and faith impact practice. It can assist students to build competency for practice by working with clients in an authentic way as students integrate their faith to carry out social work practice and live out their faith.

Chapter Outline

    I.   Introduction

   II. Focus on religion, spirituality, and faith (RSF)
- A. RSF of clients
- B. RSF of social workers
  1. Powerful asset
  2. Predicts whether social worker assesses client's spirituality and religion

         3.   Integration of social work and RSF offers positive synergy for insights and outcomes

         4.   Synergy of RSF allows for authenticity, and increases productivity, motivation, job satisfaction, commitment, and ethical work performance

III.   Broad categories organizing models of integrating Christian RSF and social work

     A.   Category 1: The effect of integration on motivation and character related to identity formation

         1.   Calling model of integration

         2.   Virtues model of integration

         3.   Wonder and worship model of integration

     B.   Category 2: The effect of integration on the understanding of RSF and/or social work

         1.   Latent model of integration: Faith's impact on the Christian social worker's understanding of social work theory

         2.   Cognitive models of integration: How social work affects the way social workers understand their Christian faith, and reciprocally how Christian social workers understand social work

     C.   Category 3: The effect of integration on the practice of RSF and/or social work

         1.   Excellence/integrity, and life of service models of integration

         2.   Intrapersonal model of integration/preparation for the work social workers do

            a.   Private prayer or mediation to prepare for work with clients

            b.   Reflecting on scripture or other religious texts to encourage or cope

            c.   Participating in forms of individual or corporate worship to reinforce purpose and value of work

IV.   Models emphasizing more direct interaction between the beliefs and values of social workers and their clients

     A.   Spiritual/religious sensitive model of integration

         1.   Christian social workers draw on experience of RSF to be sensitive to spiritual and religious interests of others

            a.   Modification of CBT to fit spiritual or religious clients

         2.   Bridging model of integration

V.   What's still missing from the integration discussion?

     A.   Empirical research on which approaches to integration are in use

     B.   Efforts to explore what the distinctive theologies and practices of various Christian denomination and tradition contribute to understand of the integration of RSF and social work

     C.   More efforts to compare and contrast how other faith traditions understand and work out the integration of RSF and social work

     D.   More attention to the extent to which integration is a communal practice

     E.   Rich and varied ways that social work theory and practice contribute to how Christians in social work understand, experience, and practice their RSF.

VI.   Concluding thoughts on integrating Christian RSF and social work

Learning Objectives

After reading this chapter, students will be able to:

1.   Articulate the benefits of the positive synergy between RSF and social work practice for social workers, and for individuals and communities.

2.   Identify the similarities and the differences between religion, spirituality, and faith.

3.   Assess their own as well as their client's religion, spirituality, and faith.

4.   Describe at least 10 models for integrating RSF and social work practice.

5.   To outline two to three ways the NASW Code of Ethics encourages cultural humility and respect for the religion and spirituality and faith of both social workers and clients.

Key Concepts and Terms

Faith: Belief and trust or confidence in God, or in the religious doctrines.

Integrate: The way in which the RSF of Christians in social work affects, influences, shapes, or contributes to their understanding and practice of social work, 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—with the goal of bringing the two together into a unified whole.

Religion: Organized system of faith and worship.

RSF: Acronym for religion, spirituality, and faith.

Spirituality: Pursuit of an ultimate meaning and purpose in life; a relationship with a higher power; quality of being concerned with human spirit or soul.

Telos: Ultimate object or aim

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.   Explain the benefits of the integration of RSF and social work for Christians in social work.

2.   Explain the similarities and difference between religion, spirituality, and faith.

3.   Discuss the position held by some within the social work profession that there are potentially irreconcilable differences between some understandings of Christian faith and professional social work practice, and possible ways to respond to this concern.

4.   Identify the models of integration which focus on how RSF motivates Christians to become social workers, helps them cope with challenges in their work, contributes to building their character, forms a basis for their core values, and centers them for practice. Choose one model and explain the impact of this model on Christian social workers.

5. Analyze some of the models presented in this chapter that focus on the integration of RSF work with individuals and communities. How can the RSF of Christian social workers contribute positively to their work with clients and communities?

6. What are some cautions Christians in social work need to keep in mind to make sure that they do not violate the NASW Code of Ethics as they integrate RSF and social work?

7. How can Christian social workers make a positive difference in their work or practice by integrating RSF?

Class Activities: Assignment Ideas and Creative Projects

1. Go to the blogsite of the North American Association of Christians in Social Work (https://www.nacsw.org/category/shared-grace/) and read at least five current blog posts. Identify which of the posts you've read resonate with you and your current understanding of how faith can make a difference in social work. Then write a public comment to at least two of the posts to which you had the strongest reaction.

2. Imagine that you are a student in your first week of class in an MSW program at a public university, and that you are told by a professor during one of your classes that students could not be both Christians and social workers, and that you would have to choose to be either one or the other. Based on the material in this chapter, how would you respond to that professor's statement?

3. Interview at least two professional Christians in social work (use the NACSW membership directory if you don't know any—go to https://www.nacsw.org/sw/membership-directory) asking for specific examples of how faith makes a difference in their understanding and practice of social work.

4. Interview a professional social worker from a different major faith tradition (Jewish, Muslim, etc.) asking for specific examples of how faith makes a difference in their understanding and practice of social work.

5. Use the FICA assessment to interview/assess the spirituality and religion of a person in your world. Disguise name for confidentiality. Might even consider interviewing someone of a religion different than yours. Assessment form can be found at: https://smhs.gwu.edu/gwish/clinical/fica/spiritual-history-tool Consider completing a self-assessment at https://smhs.gwu.edu/gwish/clinical/fica/self-assessment

6. Reference the 2017 NASW *Code of Ethics* for sections of the code that directly address religion and spirituality. Provide three specifics examples of how you can follow the *Code of Ethics* in these sections.

7. Divide into three to four groups for discussion. Each group explains and gives examples of one category of models regarding the integration of RSF and social work.

8. Choose one item from the section of the chapter on "What's Still Missing from the Integration Discussion?" Find a peer-reviewed journal article that has researched that area and report your findings to class.

9. Explore alternatives to known therapeutic models that emphasize a Christian or spiritual modification of the therapy (e.g. Christian CBT). How do these Christian or spiritual models differ from the original therapeutic models? Possible websites to explore include: https://spiritualityandhealth.duke.edu/index.php/religious-cbt-study/therapy-manuals or http://admin.cmf.org.uk/pdf/cmffiles/53_depression_and_cbt.pdf

10. Identify at least two or three distinctive elements of the denomination or Christian tradition with which you identify (Baptist, Catholic, non-denominational, Lutheran, etc.). Discuss how these distinctive elements of your denomination or theological tradition contribute to how you think about integrating faith and social work.

11. Personal Assessment and Worldview paper (six to eight pages, APA format): The assignment should include but not necessarily be limited to the *student's thoughts/beliefs and experiences with the following:*
    • Christian faith, life commitment, and service
    • Social and political action
    • Poor, oppressed and at-risk populations
    • Discrimination, racism, prejudice (both overt and covert)
    • Cultural competence and diversity training
    • Lifestyles and values that are different from oneself
    • What do you envision yourself doing five years after graduating from your college or institution? Please include both professional and personal thoughts.

Annotated Bibliography

• Brandsen, C., & Hugen, B. (2007). Social work through the lens of Christian faith: Working toward integration. *Social Work & Christianity, 34*(4), 349-355.

  Various Christian groups explored questions regarding what it means to integrate faith and social work in practice in the summers of 2004 and 2006.

• Brendon, M. A., & Shank, B. (2012). Social work for social justice: Strengthening social work education through the integration of Catholic Social Teaching. *Social Work and Christianity, 39*(2), 128-150.

  The authors explain how they thoughtfully and systematically integrated Catholic Social Teaching (CST) into the social work curriculum which resulted in strong social justice content.

• Chamiec-Case, R (2008). Exploring the filtering role of Christian beliefs and values in the integration of Christian faith and social work practice. In B. Hugen & L. Scales (Eds.), *Christianity and social work: Readings on the integration of Christian faith and social work practice* (5th ed., pp. 93-104). Botsford, CT: NACSW.

  The author explores what is meant by Christian social work and explains that there are many ways to define it. The author then focuses on how social workers can use their Christian faith to inform their work. Core religious beliefs function as filters, and regardless of worldviews, social workers ought to seek integrity between body of beliefs and commitments. Various Christian viewpoints also exist based on interpretation. Culture also shapes how situations are perceived.

• Costello, D. (2013). Selflessness as a virtue in social work practice. *Social Work and Christianity, 40*(3), 271-286.

  Costello's article discusses spiritual discipline as a virtue and a prerequisite for strong clinical practice.

• Eun-Kyoung, L., & Barnett, C. (2007). Integrating spirituality, faith, and social justice in social work practice and education: A pilot study. *Journal of Religion & Spirituality in Social Work, 26*(2), 1-21.

  This pilot study explored how a social worker's personal sense of spirituality may affect their professional practice of spirituality and their commitment to social justice. The study's findings suggest spirituality as a motivating factor in pursuing a social work career and participating in justice-seeking activities.

- Furman, L. D., Benson, P. W., & Canda, E. R. (2011). Christian social workers' attitudes on the role of religion and spirituality in U. S. social work practice and education: 1997–2008. *Social Work & Christianity, 38*(2), 175-200.

  In 2008, Christian respondents were less likely than 1997 Christian respondents to believe that it is appropriate to raise the topic of spirituality with all client issues. Christian respondents in both 1997 and 2008, however, reported high levels of utilization and ethical approval for spiritually-based helping practices.

- Furman, L. D., Zahl, M.-A., Benson, P. W., & Canda, E. R. (2007). An international analysis of the role of religion and spirituality in social work practice. *Families in Society, 88*(2), 241-254.

  Norway and U.S. social workers were surveyed regarding attitudes of religion and spirituality in practice. In general, U.S. social workers were more accepting of religion and spirituality than their Norwegian colleagues.

- Harris, K., Randolph, B., & Gordon, T. (2016). What do clients want? Assessing spiritual needs in counseling: A literature review. *Spirituality in Clinical Practice, 3*, 250-275.

  This literature review explored articles based on client preferences related to integration of spirituality and religion in practice.

- Hodge, D. R. (2008). Constructing spiritually modified interventions: Cognitive therapy with diverse populations. *International Social Work, 51*(2), 178-192.

  Hodge, a Christian social work scholar, proposes a strategy for adapting CBT that is spiritually and religiously sensitive to clients. Considering the values that underlie traditional CBT, some are in conflict with various worldviews, thus Hodge offers a modified version of CBT.

- Hugen, B. (2016). Calling: A spirituality model for social work practice. In L. Scales & M. Kelly (Eds.), *Christianity and social work: Readings on the integration of Christian faith and social work practice* (5th ed., pp. 71-84). Botsford, CT: NACSW.

  The author described social work as a calling and thus a model to help social workers of the Christian faith to understand the meanings and effects of their spirituality in their lives and their clients. Cultivation of spirituality is preparation for their competent application of knowledge and skills in practice, and a beginning framework for integration of faith and practice.

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

  Richard T. Hughes writes on the relationship between Christian faith and secular learning. He expounds on the vocation of Christian colleges and universities.

- Koenig, H. G. P. (2005). *Faith and mental health: Religious resources for healing*: Philadelphia, PA: Templeton Foundation Press.

  Dr. Koenig examines how Christianity and other world religions deliver mental health services today, and he makes recommendations, based on research, expertise, and experience, for new programs to meet local needs.

- Mattison, D., Jayaratne, S., & Croxton, T. (2000). Social workers' religiosity and its impact on religious practice behaviors. *Advances in Social Work, 1*(1), 43-59.

  This study explored the impact of the social work practitioner's religiosity on religious practice behaviors. Variations in Religion and Prayer Practice behaviors were analyzed in relationship to the worker's religiosity, race, gender and employing agency auspice. Regardless of all other factors, the more religious a worker is, the more likely a worker was to view religious and prayer activities in practice as

appropriate professional behavior. Implications and recommendations regarding the integration of religion are also made.

- Okundaye, J. N., Gray, C., & Gray, L. B. (1999). Re-imaging field instruction from a spiritually sensitive perspective: An alternative approach. *Social Work, 44*, 371-383.

  Approaches in field are suggested for students to understand spirituality in order to help clients address issues.

- Oxhandler, H. K., & Giardina, T. D. (2017). Social workers' perceived barriers to and sources of support with integrating clients' religion/spirituality in practice. *Social Work, 62*(4), 323-332.

  In this qualitative study of 329 participants, themes that emerged from LCSWs' responses to views regarding integrating client's religion/spirituality (RS). What helps them consider this area included personal religiosity, education, and having an RS-sensitive practice. Regarding what hinders religion and spirituality (RS) integration, LCSWs reported from nothing to various barriers, including a lack of training, client discouraging the discussion, or experiencing fear or perceiving RS as an unaccepted topic. The article concluded with a discussion of the implications for social work education and practice.

- 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.

  The researchers explored literature and instruments related to religion/spirituality integration into practice. Religion/spirituality is considered an area relative to diversity per NASW. Implications for education and practice are discussed relative to integration.

- 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.

  The researchers surveyed 442 LCSWs of integration of religion and spirituality into practice. Results were positive attitudes and high levels of self-efficacy if LCSWs had prior training and intrinsic religiosity.

- Rinkel, K. M. L. M. (2016). What does religion and spirituality mean to a racially diverse group of social work practitioners? *Journal of Religion & Spirituality in Social Work: Social Thought, 35*(3), 200-221.

  Findings indicated that while most social work practitioners (70.4%–97.9%), regardless of racial group, have a belief in God or some other higher power, their definition of religion and spirituality was complex and individualistic.

- Scales, L., & Kelly, M. (Eds.). (2016). *Christianity and social work: Readings on the integration of Christian faith and social work practice* (5th ed.). Botsford, CT: NACSW.

  Written for social workers motivated to enter the profession as informed by their Christian faith, and who desire to develop Christian approaches to helping. The book is organized around four themes: a) Christian roots of the social work profession; b) calling relative to a scriptural basis, worldviews, and ethics; c) human behavior and spiritual development in a diverse world and; d) contemporary issues.

- Sheridan, M. J. (2012). Introduction: Connecting spirituality and social justice within macro practice. *Journal of Religion & Spirituality in Social Work: Social Thought, 31*(1-2), 1-8.

  The author broadens the discussion on the link between spirituality and social justice in macro practice.

- Sherwood, D. (2016). Doing the right thing: A Christian perspective on ethical decision-making in social work practice. In L. Scales & M. Kelly (Eds.), *Christianity and social work: Readings on the integration of Christian faith and social work practice* (5th ed., pp. 123-150). Botsford: CT: NACSW.

  The author offers an ethical decision-making model to use in social work practice as informed by character and guided by principle.

- Singletary, J. E. (2005). The praxis of social work: A model of how faith informs practice informs faith. *Social Work & Christianity, 32*(1), 56-72.

   Based on liberation theology's approach to thought and action, this article presents the praxis of social work and offers a model for critical reflection upon committed action.

- Spano, R., & Koenig, T. (2007). What is sacred when personal and professional values collide? *Journal of Social Work Values and Ethics, 4*(3), 91-104.

   The authors propose a model for addressing value conflicts between personal worldviews and the Code of Ethics.

- Vanderwoerd, J. R. (2008). Who cares? Social welfare in a diverse society. In B. Hugen & L. Scales (Eds.), *Christianity and social work: Readings on the integration of Christian faith and social work practice* (3rd ed., pp. 179-198). Botsford, CT: NACSW.

   Vanderwoerd espouses several biblical principles, not typically found in social work literature, as a foundation for a unique Christian view of social welfare, allowed by God and for the purpose of harmonious relationships in society.

- Williams, M., & Smolak, A. (2007). Integrating faith matters in social work education. *Journal of Religion & Spirituality in Social Work: Social Thought, 26*(3), 25-44.

   The authors explain that 'faith matters' affect social work practice, and that inclusion in the curriculum can aid social workers in providing services that reflect principles from the NASW Code of ethics aimed at multiculturally competent practice.

Integrating Christian Faith and Social Work Practice: Students' Views of the Journey

By Jon Singletary, Helen Wilson Harris, T. Laine Scales, and Dennis Myers

This chapter could be used in classes that discuss the integration 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 1   Demonstrate Ethical and Professional Behavior

This chapter offers consideration of challenges to balancing Christianity and professional life.

EP 2   Engage Diversity and Difference in Practice

Students can apply self-awareness and self-regulation to manage the influence of personal biases and values in working with diverse clients.

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

This chapter examines social work as a calling to meet the needs of people, especially people at risk. It also distinguishes practice as a profession and a calling.

Chapter Outline

I.   Introduction

II.   The road trip of a lifetime
      A.   Which path?
      B.   God is the navigator.
      C.   The journey is the destination

III.   Why social work education?
      A.   Vocational goals
      B.   Populations
      C.   Values

IV.   Clarity of calling

V.   Where am I going?

VI.   Am I on the right road?
      A.   Confirmation
      B.   Values of the journey

VII. Encountering obstacles
- A. Family concerns
- B. Public perception of social work
- C. Obstacles as a path to new directions

VIII. Fellow travelers
- A. Who will guide my journey? God
- B. Who will go with me? Family and friends
- C. Who will go with me? Social workers such as faculty, classmates, and field supervisors
- D. Who will go with me? Clients

IX. Integration of Christian faith and social work practice
- A. Opportunities
- B. Challenges and dilemmas
- C. Blessings

X. The journey leads home

XI. Conclusion: The journey matters

Learning Objectives

1. To gain understanding of the journey into social work as a process.

2. To follow the unfolding of the process from education to practice.

3. To view examples of the integration of faith in practice.

4. To explore barriers into the field.

5. To explore blessings in the field.

Discussion Questions

1. Explain why the journey into social work is called the destination by the authors.

2. What leads some students into social work education? Can you think of other reasons?

3. Describe some resources you can use when encountering obstacles or ambiguity of the journey.

4. Discuss opportunities, challenges, and blessings on the journey.

Class Activities: Assignment Ideas and Creative Projects

1. Break into groups and discuss the scriptural basis for the integration of faith and practice.

2. Break into groups and share ways that family, faculty, or other community members have come beside you and helped you on your journey.

3. Self-awareness exercise: Write a three-page essay of your journey thus far. What led you into social work education? What field are you curious about? How does your shaping in life and school, thus far, potentially help you in the field?

4. Interview a faculty member about how they integrate their faith into practice. Provide a one- to two-page reflection of takeaways and share in class.

Annotated Bibliography

- Singletary, J., Harris, H. W., Myers, D., & Scales, T. L. (Spring, 2006). Student narratives on social work as a calling. *Aretê, 30*(1), 188-199.

  The authors provided research in social work education relative to students' experiences of receiving and processing the calling into social work.

11

Integrating Client's Religion and Spirituality into Social Work Practice: Current Research and Future Recommendations

By Holly K. Oxhandler

This chapter could be used in 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.

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 beliefs.

EP 4 *Engage in Research-informed Practice*

This chapter can help students be involved in the evidence-based process through research in various assignments which will support future practice.

Chapter Outline

I.   Introduction

II.   Prevalence of Religion and Spirituality

III.   Rationale for considering clients' RS
       A.   Code of Ethics
       B.   Previous research, client preferences, and the evidence-based practice process
           1.   Benefits of integrating assessing and integrating RS into treatment
           2.   Favorable reviews from clients
           3.   Evidence-based practice process

  C. Client coping mechanisms
   1. Client's beliefs and practices
   2. Emerging themes
   3. Religious and spiritual struggles
   4. Views of God

IV. Rationale for considering our own RS as social workers
  A. Reminder: Clients' interests are primary related to their well-being
  B. Largest provider of mental health services and represent diversity of religions
  C. Religious/spiritual integration
  D. Namaste Theory

V. Initial takeaways
  A. Few social workers take a course on RS
  B. Intrinsic religiosity influences what happens in practice
   1. Set boundaries around their own beliefs and practices
   2. Focus primarily on clients' RS beliefs and practices
   3. Continue to practice self-awareness in this area
  C. Social workers are holistic, bio-psycho-social-spiritual beings

VI. Other considerations

VII. Recommendations
  A. Practice self-awareness
  B. Utilize assessment tools
  C. Engage in evidence-based practice process
  D. Refer clients to a faith leader when appropriate
  E. Monitor what is happening within your practice setting
  F. Seek consultation and training

VIII. Conclusion

Learning Objectives

1. Recognize the inclusion of religion and the spiritual dimension of the biopsychosocial spiritual perspective as essential in holistically supporting individuals in the assessment and treatment planning and intervention process.

2. To appreciate the fundamental importance of belief systems to one's values and behaviors.

3. To practice ethical behaviors relative to cultural awareness and social diversity.

4. Examine one's own spirituality and the impact on identity and social work practice.

5. Examine assessment tools for religion and spirituality.

6. Gain understanding of other faiths and the integration of RS into practice effectively through research.

Key Concepts and Terms

Evidence-based practice, or EBP: often interpreted to mean either a) a process-orientated approach to practice, or b) an intervention-oriented approach to practice (also called empirically-supported treatments or interventions). Specifically, the EBP process is a five-step process summarized best by Parrish (2018) below:

> It is a decision-making process for practice that includes the following five steps: formulating an answerable practice question; searching for the best research evidence; critically appraising the research evidence for its validity and applicability; implementing a practice decision after integrating the research evidence with client characteristics, preferences, and values; and evaluating the outcome. . . . (p. 407)

Namaste: Hindi term adoption which means to bow or bend to you, and Namaste is the "blending of matter with spirit or the mortal body with the immortal soul, as demonstrated by the folded hands" (Oxhandler, 2017, p.18), with this being "an expression of humility: 'I recognize God in you'" (p. 7). "Commonly translated as the sacred in me honors the sacred in you" (p. 6).

> Namaste Theory introduces the concept that as helping professionals infuse their own RS beliefs/practices into their daily lives, deepening their intrinsic religiosity and awareness of what they deem sacred, they tend to consider and integrate clients' RS beliefs/practices, and what clients consider sacred as well . . . [or], as the helping professional recognizes the sacred within him or herself, s/he appears to be more open to recognizing the sacred within his/her client. (Oxhandler, 2017, p. 1)

Religion: "an institutionalized (i.e., systematic) pattern of values, beliefs, symbols, behaviors, and experiences that are oriented toward spiritual concerns, shared by a community, and transmitted over time" (Canda & Furman, 2010, p. 59).

Spirituality: Canda and Furman (2010) define spirituality as follows:

> a universal quality of human beings and their cultures related to the quest for meaning, purpose, morality, transcendence, well-being, and profound relationships with ourselves, others, and ultimate reality. In this sense, spirituality may express through religious forms or it may be independent of them. (p. 59)

Discussion Questions

1. Explain Fowler's notion of the six stages of faith. Refer to the following link for full explanations: https://www.greatlakesunity.com/sites/greatlakesunity.com/files/YFM%20Doc/Stages%20of%20Faith%20Development.pdf

2. Which theories might Fowler have drawn from to develop the six stage of faith?

3. Read the standards of NASW relative to religion: 1.01, 1.04, 1.05, 1.16, 2.01, 2.03, 2.05, 3.01, 3.02, 4.01, 4.02, 4.05, 5.02, and 6.04. They may be found at https://www.socialworkers.org/about/ethics/code-of-ethics/code-of-ethics-english. Write a one-page reflection/summary of the responsibilities of social workers related to religion.

4. In examining this chapter, explain what research states about the integration of RS on clients' outcomes.

5. What are client preferences regarding the integration of RS?

6. EBP process is a five-step process summarized in this chapter. Formulate a practice question and research for evidence to answer the question. For example, what research is available for treating anxiety using a spiritual perspective? Or, what is the impact on hope or prayer for cardiac issues? Provide a

summary of your findings to class, including the question, the available research findings (three to four articles), and the likelihood of the treatment.

7. What are ways to improve your spiritual health related to coping mechanisms, which impacts the other biopsychosocial dimensions from this chapter?

8. What might be ethical issues in using spiritually-based interventions? Read the following case and explain how the therapist navigated the following situation related to religion and enumerate on standards that potentially apply to this case:

SPIRITUALITY IN THERAPY: CASE EXAMPLE

Grieving religious mother in therapy: Doris, 42, enters therapy for grief counseling after her mother passes away following a lengthy battle with cancer. She tells the therapist although her mother was religious and encouraged Doris to develop her faith, Doris is not religious. This was a point of contention between them up to the time of her mother's death. As the therapist inquires more deeply, Doris reveals she resented her mother's piety, which her mother frequently pushed on her. However, she also secretly fears her mother is right and she is "in trouble with God." This fear was partially fed by Doris' mother's dying wish that Doris "embrace the love of God," and Doris feels much discomfort regarding her mother's request. Therapy helps Doris express her grief about her mother in the context of other complex feelings, and she also finds she is able to begin clarification of her own spiritual beliefs, which do not focus on a particular religion or higher power but center on an exploration of questions about life, death, and her place in the universe. The therapist also helps Doris come to terms with her inability to fulfill her mother's last wish and accept the normalcy of their differing beliefs (from https://www.good-therapy.org/learn-about-therapy/issues/spirituality/support).

9. Explain Namaste Theory in this chapter. How does it impact practice potentially?

10. What are three conclusions from Oxhandler's research? What do the findings or conclusions mean to social workers?

11. What are six recommendations that Oxhandler makes to social work practitioners?

Class Activities/Assignments

1. Divide class into six groups or six pairs. Assign one stage per group to explain the stage and to provide an example of it using the following pdf as guidance: https://www.greatlakesunity.com/sites/greatlakesunity.com/files/YFM%20Doc/Stages%20of%20Faith%20Development.pdf

2. "Often, clients' RS is integrated by adapting secular interventions (e.g., cognitive behavioral therapy) to infuse elements of clients' RS as appropriate." Research for articles regarding the integration of RS into cognitive behavioral therapy (CBT) or other modalities. Report to class your findings.

3. Per this chapter: "In fact, just like the people we serve, we often have our own diverse RS beliefs and practices, we may utilize our RS to cope with adversities and promote resilience, and/or we may have a very painful relationship with RS, elements of RS, or our Higher Power. Each is worth considering carefully during our training, supervision, and ongoing professional development (like any other area of intersectionality). As social workers, we must not avoid considering and assessing how our RS is connected to our practice until we are in the midst of holding space for our clients and suddenly find we are experiencing unrecognized triggers related to RS or ways in which our RS may be unethically influencing our clients." Please elaborate on the meaning of these prior sentences per the author of this chapter.

4. Explore the following website for a spiritual self-assessment: https://www.seattlecca.org/emotional-and-spiritual-support/medical-support-services/spiritual-care-and-chaplaincy/self-assessment You may answer these questions privately for yourself. To the left side of this page is a tab labeled "Emotional and Spiritual Support." Click on the tab. The drop-down menu also has "Emotional and Spiritual Support." Click it as well. What supports are provided? What online social support tools are available? Do you know of similar programs at clinics or organizations? Write a one-page essay of your findings.

5. Go to https://gravitycenter.com/mindfulsilence/ Watch the video that explains Christian contemplation with Phileena Heuertz. You may sign up for a free subscription and be emailed free contemplative practices. Do one of the practices of your choice daily and informally report to class of the impact on you.

6. See the FICA spiritual history assessment tool at https://smhs.gwu.edu/gwish/clinical/fica/spiritual-history-tool There is also a FICA for self-assessment. Complete the self-assessment on yourself, but complete the spiritual history assessment tool with a partner in class. Be sure to explain students may decline. Get in small groups and optionally share your views on the benefits of these tools. Where could you envision using them? How are they helpful in practice?

7. Explore different religions at: http://pluralism.org/religions/. Divide the class into groups and assign one of the faith traditions to present upon (10 minutes). The website is a starting point as you click on essays to understand the meanings of the religions. What is the assigned religions' presence nationally and globally (may have to go beyond the website to answer)? Research for article(s) about the integration of the assigned faith in practice? Provide a 10-15 minute PowerPoint presentation of your findings. Also, provide a one-page fact sheet for each of your classmates to keep as a future resource.

8. Invite a team of local social workers that might be a list of diverse local faith leaders and spiritual directors. Learn their perspectives on various topics, especially sensitive topics that your clients may face (e.g., views on marriage/divorce, sexuality, mental health, suicidal ideation, or approaches to healthcare). Having a diverse list of RS leaders to refer clients to can help support their bio-psycho-social-spiritual needs.

9. Students may register for a course on Spiritual Competency Training in Mental Health for $69 per person at https://www.edx.org/course/spiritual-competency-training-in-mental-health.

Annotated Bibliography

- Allport, G. W., & Ross, J. M. (1967). Personal religious orientation and prejudice. *Journal of Personality and Social Psychology, 5*, 432-443.

  Research on prejudice related to religions was confirmed per the authors in this article.

- Barrera, T. L., Zeno, D., Bush, A. L., Barber, C. R., & Stanley, M. A. (2012). Integrating religion and spirituality into treatment for late-life anxiety: Three case studies. *Cognitive and Behavioral Practice, 19*(2), 346-358.

  Qualitative research on cognitive behavioral therapy with incorporation of RS with three older adult women with promising preliminary results which suggest the program may be beneficial for older adults with GAD.

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

  In *Spiritual Diversity in Social Work Practice*, Edward R. Canda and Leola Dyrud Furman introduce their breakthrough work on the importance of spirituality in social work teaching and practice.

- Cole, C. & Harris, H. (2017). The lived experiences of people who identify as LGBT Christians: Considerations for social work helping. *Social Work & Christianity, 44*(1-2), 31-52.

  Qualitative research on seventeen adults who self-identify as Christian and gay for seeking help both inside and outside of the church with the resulting need of culturally competent practitioners and recommendations.

- Dudley, J. (2016). *Spirituality matters in social work: Connecting spirituality, religion, and practice.* New York, NY: Routledge.

  Dudley addresses specific ways of incorporating spirituality into practice and integrates many of the contributions of other writers into an overall eclectic practice approach. His approach revolves around many of the core competencies of the EPAS accreditation.

- Exline, J. J. (Ed.). (2013). Religious and spiritual struggles. In K. I. Pargament, J. J. Exline, & J. W. Jones (Eds.), *APA handbooks in psychology. APA handbook of psychology, religion, and spirituality (Vol. 1): Context, theory, and research* (pp. 459-475). Washington, DC: American Psychological Association.

  Current state of the coverage of the psychology of religion and spirituality.

- Exline, J. J., Pargament, K. I., Grubbs, J. B., & Yali, A. M. (2014). The Religious and Spiritual Struggles Scale: Development and initial validation. *Psychology of Religion and Spirituality, 6*, 208-222.

  This article describes the development and initial validation of a 26-item measure, the Religious and Spiritual Struggles (RSS) Scale. The measure assesses six domains of RS struggle.

- Fowler, J. W. (1979). *Stages of faith: The psychology of human development and the quest for meaning.* San Francisco, CA: Harper Collins.

  Building on the contributions of such key thinkers as Piaget, Erikson, and Kohlberg, Fowler draws on a wide range of scholarship, literature, and firsthand research to present expertly and engagingly the six stages that emerge in working out the meaning of our lives—from the intuitive, imitative faith of childhood through conventional and then more independent faith to the universalizing, self-transcending faith of full maturity. *Stages of Faith* helps us to understand our own pilgrimage of faith, the passages of our own quest for meaning and value.

- Froese, P., & Bader, C. (2010). *America's four Gods: What we say about God and what that says about us*. Oxford: Oxford University Press.

  Survey on American's religious beliefs and findings. Also, allows readers to locate their own "God-type."

- Garland, D. R. (2015). *Why I am a social worker: 25 Christians tell their life stories*. Botsford, CT: NACSW.

  Summary of life stories of the calling into social work.

- Harris, K., Randolph, B., & Gordon, T. (2016). What do clients want? Assessing spiritual needs in counseling: A literature review. *Spirituality in Clinical Practice, 3,* 250-275.

  This study conducted a literature review of research in mental health counseling to examine client expectations and preferences for addressing religion and spirituality in counseling.

- Hodge, D. R. (2002). Equally devout, but do they speak the same language? Comparing the religious beliefs and practices of social workers and the general public. *Families in Society, 83,* 573-584. https://doi.org/10.1606%2F1044-3894.56

  The results of this study suggest that the contents of belief systems differ, particularly between graduate workers and the lower and working classes, with social workers being more likely to endorse liberal religious beliefs. Yet, while the belief systems differed, there was little variation in expression, as social workers were roughly as likely to attend services and consider themselves strong adherents of

their faith as members of the lower, working, and middle classes. The paper concludes by discussing some of the implications of the difference in belief systems.

- Hodge, D. R. (2014). *Spiritual assessment in social work and mental health practice*. New York, NY: Columbia University Press.

  Spirituality often plays a critical role in health and wellness, yet few have explored in detail the process through which practitioners can identify and use clients' spiritual strengths to their mutual advantage. To address this gap, this practice-oriented text equips helping professionals with the tools they need to administer spiritual assessments ethically and professionally.

- Koenig, H. G. (2002). An 83-year-old woman with chronic illness and strong religious beliefs. *JAMA, 288*, 487-493.

  Discusses the case of a woman (Mrs. A), aged 83 years, who has multiple medical problems and, despite numerous medical interventions, chronic pain and weakness. She feels that her faith offers the most help for coping with her illness. She attends church regularly and has a strong support network through church. Her physician, Dr. M, questions the role that Mrs. A's religious beliefs should play in her ongoing medical care. The author discusses how religion facilitates coping with chronic pain and serious illness. It is argued that Mrs. A's physicians should respect and support the beliefs that help her cope, ensure that her spiritual needs are met when she is hospitalized, and be aware that religion is likely to influence her medical decisions.

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

  Current detailed background on religion and healthcare research.

- Moffatt, K. & Oxhandler, H. K. (2018). Religion and spirituality in master of social work education: Past, present, and future considerations. *Journal of Social Work Education, 54*, 543-553.

  This article describes the assessment of accredited or in-candidacy Master of Social Work programs' inclusion of a course on religion and spirituality (RS) in the United States.

- National Association of Social Workers. (1980). Code of ethics. Retrieved from www.socialworkers.org/LinkClick.aspx?fileticket=eKQXR46sasc%3d&portalid=0

  NASW standards related to religion and spirituality are drawn from this publication.

- National Association of Social Workers. (2017). *Code of ethics*. Retrieved from https://www.socialworkers.org/LinkClick.aspx?fileticket_ms_ArtLqzeI%3d&portalid

  Current NASW standards related to religion and spirituality are drawn from this publication.

- Oxhandler, H. K. (2017). Namaste theory: A quantitative grounded theory on religion and spirituality in mental health treatment. *Religions, 8*(9), 168. https://doi.org/10.3390/rel8090168

  This article presents Namaste Theory, a new theory for understanding the role of mental health practitioners' RS in clinical practice. Using formal quantitative grounded theory approach, this article describes an emerging theme in the author's line of work—particularly that practitioners' intrinsic religiosity is significantly related to their consideration of clients' RS—and explores the findings of related, interdisciplinary studies.

- Oxhandler, H. K., Chamiec-Case, R., & Wolfer, T. (2019). The Development and validation of the Social Workers' Integration of their Faith—Christian (SWIF-C) Scale. *Social Work and Christianity, 46*, 57-78. https://doi.org/10.34043/swc.v46i2.67

  This paper describes the development of the Social Worker's Integration of their Faith—Christian (SWIF-C) scale.

- Oxhandler, H. K., Ellor, J. W., & Stanford, M. S. (2018). Client attitudes toward integrating religion/spirituality in mental health treatment: Scale development and client responses. *Social Work, 63*, 337-346. https://doi.org/10.1093/sw/swy041

  This article describes the development, validation, and responses to the first administration of the Religious/Spiritually Integrated Practice Assessment Scale-Client Attitudes (RSIPAS-CA). Descriptive analyses indicated that clients have mixed views regarding who should initiate the discussion of RS, but a majority responded favorably toward integrating RS in practice.

- Oxhandler, H. K., & Giardina, T. D. (2017). Social workers' perceived barriers to and sources of support with integrating clients' religion/spirituality in practice. *Social Work,* 62, 323-332. https://doi.org/10.1093/sw/swx036

  This article describes the qualitative responses from a national sample of licensed clinical social workers (LCSWs) on their views regarding integrating clients' religion and spirituality (RS) in practice. Overarching themes that emerged from LCSWs' responses to what helps them consider this area included personal religiosity, education, and having an RS-sensitive practice. Regarding what hinders RS integration, LCSWs reported that nothing hinders such integration; that it was not relevant; or listed various barriers, including a lack of training, client discouraging the discussion, or experiencing fear or perceiving RS as a taboo topic.

- Oxhandler, H. K., Moffatt, K., & Giardina, T. D. (2019). Clinical helping professionals' perceived support, barriers, and training to integrate clients' religion/spirituality in practice. *Spirituality in Clinical* Practice, 6(4), 279-291. https://psycnet.apa.org/doi/10.1037/scp0000189

  The overarching themes that emerged regarding what supports RS integration include personal religiosity, education, and utilizing an RS-sensitive practice. Themes covering what hinders RS integration include a lack of training, fear/discomfort with RS, lack of time, client discouraged discussion, and no perceived limitations. When asked about their experiences with professional training on RS, most responded with no training, followed by continuing education and RS content being infused into the curriculum. Implications and recommendations for supporting practitioners in these helping professions are discussed.

- Oxhandler, H. K., Narendorf, S. C., & Moffatt, K. (2018). Religion and spirituality among young adults with severe mental illness. *Spirituality in Clinical Practice,* 5(3), 188-200. https://doi.org/10.1037/scp0000164

  RS was described as a very complex topic for this sample, suggesting training is necessary for mental health care providers to appropriately assess and integrate this area of young adults' lives. Implications and considerations for future studies are discussed.

- 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. https://doi.org/10.1093/sw/swu018

  This article discusses how RS have been integrated into social work practice and education and reviews instruments used to assess such practices.

- Oxhandler, H. K., Parrish, D. E., Torres, L. R., & Achenbaum, W. A. (2015). The integration of clients' religion/spirituality in social work practice: A national survey. *Social Work,* 60(3), 228-237. https://doi.org/10.1093/sw/swv018

  This article describes the results of a cross-sectional study of licensed clinical social workers' (LCSWs') views and behaviors related to integrating clients' religion and spirituality in clinical practice.

- Oxhandler, H. K., Polson, C., & Achenbaum, W. A. (2018). The religiosity and spiritual beliefs and practices of clinical social workers: A national survey. *Social Work 63*(1), 47-56. https://doi.org/10.1093/sw/swx055

    This article describes the religious and spiritual beliefs and practices among a national sample of 426 licensed clinical social workers (LCSWs).

- Oxhandler, H. K., Polson, C., Moffatt, K., & Achenbaum, W. A. (2017). The religious and spiritual beliefs and practices among practitioners across five helping professions. *Religions, 8*(11), 237. https://doi.org/10.3390/rel8110237

    The study is a secondary analysis of 536 licensed helping professionals in Texas to answer the following questions: (1) What levels of intrinsic religiosity and frequency of religious activities exist across these five professions, and how do they compare?; (2) To what extent do these five professions consider themselves religious or spiritual, and how do they compare?; and (3) What are the religious beliefs and practices across these five professions, and how do they compare? Results indicated significant differences across the five professions with regards to their religious affiliation, frequently used RS practices and activities, degree to which each profession self-identifies as spiritual, as well as intrinsic religiosity.

- Pargament, K. I. (Ed.). (2013). *APA handbook of psychology, religion, and spirituality: Vol. 1–2.* Washington, DC: American Psychological Association.

    This two-volume handbook presents the most comprehensive coverage of the current state of the psychology of religion and spirituality. It introduces a new integrative paradigm for this rapidly growing and diverse field. This paradigm sheds light on the many purposes religion serves, the rich variety of religious and spiritual beliefs and practices, and the capacity of religion and spirituality to do both good and harm.

- Pargament, K. I., Feuille, M., & Burdzy, D. (2011). The Brief RCOPE: Current psychometric status of a short measure of religious coping. *Religions, 2,* 51-76.

    Empirical studies document the internal consistency of the positive and negative subscales of the Brief RCOPE. Moreover, empirical studies provide support for the construct validity, predictive validity, and incremental validity of the subscales. The Negative Religious Coping subscale in particular has emerged as a robust predictor of health-related outcomes.

- Pearce, M. (2016). *Cognitive behavioral therapy for Christians with depression: A practical tool-based primer.* West Conshohocken, PA: Templeton Press.

    Cognitive Behavioral Therapy for Christians with Depression is a practical guide for mental health professionals and pastoral counselors who want to learn how to use Christian-specific CBT tools to treat depression in their Christian clients.

- Pearce, M. J., & Koenig, H. G. (2016). Spiritual struggles and religious cognitive behavioral therapy: A randomized clinical trial in those with depression and chronic medical illness. *Journal of Psychology & Theology, 44,* 3-15.

    RCBT and CCBT are equally effective in reducing spiritual struggles in persons with MDD and medical illness. High spiritual struggles decrease the response of MDD to both   RCBT and CCBT. These findings have treatment implications.

- Pearce, M. J., Pargament, K. I., Oxhandler, H. K., Vieten, C., & Wong, S. (2019). A novel training program for mental health providers in religious and spiritual competencies. *Spirituality in Clinical Practice, 6,* 73-82. https://doi.org/10.1037/scp0000195

Spiritual Competency Training in Mental Health (SCT-MH) is a 7-hour asynchronous, online program consisting of 8 modules. The modules are designed to develop basic competency in 16 empirically derived spiritual competencies in mental health. The content was derived from numerous instructional materials and peer-reviewed publications, with input from leading experts in the field of spirituality and mental health. It is a multidisciplinary program, allowing mental health providers from any discipline and orientation to participate. The material is applicable for working with clients with a wide range of mental health issues from diverse religious and spiritual backgrounds. In this article, we will discuss how the program was developed, what it entails, who it was developed for, and future efforts to test it empirically.

- Pew Research Center. (2015, May). U.S. religious landscape study. Retrieved from www.pewforum.org/religious-landscape-study/

  Reports on the number of adults in each geographic area by religion.

- Rosmarin, D., Pargament, K. I., Pirutinsky, S., & Mahoney, A. (2010). A randomized controlled evaluation of a spiritually integrated treatment for subclinical anxiety in the Jewish community, delivered via the internet. *Journal of Anxiety Disorders, 24,* 799-808.

  Results of this investigation offer initial support for the efficacy of SIT for the treatment of subclinical anxiety symptoms among religious Jews. Results further suggest that it is important to incorporate spiritual content into treatment to help facilitate the delivery of psychotherapy to religious individuals.

- Smith, T. B., Bartz, J., & Richards, P. S. (2007). Outcomes of religious and spiritual adaptations to psychotherapy: A meta-analytic review. *Psychotherapy Research, 17*, 643-655.

  The authors concluded there was some evidence that spiritually oriented psychotherapy interventions may be beneficial to individuals with certain psychological problems. Given the methodological weaknesses of the review and the lack of quality assessment of the included studies, the authors' conclusions may not be reliable.

- Wachholtz, A. B., & Pargament, K. I. (2008). Migraines and meditation: Does spirituality matter? *Journal of Behavioral Medicine, 31*, 351-366.

  Pre-post tests measured pain tolerance (with a cold pressor task), headache frequency, and mental and spiritual health variables. Compared to the other three groups, those who practiced spiritual meditation had greater decreases in the frequency of migraine headaches, anxiety, and negative affect, as well as greater increases in pain tolerance, headache-related self-efficacy, daily spiritual experiences, and existential wellbeing.

- Xu, J. (2016). Pargament's theory of religious coping: Implications for spiritually sensitive social work practice. *British Journal of Social Work, 46*, 1394-1410.

  This article explores the implications of Pargament's theory for spiritually sensitive social work practice with religious clients in terms of engagement, assessment and intervention. This article concludes by discussing how social work practitioners can avoid the pitfalls and limitations of Pargament's theory.

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
        3. History of both trauma and resilience
    F. Therapist Variables and Characteristics
        1. Open and Honest therapeutic relationship
        2. Specific training on LGBT issues
        3. Self-awareness and reflection
        4. Sexual orientation of counselor
        5. Practice competencies
            a. Knowledge of oppression
            b. A non-homophobic attitude
            c. Sensitivity to LGBT client's issues
    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. Personal challenges for Christian Social Workers
    A. Case example
    B. Conversion or reparative therapy
    C. The reconciliation of spiritual and sexual identities
    D. Establishing an affirmative practice
    E. Referral to another professional
    F.   s it time for real conversation?

IV. Conclusion

Key Concepts and Terms

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

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.

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.

Conversion therapy: also called reparative therapy, an approach to work with the LGBT population that aims to change the client's sexual orientation.

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

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.

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

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

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

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

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.

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

Liberation psychology: "work that seeks to bridge the gap between personal mental health issues and societal oppression."

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.

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.

Reparative therapy: also called conversion therapy, an approach to work with the LGBT population that aims to change the client's sexual orientation.

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.

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 LGBT Issues in Counseling*). Conduct a content analysis of the journals to discover what themes emerge in these journals about the topics of interest to professionals who work with this population. These journals can be sources of rich discussion and research, though they also house content that is perhaps biased toward a particular way of thinking about LGBT issues. It will be important to assist students in assessing/evaluating the research they find.

3. A practice class could use the case scenarios in this chapter to role play various therapeutic approaches like those mentioned in the chapter (e.g. CBT, imagery, dialectical behavior therapy, relaxation therapy, affirmative practice).

4. Some students may find value incongruence with LBGT affirming practices. How do the following articles recommend addressing value incongruence and integration of faith and practice? https://www.nacsw.org/Publications/SWC/SWC44_1&2.pdf

5. 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.

6. Read the practitioner's guide for helping families: https://www.freestatesocialwork.com/articles/PEP14-LGBTKIDS.pdf What are risks to the well-being of LGBT youth and young adults? How does the guide recommend helping families to decrease risk and increase well-being?

Annotated Bibliography

- Amado, D.M., & Perez, R.M. (2008). Affirmative counseling and psychotherapy with lesbian, gay, bisexual, and transgender clients. In C. Negy, (Ed.). Cross-cultural psychotherapy: Toward a critical understanding of diverse clients (2nd ed.). Reno, NV: Bent Tree Press.

    The authors provide affirmative tools for practice with lesbian, gay, bisexual, and transgender clients.

- 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.

- Berg, M.B., Mimiaga, M.J., & Safren, S.A. (2008). Mental health concerns of gay and bisexual men seeking mental health services. *Journal of Homosexuality, 54*(3), 293-306.

  The current study is a review of the mental health information from all of the gay and bisexual men who reported that they were HIV-negative during their mental health intake over a six-month period at Fenway Community Health (January to June 2000; N = 92). The most frequent presenting problems were depression, anxiety, and relationship issues. Additionally, presenting problems included current or past abuse, substance abuse, finance and employment, recent loss, and family issues. The most frequent diagnoses were depression, anxiety disorders, and adjustment disorders. These findings support the notion that presenting problems and mental health concerns among gay and bisexual men are similar to those frequently reported by individuals in other mental health facilities; however, specific psychosocial stressors are unique to this population.

- 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.

- Blackwell, C.W. (2008). Nursing implications in the application of conversion therapies on gay, lesbian, bisexual, and transgender clients. *Issues in Mental Health Nursing, 29* (6), 651-65

  This article explores the historical perceptions of homosexuality as psychiatric pathology, efficacy of conversion-based therapies in the changing of clients' homosexual orientations to heterosexual, positions of professional medical and nursing organizations regarding the use of conversion therapies, and ethical considerations these types of therapies pose for psychiatric and mental health nurses.

- Bohon, D. (2012, January 31). Court rules for Christian counseling student in religious discrimination case. *The New American*. Retrieved from http://thenewamerican. com/culture/faith-and-morals/10712-court-rules-for-christian-counseling-studentin- religious-discrimination-case.

  Department of Justice website with ruling on a religious discrimination case.

- Boroughs, M.S., Bedoya, C.A., O'Clerigh, C., & Safren, S.A. (2015). Toward defining, measuring, and evaluating LGBT cultural competence for psychologists. *Clinical Psychology: Science and Practice, 22*(2), 151-171.

  The researchers discuss cultural competence with LGBT people. Relevant literature was reviewed for best practices and practice guidelines are recommended.

- Butler, C. (2010). Sexual and gender minorities: Consideration for therapy and training. In C. Butler, A. O'Donovan, & Shaw, E. (Eds.). *Sex, sexuality and therapeutic practice: A manual for therapists and trainers*. New York: Routledge/Taylor & Francis Group.

  The authors provide a guide for therapists working with clients or training counselors to work with sexual and gender minorities.

- Chonody, J., Woodford, M. R., Smith, S., & Silverschanz, P. (2014). Christian social work students' attitudes toward lesbians and gay men: Religious teachings, religiosity, and contact. In A. B. Dessel, & R. M. Bolden, (Eds.) *Conservative Christian beliefs and sexual orientation in social work.* CSWE Press: Alexandria, VA.

  The authors address the tensions and divisions in social work between conservative Christian religious beliefs and lesbian, gay, and bisexual (LGB) students, practitioners, faculty members, and clients. Authors representing a diverse range of sexual orientation and religious and professional identities explore the debate regarding freedom of religious expression and full sexual orientation affirmation. Their discussions provide a deeper understanding of the complexity of topics such as social identity, oppression, power and privilege, human rights and social justice, attitudes and prejudice, and ethics and the law. The book also discusses multiple ways of resolving some of the conflicts, including intergroup dialogue and sociodrama.

- Croteau, J.M., Bieschke, K.J., Fassinger, R.E., & Manning, J.L. (2008). Counseling psychology and sexual orientation: History, selective trends, and future directions. In S. D. Brown, & R. W. Lent, (Eds.). *Handbook of counseling psychology, 4th Edition*. Hoboken, NJ: John Wiley & Sons, Inc.

  Authors, in the first section, discuss the history and current status of LGBT affirmative perspectives in counseling psychology. The second section discusses three areas of LGBT scholarship and research that are particularly suited to the perspectives of counseling psychology and in which counseling psychologists have made significant contributions: (1) sexual identity development; (2) vocational psychology; and (3) professional training and education. In the third section, we turn to counseling practice, review key findings in counseling research, and discuss the implications of these findings.

- Daley, A. & MacDonnell, J. A. (2015). 'That would have been beneficial': LGBTQ education for home-care service providers. *Health and Social Care in the Community, 23*(3), 282-291.

  Their study findings raise important questions about limited and uneven access to adequate LGBTQ education for home-care service providers, suggest important policy implications for the education and health sectors, and point to the need for anti-oppression principles in the development of education initiatives.

- Denniston, L. (2015, June 26). *Opinion analysis: Marriage now open to same-sex couples.* SCOTUSblog. http://www.scotusblog.com/2015/06/opinion-analysis-marriage-now-open-to-same-sex-couples/.

  Blog with overview of Supreme Court ruling for same-sex couples to have right to marry.

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

  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.

- Drabble, L., & Eliason, M. J. (2012). Substance use disorders treatment for sexual minority women. *Journal of LGBT Issues in Counseling*, *6*(4), 274-292.

  This review of the literature focuses treatment availability, access, and identifying elements of culturally-sensitive treatment for sexual minority women, with a special focus on minority stress. Some potential best practices for sexual minority women include trauma-informed treatment systems, lesbian, gay, bisexual, transgender–responsive agencies, welcoming and inclusive climate, and linkages with sexual minority women's community resources and social networks.

- Fassinger, R. E., & Arseneau, J. R. (2008). "I'd rather get wet than be under that umbrella": Differentiating the experiences and identities of lesbian, gay, bisexual, and transgender people. In K. J. Bieschke, R. M. Perez, & K. A. DeBord, (Eds.). *Handbook of counseling and psychotherapy with lesbian, gay, bisexual, and transgender clients* (2nd ed.). Washington, DC: American Psychological Association.

  The authors differentiate the unique and individual experiences of lesbian, gay, bisexual, and transgender people.

- Goodrich, K. M., Harper, A. J., Luke, M., & Singh, A. A. (2013). Best practices for professional school counselors working with LGBTQ youth. *Journal of LGBT Issues in Counseling, 7,* 307-322.

  This article provides an overview of best practices for professional school counselors working with lesbian, gay, bisexual, transgender, queer (LGBTQ) youth.

- Hancock, A. & Haskin, G. (2015). Speech-language pathologists' knowledge and attitudes regarding lesbian, gay, bisexual, transgender, and queer (LGBTQ) populations. *American Journal of Speech-Language Pathology, 24*, 206-221.

  This study provides direction for improving LGBTQ cultural competence among SLPs.

- Harris, H. W. & Yancey, G. (2017). Values, dissonance, and rainbows: Practice tips for Christian social workers in a polarized world. *Social Work & Christianity, 44*(1), 123-142.

  This paper explores the social work experience of value incongruence and dissonance as a result of incongruence with an affirmative approach to homosexuality. The article also provides tips for the integration of faith and social work practice.

- Inch, E. (2017). Are you ready? Qualifying social work students' perception of their preparedness to work competently with service users from sexual and gender minority communities. *Social Work Education, 36*(5), 557-574

  This study aimed to explore the extent to which qualifying social work students feel prepared to practice competently with people from sexual and gender minority communities.

- Johnston, L. B. & Stewart, C. (2011). Rethinking GLBTQ adolescent spirituality: Implications for social workers in the twenty-first century. *Journal of GLBT Family Studies, 7*(4), 388-397.

  This article discusses new meanings of spirituality for GLBTQ youths and the potential of these views for use in evidence-based practice through a secondary analysis of the Spirituality Data Set, collected through the OutProud/Oasis Internet Survey of Queer and Questioning Youth—a survey with more than 6,800 respondents. A discussion of this data will help social workers and educators begin to think differently about GLBTQ youths. Such reconsiderations will help future practitioners become prepared to intervene in a much more relevant manner with this population.

- Langenderfer-Magruder, L., Walls, N. E., Whitfield, D. L., Brown, S. M. & Barrett, C. M. (2016). Partner violence victimization among lesbian, gay, bisexual, transgender, and queer youth: Associations among risk factors. *Child and Adolescent Social Work Journal, 33,* 55-68.

  The researchers evaluated the different types of partner violence and established the differences based on identity.

- Logan, C. R., & Barret, R. L. (2002). Counseling gay men and lesbians: A practice primer. Pacific Grove, CA: Brooks/Cole Thomson Learning.:.

  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*. Downers Grove, IL: Intervarsity Press:

  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.

- Martin, J. I., Messinger, L., Kull, R., Holmes, J., Bermudez, F., & Sommer, S. (Eds.). n.d. *Sexual orientation and gender expression in social work education: Results from a national survey. Alexandria, VA:* Council on Social Work Education, 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 results showed that social workers were not adequately prepared to work with LGBT youth. This link is to the executive summary of the report.

- NASW (National Association of Social Workers). (2015). *Position statement on reparative/conversion therapies*. Retrieved from https://www.socialworkers.org/LinkClick.aspx?fileticket=IQYALknHU6s%3d&portalid=0 .

  This document offers the position statements of the NASW about diversity issuesaffecting 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. https://www.socialworkers.org/LinkClick.aspx?fileticket=PonPTDEBrn4%3d&portalid=0

  This document 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.

- Ploderl, M., & Tremblay, P. (2015). Mental health of sexual minorities. A systematic review. (2015). *International Review of Psychiatry, 27*(5), 367-385.

  This systematic review provides an update by including numerous recent studies, and explores whether SM individuals are at increased risk across selected mental health problems as per dimensions of sexual orientation (SO), genders, life-stages, geographic regions, and in higher quality studies. A systematic search in PubMed produced 199 studies appropriate for review. A clear majority of studies reported elevated risks for depression, anxiety, suicide attempts or suicides, and substance-related problems for SM men and women, as adolescents or adults from many geographic regions, and with varied SO dimensions (behaviour, attraction, identity), especially in more recent and higher quality studies. One notable exception is alcohol-related problems, where many studies reported zero or reversed effects, especially for SM men.

- Reamer, F. (2014). Ethical issues and challenges: Managing moral dilemmas. In A. Dessel and R. M. Bolen (Eds.). *Conservative Christian beliefs and sexual orientation in Social Work: Privilege, oppression, and the pursuit of human rights* (pp. 233-256). Alexandria, VA: CSWE Press.

  This book offers insight into the struggles within Christian communities regarding the conflicts between perceived religious mandates and human sexuality. The book also highlights mediators of the relationship between conservative Christianity and sexual orientation bias. Further, this book addresses a significant gap in the literature by discussing multiple approaches to addressing some of the conflicts between conservative Christian and LGBT social workers at individual and institutional levels. Models of Christian LGBT affirmation and advocacy are presented, and recommendations for teaching, research, and practice are provided to move the field forward.

- Tan, A. M. (2014). Understanding the tension: Christian practitioner perspectives on working with LGBT clients. In A. B. Dessel, & Bolden, R. M. (Eds.). *Conservative Christian beliefs and sexual orientation in social work.* Alexandria, VA: CSWE Press.

  The author offers insight and understanding into the tension between Christianity and sexual orientation.

- Williging, C. E., Green, A. E., & Ramos, M. M. (2016). Implementing school nursing strategies to reduce LGBTQ adolescent suicide: A randomized cluster trial study protocol. *Implementation Science, 11,* 145-156.

  The proposed intervention model, "RLAS" (Implementing School Nursing Strategies to Reduce LGBTQ Adolescent Suicide), builds on the Exploration, Preparation, Implementation, and Sustainment (EPIS) conceptual framework and the Dynamic Adaptation Process (DAP) to implement EB strategies in U.S. high schools. The DAP accounts for the multilevel context of school settings and uses Implementation Resource Teams (IRTs) to facilitate appropriate expertise, advise on acceptable adaptations, and provide data feedback to make schools implementation ready and prepared to sustain changes.

Social Work with People who have Experienced Trauma: Implications for Practice and Faith-Based Interventions

By Hope Haslam Straughan

This chapter could be used in practice classes for engagement, assessment, planning, and intervention. It could also be used in Human Behavior in the Social Environment classes to discuss development across the lifespan as impacted by trauma.

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 trauma-informed information for social work students to equip them for future practice with people who have experienced trauma.

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

This chapter examines the impact from Adverse Childhood Experiences (ACEs) as well as how to approach clients using faith-based interventions.

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

This chapter applies knowledge of human behavior and the social environment to enhance resilience from a multidisciplinary stance.

Chapter Outline

   I.   Introduction

  II. Adverse Childhood Experiences (ACEs)
- A. Categories
- B. Prevalence of mental illness, chronic illness, and disability in adulthood
- C. Resilience with social work support
- D. Criticisms
- E. Promotion of strengths-based theoretical approach interventions

 III. Neurobiological impacts of trauma and implications for our clients
- A. Amygdala's reaction
- B. Limbic system activates stress response reactions
- C. Shut down of prefrontal cortex during stress
- D. Effects of PTSD

      E. Lack of presence

      F. Trauma focus should be on whole person

      G. Focus on the spirit as well

IV. Trauma-informed care

      A. Goal of trauma treatment

          1. Live fully in the present

          2. Systemwide approach

          3. Acknowledgement of whole person

      B. Six core principles of being trauma informed

          1. Safety

          2. Trustworthiness and transparency

          3. Peer support

          4. Collaboration and mutuality

          5. Empowerment, voice, and choice

          6. Being responsive to cultural, historical, and gender issues

      C. Qualities of trauma-informed organizations

      D. Hope theory

      E. Faith and trauma

          1. Potential effects of spiritual and religious beliefs

          2. Spiritual resources and social networks as protective factors

              a. Assumptions on origin of trauma

              b. Impact on coping

              c. Meaning

              d. Tuning into belief-based response

V. Addressing trauma with social work clients

      A. People experiencing trauma through displacement and political oppression

          1. Women at greater risk

          2. Role of spirituality as resilience factor in collaboration with faith communities

      B. People experiencing trauma through military service and torture

          1. Stress response is on repeat

          2. Moral injury

          3. Search to find meaning and purpose

      C. People experiencing trauma through childhood sexual and physical abuse and neglect

          1. Prevalence of abuse

          2. Changes to bodies, brains, behaviors, and belief systems

          3. Healing, hope, and transformation

      D. National Child Traumatic Stress Network (NCTSN)

          1. 12 core concepts for understanding traumatic stress responses

          2. Trust-Based Relational Intervention (TBRI) focused on connection

VI. A note about the impact of working with clients who have experienced trauma

      A. Self-care plan

      B. Spiritual practices

VII. Conclusion

Learning Objectives

1. To gain understanding of the impact of childhood trauma or ACEs on the lifespan bio-psychosocially and spiritually.

2. To gain knowledge of interventions effective in engaging, assessing, and supporting people impacted by trauma or ACEs.

3. To understand the importance of self-care and spiritual practices for practitioners.

4. To understand programs and policies that prevent and intervene with trauma and responses.

Key Concepts and Terms

Adverse Childhood Experiences (ACEs): list of traumatic events before the age of 18 to include all types of abuse and neglect, parental mental illness, substance use, divorce, incarceration, and domestic violence.

Based on a landmark study in the 1990s, a significant relationship was found between the number of ACEs or traumatic events and negative outcomes in adulthood relative to physical and mental illnesses.

Amygdala: part of the limbic system in the brain, which plays a role in processing emotional responses, particularly those related to survival.

Limbic system: complex system in the brain which controls emotions and helps with formation and retention of memories, particularly related to survival.

Moral injury: a concept from military mental health professionals, which refers to the emotional effects on soldiers of actions taken as part of their military obligations that violate the dictates of their moral compass.

National Child Traumatic Stress Network: created by Congress in 2000 as part of the Children's Health Act to raise the standard of care and increase access to services for children and families who experience or witness traumatic events.

Post-Traumatic Stress Disorder (PTSD): disorder that develops in some people who have experienced shocking, scary, or dangerous event. They may feel stressed or frightened, even when not in danger.

Prefrontal cortex: the brain region involved in planning complex cognitive behavior, personality, decision-making, social behavior, and certain aspects of speech and language.

Resilience: positive adaptation within the context of significant adversity due to protective factors.

Traumatic stress responses: re-experiencing trauma in distressing ways.

Trust-Based Relational Intervention (TBRI): an attachment-based, trauma-informed intervention that is designed to meet the complex needs of vulnerable children.

Discussion Questions

1. Explain the concept of ACEs from the article. What may be consequences in adulthood and how can resilience be supported as a mitigating factor? Access the following links and watch the videos on resilience: https://www.youtube.com/watch?v=xSf7pRpOgu8 Or, search on YouTube: "InBrief: How Resilience is Built," by the Center on Developing Child at Harvard University.

2. Explain the neurobiological impact of trauma and implications for clients from this article by Straughan.

3. The author has identified six core principles of being trauma-informed. Provide an example of each principle in practice, for example in a school, classroom, home, or community.

4. Explain Hope Theory.

5. Explain the benefits of the protective factors of spiritual resources and social networks. View or read from the following website related to the concept of protective factors: https://www.health.state.mn.us/communities/ace/resilience.html

6. The author describes certain situations that put children and people at risk. Divide the class into groups, and have each group explain the risks and hope for healing to their particular population.

Class Activities: Assignment Ideas and Creative Projects

1. Divide the class into groups and assign various parts of the brain related to the stress response system. Each group provides a 10-minute presentation or video related to their assigned part of the brain. Additionally, watch Nadine Burke Harris on Ted Talks in class and have students report insights afterwards.

2. Research your state's website for Resilient Beginnings Collaboratives. In Tennessee, the website is named Building Strong Brains. What are your state's goals for building healthy brains or contributing to resiliency?

3. Watch https://www.ted.com/talks/nadine_burke_harris_how_childhood_trauma_affects_health_across_a_lifetime?language=en Write three main points and share with large group.

4. If in the MSSW program, access the National Child Traumatic Stress Network and make an account and complete the free training online: "The 12 Core Concepts: An Online Interactive Course." It has four lessons to complete. Additional learning modules are online for free.

5. Watch "Introduction to TBRI" with Karen Purvis on Trust-Based Relational Intervention (TBRI) on YouTube. The video is over an hour long but gives a full view of the intervention. Write a two-page essay of insights gained from viewing it.

6. Complete, for homework, a self-care assessment at http://socialwork.buffalo.edu/content/dam/social-work/home/self-care-kit/self-care-assessment.pdf Additionally, complete the My Maintenance Self-Care Plan Worksheet at http://socialwork.buffalo.edu/content/dam/socialwork/home/self-care-kit/my-maintenance-self-care-worksheet.pdf When students return to class, break into groups (mind, body, emotions, spirit) for 10-15 minutes, and share ideas related to current or new practices. One spokesperson, per group, will share of their group discussion with the larger classroom of new ideas or insights from their small group discussion. (For spiritual practices, see the article for Table 1 on Spiritually Sensitive Social Work with Victims of Natural Disasters and Terrorism at https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4985726/ Or, another optional article on positive spiritual coping strategies: https://www.nacsw.org/RC/49996633.pdf Find the article by Mary Patricia Van Hook in the preceding link/pdf.)

Annotated Bibliography

• Baird, M. B. (2012). Well-being in refugee women experiencing cultural transition. *Advances in Nursing Science, 35*(3), 249-263.

   This article provides a specific theory of well-being in refugee women experiencing cultural transition.

• Bent-Goodley, T. B. (2019). The necessity of trauma-informed practice. *Social Work, 64*(1), 5-8.

   With an increasing number of sexual misconduct and assault cases coming to the forefront, the author provides history and need for support for sexual assault survivors.

- Beyerlein, B. A., & Bloch, E. (2014). Need for trauma-informed care within the foster care system: A policy issue. *Child Welfare, 93*(3), 7-21.

  The authors explored the prevalence of unaddressed childhood trauma in the child welfare system, as well as the need for trauma-informed care within the system. Increase in this awareness has resulted in the ongoing development of trauma prevention and intervention practices. The authors discussed trauma-informed care and referenced information by the National Child Traumatic Stress Network (NCTSN) related to appropriate responses, training, practices and policies.

- Canda, E. R., & Furman, L. D. (2019). *Spiritual diversity in social work practice: The heart of helping* (3rd ed.). New York, NY: Oxford University Press.

  The third edition of Spiritual Diversity in Social Work Practice provides a comprehensive framework of values, knowledge, and skills for spiritually sensitive and culturally appropriate practice with diverse religious and non-religious clients

- Carello, J., & Butler, L. D. (2015). Practicing what we teach: Trauma informed educational practice. *Journal of Teaching in Social Work, 35*, 262-278.

  The article starts with a literature review related to the potential for vicarious traumatization and retraumatization among students in clinical training, followed by a discussion of the TIC framework and past efforts to be trauma sensitive in social work education. The authors then describe what drew them to this perspective and inspired them to apply it to educational practice. They then present guidelines for implementing the trauma-informed principle of safety in the classroom in several domains.

- Catolico, O. (2013). Seeking life balance: The perceptions of health of Cambodian women in resettlement. *Journal of Transcultural Nursing, 24*(3), 236-245.

  The author used grounded theory in a study of 39 Cambodian women regarding seeking life balance.

- Counts, J. M., Gillam, R. J., Perico, S., & Eggers, K. L. (2017). Lemonade for life—a pilot study on a hope-infused, trauma-informed approach to help families understand their past and focus on the future. *Children and Youth Services Review, 79*, 228-234.

  Findings from this pilot study indicated that Lemonade for Life may be a useful tool for translating ACEs research into practice with families. Participants perceived that following the integration of what they learned through Lemonade for Life into their work, the families they served were more engaged in services and better able to understand their past experiences and current life circumstances. Results suggested a continued need to assess and focus on the hope and mindset of professionals who work directly with families to optimize opportunities for change.

- Courtois, C. A. (2008). Complex trauma, complex reactions: Assessment and treatment, *Psychological Trauma, Theory, Research, Practice, and Policy, S*(1), 86-100.

  This article examined the criteria in the diagnostic conceptualization of complex PTSD (CPTSD). The author reviewed new assessment tools and outlined a sequenced treatment based on accumulated clinical observation and emerging empirical evidence.

- Dombo, E. A., & Gray, C. (2013). Engaging spirituality in addressing vicarious trauma in clinical social workers: A self-care model. *Social Work and Christianity, 40*(1), 89-104.

  This article addressed ways social workers can support themselves and their work through spiritual self-care, in the service of improving client outcomes through sustained connection. Spiritually based practice were explored as a way to re-connect to the meaning of the work and the satisfaction compassion can bring.

- Dombo, E. A., Gray, C., & Early, B. P. (2013). The trauma of moral injury: Beyond the battlefield. *Journal of Religion & Spirituality in Social Work: Social Thought, 32*(3), 197-210.

  The authors reviewed the history and current knowledge of moral injury and applied a social cognitive model of understanding the concept to vignettes from the authors' civilian clinical practice. The authors' hope is to raise awareness within clinical social work and other mental health professions of the complexities of moral injury.

- Drywood, E. (2014). Who's in and who's out? The court's emerging case law on the definition of a refugee. *Common Market Law Review, 51*(4), 1093-1124.

  The author reviews judgments on the definition of refugee and the impact related to policy decisions.

- Dube, S.R. (2018). Continuing conversations about adverse childhood experiences (ACEs) screening: A public health perspective. *Child Abuse and Neglect, 85*, 180-184.

  The author provided further discussion regarding adverse childhood experiences (ACEs) screening in healthcare utilizing the etic and emic perspectives. Screening in the healthcare system leans toward the etic view: objective observations of symptoms, which may then lead to intervention delivery. Whereas the emic view provides the subjective perspective as experienced by participants of a system, culture, or common group.

- Esden, J. L. (2018). Adverse childhood experiences and implementing trauma-informed primary care. *Nurse Practitioner, 43*(12), 10-21.

  The author provided background information on ACEs and expounded on the impact of nurse practitioners using a four E's model approach: educate, empathize, explain, and empower.

- Fontana, A., & Rosenheck, R. (2004). Trauma, change in strength of religious faith, and mental health service use among veterans treated for PTSD. *The Journal of Nervous and Mental Disease, 192*(9), 579-584.

  The purpose of the authors was to examine a model of the interrelationships among veterans' traumatic exposure, Posttraumatic Stress Disorder (PTSD), guilt, social functioning, change in religious faith, and continued use of mental health services. Weakened religious faith and guilt contributed to considerable use of VA mental health services. Severity of symptoms and social functioning played no significant role in the continued use of mental health services per authors. They concluded that veterans' pursuit of mental health services appeared to be driven more by their guilt and the weakening of their religious faith than by the severity of their PTSD symptoms or their deficits in social functioning. This possibility, per the authors, raised the issue of whether spirituality should be more central to the treatment of PTSD.

- Furman, L. D., Benson, P. W., Moss, B., Danbolt, T., Vetvik, E., & Canda, E. (2016). Reflections on collective trauma, faith, and service delivery to victims of terrorism and natural disaster: Insights from six national studies. *Social Work & Christianity, 43*(1), 74-94.

  The authors provided insights on spiritual assessment and helping activities in work with victims of natural disasters and terrorism.

- George, M. (2012). Migration traumatic experience and refugee distress: Implications for social work practice. *Clinical Social Work Journal, 40*, 429-437.

  Integrating the concepts derived from refugee trauma and psychological distress literature, the author presented group-based interventions grounded in cultural competency, spirituality and strengths which will enable social workers to provide efficient service delivery and adopt a leadership role among service providers as advocates for refugees.

- Ginesini, G. (2018). Forced migration, trauma, faith, and resilience. *Social Work & Christianity, 45*(4), 98-121.

  This pilot study investigated the impact of socioemotional resources, including faith, and protective factors on resilience in a sample of 18 female victims of multiple trauma, including trafficking, sexual exploitation and torture, ages 20 to 42, who were forced to migrate to Italy from Africa (Central and Western) and Eastern Europe. Results revealed resources and protective factors that are fundamental in working with refugee women. Implications for refugee mental health practice were discussed.

- Harris, N. B. (2018). *The deepest well: Healing the long-term effects of childhood adversity.* Boston, MA: Houghton Mifflin.

  Dr. Harris explains the impact from ACEs, as well as how to heal in childhood and adulthood.

- Hartas, D. (2019). Assessing the foundational studies on Adverse Childhood Experiences. *Social Policy and Society, 18*(3), 435-443. https://doi.org/10.1017/S1474746419000034

  This article questions the original research that argues for family-level, parent-based intervention, especially in light of findings about the biological bluepring of poverty and the "direct links between disadvantage and child development." It aspires to raise awareness about the contested nature of ACEs and their "growing influence on family policy."

- Jaycox, L. H., & Tanielian, T. (2008). *Invisible wounds of war: Psychological and cognitive injuries, their consequences, and services to assist recovery*. Santa Monica, CA: RAND Corporation.

  RAND studied the "post-deployment health-related needs associated with three conditions among OEF/OIF veterans, the health care system in place to meet those needs, gaps in the care system, and the costs associated with these conditions and with providing quality health care to all those in need." Results should be of interest to mental health treatment providers, health policymakers, U.S. service men and women, their families, and the public. All research products from this study are available at http://veterans.rand.org

- Kelly-Irving, M., & Delpierre, C. (2019). A critique of the Adverse Childhood Experiences framework in Epidemiology and Public Health: Uses and misuses. *Social Policy and Society*, *18*(3), 445-456. https://doi.org/10.1017/S1474746419000101

  Concerns involving the use of ACEs is the authors' major research theme. Its use as prevention for inequalities is helpful but needs to be adapted to diagnose individual-level vulnerabilities.

- Koenig, H. G. (2006). *In the wake of disaster: Religious responses to terrorism and catastrophe.* Philadelphia, PA: Templeton Foundation Press.

  Dr. Harold G. Koenig addresses federal, state, and local government policy leaders, urging them to more fully integrate religious organizations into the formal disaster response system, and he then provides recommendations on how this can effectively be done. Koenig also advocates that faith communities and organizations learn about the role they can play in responding to disasters and terrorism.

- Larkin, H., Felitti, V. J., & Anda, R. F. (2014). Social work and Adverse Childhood Experiences research: Implications for practice and health policy. *Social Work in Public Health, 29*(1), 1-16. https://doi.org/10.1080/19371918.2011.619433

  This article applies a biopsychosocial perspective, emphasizing "mind-body coping processes" to demonstrate that social work responses to ACEs may improve overall health. Consistent with this framework, the article sets forth prevention and intervention response strategies. Economic research on human capital development is reviewed with the suggestion that cost savings may result from implementation.

- Levenson, J. (2017). Trauma-informed social work practice, *Social Work, 62*(2), 105-113.

  Trauma-informed social work incorporates principles of safety, trust, collaboration, choice, and empowerment and delivers services that avoids repeating unhealthy interpersonal dynamics in practice. Trauma-informed social work can be integrated into many existing models of evidence-based services, can strengthen the therapeutic alliance, and can facilitate posttraumatic growth.

- Lopez, S. J. (2013). *Making hope happen: Create the future you want for yourself and others.* New York, NY: Atria Books.

  Using discoveries from the largest study of hopeful people, Lopez reveals that hope is not just an emotion but an "essential life tool." Hope is a leading indicator of success in relationships, academics, career, and business, and with *Making Hope Happen,* one can measure their level of hope and learn how to increase, use, and share it. Lopez also shares the encouraging stories of people who have created hope in their own lives.

- Malchiodi, C. A. (Ed.). (2015). *Creative interventions with traumatized children* (2nd ed.). New York, NY: Guilford Press.

  This volume provides creative approaches for facilitating children's emotional reparation and recovery from trauma. Experts in play, art, music, movement, and drama therapy, as well as bibliotherapy, describe step-by-step strategies for working with children, families, and groups. Included are case material and artwork, which makes the book both practical and user-friendly. Types of stressful experiences include parental loss, child abuse, family violence, bullying, and mass trauma. Important developments in neurobiology, self-regulation, and resilience and posttraumatic growth are highlighted in this edition.

- National Association of Social Workers. (2017). NASW code of ethics. Retrieved from https://www.socialworkers.org/About/Ethics/Code-of-Ethics/Code-of-Ethics-English

  Professional organization for social workers providing their mission, values, and standards for practice.

- National Child Traumatic Stress Network Core Curriculum on Childhood Trauma Task Force. (2012). *The 12 core concepts: Concepts for understanding traumatic stress responses in children and families. Core Curriculum on Childhood Trauma.* Los Angeles, CA, and Durham, NC: UCLA-Duke University National Center for Child Traumatic Stress.

  The 12 Core Concepts, developed by the NCTSN Core Curriculum Task Force during an expert consensus meeting in 2007, serve as the conceptual foundation of the Core Curriculum on Childhood Trauma and provide a rationale for trauma-informed assessment and intervention. The concepts cover a broad range of points that practitioners and agencies should consider as they strive to assess, understand, and assist trauma-exposed children, families, and communities in trauma-informed ways.

- Ornstein, R. F., & Sobel, D. S. (1999). *The healing brain: Breakthrough discoveries about how the brain keeps us healthy.* Cambridge, MA: Malor Books.

  The authors maintain that social support and a consistent set of beliefs and positive attitudes help the brain adapt to or minimize negative effects of genetic traits on health.

- Ostrander, J., Melville, A., & Berthold, S. M. (2017). Working with refugees in the U.S.: Trauma-informed and structurally competent social work approaches. *Advances in Social Work, 18*(1), 66-79.

  The authors in this article discuss the need to adequately prepare practitioners to support refugees guided by the ecological perspective.

- Pargament, K. I., Smith, B. W., Koenig, H. G., & Perez, I. (2007). Patterns of positive and negative religious coping with major life stressors. *Journal for the Scientific Study of Religion*, *37(4),* 710-724.

  Per the authors, the positive pattern consisted of religious forgiveness, seeking spiritual support, collaborative religious coping, spiritual connection, religious purification, and benevolent religious reappraisal. The negative pattern was defined by spiritual discontent, punishing God reappraisals, interpersonal religious discontent, demonic reappraisal, and reappraisal of God's powers. As predicted, people made more use of the positive than the negative religious coping methods.

- Parlotz, R. D. (2007). The Institute for the Study of Spirituality and Trauma. Retrieved from http://www.geocities.ws/frbobparlotz/isstparlotz.html

  Website dedicated to the influence of spirituality in dealing with trauma.

- Peres, J. F. P., Moreira-Almeida, A., Nasello, A. G., & Koenig, H. G. (2007). Spirituality and resilience in trauma victims. *Journal of Religion & Health, 46*(3), 343-350.

  Per the authors, "narratives based on healthy perspectives may facilitate the integration of traumatic sensorial fragments in a new cognitive synthesis, thus working to decrease post-traumatic symptoms' per the authors. Given the possible effects of spiritual and religious beliefs on coping during trauma, the study of the role of spirituality in fostering resilience may help advance our understanding of adaptation to trauma.

- Perry, B., & Szalavitz, M. (2017). *The boy who was raised as a dog: And other stories from a child psychiatrist's notebook: What traumatized children can teach us about loss, love, and healing.* New York, NY: Basic Books.

  A psychiatrist reveals how trauma affects children and outlines the path to recovery.

- Purvis, K. B., Cross, D. R., & Pennings, J. S. (2009). Trust-based relational intervention: Interactive principles for adopted children with special social-emotional needs. *Journal of Humanistic Counseling, Education, and Development, 48*, 3-22.

  Trust-based intervention principles are explained to support children heal from abuse, neglect, or trauma.

- Rogers, A. T. (2019). *Human behavior in the social environment*: *Perspectives on development and the life course* (5th ed.). New York, NY: Routledge.

  The author provides a textbook with theory to explain development across the lifespan.

- Schweitzer, R., Kagee, J., & Greenslade., A. (2009). Coping and resilience in refugees from the Sudan: A narrative account. *Australian & New Zealand Journal of Psychiatry, 41(3), 282-288.*

  The authors identify and explicate coping and resilience themes employed by 13 re-settled Sudanese refugees.

- Shishehgar, S., Gholizadeh, L., DiGiacomo, M., Green, A., & Davidson, P. M. (2017). Health and socio-cultural experiences of refugee women: An integrative review. *Journal of Immigrant Minority Health, 19*, 959-973.

  Through exploratory research, the authors explained that cultural factors, social and material factors, personal factors, and resilience factors were identified as main themes influencing the health of refugee women. Promotion of factors that enables resettlement is important in promoting the health and wellbeing of refugee women.

- Slack, K. S., Font, S. A., & Jones, J. (2016). The complex interplay of adverse childhood experiences, race, and income. *Health and Social Work, 42*(1), 24-31.

  These findings show the importance of assessing for adverse childhood experiences in primary health-care settings so that brief interventions can be provided to help in the prevention of development of chronic illnesses. It is important to further evaluate potential moderators between this relationship.

- Sossou, M-A., Craig, C. D., Ogren, H., & Schnak, M. (2008). A qualitative study of resilience factors of Bosnian refugee women resettled in the southern United States. *Journal of Ethnic, and Cultural Diversity in Social Work* 17(4), 365-385.

  Using qualitative research and personal narratives, the authors highlight the importance of family as well as extended family, spirituality expressed in the form of non-organized religion, and the availability of community social support services that helped them adjust to resettlement. The research discusses implications for practice and further studies to improve refugees' mental well-being.

- Starnino, V. R., & Sullivan, W. P. (2017). Early trauma and serious mental illness: What role does spirituality play? Mental Health, Religion & Culture, 19(10), 1094-1117.

  This paper explores the relationship between spirituality/religion, early trauma, and serious mental illness. Three cases are presented to illustrate spiritual and religious struggles that can arise and how a person can work through these eventually to use spirituality and religion as positive resources for recovery.

- Straughan, H. H. (2016). Parenting a transracially adopted child with a history of trauma. In J. Hoyt-Oliver, H. H. Straughan, & J. E. Schooler (Eds.). *Parenting in transracial adoption: Real questions and real answers* (pp. 93-107). Santa Barbara, CA: Praeger.

  This book is described as an "essential resource for transracially adoptive parents and the professionals who serve them, and offers strategies for helping a transracially adopted child through challenges.

- Substance Abuse and Mental Health Services Administration. (2014a). Guiding principles of trauma-informed care. *SAMHSA News, 22*(2). Retrieved from https://www.samhsa.gov/samhsaNewsLetter/Volume_22_Number_2/trauma_tip/guiding_principles.html

  Educational information of trauma approaches and principles to support families and communities.

- Substance Abuse and Mental Health Services Administration. (2014b). Trauma and Justice Strategic Initiative. SAMHSA's concept of trauma and guidance for a trauma-informed approach. Retrieved from https://store.samhsa.gov/shin/content/SMA14-4884/SMA14-4884.pdf

  SAMHSA's Trauma and Justice Strategic Initiative focuses on integrating a trauma-informed approach throughout health, behavioral health, and related systems to reduce the harmful effects of trauma and violence on individuals, families, and communities.

- Szczygiel, P. (2018). On the value and meaning of trauma-informed practice: Honoring safety, complexity, and relationship. *Smith College Studies in Social Work, 88*(2), 115-134.

  All stages of treatment are considered through practice examples relative to being trauma-informed.

- Tedeschi, R. G., & Calhoun, L. G. (1995). *Trauma and transformation: Growing in the aftermath of suffering.* Thousand Oaks, CA: Sage.

  The authors recommend this book as a supplement to courses on human development and crisis counseling in light of the processes of trauma and growth.

- Trust-Based Relational Intervention. (n.d.) Retrieved from https://child.tcu.edu/about-us/tbri/#sthash. wBEitck7.dpbs

    Website that explains TBRI as an intervention to meet the needs of children who are vulnerable. Empowerment principles are explained and used relative to physical needs, attachment, safety, and sensory processing. Dr. Purvis explains that the "heartbeat of TBRI is connection."

- United Nations General Assembly. (1951, July). *Convention relating to the status of refugees.* Retrieved from http://www.refworld.org/docid/3be01b964.html

    A United Nations multilateral treaty that defines who a refugee is and sets out the rights of individuals who are granted asylum and the responsibilities of nations that grant asylum.

- United States Department of Veterans Affairs. (n.d.). How common is PTSD? Retrieved from https://www.ptsd.va.gov/understand/common/common_veterans.asp

    Website by U.S. Department of Veterans Affairs that explains PTSD and provides helpful information for users. The website also provides a consultant for providers working with veterans. Different types of traumas are explored as well as guides for psychological recovery.

- Van der Kolk, B. (2014). *The body keeps score: Brain, mind, and body in the healing of trauma.* New York, NY: Viking.

    "Dr. Bessel van der Kolk, one of the world's foremost experts on trauma, has spent over three decades working with survivors. In *The Body Keeps the Score*, he uses recent scientific advances to show how trauma literally reshapes both body and brain, compromising sufferers' capacities for pleasure, engagement, self-control, and trust. He explores innovative treatments—from neurofeedback and meditation to sports, drama, and yoga—that offer new paths to recovery by activating the brain's natural neuroplasticity. Based on Dr. van der Kolk's own research and that of other leading specialists, *The Body Keeps the Score* exposes the tremendous power of our relationships both to hurt and to heal—and offers new hope for reclaiming lives."

- Watson, C. M., Chaffin, K. M., & Mallory, K. C. (2018). Clinical Practice, Social Justice, and ACEs: Bridging the gap with science. *The New Social Worker, 25*(3), 28-29.

    The authors expound on ACEs and the need to contribute to policies at many levels to eradicate ACEs in communities.

Faith as a Resource for Healing from a School Shooting

By Bree Alexander

This chapter could be used in practice classes for engagement, assessment, planning, and intervention. It could also be used in Human Behavior in the Social Environment classes to discuss development across the lifespan as impacted by trauma, and to discuss cultural competency.

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 trauma-informed information for social work students to equip them for future ethical practice with people who have experienced trauma.

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

This chapter applies knowledge of human behavior and the social environment to enhance resilience from a multidisciplinary stance.

Chapter Outline

I.   Introduction

II.   Response to School Shootings
    A.   Faith as a response to school shootings
       1.   Theoretical framework
          a.   Freedom of will
          b.   Will to meaning
          c.   Meaning of life
       2.   Integrating a faith perspective in trauma intervention

III. Surviving Columbine: Kate's Story
    A.   Methods: Case study design
    B.   Results
       1.   Sense of support
          a.   Sense of support
          b.   Familial support
          c.   Community support
          d.   Spiritual support

2. Sense of self-identity
   a. Faith practices
3. Sense of God
   a. Benevolent God vs. Authoritarian God

IV. Discussion
   A. Faith as a resource for healing and meaning-making

V. Integration of faith and evidence-based treatments

VI. Social work application

VII. Implications
   A. Cultural competency and reflection related to faith traditions

VIII. Conclusion

Learning Objectives

1. To gain understanding of school shootings as a trauma and the impact on the lifespan bio-psycho-socially and spiritually.

2. To gain knowledge of theoretical frameworks to cope with trauma.

3. To understand the importance of the integration of faith as an additional trauma intervention.

4. To understand the importance of faith as a resource for healing and meaning-making.

Key Concepts and Terms

Existential analysis- "EA may be understood as the philosophical and scientific basis of logotherapy as well as an essential part of a therapy proper. Basically, existential analysis means analysis with respect to existence, or 'explication of existence' with consideration of a self-responsible, self-realized and humane life" (ViktorFranklInstitute).

Existentialism- a philosophical theory that holds the existence of the individual as a free and responsible agent determining their own development through acts of will.

Human spirit-the mental functions of awareness, insight, understanding, judgment and other reasoning power; Human soul; It is also referred to as the higher component of human nature; Social construct representing the qualities of purpose and meaning which transcend the individual human (Definitions.net).

Logotherapy- Developed by Viktor Frankl, a psychotherapeutic approach based on the idea that people are most motivated by the search for meaning and the meaning of life. We find meaning in life as a result of responding authentically and humanely to life's challenges.

Meaning-making- "an intentional process, whereby the use of stories and similar narrative forms of communication with others and with oneself create the context in which meaning can develop"(Altmaier, 2013, p. 106).

PTSD-Posttraumatic Stress Disorder-Mental health condition that is caused by a terrifying event. Symptoms may include flashbacks, nightmares, and severe anxiety, as well as uncontrollable thoughts of the event.

Resilience-positive adaptation within the context of significant adversity due to protective factors.

Trauma intervention-treatment for trauma-related symptoms.

Traumatic stress responses-re-experiencing trauma in distressing ways.

Discussion Questions

1. Explain the phrase by the author that making meaning "draws on a fundamental feature of the human spirit." How does the author explain what the human spirit does? What is instrumental in the meaning-making process? Why does it matter?

2. What is logotherapy according to the author? Who influenced it and what was the background leading to the logotherapy? Also, see http://www.logotherapyinstitute.org/About_Logotherapy.html and https://www.viktorfrankl.org/logotherapy.html

3. Read Kate's story in the article by Alexander. How was she able to manage her distress? What were three themes that emerged from the interview with Kate? Discuss different areas of support. Why is faith considered a protective factor? What was Kate's concept of God relative to benevolent vs. authoritarian?

4. How was Kate empowered toward healing? What can potentially exacerbate trauma symptoms?

5. Watch TEDxOXBridge: https://www.youtube.com/watch?v=6YDygRClCRc How can practical everyday existentialism help you live better by Stephen Robert Morse. Have students write down insights or takeaways from the video on existentialism. Questions to answer: How did Morse give this philosophy meaning, per his research and perspective? How does he explain an existential crisis? How does he overcome it? Small discussion groups: How can you adapt insights from this video to make your life better? Come back to large group and have small groups share one or two adaptations of existentialism. (e.g. Certain verses are on my mirror, such as Psalm 139:14. This verse serves as a reminder to me and about every person that I work with. Everyone is wonderfully-made).

Class Activities: Assignment Ideas and Creative Projects

1. Divide the class into research groups. First group: Read the article, research online, and explain logotherapy generally. Explain Frankl's history leading to the development of logotherapy. Second group: Explain the three basic principles and some techniques used in logotherapy. May use additional resources below to view techniques. Third group: How could different religious groups or populations benefit from logotherapy? Have students research and come prepared to the next class to provide bullet points for each question to the classroom along with an eight- to ten-minute group presentation.

   Additional resources:
   https://spiritualpc.net/wp-content/uploads/2017/10/SPCAugust2017_143_164.pdf
   https://www.ajol.info//index.php/afrrev/article/view/137023
   https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4861219/
   https://www.tandfonline.com/doi/full/10.1080/23311908.2019.1610223
   Students may additionally find other articles to use.

2. Watch *I'm Not Ashamed* on the Columbine High School massacre. Many groups are persecuted globally. In the present culture, religious groups are not excluded. And, groups' experiences of oppression change over time. Follow the discussion guide from Pureflix, as follows: "Early on, why was Rachel easily able to go along with her non-Christian friends? When Rachel finally makes a firm commitment to follow Jesus, what apparently negative consequences initially follow? What positive changes occur immediately

and later? How has Rachel's death impacted others?" How does Rachel's story align with the interview with Kate in the Alexander article?

3. Review Spirituality Psychotherapy at https://www.melissainstitute.org/documents/SPIRITUALITY_PSYCHOTHERAPY.pdf What are types of spiritual coping activities and interventions? If students are open, allow them to share stories of the helpfulness of these activities and interventions towards coping or meaning-making. Another article is about resources that can help social workers working with clients at https://www.tandfonline.com/doi/full/10.1080/15426432.2010.495632 What does the article recommend? Students might have dialogues with people who have religions different than theirs (or have a panel come to class). What helps with conversations across cultures or diversity? Students may use personal stories, if they would like.

Annotated Bibliography

- Altmaier, E. M. (2013). Through a glass darkly: Personal reflections on the role of meaning in response to trauma. *Counselling Psychology Quarterly, 26*, 106-113. https://doi.org/10.1080/09515070.2012.728760

  The author uses reflections on how religious beliefs related to the meaning of events impact the experience of emotions as well as emotional resolution.

- Bruns, A. (2013). Posttraumatic growth and spiritual well-being in survivors of the *Columbine High School shooting* (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 3570403)

  The author studied the relationships between posttraumatic growth and spiritual well-being in survivors of the Columbine High School shooting.

- Bryant-Davis, T., & Wong, E. (2013). Faith to move mountains: Religious coping, spirituality, and interpersonal trauma recovery. *American Psychologist, 68*, 675-684. doi: 10.1037/a0034380

  The authors research the impact of religious coping as a protective factor and a provision of ethical treatment. Attending to faith traditions and beliefs of people in light of trauma are encouraged as ethical practice.

- Chen, C. Y., Purdie-Vaughns, V., Phelan, J. C., Yu, G., & Yang, L. H. (2015). Racial and mental illness stereotypes and discrimination: Identity-based analysis of the Virginia Tech and Columbine shootings. *Cultural Diversity and Ethnic Minority Psychology, 21*, 279-287. https://dx.doi.org/10.1037%2Fa0037881

  Attribution theory was used to process negative beliefs after readers heard the stories. Rather than blaming mental illness, negative attitudes could surface.

- Daniel, T. (2012). Losing faith vs. gaining perspective: How trauma and loss can create a more spacious form of spiritual awareness. *Journal of Spirituality and Paranormal Studies, 35*, 18-22.

  The paper examined how emotional trauma and loss can lead one to have a shift in spiritual perspective that can be helpful for emotional healing.

- Dezelic, M. (2014). A comprehensive meaning-centered existential therapeutic approach. Retrieved from https://www.drmariedezelic.com/single-post/2014/01/07/A-COMPREHENSIVE-MEANING-CENTERED-EXISTENTIAL-THERAPEUTIC-APPROACH

  Review of theorists as foundational to the author's comprehensive meaning-centered existential therapeutic model.

- Duplechain, R., & Morris, R. (2014). School violence: Reported school shootings and making schools safer. *Education, 135*, 145-150.

    The authors gathered data of historic school shootings.

- Frankl, V. (1988). *The will to meaning: Foundations and applications of Logotherapy*. New York, NY: Penguin Group Publishing.

    The psychotherapy logotherapy is described along with techniques to combat the "existential vacuum."

- Hansel, T. C., Osofsky, H. J., Osofsky, J. D., Costa, R. N., Kronenberg, M. E., & Selby, M. L. (2010). Attention to process and clinical outcomes of implementing a rural school-based trauma treatment program. *Journal of Traumatic Stress, 23*(6), 708-715. https://doi.org/10.1002/jts.20595

    The implementation of a rural school-based treatment was studies for evaluation of the effectiveness of the program with 115 students. It was found to be effective in reducing trauma symptoms and supports widespread implementation of the program.

- Hays, K., & Aranda, M. P. (2016). Faith-based mental health interventions with African Americans: A review. *Research on Social Work Practice, 26*, 777-789. https://doi.org/10.1177%2F1049731515569356

    The authors conducted a systematic review of articles on the efficacy of faith-based mental health intervention outcomes among African Americans to find a gap in review literature and need for collaboration to make faith-based interventions more accessible.

- Hohn, K., McCoy, M., Ivey, D., Ude, P. U., & Praetorius, R. T. (2017). Integrating faith and practice: A qualitative study of staff motivations. *Social Work & Christianity, 44*, 3-22.

    Six professionals are interviewed and share how they ethically integrate their faith into practice.

- Johnson, K. A., & Cohen, A. B. (2016). Authoritarian and benevolent god representations and the two sides of prosociality. *Behavior and Brain Sciences, 39*, e16. https://doi.org/10.1017/S0140525X15000461

    Authors discuss the beliefs in both types of Gods relative to helping and inclusivity in the development of large-scale societies.

- Kezar, A. (2013). *How colleges change: Understanding, leading and enacting change*. Florence, KY: Taylor and Francis.

    A book that examines the structures of colleges and how decisions are made relative to a professional bureaucracy and the distribution of power.

- Knitter, P. R. (2010). Social work and religious diversity: Problems and possibilities. *Journal of Religion and Spirituality in Social Work, 29*, 256-270. https://doi.org/10.1080/15426432.2010.495632

    The author discusses virtues that are needed for dialogues with clients of various religious beliefs and values. The author concludes with resources that should help social workers working with clients.

- La Greca, A. M., Silverman, W. K., Lai, B., & Jaccard, J. (2010). Hurricane related exposure experiences and stressors, other life events, and social support: concurrent and prospective impact on children's persistent posttraumatic stress symptoms. *Journal of Consulting and Clinical Psychology*, 78, 794-805. https://doi.org/10.1037/a0020775

    Research by the authors found that children could have posttraumatic stress symptoms two years after the storm. Their findings suggest to close the gap between interventions in the short-term and two years after.

- Lee, J. H. (2013). School shootings in the U.S. public schools: Analysis through the eyes of an educator. *Review of High Education and Self-Learning, 6,* 88-120.

  Research shows the increase in school shooting and the need for more mental health providers and gun control. The author states whereas the gun issue is highly controversial, the need for mental healthcare is not.

- Salloum, A., & Overstreet, S. (2012). Grief and trauma intervention for children after disaster: Exploring coping skills versus trauma narration. *Behavior Research and Therapy, 50,* 169-179. https://doi.org/10.1016/j.brat.2012.01.001

  Per the authors, research was conducted on interventions of children exposed to trauma. Results suggested "that building coping skills without the structured trauma narrative may be a viable intervention to achieve symptom relief in children experiencing trauma-related distress."

- Stebbins, O., Tingey, J., Verdi, E. K., Erickson, T. M., & McGuire, A. P. (2019). Compassionate goals predict social support and PTSD symptoms following a university shooting: A moderated mediation analysis. *Journal of Social & Clinical Psychology, 38,* 277-300. https://doi.org/10.1521/jscp.2019.38.4.277

  The findings in this quantitative research found that compassionate goals helped those most at risk for trauma-related difficulties, but more research is needed on compassionate goals.

- Tedeschi, R. G., & Riffle, O. M. (2016). Posttraumatic growth and logotherapy: Finding meaning in trauma. *The International Forum for Logotherapy, 39,* 40-47.

  The authors discuss how logotherapy can help with chronic stress by fostering resilience through finding meaning in trauma.

- Vis, J., & Battistone, A. (2014). Faith-based trauma intervention: Spiritual-based strategies for adolescent students in faith-based schools. *Journal of Religion & Spirituality in Social Work: Social Thought, 33,* 218-235. https://doi.org/10.1080/15426432.2014.930636

  The authors researched literature on the importance of Christian-based trauma strategies for adolescents in faith-based schools, as well as how social workers can utilize the strategies.

Elephant in the Room: Race and Christian Social Workers

By Tanya Smith Brice

He loves righteousness and justice; the earth is full of the steadfast love of the Lord.
–Psalm 33:5 (English Standard Version)

But let justice roll down like the waters, and righteousness like an ever-flowing stream.
–Amos 5:24 (English Standard Version)

This chapter could be used in courses covering human behavior relative to conflict theory, social justice, racial and ethnic diversity, advocacy, 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 of overt racism as well as the present-day impact of racial profiling in the world, in addition to the impact of silent participation by the profession. It is important for social workers to know the history of oppression of people groups, abide by ethics in 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 men. 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 3   Advance Human Rights, and Social, Economic, and Environmental Justice

This chapter offers an historical perspective on the challenges faced by African Americans. Students can examine how structures, policies, the economy, and attitudes affect service delivery and opportunity. A call to turn from sin and the consideration for racial reparation is examined.

Chapter Outline

I.   Introduction-Overt Racism

II.   Religion is Racialized and Race is Spiritualized
      A.   Attitudes toward race relations among evangelical Christians
      B.   Silence among Christian social workers

III. Race Matters
      A.   Economics
      B.   Housing wealth gap and wages

IV.   Obligation of Christian Social Workers
      A.   Address sin of racism
      B.   Turn from sin
      C.   Reparational reconciliation: Justice
      D.   Acknowledgment

V.   Conclusion

Key Concepts and Terms

Black rights: The national effort made by black people and their supporters in the 1950s and 1960s to eliminate segregation and gain equal rights.

Evangelical Christians: Worldwide trans-denominational movement within Protestant Christianity which maintains belief in the Gospel consisting of the doctrine of salvation through belief in Jesus and is committed to sharing the good news of Him. The group is diverse.

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.

Reparational Reconciliation: As a definition, compensation and other measures provided for abuse or injury (especially relative to severe human rights violations) which leads to bringing everyone together and justice for the injured.

Privilege: https://www.youtube.com/watch?v=hD5f8GuNuGQ

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.

Discussion Questions

1.   Look up the Gallup Poll on Race Relations-2019. What are the other areas in which declines or inclines are noted, relative to change over years? How do you account for the difference over the years?

2.   Relative to relationships with police, who was Eric Garner and what did his case lead to?

3.   Read an article from Color Magazine: http://vitecreare.com/108.pdf Summarize the article and present their recommendations to class for diversity and inclusion.

4.   Go to *The Marshall Project* website on criminal justice journalism and watch the video. https://www.themarshallproject.org/about?via=navright

5. What does the organization do? Research your state for policing strategies or racial disparities being addressed. What are some recommendations?

6. Watch the video on privilege at https://www.youtube.com/watch?v=hD5f8GuNuGQ

7. Write down your definition of privilege and insights from the video then compare to the chapter. Where are areas of privilege, how does it affect people, and which people does it affect? May work in small groups to answer.

8. How does the author recommend turning from sin? What problem do social workers need to address and how should the profession address it?

Class Activities

1. Watch *A Framework for Civil Discourse:* https://www.youtube.com/watch?v=CHsdJ010p9Y What are his recommendations?

2. Look at the diversity wheel from: https://nieonline.com/sentinel/downloads/curricula/diversity_poster.pdf or https://sites.lsa.umich.edu/inclusive-teaching/2017/08/16/social-identity-wheel/ or https://www.lacrosseconsortium.org/uploads/content_files/files/Dimensions_of_Diversity_Wheel_Expanded.pdf Complete assignments as recommended from one of the pdf's.

3. Look for quotes from Dr. Martin Luther King, Jr. What were his recommendations that we can still learn from today? Choose one quote and provide a one-page reflection of his meaning behind the quote. How could it be applied to our society today? What would be the change? Summarize and share in class. This could also be a small group assignment in class/posters could also be displayed.

4. In small groups, research the Bible for verses related to oppression as a sin, or a call to end racism. Choose one to share with the big group and explain how it relates to ending division. Also answer…. Restored relationship is called reconciliation. How is the cross, at its core, a message of reconciliation?

5. Watch *Zootopia* and look for prejudice, stereotyping, oppression, and racial profiling. What themes or examples do you find? What are your takeaway messages? Another good film to watch is *Crash*. Check ratings relative to the age group. Suggested questions from teachwithmovies.org are: 1. What does the storyline of Officer Hansen tell the audience about racism? Where is the irony in this incident? 2. What examples of racism can you find in the film that are used to advance a political agenda? 3. Is any character purged of his or her racism through actions that he takes in this story? Is any character fully redeemed? 4. (Treat others with respect; follow the Golden Rule; Be tolerant of differences; Use good manners, not bad language; Be considerate of the feelings of others; Don't threaten, hit or hurt anyone; Deal peacefully with anger, insults, and disagreements). Is there any major character in this film who isn't prejudiced in some way?

6. Watch "Don't Put People in Boxes" on youtube at https://www.youtube.com/watch?v=zRwt25M5nGw As you watch, write down your impressions. Share with the class your insights.

7. Play World Café: See Appendix A.

Annotated Bibliography

- Armstrong, M. J. (2016). Are we nearing the end of impunity for taking black lives? *Santa Clara L. Rev.*, *56*, 721.

    This article looks at the failure in the legal system and seeks to protect black lives. Contemporary movements are holding law enforcement officers accountable. This article examines them as well.

- Asante-Muhammad, D., Collins, C., Hoxie, J., & Nieves, E. (2017). *The road to zero wealth: How the racial wealth divide is hollowing out America's middle class* (p. 86). Washington, DC: Institute for Policy Studies. Retrieved from https://prosperitynow.org/files/PDFs/road_to_zero_wealth.pdf

    Statistics presently and projected regarding the status of races in the middle class.

- Aymer, S. (2016) "I can't breathe": A case study—Helping Black men cope with race-related trauma stemming from police killing and brutality, *Journal of Human Behavior in the Social Environment*, 26:3-4,367-376.

    This article covers the case of Eric Garner which led to civil protests and birthed "Black Lives Matter." The article pulls from Critical Race Theory, among others, and provides a foundation to understand the racialized experiences. Racial profiling can trigger traumatic stress as demonstrated in a vignette in the article which stresses the need for psychotherapeutic work.

- Bonilla-Silva, E. (2017). *Racism without racists: Color-blind racism and the persistence of racial inequality in America.* New York, NY: Rowman & Littlefield

    The author of this book discusses what leaders can do to address racism as well as exploring stories used for the justification of racial inequalities.

- Coates, T. N. (2014, June). The case for reparations. *The Atlantic*.

    The author shares historical information of slavery, of land or property taken from Black Americans through racist housing policies by the American government and businesses, the wealth gap. These issues have not been adequately addressed, nor have there been reparations..

- Durr, M. (2015). What is the difference between slave patrols and modern-day policing? Institutional violence in a community of color. *Critical Sociology*, *41*(6), 873–879.

    This article examines criminologists' analysis of racial policing in the past and presently.

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  "Moving the discussion from white privilege discourse to the rights of blacks, from ideas of white supremacy to legally protected police impunity, and from ideal and non-ideal justice theory to existing injustice, *White Privilege and Black Rights* examines the legal structure that has permitted the killings of Trayvon Martin, Michael Brown, Eric Garner, Tamir Rice, and others. Deepening understanding without abandoning hope, Zack shows why it is more important to consider black rights than white privilege as we move forward through today›s culture of inequality."

<div align="center">

Appendix A

</div>

World Café

Operating rules and principles:

> Respect
>
> Set the context for conversation
>
> Create hospitable space
>
> Explore questions that matter
>
> Connect diverse people and ideas
>
> Listen for patterns, insights, and deeper questions
>
> Make collective knowledge visible

Safe rules for conversations:

> Focus on topic and what matters
>
> Listen to be understood
>
> Contribute to your thinking
>
> Speak your mind and heart
>
> Link and connect ideas
>
> Listen together for themes, insights and deeper questions

One person is the host of a group. The host does NOT rotate. The host is listening for patterns, insights, and deeper questions. This person will report on collective knowledge at the end of 30 minutes. Each person in group needs to answer the question your group is assigned. Each student has 90 seconds.

Each person will rotate to a group every 10 minutes. Only visit a group once. Mix it up.

When done, each individual will writedown six words on a sheet of paper that may be included in an artistic representation or mural of the conversation.

Group 1: What am I curious to understand about privilege or diversity that I don't want or am afraid to ask?

Group 2: Who do I need to be courageous enough to ask—and why her or him?

Group 3: Which tool (see below for the three tools for diversity and inclusion) would help me most to ask my question and why? **Tools summarized from below :** a) self-awareness b) safe space c) tense conversation tools such as seek to understand from another's perspective, be willing to engage and be vulnerable, accept responsibility for becoming a part of the solution, assume good intent, LISTEN.

As a big group:

> Share list of aha's from group leaders.
>
> Quick thoughts from whole group.
>
> Each individual, share your six words

THREE ACTION TOOLS FOR DIVERSITY AND INCLUSION

From Pono Stories ©, https://studylib.net/doc/8333035/four-layers-of-diversity-wheel-power-and-control-wheel

THE QUESTIONS WE'LL SEEK TO ANSWER WITH SELF-AWARENESS
* Use this tool when the thing you want to change is out of your power and control or is YOU

1. What am I believing?
2. Is it the truth?
3. What does it feel like to believe this?
4. How has this belief affected your life?
5. What does that belief feel like in your body?
6. What does that feeling need (to feel better)?
7. What would life be like without this belief?
8. Who would you be without this belief?

THE QUESTIONS WE'LL SEEK TO ANSWER WITH SAFE SPACE
* Use this tool when the thing you want to change is a physical space or the people in the space

1. Is the space warm and comfortable?
2. Can I make the rules for engaging in this space?
3. Can I "be here now"?
4. How do I know people really want to connect with me?
5. Will I be allowed to tell my story?
6. Can I trust the people in this space?
7. Do I have the power to "name" what makes me feel threatened?

8. Will I be rewarded for being vulnerable?

9. How will my story be recorded or documented?

10. How will I remember this experience?

11. How will you fight for my story?

THE CHALLENGES WE'LL SEEK TO TAKE ON WITH TENSE CONVERSATION
* Use this tool when the thing you want to change is a person's perspective and it requires a difficult conversation

1. Choose to have the conversation you've been avoiding.

2. Negotiate your needs and deal breakers for talking.

3. Share the facts and your feelings as you see it.

4. If you/they don't "get it, ask questions.

5. If you're offended, say "OUCH!"

6. Tell your "OUCH" story.

7. Switch places; tell each other's "OUCH" stories like they were your own.

8. If it gets intense, don't talk; just listen (recognizing that silence is a voice, too).

9. Say sorry for the pain you caused ...and mean it.

10. Take a time out with your reference group.

11. When you go back to the main group, remind them that folks in your reference group are not all the same.

12. Say how you're doing/feeling and ask for help if you need it.

13. Do the next right thing and don't keep score.

14. Give a compliment on something they wouldn't expect you to notice.

15. Take part in something new that makes you uncomfortable.

16. Use your privilege to be honest with your privilege reference group about something that isn't right.

Purity, Power, and Privilege: The Intersection between Christianity, Sex, and Social Work Practice

By Melody Zuniga and David Pooler

This chapter could be used in classes that explore human behavior, or practice with individuals and families.

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 a historical and current look at social issues related to the abuse of power through sexual abuse and sexual assault. This chapter also provides ways Christian social workers may ethically face and support survivors. Personal reflection is focused upon to enhance self-awareness and competence around sexuality.

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

This chapter examines abuse of power through sexual abuse and assault as well as how to best serve clients.

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

This chapter applies knowledge of human behavior and the social environment to enhance resilience.

Chapter Outline

I.   Introduction

II.   Sexual violence in the current culture
      A.   Breaking the silence
      B.   Knowledge and awareness
      C.   Self-awareness

III. An historical look at gender and sexuality

IV.   Christian Context
      A.   Purity culture
          1.   Chastity pledges
          2.   Dichotomous nature of church's approach to sexual
      B.   Marriage as procreation

V. Sexual abuse by clergy
    A. Blaming
    B. Sexual abuse in congregations
    C. Female victimization
        1. Patriarchal nature of religious institutions
        2. Growing knowledge of abuse by priests, pastors, and other church leaders

VI. Social work practice connection
    A. Settings social workers may encounter sexually-related issues
    B. Supporting clients in taboo areas
    C. Need for belonging and relationship with God

VII. Self-awareness and the social worker response
    A. Perspective transformation
    B. Proper responses

VIII. Case vignettes

IX. What this means for social workers
    A. Complexities of sexuality, power, and gender
    B. Management of reactions, personal preferences, histories, and core values

Learning Objectives

3. To gain understanding of the complexities of sexuality, power, and gender.

4. To explore the prevalence in settings and the present culture of sexual violence.

5. To understand the contexts that contribute to victimization.

6. To understand the need to grow in self-awareness and responsiveness to clients who have experienced sexual abuse.

Key Concepts and Terms

Dualism: Two opposed or contrasting aspects.

#MeToo: Women's movement on social media with voices from survivors of sexual assault and sexual violence to break the silence of their experience and call out perpetrators to bring awareness and attention to their experiences.

Patriarchal: Relating to or characteristic of a system of society or government controlled by men.

Procreation: Sexual activity of conceiving children.

The Rape, Abuse, and Incest National Network (RAINN): National sexual assault telephone hotline and website (1-800-656-HOPE [4673])

Survivor Network of those Abused by Priests (SNAP): Online support group for women and men wounded by religious and institutional authorities.

Discussion Questions

1. In looking at the history of gender and sexuality and the church, what were some of the early church fathers and thinkers' views of women?

2. Comment on dualism. Write a description of men vs. women from the article. How is each sex described? What would you imply from their dichotomous descriptions? Do you believe these views still exist today? Why or why not?

3. The Christian context is a setting where discussions of sexuality have been taboo historically. Why is addressing the topic of sex difficult in light? Brainstorm healthy ways to have conversations centering around sexuality at different age groups. The following booklet may be downloaded by the National Association of Evangelicals on the Theology of Sex: https://signup.e2ma.net/signup/1792194/1750437/

4. In what ways do churches today continue the pattern Jesus disrupted over 2000 years ago?

5. Per the article, how can social workers create an environment to talk about taboo topics?

6. Explain the process of "perspective transformation."

Class Activities: Assignment Ideas and Creative Projects

1. Access/research the website of The Rape, Abuse, and Incest National Network (RAINN) at https://www.rainn.org/about-national-sexual-assault-telephone-hotline Listen to the video. What services does the website provide? What resources and supports are provided by SNAP and #MeToo? May divide class into groups and assign website to investigate. Consider these links as future resources.

2. Read the following article on reporting: https://www.gazettenet.com/Archives/2014/11/wanamaker-GUEST-hg-112914 What advice do the authors provide on reporting?

3. Invite a local child abuse center to come in and teach Darkness to Light Stewards of Children training on childhood sexual abuse. Or, the training may be online for $10 per person at http://www.d2l.org/education/stewards-of-children/online/

4. Choose a case from the article and allow groups to share their responses related to self-awareness and biases. Encourage students to only share what they are comfortable sharing. Students may be allowed to listen or observe only, if they would like to, within their small groups. Answer the questions at the end of the chosen case.

5. Review articles for healing after exploitation from the church, such as https://www.nacsw.org/Publications/GarlandArticle.pdf You may also google the title, if the link does not work, at *When Wolves wear Shepherd's Clothing: Helping Women Survive Clergy Sexual Abuse*, by Diana R. Garland. Or, go to Faith Trust Institute for free recorded webinars and resources at https://www.faithtrustinstitute.org/training/recorded-webinars What do the articles or webinars teach relative to patterns and/or professional responses and interventions for sexual exploitation?

6. Invite a panel of church leaders in to discuss/provide guidance to some of the questions from the Theology of Sex at https://signup.e2ma.net/signup/1792194/1750437/ The section titled "For Everyone" or "Especially for Church Leaders" could be provided in advance to discuss the role of the church in teaching/guiding about sexuality and sex. Provide questions in advance to the leaders.

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  The researchers begin with an overview of key insights about sexual violence explained by feminists, critical race scholars, and activists. They conceptualized sexual violence as a mechanism of inequality that is made more effective by the silencing of its usage. The researchers also traced legal and cultural contestations over the definition of sexual violence in the United States and considered the challenges of narrating sexual violence.

- Berry, V.J. (2016). *Why historical phenomena instigates resistance to female clergy*. Self-published.

  Female church leaders gradually through history have become displaced in the church. This study's aim was to examine why discrimination of female church leaders exists in addition to, or unrelated to, biblical beliefs.

- Bogo, M., Katz, E., Regehr, C., Logie, C., Mylopoulos, M., & Tufford, L. (2013). Toward understanding Meta-Competence: An analysis of students' reflection on their simulated interviews. *Social Work Education*, *32*(2), 259-273. https://doi.org/10.1080/02615479.2012.738662

  Variation in the abilities of students to conceptualize practice and use diversity concepts was found. Some students described becoming emotionally 'dysregulated' and therefore unable to use knowledge in practice. Implications include the importance of articulating the inter-relationships and links between concepts and practice when teaching and assisting students to develop emotional self-regulation.

- Chaves, M., & Garland, D. (2009). The prevalence of clergy sexual advances toward adults in their congregations. *Journal for the Scientific Study of Religion, 48*(4), 817-824.

  The researchers examined differences in the prevalence of clergy sexual advances by education, region, religious tradition, marital status, age, and race.

- Council on Social Work Education. (2015). *Educational policy and accreditation standards* [PDF file]. Retrieved from https://www.cswe.org/getattachment/Accreditation/Accreditation-Process/2015-EPAS/2015EPAS_Web_FINAL.pdf.aspx

  The CSWE is an accrediting body for schools of higher education, providing competencies or standards for schools to achieve.

- De La Torre, M.A. (2007). *A lily among the thorns: Imagining a new Christian sexuality*. San Francisco, CA: Wiley & Sons.

  De La Torre examines the Bible, current events, history and our culture-at-large to show how and why racism, sexism, and classism have distorted Christianity's central teachings about sexuality. The author shows how the church's traditionally negative attitudes toward sex, toward women, people of color, and gays have made it difficult to "create a biblically based and just sexual ethic." However, the author states that when the Bible is read from the viewpoint of those who have been marginalized, "preconceived notions about Christianity and sex get turned on their heads."

- Fahs, B. (2010). Daddy's little girls: On the perils of chastity clubs, purity balls, and ritualized abstinence. *Frontiers: A Journal of Women Studies, 31*(3), 116. https://doi.org/10.5250/fronjwomestud.31.3.0116

  Per researchers, as widespread efforts to block federal and state funding for comprehensive sexual education have succeeded, a rush of support for abstinence-only education has taken its place, despite lack of evidence for its effectiveness in delaying teenage sex, preventing the spread of sexually transmitted diseases, and promoting contraception usage.

- Fahs, B. & Frank, E. (2014). Notes from the back room: Gender, power, and (in)visibility in women's experiences of masturbation. *Journal of Sex Research*, *51*(3), 241-252. https://doi.org/10.1080/00224499B., &.2012.745474

    Using qualitative research and interviews, the researchers discussed masturbation experiences of women relative to themes and internalized masculine scripts about sexuality.

- Gibbs, A., Jewkes, R., Willan, S., & Washington, L. (2018). Associations between poverty, mental health and substance use, gender power, and intimate partner violence amongst young (18-30) women and men in urban informal settlements in South Africa: A cross-sectional study and structural equation model. *PLoS ONE*, *13*(10), 1-19. https://doi.org/10.1371/journal.pone.0204956

    The researchers explored the association between poverty and intimate partner violence in Durban, South Africa.

- Gilgun, J. F., & Anderson, G. (2016). Mothers' experiences with pastoral care in cases of child sexual abuse. *Journal of Religion and Health, 55*(2), 680-694. https://doi.org/10.1007/s10943-015-0092-8

    Covering four interviews, the researchers respond to Mahoney's observations about the scarcity of knowledge on whether religion helps or harms families during times of stress.

- Giovannelli, T. S., & Jackson, L. (2013). Sexual violence perceptions among Christian college students. *Mental Health, Religion & Culture,16*(3), 254-272. https://doi.org/10.1080/13674676.2012.657618

    This study was a comprehensive, exploratory survey into the attitudes and perceptions of rape myth acceptance, sexism, authoritarianism, violence, and safety, as well as occurrence of sexual violence, among Christian college students at a mid-Atlantic Christian university. The results demonstrated which concepts relate to or were predicted by students' rape myth acceptance, as well as ascertained similarities and differences between secular and religious colleges. Recommendations for universities, program developers, and researchers were discussed.

- Goldner, V. (2004). The sexual abuse crisis and the Catholic Church: Gender, sexuality, power and discourse. *Studies in Gender and Sexuality*, *5*(1), 1-9. https://doi.org/10.1080/15240650509349237

    Sexual abuse in the Catholic Church was discussed, as well as patterns.

- Herbenick, D., Bowling, J., Fu, T.-C. (Jane), Dodge, B., Guerra-Reyes, L., & Sanders, S. (2017). Sexual diversity in the United States: Results from a nationally representative probability sample of adult women and men. *PLoS ONE*, *12*(7), 1-23. https://doi.org/10.1371/journal.pone.0181198

    This study contributes to understanding of more diverse adult sexual behaviors than has previously been captured in U.S. nationally representative probability surveys. Implications for sexuality educators, clinicians, and individuals in the general population are discussed.

- Knox, J. (2015). *The first blast of the trumpet against the monstrous regiment of women*, CreateSpace Independent Publishing Platform.

    A pamphlet published in 1558 against the "unnatural" rule of women by Knox.

- Kramer, S. (2015). Surfacing (im)possible victims: A critical review of the role of gender, sexuality and power in constructing the conditions of possibility for South African victims of female sex crimes. *Sexualities*, *18*(3), 346-372. https://doi.org/10.1177/1363460714544808

    This article explored the role of gender, sexuality and power in shaping the conditions of (im)possibility for the construction of Female Sex Abuse (FSA) victimhood.

- Mcmahon, S., & Schwartz, R. (2011). A review of rape in the social work literature. *Affilia, 26*(3), 250-263. https://doi.org/10.1177/0886109911417683

This article reported on a content analysis of the social work research literature to assess the level of attention that the profession has paid to the rape of adults.

- Moles, K. (2017). Teaching sexuality and Christianity for perspective transformation: Suggested resources and strategies. *Teaching Theology & Religion, 20*(2), 175-188. https://doi.org/10.1111/teth.12385

  This article presents resources and strategies for incorporating the topic of sexuality into liberal undergraduate and graduate theological classrooms. It provides guidance to instructors lacking research expertise in sexuality and focuses on three main pedagogical categories: perspective transformation; embodiment pedagogy; and sexual violence and trauma.

- National Association of Evangelicals. (2012). *The theology of sex* [PDF file]. Retrieved from https://sexualityinthechurch.files.wordpress.com/2017/02/theology-of-sex.pdf

  The booklet discusses sex and sexuality through the lens of the Bible. It also provides discussion starters to explore some challenges related to marriage, singlehood, and sex.

- Pooler, D. K., & Frey, A. (2017). Responding to survivors of clergy sexual abuse. In H. D. Gingrich, & F. C. Gingrich (Eds.), *Treating trauma in Christian counseling*. Downers Grove, IL: InterVarsity Press.

  This book is a combined effort to introduce counseling approaches, trauma information, and Christian reflections to respond to the intense suffering people face.

- Rape, Abuse, and Incest National Network. (n.d.). Tips for talking to survivors of sexual assault. Retrieved from https://www.rainn.org/articles/tips-talking-survivors-sexual-assault

  Online network of support, hotline, and resources for survivors of sexual assault.

- Renzetti, C., & Yocum, S. (2013). *Clergy sexual abuse: Social science perspectives*. Boston, MA: Northeastern University Press.

  This book brings together experts primarily from the fields of criminology, criminal justice, law, and social work, but also cultural anthropology and psychology, to analyze clergy sexual abuse from the perspective of their individual disciplines.

- Rudolfsson, L., & Tidefors, I. (2014). I have cried to Him a thousand times, but it makes no difference: Sexual abuse, faith, and images of God. *Mental Health, Religion & Culture*, 17(9), 910-922. https://doi-org.ezproxy.baylor.edu/10.1080/13674676.2014.950953

  This study focused on how victims of sexual abuse describe their relationships with God and with other parishioners.

- Rumrill, J., Stehel, V., Durana, P., & Kolencik, J. (2018). Does sexual objectification entail institutional power imbalances in organizations? *Contemporary Readings in Law & Social Justice*, 10(2), 99-105. https://doi.org/10.22381/CRLSJ102201810

  Following recent research on the #MeToo social media campaign, the authors identified and provided empirical evidence on how sexual objectification may entail institutional power imbalances in organizations.

- Shulman, L. (2016). *The skills of helping individuals, families, groups, and communities* (8th ed). Boston, MA: Cengage Learning.

  Shulman's text introduces a model for the helping process based on an "interactional" approach, which uses a variety of theories and skills to build on the client-helper relationship.

- Tukker, M. (2013). Where sexuality and spirituality meet: An assessment of Christian teaching on sexuality and marriage in relation to the reality of 21st century moral norms. *HTS Teologiese Studies/ Theological Studies, 69*(1). Retrieved from https://doi.org/10.4102/hts.v69i1.1343

    This article seeks to find alternative solutions for our society on the subject of marriage and sexuality. The intention is not to dismiss the marriage institution, but rather to negotiate the terms and structure of marriage in the 21st century.

Evidence-Based Practice and Grand Challenges for Christian Social Workers

By James C. Raines and Michael S. Kelly

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 on 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. Rigor, relevance, & sensitivity

II. Engaging in the EBP Process
     A. Asking questions
     B. Investigating the evidence
     C. Appraising the evidence
     D. Adopting and applying the evidence
     E. Evaluating the results

III. The Grand Challenges for Social Work Initiative
   A. History
   B. Assumptions
      1. The social is fundamental
      2. Social work has already achieved grand accomplishments
   C. Criteria for inclusion
      1. The challenge must be big, important, and compelling.
      2. Scientific evidence indicates that the challenge can be completely or largely solved.
      3. Meaningful and measurable progress to address the challenge can be made in a decade.
      4. The challenge is likely to generate interdisciplinary or cross-sector collaboration.
      5. Solutions to the challenge require significant innovation (Lubben, et al., 2018, p. 7).
   D. Twelve Grand Social Work Challenges (GCSW) for the Next Decade

IV. EBP & the GCSW

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 challenges.

Key Concepts and Terms

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

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.

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."

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

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

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 decisions about the care of individual [clients]." "Focus on the integration of client values and clinical expertise with the best available evidence (Kelly, Raines, Stone, & Frey, 2010), but the overall idea remains consistent today: finding and appraising research evidence, with a goal of making it relevant and feasible for specific client problems."

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

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.

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

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

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."

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

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

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

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."

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

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

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

Discussion Questions

1. How would you define 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. What do you think are the major benefits of EBP? What are the major challenges?

5. 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? Check out the following spiritual pathways assessment: https://groupleaders.org/spiritual-pathways-assessment Have a class discussion on a individual assessment results.

Class Activities

1. 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.

2. 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.

3. 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.

4. 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.

5. Select a grand challenge by groups. Engage in the EBP process to ask questions related to a challenge, investigate the evidence in research literature. Are there articles that demonstrate how the evidence has been adapted and applied in research? Prepare a 15-20 minute presentation to class of the social issue(s) and how social work or Christian social workers have addressed the challenge in practice.

Annotated Bibliography

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    Honorific society of distinguished scholars and practitioners dedicated to achieving excellence in the field of social work and social welfare.

*   American Academy of Social Work and Social Welfare. (2013, November). Grand accomplishments in social work. (Grand Challenges for Social Work Initiative, Working Paper No. 2). Baltimore, MD: Author. https://aaswsw.org/wp-content/uploads/2013/12/FINAL-Grand-Accomplishments-sb-12-9-13-Final.pdf

    Sponsored publication by AASWSW and GCEC to elaborate on grand challenges in social work.

*   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.

*   Dossey, L. (1993). *Healing words: The power of prayer and the practice of medicine*. New York, NY: HarperCollins.

    The author integrates science and spirituality and proves prayer to be a valid and vital healing tool.

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- Howard, M. O., McMillen, C. J., & Pollio, D. E. (2003). Teaching evidence-based practice: Toward a new paradigm for social work education. *Research on Social Work Practice, 13*(2), 234–259.

  This article describes the potential benefits of evidence-based social work professional education and ongoing efforts of the George Warren Brown School of Social Work at Washington University to implement curriculum-wide changes supportive of evidence-based professional practice education.

- Kalil, T. (2012, April). *The grand challenges of the 21st century*. Speech presented at the Information Technology and Innovation Foundation. Washington, DC.

  Elaboration of grand challenges at the Information Technology and Innovation Foundation. Washington, DC.

- Kelly, M.S., Singer, J., Shinn, A., Iverson, M. & Williams, D. (2019). How much social work research is in social work's Grand Challenges? A critical review of the evidence for the 12 challenges. *Journal of Evidence-Informed Social Work, 16 (5)*, 511-523.

  Implications for the GCSWI are discussed, as well as suggestions from the analysis on how the GCSWI project can be more fully situated within the science of social work if it wishes to accomplish its ambitious goals of improving the outcomes for major social problems.

- Kelly, M. S., Raines, J. C., Stone, S., & Frey, A. (2010). *School social work: An evidence-informed framework for practice*. Oxford, England, UK: Oxford University Press.

  The authors offer a new framework for choosing their interventions based on the best available evidence. It is the first work that synthesizes the evidence-based practice (EBP) process with recent conceptual frameworks of school social work clinical practice offered by leading scholars and policymakers

- Kershaw, I. (2000). *Hitler: 1936-1954, Nemesis*. New York, NY: W.W. Norton.

  Historical volumes on Hitler.

- Lawrence, R. J. (2002). Four fatal flaws in recent spirituality research. *Journal of Health Care Chaplaincy, 12*(1/2), 125–130.

  The author answers the question regarding the need of clinical pastoral education and professional chaplaincy to be more scientific.

- Lubben, J. E., Barth, R. P., Fong, R., Flynn, M. L., Sherraden, M., & Uehara, E. (2018). Grand challenges for social work and society. In R. Fong, J. E. Lubben & R. P. Barth (Eds.), *Grand challenges for social work and society* (pp. 1–17). New York: Oxford University Press.

  The authors elaborate on the 21st century grand challenges for social work.

- Mouw, R. (2008). Spiritual consumerism's upside: Why church shopping may not be all bad. *Christianity Today, 52*(1), 50–52.

  Consumerism approach to spiritual matters are explored.

- 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.

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  Challenges are reviewed with the goal of providing greater clarity, utility and meaning to the roadmap for lifting up the lives of individuals, families and communities struggling with the most fundamental requirements for social justice and human existence.

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Definition and processes of evidence-based practice are explored.

- 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: https://groupleaders.org/spiritual-pathways-assessment

  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.

- Uehara, E., Flynn, M., Fong, R., Brekke, J., Barth, R. P., Coulton, C., ... & Manderscheid, R. (2013). Grand challenges for social work. *Journal of the Society for Social Work and Research*, *4*(3), 165-170.

  This article introduces the concept of grand challenges—ambitious yet achievable goals for society that mobilize the profession, capture the public's imagination, and require innovation and breakthroughs in science and practice to achieve

- Wilber, K. (2006). *Integral spirituality: A startling new role for religion in the modern and postmodern world.* Boston, MA: Shambhala.

  Ken Wilber formulates a theory of spirituality that honors the truths of modernity and postmodernity—including the revolutions in science and culture—while incorporating the essential insights of the great religions. He shows how spirituality today combines the enlightenment of the East, which excels at cultivating higher states of consciousness, with the enlightenment of the West, which offers developmental and psychodynamic psychology. Each contributes key components to a more integral spirituality.

Refugee Empowerment and Faith Communities: A Qualitative Study

By Elizabeth Patterson Roe & Jenny Bushnell

This chapter could be used in a class covering organizational development and change, 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 social work across cultures. 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 interconnections of oppression and difference and challenges readers to promote human rights and justice in faith-based social services. It explores anti-oppressive practice and other issues, such as power differentials, oppression, and empowerment.

EP 5   Engage in Policy Practice

This chapter examines anti-oppressive practice working with refugees as social workers and stresses how to be involved in refugee settlement to provide empowering services with cultural sensitivity training in organizations.

Chapter Outline

I.   Introduction to Chapter

II.   Oppression and Empowerment
    A. The development of a more positive and potent sense of self
    B. The construction of knowledge and capacity for more critical comprehension of social and political realities
    C. The cultivation of resources and strategies, or more functional competence, for attainment of personal and collective social goals, or liberation

III. Christian Perspectives on Refugee Resettlement

IV. Faith-Based Organizations' (FBOs) Involvement in Refugee Settlement
   A. Perspectives of volunteers in a position of power as "doer of good deeds"(instead should see perspectives of refugees)
   B. Positive attributes of FBOs: Hospitality, respect, and equality within provision of services
   C. Religious and spiritual support (source of coping, recovery, and resilience)

V. Purpose

VI. Procedures
   A. Interview process
   B. Increasing the rigor of the study
   C. Sample

VII. Definition of the Term Refugee

VIII. Results
   A. Motivations for working with refugees
   B. When helping hurts refugees: Perceived barriers created by faith communities
      1. Hostility and fear
      2. Lack of empathy
      3. Proselytization
      4. Lack of cultural sensitivity

IX. When Helping Helps Refugees: How the Church can be Empowering
   A. Filling in needed gaps of services
      1. Empowerment over dependency in the churches
      2. Be thoughtful in meeting needs
   B. Relationship building

X. Discussion
   A. Anti-oppressive/Culturally-sensitive training
   B. Tapping into the assets of faith communities

XI. Opportunities for Social Workers of Faith to Empower Faith Communities

XII. Strengths and Limitations

XIII. Conclusion

Key Concepts and Terms

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.

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, 2002, 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.

Faith-Based Organization: An organization whose values are based on faith, and which most often draws its activists (leaders, staff, volunteers) from a particular faith. The grass-roots organizations are active locally, but also internationally. Their funding comes from member donations, but they are also eligible for state or international grants.

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.

Refugee: someone who has been forced to flee his or her country because of persecution, war, or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group.

Learning Objectives

1. To develop empowering, anti-oppressive methods for working in refugee resettlement.

2. To recognize the oppressive practices and be self-aware in order to not repeat patterns of oppression.

3. To challenge Christians in social work to use anti-oppressive practice by understanding and bringing awareness of how faith communities are perceived in their work with refugees.

4. To help Christian social workers and faith communities better understand how to support the empowerment of refugee communities from an anti-oppressive perspective.

Discussion Questions

1. What are some issues of FBOs that could be harmful for refugees? What attitudes are helpful?

2. Differentiate between immigrant and refugee. How does this chapter define refugee?

3. Explain the barriers created by faith communities.

4. How can social workers become culturally equipped to empower refugees within faith communities?

Class Activities: Assignment Ideas and Creative Projects

1. Research a 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?

2. Interview a leader of a faith-based organization that works in an international arena or with refugees 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).

3. Write an essay exploring your examination of your competency to practice in international contexts or cross-culturally. 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?

4. Explore the website of the Office of Refugee Resettlement. What resources are available? Review a welcome guide from their site: http://coresourceexchange.org/wp-content/uploads/2019/09/2012-English-Welcome_Guide.pdf. What does the guide teach? What are the responsibilities of the resettlement agency?

5. One resource for this chapter shares the following saying: "Anyone who has served among the poor for any length of time will recognize the following progression: Give once and you elicit appreciation; Give twice and you create anticipation; Give three times and you create expectation; Give four times and it becomes entitlement; Give five times and you establish dependency" (Lupton, 2011, pp. 129–130). What does the saying mean in light of your insights from the chapter? Also, watch https://www.youtube.com/watch?v=gOFWpUtcw2g by Allan Lee Brown "Does Giving to Charity Do More Harm than Good?" How can we empower people?

Annotated Bibliography

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  Information from the Office of Refugee Resettlement. The site also provides resources, a welcome guide for working with refugees, grants, and programs as well as policies.

- Alvesson, M., & Skoldberg, K. (2009). *Reflexive methodology: New vistas for qualitative research. 2nd ed.* Thousand Oaks, CA: Sage Publications, Inc.

  This book is a resource for those performing qualitative research, particularly how to put together field research and interpretations. Applications of methodology are supported.

- Barneche, K. (2014). How local faith communities can aid asylum seekers. *Forced Migration Review 1*(48), 45-47.

  This article reports on how local faith communities can offer assistance to asylum seekers in ways that FBOs cannot do so due to constraints, particularly upon arrival due to the application's lengthy process.

- Corbett, S., & Fikkert, B. (2012). *When helping hurts: How to alleviate poverty without hurting the poor… and yourself.* Chicago: Moody Publishers.

  Poverty is complex. Thus, this resource encourages a dignified response to individuals leaning toward empowerment versus handouts. This book provides strategies for effective poverty alleviation.

- Cronshaw, D. (2015). A commission 'great' for whom? Postcolonial contrapuntal readings of Matthew 28:18–20 and the irony of William Carey. *Transformation. 33*(2) 110–123.

  The Great Commission has been criticized for legitimizing colonial oppression. Reviewing the history of South Asia, a post-colonial critique is provided highlighting different countries and results.

- Darling, D. (2017, June 19). Southern Baptists publicly condemned the alt right. Here's why that matters: Five takeaways from the SBC resolution. Retrieved from https://relevantmagazine.com/current/southern-baptists-publicly-condemned-the-alt-right-heres-why-that-matters/

  A Southern Baptist formal vote to condemn white supremists and the "alt-right."

- Eby, J., Iverson, E., Smyers, J., and Kekik, E. (2011). The faith community's role in refugee resettlement in the United States. *Journal of Refugee Studies. 24* (3), 586-605.

  This report explores refugees' experiences relative to religion supporting transitions moving across the world. Another perspective looks at policy approaches to refugees and migrants in the United States.

- Fook, J. (2002). *Social work: Critical theory and practice*. Thousand Oaks, CA: Sage Publications.

  Fook provides a textbook with descriptions of theories and practices along with interactive exercises to engage and educate students of changing contexts.

- Goodstein, L. (2017, January). Christian leaders denounce Trump's plan to favor Christian refugees. *The New York Times*. Retrieved from https://www.nytimes.com/2017/01/29/us/christian-leaders-denounce-trumps-plan-to-favor-christian-immigrants.html

  New York Times article of how Trump's executive orders favors Christian refugees. Christian leaders have denounced the plan.

- Gore, L. (31 Jan 2017). Southern Baptist leader responds to Trump's immigration order. AL.com. Retrieved from http://www.al.com/news/index.ssf/2017/01/southern_baptist_leader_respon.html

  Gore reports on Russell Moore, president of the Southern Baptist Convention's Ethics and Religious Liberty Commission. Moore sent a letter to House Speaker and Senate Majority Leader of Trump's controversial order that put restrictions on immigration from Muslim countries. He requests "balancing compassion towards refugees with protection for Americans."

- Green, E. (27 Jan 2017). Where Christian leaders stand on Trump's refugee policy. *The Atlantic*. Retrieved from https://www.theatlantic.com/politics/archive/2017/01/christians-refugees-trump/514820/

  Pew Research Center found that Christians faced harassment in more countries than any other religious group in 2014. President Trump's recent immigration policy favoring Christian refugees caused a backlash from religious leaders in America relative to supporting all neighbors regardless of religion. This article explores why and explains as a difference in what leadership believes and the "flock" or lay Americans.

- Homan, M. S. (2015). Promoting community change: Making it happen in the real world. Boston: Cengage Learning.

  An active guide to give social workers the tools they need to improve the lives of individual clients as well as entire communities.

- Ives, N., Sinha, J., & Cnaan, R. (2010). Who is welcoming the stranger? Exploring faith-based service provision to refugees in Philadelphia. *Journal of Religion & Spirituality in Social Work, 29*(1), 71-89.

  Religious congregations' support of refugee resettlement was studied. The authors detailed the ways congregations are involved in programming for refugees.

- Lupton, R. D. (2011). *Toxic charity: How churches and charities hurt those they help (and how to reverse it)*. NY: Harper Collins Publishers.

  Lupton provides insights for faith-based social services, such as social entrepreneurship, to maintain the dignity of people in poverty.

- Marsiglia, F., & Kulis, S. (2014). *Diversity, oppression, and change: Culturally grounded social work*. Chicago, IL: Lyceum Books.

  This book explores the relationship between cultural diversity, oppression, and social change providing direction for the social work profession and associated fields. The author also provides tools and cases to aid social workers in essential knowledge about the cultural backgrounds of communities.

- Mino, K. (2014). Campbell N. Moody's reflections on the Christian mission. *International Bulletin of Missionary Research. 38* (3). 135-138.

  Mino explores the history of Missionary Campbell N. Moody and his heart change about the purpose of the Christian mission from one of moralizing to "justification by faith alone" and emphasis on the "fundamental meaning of being a Christian."

- Mullaly, B., & West, J. 2002. *Challenging oppression: A critical approach.* NY: Oxford.

  Mullaly's guide to anti-oppressive social work examines the many forms of oppression and outlines practice approaches that social workers can perform to fight against oppression and help people what have been oppressed.

- 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: NACSW.

  This book focuses on the integration of faith and practice by compiling contributions from scholars and practitioners to provide awareness and insights to resolving the conflict between Christianity and social work. The publication provides cases to learn from which connect to the CSWE Educational Policy Accreditation Standards. This edition is ideal for social work students, social work educators, and practitioners.

- Shellnut, K. (2017, January). Evangelical experts oppose Trump's refugee ban. *Christianity Today.* Retrieved from http://www.christianitytoday.com/news/2017/January/evangelical-experts-oppose-trump-plan-to-ban-refugees-syria.html

  Christian aid groups that work with resettlement efforts criticized the president's decision to stop accepting refugees for four months in January 2017.

- Washington Post. (February 8, 2017). Top evangelical leaders from all 50 states call on President Trump and Vice-President Pence to support refugees. Retrieved from https://worldrelief.org/press-releases/evangelical-leaders-from-all-50-states-urge-president-trump-to-reconsider-reduction-in-refugee-resettlment

  More than 500 evangelical and ministry leaders signed a letter over the concerns of the reduction in refugee resettlement. They asked for compassion and safety.

Technology in Social Work Practice: Ethical Considerations for Faithful Social Workers

By Nick Cross and Michael S. Kelly

This chapter could be used in clinical practice classes, as well as policy to explore ethical dilemmas related to technology and resolution.

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 a history of the profession's relationship with technology. It is important for social workers to know and appreciate the 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 policy changes that need to be made in response to particular contexts. Additionally, this chapter examines violations of rights related to media, and makes recommendations for interventions.

EP 5   *Engage in Policy Practice*

This chapter explores how 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 the impact on religion in light of the changing world.

Chapter Outline

I.   Introduction

II. Social Workers and Technology: Specific Applications and Challenges
      A. Theories of slow adaptation
      B. Threat to effective job performance
      C. Greater access for services

III. Social Work Education and Technology: Still Figuring Out How to Make it all Work
      A. Innovative uses
      B. Virtual environments and simulations
      C. Virtual reality

IV. Clinical Social Work and the Internet
   A. Technological interventions
   B. Accountability with apps

V. Youth and the Internet
   A. Prevalence of mediums
   B. Social connections
   C. Prevalence and toxicity of cyberbullying
      1. Can be more permanent, and repeated
      2. Hard to escape
      3. Parents are digital immigrants
         a. Underreporting by parents
         b. Rules for youth Internet usage
         c. Half of adolescents do not report incidents
         d. Resilience factors (family dinner time and forgiveness)

VI. Case Example: Youth, School Social Work, and Screen Time

VII. Religion and the Internet

VIII. Ethics of the Use of Technology: Recent Social Work Scholarship and Policy Developments
   A. Social workers' online presence
   B. Standards for Technology in Social Work Practice
      1. Provision of information to the public
      2. Designing and delivering services
      3. Gathering, managing, and storing information
      4. Social work education and supervision

IX. The NASW Code of Ethics and Technology

X. Ethics for Clinical Social Workers

XI. Ethics for Administrators and Agencies

XII. Ethics for Higher Education and Supervision

XIII. Conclusion

Learning Objectives

1. To gain understanding of the history as well as relationship of social work and technology to date.

2. To explore ethical considerations of technology usage by social workers in practice, administration, and education.

3. To understand issues with digital usage and potential interventions.

4. To understand a Christian perspective on social workers' use of technology.

5. To explore the NASW Code of Ethics and the NASW, ASWB, CSWE, and CSWA Standards for Technology in Social Work Practice.

Key Concepts and Terms

Cyberbullying: Form of violence expressed through electronic media which can negatively impact mental health, particularly adolescent mental health. Some examples of cyberbullying are phone calls, text messaging and emails, chat rooms or groups, instant messaging, sharing photos or visuals without permission, misrepresenting someone, posting personal information (true or untrue), and harassing or excluding others online. Another definition for cyberbullying is the use of electronic media with the intention of causing harm, humiliation, suffering, fear, and despair for the individual who is the target of aggression.

Digital immigrant: Term coined by Marc Prensky to indicate a person brought up before the widespread use of technology.

Simulation: Imitation of a situation or process. Pedagogical technique that substitutes a real experience for a mock situation based on the learner's needs, the required curriculum, and/or other training needs.

Social media: Websites and applications that enable users to create and share content or to participate in social networking.

Virtual environments: Simulated environment, typically computerized.

Virtual reality: (VR): Replicates an environment that simulates the physical presence in places in the real or imaginary world, allowing users to interact in that world. The replication of an environment is achieved by the creation (through specialized hardware and software) of artificial experiences that involve several senses.

Discussion Questions

1. What are theories that explain the reticence of social workers to use technology, per the authors of this chapter? What are threats to, or challenges for, using technology by social workers?

2. What are some positive outcomes for the use of technology in the social work profession?

3. What are some issues cited dealing with problems with youth and the internet?

4. How can parents support teens or help teens to not be addicted to the internet or electronics?

5. Why is cyberbullying more toxic than traditional bullying?

6. What are some religious uses of the internet?

7. Describe benefits and drawbacks of the use of social media for Christians.

8. Which standards provide some guidance for the use of technology?

Class Activities: Assignment Ideas and Creative Projects

1. Research an app used for meditation, depression, or anxiety. How do websites advertise the service and what does research say regarding their results?

2. Divide the class into three groups (Ethics for Clinical Social Workers, Ethics for Administrators and Agencies, Ethics for Higher Education and Supervision). Have each group summarize ethics in each of the social work areas. Provide an example of ethics being used in that area.

3. Watch a movie on cyberbullying and reflect on how the issue could have been prevented? How should school systems address cyberbullying? When preventative measures should be taken? Watch Yale video

on Marc Brackett: https://www.youtube.com/watch?v=t8UhRBwmvd4 Go to Yale's website for Emotional Intelligence. https://news.yale.edu/videos/yale-center-emotional-intelligence What is the concept of RULER? How can parents guide their children in social media usage?

4. Watch the following method for intervening with bullying "How to Stop a Bully" by Brooks Gibbs: https://www.youtube.com/watch?v=7oKjW1OIjuw How does he describe bullying and what does he say should be done about it? Do you agree or not? Why or why not? How could this be adapted online?

5. Explore some creative uses of technology relative to teaching social work students (play or read one of the links below):
   https://www.nbcbayarea.com/news/health/alzheimers-simulator-caretakers/2074575/
   http://www.gamesforchange.org/game/darfur-is-dying/
   https://ncase.me/polygons/
   https://wscadv.org/resources/in-her-shoes-training-kits/
   https://3rdworldfarmer.org/

6. What are your views after playing or reading one of the links? Was the game interactive and helpful relative to teaching empathy or insights pertaining to a social problem? Explain the pros and cons of using the game as a teaching tool in social work education.

7. Research guidelines for media usage at https://pediatrics.aappublications.org/content/138/5/e20162591 and https://www.aap.org/en-us/about-the-aap/aap-press-room/Pages/American-Academy-of-Pediatrics-Announces-New-Recommendations-for-Childrens-Media-Use.aspx and https://pediatrics.aappublications.org/content/138/5/e20162592 Also, review the resource for media usage at https://www.healthychildren.org/English/media/Pages/default.aspx. Consider that, as a future social worker, you desire well-being for families. Create a Public Service Announcement (PSA) that announces the American Academy of Pediatrics recommendations for children at 18 months and younger, 18-24 months, and children from ages two to five, and ages six and older, tweens, and teens. The class may be divided into groups to create an ad by age group. Consider posting these ads on Facebook, or other social media platforms to provide education for parents and future parents.

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Gabriela's Pregnancy Test Teaching Notes

Joseph Kuilema

Case Synopsis

Gabriela García was a case manager at Creekside, a group home for unaccompanied minors run by Emmaus Mission in Naperville, IL. During her two years at Creekside, Gabriela has upheld the policy that she not discuss contraception or other forms of safe sex with her clients, even those she knows or suspects are sexually active, because Emmaus' work for the Office of Refugee Resettlement is through a subcontract with the United States Conference of Catholic Bishops. At least one of Gabriela's former clients, Esperanza Gomez, became pregnant after leaving Creekside. One night, Gabriela is given an unopened pregnancy test confiscated from Araceli Rivera, a current client, and must again decide whether to continue to uphold the policy limitations of her agency's contract and file paperwork that may jeopardize Araceli's pursuit of a pathway to citizenship, or to have a conversation about contraception with her client.

Intended Case Use

This case could be used in a variety of bachelor's level courses, including a capstone course examining the integration of faith and social work, a macro practice course focused on work within organizational contexts and supervision, a global or international social work course, or a policy course. This case may also be useful for specialized instruction on reproductive rights, refugees and immigration, and issues related to the separation of church and state in the provision of government services through faith based social service agencies.

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 date for these multiple uses, and discussion of the case may result in different learning outcomes. However, no single discussion will likely accomplish all of even most of the outcome identified here. We simply list possible outcomes to help instructors select a case to achieve particular learning outcomes in a context or to anticipate learning outcomes that may seek in an integrative course.

Depending on the course and focus of the discussion, students will learn or learn to:

1.   Articulate U.S. immigration policy regarding Unaccompanied Alien Children (UAC).

2.   Define how the Office of Refugee Resettlement contracts with voluntary agencies (VOLAGs) to settle unaccompanied alien children who cross the border and claim asylum.

3.   Identify how the federal government contracts with FBOs to provide services.

4.   Balance tensions between personal, including moral or religious, beliefs about sexual or reproductive rights and constraints regarding sexual activity in institutional settings.

5.   Recognize how sexism shapes institutional structures and policies.

6.   Recognize how beliefs and practices of religious organizations may uniquely limit client self-determination and access to services.

7. Identify how trauma may influence client vulnerability and decision-making.

8. Identify the age of consent for sexual activity and its implications for residential settings.

9. Identify incentives for immigration from Central America, especially for adolescent girls.

10. Recognize challenges for adolescents of navigating life without parental guidance and support.

11. The sort of activities involved in case management at a group home.

12. Consider the rationale for harm reduction approaches and whether these enable negative behaviors.

13. Consider unintended consequences of immigration policies.

14. Consider the implications of national level policy changes or work at local social service agencies.

15. Develop strategies for communicating organizational policies to clients, especially those with which you may personally disagree.

16. Navigate professional relationships with supervisors.

17. Consider how to work collaboratively on a case with a professional team.

Discussion Questions and Answers

Instructors may use various combinations of the following questions, depending on what aspects of the case they wish to explore or emphasize and their students' familiarity with and skill in discussing decision cases. Indeed, instructors may need to develop their own, additional discussion questions for particular purposes. 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 recommended 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 background, experiences, knowledge, and values did Gabriela García bring to this case? What type of social worker was Gabriela?**

   Gabriela García was a case manager at Emmaus Mission's Creekside group home in Naperville, IL. She obtained her Bachelor of Social Work (BSW) degree from Trinity Christian College. Gabriela identified as a Christian and a Latina from an immigrant family. She completed her BSW field education at The Illinois Coalition for Immigrant and Refugee Rights (ICIRR), an agency providing legal services and advocacy for immigrants. While working at ICIRR, she had worked closely with staff at Emmaus Mission. It was through these connections that she obtained full time employment at Emmaus.

   As the daughter of immigrants from Mexico, Gabriela related closely to her primarily Latina clients at Emmaus. Her family life also influenced her views on sex and contraception. Gabriela grew up attending a Pentecostal church with her family, and had developed conservative views on abstinence and sexual purity that were nurtured by reading books on purity culture. During middle school and high school she wore a purity ring. While studying social work at Trinity, Gabriela's views had shifted and she became much more

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open to contraception and more concerned about the ways in which a purity culture reinforced patriarchy.

Gabriela's position at Emmaus Mission was in case management. Her job was to make sure that the girls in the Creekside home were doing everything they needed to do to follow the timelines set by the Office of Refugee Resettlement (ORR). This included individual therapy at least once a week and group therapy twice a week, and a complete physical and dental assessment within the first 90 days, and then again six months later. Gabriela also accompanied the girls through the court system, working to classify the girls as wards of the court, and keeping them on a path to permanent residency in the United States.

2. Who was Gabriela's supervisor and what was their relationship like?

Gabriela's supervisor was Lisa Meyer. Lisa had been working at Emmaus for almost a decade. Lisa had been a case manager at one of the group homes before moving into a supervisory role, and she was very familiar with the policies and programs UACs were navigating. She worked at the main offices of Emmaus Mission, but visited Gabriela at Creekside two or three times a month for supervision. Lisa was known as a competent and hands-on supervisor who cared about both her employees and clients.

Gabriela and Lisa had some similarities in their backgrounds. Both had attended Christian schools. Gabriela had attended Trinity Christian College; Lisa had gone to a Bible college in Indiana. Both spoke Spanish and were passionate about their client population. However, Lisa was a white, married woman, and more politically conservative than Gabriela. Gabriela did not always see eye-to-eye with her as a more liberal, single, Latina.

3. Who was Nurse Laura and what was her relationship to the girls and the case workers at Creekside?

Nurse Laura Kowalski was one of the staff nurses at Emmaus Mission. Nurse Laura had worked as a registered nurse for more than three decades, mostly at a rehabilitation hospital, but had been at Emmaus for a little more than three years. She had adopted her own children through the agency. Nurse Laura visited Creekside approximately once a week and met one-on-one with each of the girls to discuss their medical concerns. She would offer medical advice, and if necessary, communicate to staff about setting up further appointments.

The youth at Creekside generally responded well to Nurse Laura, who many saw as a grandmother figure, although the majority of her communication with clients had to be done through interpreters, as she did not speak Spanish. The staff trusted Nurses Laura to know what was medically best for the youth, although generational gaps in communication style had occasionally led to misunderstandings and frustration on both sides.

4. What was the relationship between government agencies like the Office of Refugee Resettlement and faith-based social services like the U.S. Council of Catholic Bishops and Emmaus Mission?

The United States has a long history of contracting with what are known as voluntary agencies (VOLAGs). Many of these agencies are faith-based. Two of the VOLAGs that the Office of Refugee Resettlement worked closely with on the UAC program were Lutheran Immigration and Refugee Service and the United States Conference of Catholic Bishops (USCCB). These organizations sometimes subcontracted with other smaller organizations like Emmaus Gospel Mission to provide resettlement services.

5. What was an Unaccompanied Alien Child?

An Unaccompanied Alien Child (UAC) was an individual under the age of 18 who is seeking asylum in the United States. The Unaccompanied Alien Children Program was an outgrowth of the 2002 passage of the Homeland Security Act, which placed it under the Office of Refugee Resettlement (ORR) as part of the Administration for Children and Families in the U.S. Department of Health and Human Services

(HHS). The processing of UACs, particularly those from non-contiguous countries, was changed significantly after the passage of the Trafficking Victims Protection Reauthorization Act of 2008.

UACs who could not be reunited with family members in the United States were supposed to be placed in "the least restrictive setting that is in the best interest of the child." ORR contracted with the U.S. Conference of Catholic Bishops, which in turn contracted with agencies like Emmaus Mission, to provide these settings.

6. **How did young women like Esperanza Gomez and Araceli Rivera end up at a group home like Creekside?**

Migrants sought entrance to the United States for a variety of reasons. They attempted to reunite with family members, sought employment or economic opportunity, or, in the case of many unaccompanied minors, fled familial or community violence. A report from the Congressional Research Service states that "The reasons why [UACs] migrate to the United States are often multifaceted and difficult to measure, analytically," but mentions several "out-migration related factors, such as violent crime rates, economic conditions, rates of poverty, and the presence of transnational gangs" (Kandel, 2017, p. 1). Some scholars have also suggested that the rise in unaccompanied children from Central American countries in particular was tied to the passage of the William Wilberforce Trafficking Victims Protection Reauthorization Act of 2008 (P.L. 110-457), which created separate procedures and prolonged processing times for children entering the United States from non-contiguous countries (Zamora, 2014).

Esperanza, Araceli, and other unaccompanied minors often began their journey in Central America, in countries like Honduras, Guatemala, and El Salvador. Many of them came from communities plagued by the violence associated with gangs involved in narcotics trafficking. They often left by foot or by bus, and continued that way or attempted to hitch a ride on northern bound trains that run through Mexico known as "La Bestia," or "The Beast." Those who could afford it may pay $2,000 or more to a coyote (a smuggler) to try to ensure they actually made it to the border and across it into the United States.

This journey was an incredibly dangerous one, plagued by high rates of robbery and sexual assault. Esperanza made her way safely out of Honduras and through Guatemala, but she was raped during her travel through Mexico by a group of three strangers. Another of the girls at the Creekside group home had been raped by a group of Mexican police officers.

Whether they entered through an official port of entry, waded across the Rio Grande, or walked through the desert, they eventually turned themselves in or were apprehended by U.S. Border Patrol. They were screened at the border, and then put into temporary shelters. If efforts to try to reunify them with family members or family friends failed, they were transferred to agencies contracting with ORR and its subcontracting VOLAGs to process unaccompanied alien children.

7. **What was the pathway for someone like Esperanza Gomez or Araceli Rivera to remain in the U.S. and obtain a green card?**

An unaccompanied alien child seeking to obtain legal permanent resident status in the United States must go through several different processes. After being referred to an agency like Emmaus Mission, they must be classified as temporary wards of the court. Subsequently, they fill out Form I-360, completing a Petition for Special Immigrant Juvenile Status (SIJ) visa. The SIJ visa exists for those who "are in the United States and need the protection of a juvenile court because [they] have been abused, abandoned, or neglected by a parent" (USCIS, 2019).

To qualify for an SIJ, youth must be under 21, currently living in the United States, unmarried, and able to prove both that they "cannot be reunified with one or both of [their] parents because of … abuse,

abandonment, or neglect" and that it's not in their "best interests to return to the country of nationality or last habitual residence of [them] or [their] parents" (USCIS, 2019). Youth who obtained an SIJ visa were eventually eligible to apply for a Green Card and become lawful permanent residents of the United States.

Analysis

8. What were the policies regarding sexual behavior of adolescent clients at Creekside?

The policies regarding sexual behavior of the young women at Creekside were laid out for Gabriela in conversations with her supervisor, Lisa Meyer. Lisa, told her that "Just to be clear, under our contract with USCCB, your girls cannot be in sexual relationships. They can't even technically consent to sexual activity," and that "If one of the girls discloses that she's engaged in a sexual relationship, you'll need to fill out a Sexual Abuse Critical Incident Report, a SACIR. That would come to me, and we'd forward it to our federal field specialist at USCCB, and then to ORR." It was relatively clear to Gabriela that her clients were not supposed to be having sex, especially at Creekside or the school they attended.

In addition to policies promoting abstinence, the policy at Creekside was to avoid discussing either birth control or safer sex practices broadly. Lisa told Gabriela "No birth control. We're actually not even supposed to talk about that. The guidance I'm getting is that we're not allowed to talk about, teach, or encourage the use of contraception with the clients." In sum, the policies were that clients were to be abstinent, and case managers and other staff were to refrain from discussing contraception or safer sex practices.

9. Were the policies regarding sexual behavior of adolescent clients at Creekside directly from the Office of Refugee Resettlement? Or from the U.S. Conference of Catholic Bishops? Or from Emmaus?

This question was at the heart of Gabriela's indecision about whether to report the pregnancy test that was confiscated from Araceli. It was unclear to Gabriela whether the policies regarding sexual behavior, contraception, and discussions of safer sex practice were federal policies from the ORR, whether they were policies shaped by the Catholic identity and religious beliefs of the USCCB, whether these were Emmaus policies, or whether they were an overlapping blend of all of the above.

In their discussion of the policies, Gabriela asked her supervisor Lisa ""Is that because it's USCCB?" and Lisa replied, "I don't know," Lisa replied, "it could be part of ORR, but that's the guidance." Gabriela and her co-workers seemed to assume the policies are coming from USCCB, and this made Gabriela angry. At one point, she had thought to herself: *And who are these Catholic bishops to tell you what you can and can't do with your own body.* It is possible that Gabriela's reaction might have been different had it been clear that these were ORR policies, or that they were specific to Emmaus.

10. How and why may policies regarding sexual behavior of adolescent clients differ?

Policies regarding sexual behavior and other potential risks are frequently more restrictive in residential care settings in order to both protect clients from potential harm and shield agencies from potential liability. At the time of the case, policies regarding the sexual behavior of adolescents in the United States remained highly variable. Even outside residential care settings, the age of sexual consent varied from state to state from 16 to 18, and beyond the general age of consent, many states continued to have laws about statutory rape that criminalized sex between someone under the age of 18 (or 16 or 17) and someone over the age of 18 (Bierie & Budd, 2018).

There was also widespread disagreement at the time about whether policies that mandated abstinence only approaches to sex education were effective or ethical. Some religious organizations preferred to emphasize abstinence outside of marriage between a man and a woman as the only approach consistent with the sexual ethics of their faith. The USCCB, for example, published an article on contraception that stated

"Contraception is morally wrong not simply because of its direct link to abortion; it is wrong in itself" (Schu, n.d., para. 13), and providing links to a number of "highly recommended chastity programs."

However, the evidence base for abstinence approaches was slim, and a number of studies had found that so-called comprehensive sex education approaches, that included information on contraception and other safer sex practices, were more effective. A prominent study based on the National Survey of Family Growth found that "Adolescents who received comprehensive sex education had a lower risk of pregnancy than adolescents who received abstinence-only or no sex education" and that "Teaching about contraception was not associated with increased risk of adolescent sexual activity or STD" (Kohler, Manhart & Lafferty, 2008, p. 344).

11. How may sexism affect the structure and policies of this program and client access to services?

Sexism has both interpersonal and structural or institutional dimensions. The questions about sexism in this case were primarily related to the latter. These questions are clustered around the policies in place at Creekside, and the root causes that compel young women like Esperanza and Araceli to migrate. As the National Association of Social Workers (2019) stated on their website, "As long as structural sexism is used to perpetuate discrimination against women, the profession will need to provide the momentum for organized answers" (para. 3).

Were policies that made it difficult for young women to obtain contraception or information about safer sex practices sexist? A facility like Creekside, but with male clients, could have had very similar policies regarding sexual behavior of adolescent clients. However, young men have access to condoms without a prescription, and greater control over whether or not a condom is used during intercourse. While members of both sexes can contract STIs, only biologically female clients can become pregnant.

If the policies at Creekside were in fact coming from the U.S. Conference of Catholic Bishops, this could have been seen as evidence of sexism as well. USCCB, as with the wider Catholic Church, was an institution with exclusively male leadership. Would it be appropriate to have policies governing the reproductive health of young women being crafted by a group of exclusively older, unmarried and presumably celibate, men?

There were also questions of sexism in the root causes of migration. As noted in the case, many of the clients at Creekside had been driven from their homes and communities in Guatemala, El Salvador, and Honduras because of physical and sexual violence, or the threat thereof. In addition, these high rates of sexual and domestic violence were no longer seen as legitimate reasons for asylum under policy changes ushered in by then Attorney General Jeffrey Sessions.

12. What is the concept of harm reduction in social work and how might this concept apply in this case?

Harm reduction is a pragmatic approach to reducing the harm from a behavior as much as possible without necessarily requiring abstinence from it (Brocato & Wagner, 2003). Harm reduction began in the field of substance abuse, with programs that emphasized providing clean needles to intravenous drug users, providing spaces where users could safely inject drugs under the supervision of medical staff, or even providing the drugs themselves. The field has since expanded to focus on a number of other issues, including sexual behavior. Harm reduction approaches have been controversial, with some critics expressing concerns that in attempting to reduce the harm associated with a behavior, such interventions encourage clients to continue engaging in the behavior. As Brocato and Wagner (2003) write: "One barrier to the adoption of a harm reduction approach in practice is the dominance of the disease and moral theoretical perspectives that have been applied by the abstinence-only treatment environment."

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In this case, the policies in place were abstinence only, and potentially driven by a moral theoretical perspective. Gabriela was drawn to harm reduction approaches, and the idea of a more non-judgmental approach to behaviors some saw as problematic. During her conversation with Esperanza, when Esperanza asks about obtaining birth control, Gabriela wanted to say: *Yeah, that's a great idea. If you're ready to take that step in a relationship we should absolutely make sure that you can do that safely.*

13. How can trauma influence client vulnerability and decision making? What specific examples were shown of this influence in this case?

Trauma can significantly alter client decision making and increase vulnerability. Social workers often speak of an attentiveness to this reality as being trauma informed. Knight (2003), writes that "trauma-informed practitioners are sensitive to the ways in which the client's current difficulties can be understood in the context of the past trauma" (p. 25). Many of the young women at Creekside had experienced trauma, some of it extreme. They had watched someone be killed, or discovered a dead body. They had been physically assaulted or witnessed domestic violence against a mother or sibling. They had been sexually abused by a parent, or sexually assaulted by strangers and in some cases authority figures like the police. Such childhood traumas have been linked to a wide range of potential negative outcomes, including post-traumatic stress disorder, depression, anxiety, suicidal ideation, substance abuse, self-harm, eating disorders, and chronic pain (Knight, 2003).

14. For what, if any, reasons could Gabriela justify circumventing Creekside policies?

For Christians in social work, there are both professional and religious reasons to not abide by policies deemed unjust, although whether the policy in this case meets that threshold is subject to debate. The NASW Code of Ethics, under Commitment to Employers, in section 3.09.a states that "Social workers generally should adhere to commitments made to employers and employing organizations," but it also states in section 3.09.b that "Social workers should work to improve employing agencies' policies and procedures and the efficiency and effectiveness of their services" and in 3.09.e that "Social workers should act to prevent and eliminate discrimination in the employing organization's work assignments and in its employment policies and practices." If Gabriela believes that the policies at Creekside are ineffective or discriminatory (in this case based on sex), she might have an ethical obligation to challenge them. Whether such an ethical obligation extends to circumventing policies is a larger question.

In this situation, Gabriela has made a commitment to Emmaus and has agreed to abide by their policies as an employee. She also has been instructed by her supervisor, Lisa Meyer, about steps she is expected to take when she has knowledge of sexual activity by her clients. At the same time, Gabriela is aware that other case managers are not following this reporting protocol, and she has serious reservations about what will happen to her clients if she does report sexual activity.

Gabriela's personal values were also in conflict with both her supervisor's and the agency's values related to premarital sex and contraception. While she identified as a Christian and believed that sex was meant for marriage, her primary concern with her clients was harm reduction rather than a strict enforcement of abstinence. Gabriela was also aware that Emmaus's policies about reporting sexual activity were influenced by the U.S. Conference of Catholic Bishops, and Gabriela thought these policies were sexist and unjust.

As a Christian, Gabriela believed she was called to challenge injustice, even when it meant going against agency policy, or against the law itself. The Bible is not of one voice on this question, including passages like Isaiah 10:1-2, "Woe to those who make unjust laws, to those who issue oppressive decrees, to deprive the poor of their rights and withhold justice from the oppressed of my people," and passages like Romans 13:1, "Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God."

For Christians, this makes calculations complicated about when and in what context to challenge or circumvent policies. As Martin Luther King Jr. said in his famous letter from a Birmingham Jail, "There are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws…. Any law that uplifts human personality is just. Any law that degrades human personality is unjust." At the same time, King is clear that even, "One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty."

15. What responsibility did Gabriela have to advocate for her girls in this situation?

Alongside the commitments Gabriela made to abide by the policy guidelines of her agency's contract with USCCB, she had an ethical commitment to advocate on behalf of her clients. It could be argued that Gabriela's knew her girls were engaged in unprotected sex that posed a risk to their physical and mental health. The wider political environment appeared to be shifting to limit her client's capacities to meet their human needs. Under section 6.04.a, Social and Political Action, The Code of Ethics states that:

> Social workers should engage in social and political action that seeks to ensure that all people have equal access to the resources, employment, services, and opportunities they require to meet their basic human needs and to develop fully. Social workers should be aware of the impact of the political arena on practice and should advocate for changes in policy and legislation to improve social conditions in order to meet basic human needs and promote social justice.

In this case, the situation is complicated because both Christians and social workers of good faith disagree about the larger questions of immigration policy and enforcement underlying the situation the girls at Creekside faced. Gabriela was supportive of immigration reform to provide undocumented individuals with a clear and relatively straightforward pathway to citizenship, and frustrated by working in a system actively promoting tighter borders and increased deportation.

16. What role did supervision play in this case? What were the risks for Gabriela of withholding information from Lisa?

Gabriela's relationship with her supervisor, Lisa, was complicated. While both were practicing Christians who entered social work as a way to live out their faith, and both attended religious colleges, they differed by ethnicity, generation, and politics. Differences in identity and perspective made Gabriela hesitant to be fully honest with Lisa about potential policy violations that might imperil her client's chances to stay in the United States.

One of the purposes of supervision, as outlined in section 3.01.b, is "setting clear, appropriate, and culturally sensitive boundaries." Lisa had informed Gabriela about the program policy regarding sexual activity by the girls and instructed her about steps to take if she learned of any sexual activity. If Gabriela chose to ignore these guidelines, she risked her employment at Emmaus Mission as well as potential violation of NASW Code of Ethics standards related to practicing with integrity. At the same time, if Gabriela believed following the program policy for reporting sexual activity and filing a Sexual Abuse Critical Incident Report (SACIR) put the immigration status of her clients in serious jeopardy, perhaps even resulting in her clients being deported to their home countries where they might face extreme sexual and physical violence, or death, she must attempt to weigh those competing ethical concerns.

Gabriela should consider consulting with her supervisor about this decision. In section 2.05.a, the NASW Code of Ethics states that "Social workers should seek the advice and counsel of colleagues whenever such consultation is in the best interests of clients." It is entirely possible that Lisa may see the complicating factors related to the girls' immigration status that Gabriela sees and together they could

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work toward a solution to ensure that the girls have access to resources to practice safe sex. Gabriela is making a series of assumptions that could turn out to be untrue or incomplete.

17. What does it mean for Gabriela García to practice with integrity in this situation?

For Christians, issues of integrity, and related concepts like trustworthiness and truthfulness, are central concerns. In the immediate aftermath of the Fall, God asks Cain "Where is your brother Abel?" and Cain replies "I don't know. Am I my brother's keeper?" As Proverbs 11:3 says, "The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity." Again, this is complicated by whether one believes Gabriela is authentically challenging an injustice to her clients.

The NASW Code of Ethics outlines six core values, one of which is integrity. In the Code, the value of integrity is paired with the ethical principle that "Social workers behave in a trustworthy manner," which is further explained as:

> Social workers are continually aware of the profession's mission, values, ethical principles, and ethical standards and practice in a manner consistent with them. Social workers act honestly and responsibly and promote ethical practices on the part of the organizations with which they are affiliated.

In this specific situation Gabriela has been instructed by her supervisor, Lisa, to report any knowledge of sexual activity among the girls. Lisa instructed Gabriela to report this information, particularly if sexual activity was taking place at Creekside.

Secondly, Gabriela was aware that if she reports any sexual activity by the girls to Lisa she will need to file a SACIR and this report will be sent to Lisa and other staff at Emmaus, as well as being forwarded to USCCB. Gabriela was concerned that a SACIR will result in a delay or termination of an SIJ visa hearing for her girls. If Gabriela did not file this report, however, Lisa has indicated that Emmaus's contract with USCCB may be in jeopardy.

18. [*If students were assigned readings or research with which to answer this***:] What should qualify someone to seek asylum in the United States? Should domestic abuse or neglect be grounds for asylum?**

To qualify for what is known as "affirmative asylum" through the U.S. Citizenship and Immigration Services, an individual must be in the United States, regardless of their immigration status, and be able to demonstrate a well-founded fear of persecution based on race, religion, nationality, political opinion, or membership in a particular social group. Many of the political debates about asylum hinge on the definition of "membership in a particular social group."

The question of what should qualify someone to seek asylum in the United States was a point of considerable disagreement between the Obama administration and the Trump administration. In the landmark 2014 decision from the U.S. Department of Justice (DOJ) Executive Office for Immigration Review Board of Immigration Appeals known as A-R-C-G (after the initials of women involved in the cases), the DOJ found that "the lead respondent, a victim of domestic violence in her native country, is a member of a particular social group composed of 'married women in Guatemala who are unable to leave their relationship'" (Board of Immigration Appeals, 2014, p. 388-389).

As the court findings laid out:

> It is undisputed that the respondent, who married at age 17, suffered repugnant abuse by her husband. This abuse included weekly beatings after the respondent had their first child. On one occasion, the respondent's husband broke her nose. Another time, he threw paint thinner on her, which burned her breast. He raped her. The respondent contacted the police several times but was told that they would not interfere in a marital relation-

> ship. On one occasion, the police came to her home after her husband hit her on the head, but he was not arrested. Subsequently, he threatened the respondent with death if she called the police again. The respondent repeatedly tried to leave the relationship by staying with her father, but her husband found her and threatened to kill her if she did not return to him. Once she went to Guatemala City for about 3 months, but he followed her and convinced her to come home with promises that he would discontinue the abuse. The abuse continued when she returned. The respondent left Guatemala in December 2005, and she believes her husband will harm her if she returns. (p. 389)

This decision was overruled by then Attorney General Jeff Sessions on June 11, 2018, who wrote of A-R-C-G "That decision was wrongly decided and should not have been issued as a precedential decision," explaining that:

> An alien may suffer threats and violence in a foreign country for any number of reasons relating to her social, economic, family, or other personal circumstances. Yet the asylum statute does not provide redress for all misfortune. It applies when persecution arises on account of membership in a protected group and the victim may not find protection except by taking refuge in another country. (p. 318)

The finding concluded with the broader assertion that, "Generally, claims by aliens pertaining to domestic violence or gang violence perpetrated by non-governmental actors will not qualify for asylum" (p. 320).

19. [*If students were assigned readings or research with which to answer this:*] **How may the change in political administration at the federal level have affected agency policy and practice?**

It was widely believed at the time of the case that the Trump administration was taking deliberate actions to undermine the effectiveness of the legal immigration system and limit asylum seeking. In a speech on March 28, 2019, in Grand Rapids, MI, President Trump cast doubt on the veracity of asylum claims by those presenting themselves at the southern border, suggesting that they were being coached by immigration lawyers to claim asylum:

You have people coming up, you know they're all met by the lawyers. The lawyers of, and they come out, they're all met by the lawyers, and they say: 'say the following phrase: I am very afraid for my life. I am afraid for my life.' Okay. And then I look at the guy. He looks like he just got out of the ring. He's the heavyweight champion of the world, he's a [inaudible]. It's a big fat con job, it's a big fat, con job and Democrat sanctuary cities and their refusal to protect American borders.

In March of 2019 the Trump administration also faced a lawsuit in federal court about the practice of forcing asylum seekers to return to Mexico and wait outside the United States for the duration of their immigration proceedings, what they call "Migrant Protection Protocols" (DHS, 2019).

20. What were the pros and cons of the federal government contracting with FBOs to provide services to UCs?

The United States government has worked closely with faith-based organizations since before the advent of social work as a profession. More recent interest in faith-based organizations (FBOs) represents "not so much a new trend as a renewed one" (Cnaan, Wineburg & Boddie, 1999, p. 2). There has been significant debate in the social work literature about both the efficacy and ethics of allowing the government to operate through FBOs (Chaves, 2003), sometimes referred to as "charitable choice," and first formally developed with the White House Office of Faith-Based and Community Initiatives (OFBCI) under the administration of George W. Bush. That office enjoyed bi-partisan support, operating under the Bush, Obama, and Trump administrations under slightly different names.

The collaboration of the Office of Refugee Resettlement with faith based voluntary agencies (VOLAGs) predates this debate by some twenty years, but the outlines of the debate are similar. On one hand, arguments are made that faith-based agencies tap into religious and moral wisdom and resiliency, as well as deep pools of committed volunteers, to offer more personal, local, and authentic services. On the other hand, concerns are raised about the separation of church and state, particularly around contentious social issues like abortion, issues related to LGBTQ persons, and, as in this case, immigration and access to contraception.

21. How did Gabriela's faith influence her work? How did it affect her reaction to this situation?

Gabriela was raised in a Latinx Pentecostal church that put a heavy emphasis on her sexual purity and preserving her virginity as a form of devotion to God. As it says in the case narrative, "When Gabriela first had the "sex talk" with her mom, her mother had presented sex as very negative. Growing up, her parents would turn off the TV when there was kissing on a show. The messages Gabriela and her sister received at home were about being submissive to their future husbands, about having kids and keeping a good Christian home."

22. Gabriela's co-worker, Olivia Harris, said she wishes she could just buy a package of condoms to give to the girls. What were the risks of Olivia or Gabriela doing this for the girls?

In the NASW Code of Ethics, section 1.16.a, it says that "Social workers should refer clients to other professionals when the other professionals' specialized knowledge or expertise is needed to serve clients fully." Gabriela and Olivia are not a medical professionals, and should not be providing medical advice to her clients that is beyond her expertise. Condoms may have a low risk of harming clients, but if used improperly will have limited effectiveness. If Gabriela and Olivia simply provide a box of condoms to the girls without adequate instructions they may be encouraging sexual behavior that could actually be less safe. If Gabriela were to go beyond providing just condoms and provide clients with other forms of contraceptives, including those relying on the hormones estrogen and progestin, they might experience side effects like nausea, weight gain, and mood changes, some forms of birth control might risk exposing them to potentially serious side effects like an increased risk for blood clots.

Action

23. If Gabriela reports the pregnancy test, what are possible consequences for the girl(s), agency, and herself?

If Gabriela chooses to report to Lisa that Araceli has purchased a pregnancy test and may be engaged in sexual activity, it will likely result in a Sexual Abuse Critical Incident Report (SACIR) that would be forwarded to superiors at Emmaus and the USCCB. While it is unclear, having a SACIR on her record could jeopardize Araceli's chances at obtaining a Special Immigrant Juvenile Status (SIJ) visa.

Filing a report could also have consequences for other girls at Creekside. It could make other girls less willing to confide in staff, and in Gabriela in particular, or in general erode trust levels between clients and staff. It is possible that confiscating the pregnancy test and reporting Araceli might result in either Araceli or the friend she claimed to be purchasing it for not receiving important prenatal care or engaging in riskier sexual behavior.

Reporting is mostly positive for Emmaus as an agency. While it is possible that numerous SACIR reports could lead USCCB to withdraw its contract with Emmaus, it is more likely that enforcement of the policies governing the contract will strengthen the relationship and demonstrate that Emmaus is a competent and trustworthy organizational partner.

24. **If Gabriela does NOT report the pregnancy test, and does nothing more, what are possible consequences for the girl(s), agency, and herself?**

Gabriela may believe Araceli when she says that the test is not hers, and choose not to file a report because none of her girls at Creekside are directly involved. This is likely a violation of agency policies, even if Gabriela has no reason to doubt what Araceli is telling her. Choosing not to report the pregnancy test could lead clients at Creekside to believe that agency policies are malleable, or will not be evenly enforced.

If staff at USCCB or ORR discover that staff at Emmaus are not enforcing policies, it could jeopardize the contract to provide services for UACs. If the news were to leak to the media, it could result in a scandal and subsequent public backlash towards Emmaus that could threaten the organization's capacity to fulfill its mission and potentially to operate at all.

For Gabriela, there are several substantial risks to not reporting. She could lose her job. If she were licensed, or seeking to obtain her license, not reporting could jeopardize that. Even in the absence of these extreme (but possible) consequences, not reporting the incident could eventually undermine her relationship with Lisa and cost Gabriela opportunities for advancement at Emmaus. It could also erode trust between Gabriela and Keisha Jones, the co-worker who was supervising the outing to Target. Even if none of her co-workers were aware of a decision not to report, it could create tension among the girls at Creekside about playing favorites or a perception that Gabriela is someone who can be manipulated.

25. **If Gabriela does NOT report the pregnancy test AND also assists the girls with sex education and/ or access to contraception, what are possible consequences for the girl(s), agency, and herself?**

If Gabriela chooses to not report the situation, she might give the pregnancy test back to Araceli, tell her to either use it or give it to her friend (depending on what she believes to be the case). She might coach, whether subtly or more overtly, Araceli and/or her friend on how to obtain contraception through Nurse Laura. She might provide contraception to Araceli and/or her friend personally.

This is by far the riskiest choice. It carries all the potential risks outlined in the previous question, but magnified. It also introduces the real possibility of assisting in obtaining medication that might have serious unintended side effects, or of encouraging behavior that not only violates agency policy but could result in contracting a sexually transmitted infection or becoming pregnant.

26. **Are there any other harm reduction strategies that Gabriela could employ that may align with agency policy and still serve her clients?**

Under the policies at Creekside, Gabriela cannot provide or discuss contraception, or discuss safer sex practices. She can, however, encourage her clients to discuss any issues related to their health with either Nurse Laura or with their doctor. She can continue to provide support to her clients in order to encourage an honest and open relationship with them.

27. **Are there any other options that Gabriela has as a generalist social worker to support the girls in this situation and beyond?**

Gabriela's options for directly assisting her clients at Creekside are limited by agency policy, but she has a range of options that she could pursue in other areas. She could use the research on evidence-based practice in sex education to challenge the abstinence only policies at Emmaus. She could get involved with local immigrant's rights groups, or reach out to an advocacy organization like the American Civil Liberties Union. She could contact her political representatives to advocate for changes to how unaccompanied minors are processed.

28. If Gabriela decides she cannot comply with agency policies, what further options does she have?

Apart from the immediate situation, Gabriela may decide she cannot practice with integrity in a setting where she is not permitted to talk openly about contraception and sex education. She may choose to be a whistle-blower, and contact local media or immigrant rights groups like the one she used to work for to draw attention to what she perceives as an injustice towards the girls she works with. She may write advocacy letters or engage in direct action.

29. How can Gabriela enlist her supervisor (or other leader) in considering her options?

If Gabriela has not had a direct conversation with her supervisor about a situation like this, it is risky to assume that she knows exactly how her supervisor will respond. Gabriela should also not assume that because her supervisor is older or has worked at the agency longer that she necessarily agrees with the policy, or is less progressive on issues of women's reproductive rights. It may also be the case that her supervisor has faced situations like this in the past, and may have considerable wisdom and emotional support to offer to Gabriela.

If Gabriela is uncomfortable confiding in or consulting with her supervisor about this particular issue, she could reach out to another leader at Emmaus for guidance. Nurse Laura was familiar with Emmaus policies regarding contraception, and with the clients at Creekside. According to the conversation Gabriela had with her co-worker Olivia Harris, Nurse Laura had submitted at least one request for contraception in order to prevent heavy or painful periods.

30. What would you choose to do in this situation? What is your rationale for that choice?

Reflection

31. In what, if any, situations can you personally justify deception? How can you justify deception?

32. In what, if any, situations are harm reduction strategies compatible with a Christian sexual ethic?

33. When, if ever, is it appropriate for you to circumvent program policies? What would justify circumventing program policies?

Teaching Suggestions

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

1. Have students divide into small groups and discuss the role immigration has played in their own life, or their family history. Some students may not have an immigration story, their family story may begin here in North America before European colonization, or their family story may begin with the brutality of the trans-Atlantic slave trade. Other students' families may have come here during peak immigration to the United States in the early 1900s, or after the sweeping changes that took place in 1965. How does their family's own story impact how they understand and respond to this story?

2. Some of the books Gabriela reports having read, like the 1997 book "I Kissed Dating Goodbye" by Joshua Harris, were extremely popular in Christian circles in the early 2000s. Have students listen to or read the 2016 interview with Harris on NPR, linked below in the resource section. To encourage broad participation on a potentially sensitive topic, divide the class into small groups for a brief discussion about their own personal history of exposure to Christian purity culture. What sorts of practices have students participated in (purity balls, purity pledges, purity rings)? What does purity culture do well? What about purity culture might be problematic?

3. Faith based groups like the U.S. Conference of Catholic Bishops have placed a heavy emphasis on abstinence only sex education, and faith communities like Gabriela's have sometimes encouraged young women to wear so-called "purity rings," which indicate a commitment to abstain from sexual intercourse until marriage. Social workers emphasize evidence-based practice, and the evidence for abstinence only approaches or pledges is not good. Have students read the Rosenbaum (2009) study of National Longitudinal Study of Adolescent Health respondents, which found that "Five years after the pledge, 82% of pledgers denied having ever pledged," and that while "pledgers and matched nonpledgers did not differ in premarital sex, sexually transmitted diseases, and anal and oral sex variables… Fewer pledgers than matched nonpledgers used birth control and condoms in the past year and birth control at last sex" (Rosenbaum, 2009). Discuss the results of the study, and whether (and when) it might be appropriate for Christians in social work to support approaches even if they are not evidence-based.

4. The relationship between the United States and these VOLAGs, many of which are faith based, has raised questions about the separation of church and state and a variety of other policy concerns since the passage of The Refugee Act of 1980 (Zucker, 1983). Have students read Nawyn's (2006) article "Faith, Ethnicity, and Culture in Refugee Resettlement." Do students agree with Nawyn's argument that there is "a relationship between faith-based NGOS and the state that is unique to refugee resettlement" (p. 1524)? Is this particular relationship appropriate? The case highlights how religious attitudes towards contraception may shape client services, but Nawyn points out that religion is often a central component of many immigrant's lives. What are the positives and negatives of contracting resettlement and asylum work to FBOs?

5. Have students read Jeff Sessions 2018 memorandum on the "Matter of A-B." Should fear of domestic violence or gang violence count as a well founded fear of persecution on the basis of a membership "in a particular social group?" Are women or young people a "social group?" Or does broadening the definition of social groups open up the asylum process to too many individuals and dilute its original intent?

6. Have students read the short blog post "The Wall is Already Built," by the Rev. Kate Kooyman. Rev. Kooyman concludes that "Here's how I would connect these dots: our president has a point-by-point plan to get rid of people who are not white." What evidence does she provide to support this hypothesis? The issue of race is a complicating factor for Gabriela in this case, and racial and political divides are at the heart of her hesitation to talk openly with her supervisor Lisa about anything that might jeopardize her Latina client's ability to stay on a pathway to citizenship. How should Christians in social work think about immigration policies being written and enforced by individuals who some believe to have white nationalist sympathies?

7. Have students read the short magazine article "When 'Just Say No' is Not Enough: Teaching Harm Reduction" by Watson (2015). What is harm reduction? What principles of harm reduction can be seen in this case? The author makes a case that harm reduction is both strengths based and client centered, that it is therefore consistent with social work values and ethics. Is this true? What about for Christians? Should Christians support harm reduction approaches, or is anything short of calling for abstinence an encouragement to sin?

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.

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Kooyman, K. (2018). The wall is already built. *Reformed Journal: The Twelve*. Retrieved from https://blog.reformedjournal.com/2018/07/26/the-wall-is-already-built/

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Nawyn, S. (2006). Faith, ethnicity, and culture in refugee resettlement. *American Behavioral Scientist*, *49*(11), 1509-1527.

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Schu, W. (n.d.). Contraception and abortion: The underlying link. The United States Conference of Catholic Bishops. Retrieved from http://www.usccb.org/issues-and-action/human-life-and-dignity/contraception/articles-and-publications/contraception-and-abortion-the-underlying-link.cfm

U.S. Department of Justice, Office of the Attorney General. (2018). Matter of A-B-, Respondent. 27 I&N Dec. 316. Retrieved from https://www.justice.gov

Watson, C. (2015). When "just say no" is not enough: Teaching harm reduction. *The New Social Worker*. Retrieved from https://www.socialworker.com/extras/social-work-month-2015/when-just-say-no-is-not-enough-teaching-harm-reduction/

Zamora, L. (2014). *Unaccompanied Alien Children: A primer*. Bipartisan Policy Center. Retrieved from: https://bipartisanpolicy.org/blog/unaccompanied-alien-children-primer/

Zucker, N. (1983). Refugee resettlement in the United States: Policy and problems. *The Annals of the American Academy of Political and Social Science*, *467*(1), 172–186.

The Walk
Teaching Notes

Kendra Wright, Mackenzi Huyser and Terry A. Wolfer

This case discusses sexual harassment in the workplace. This content may be upsetting, so instructors are encouraged to notify students of this content and prepare their students for it as needed.

Case Synopsis

Becca Powell, a BSW student completing her field placement at Vibrant Village with low-income seniors in Grand Rapids, was warned about Stan Davis, a client who was being dismissed from the residential program for inappropriate behavior with staff. After the warning, however, she was asked to meet with Stan one-on-one and eventually accompany him on an off-site nursing home visit. Becca was unaware of the specific reasons for Stan's dismissal from the program, did not have access to Stan's client files, and expressed discomfort with the task. But she was unsure what she could or should do as an intern.

Intended Case Use

Written for BSW level social work courses in practice with individuals or organizations, it may also be used for specialized instruction on sexual harassment, supervision, power dynamics and boundary setting in social work practice, field education and administration or, more generally, for instruction on social work direct practice, gerontological social work, or case management in residential settings.

The case is separated into two parts, Part A and Part B, to allow instructors unique opportunities for discussion at each decision-making point for Becca. 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 about:

1. Establishing appropriate boundaries and clear lines of communication between supervisors, colleagues, and clients
2. Identifying personal areas of discomfort or challenge where future growth could occur
3. Developing self-awareness and manage personal reactivity to difficult or challenging clients
4. Distinguishing perceived and real risks to safety when working with difficult or challenging clients
5. Responding assertively to sexual harassment by a client
6. Drawing on supervision to prepare for work with difficult or challenging clients

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7. Advocating for oneself appropriately to a supervisor or colleague in moments of conflict or misunderstanding

8. Practicing due process for appropriate transfer and/or termination of services for clients, including organizational communication and file keeping

9. Recognizing unique aspects of social work practice in residential settings, such as boundary-setting, independence, and autonomy in a shared living space

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 administrative structure at Vibrant Village? Who provided supervision for Becca Powell?

Vibrant Village's administration consisted of headquarter staff including the Executive Director, Development Director, Volunteer Coordinator, Program Managers, and other administrative personnel. This headquarter staff operated out of a building located five miles away from the housing sites on a different side of Grand Rapids. Each Bright Life facility, the Carol Wold House (CWH) and Perry Stratton House (PSH), included a Building Manager, a Bright Life Coordinator, and RAs. The Bright Life Coordinators, Cara Thomas (CWH) and Melissa Wilson (PSH), worked in these facilities alongside Becca, serving as her day-to-day task supervisors. Becca worked at CWH on Mondays and Tuesdays with Cara, and at PSH on Wednesdays and Thursdays with Melissa.

Sharon Miller, a program manager and MSW, provided field supervision for Becca Powell. Sharon's office was in the headquarters building while Becca worked at the Bright Life housing facilities. Cara and Melissa also reported to Sharon.

2. How was the Bright Life program structured?

The Bright Life program offered independent, affordable housing space and living assistance to low-income seniors. Individuals living in these residences were at least 55 years old and receiving disability income (SSDI) or at least 64 and receiving supplemental security income (SSI). The two buildings also included mixed-income families and individuals invited to live with the Bright Life seniors, creating an intergenerational community setting. Housing units were independent and did not offer medical or nursing support. The buildings were in residential neighborhoods with several business storefronts in walking distance.

CWH was a three-story, handicap-accessible building that served 9 Bright Life seniors. The building accommodated these seniors who needed assistance with daily living tasks, 4 resident assistants (RAs),

and 1 family with school age children. Common areas included living rooms, dining rooms, kitchens, and bathrooms.

PSH was a larger housing complex. With five floors, the first floor of PSH included a kitchen, community room, computer room, fitness area, garden room with library, one single-family apartment, and the property manager office. The second, third, and fourth floors offered a total 28 private apartments for unassisted seniors, 2 apartments for RAs, and 4 apartments for families with school age children. The fifth floor included 14 Bright Life seniors and 4 RAs.

3. **What relationship did the workers at both housing facilities have with the clients at the facility?**

Building Managers at both housing facilities supported all building residents and maintained the property, and Bright Life Coordinators assisted with day-to-day needs of Bright Life residents. In addition, RAs lived in the buildings on each floor and assisted seniors with housekeeping and laundry, and helped facilitate social life on each floor, in return for subsidized housing. RAs were required to be at least 18 years old and pass extensive background checks. Both Bright Life seniors and RAs received two home-cooked meals each day, served family-style, in addition to self-serve breakfast options.

4. **What did Becca know about Stan Davis?**

Stan Davis was a Bright Life senior resident. He dealt with significant health issues including diabetes. He was white, short, about 5-foot 1-inch tall, with greasy dark hair. He was overweight, an estimated 350 pounds, and walked with a cane. He gave off strong body odor.

He was being dismissed from the program because he had been "inappropriate with staff." In addition, he needed alternative housing which could offer more assistance than Bright Life, perhaps a nursing home or assisted living facility. Stan expressed a strong interest in pursuing a nursing home.

5. **Why was Stan being dismissed from the program?**

He was being dismissed from the program because he had been inappropriate with staff. Becca was not told what specific behavior prompted his dismissal. While working with Becca, he made inappropriate sexual comments to her about her appearance.

6. **How did Becca's faith influence her decision to work in gerontology?**

As a Christian, Becca believed the social work profession provided a great opportunity to live out her faith by serving older adults. Becca's choice to work in gerontology was largely motivated by childhood experience working alongside her mother, who cared for Becca's grandmother in a local nursing home. Becca had particularly enjoyed talking to nursing home residents about their faith journeys and believed her faith grew significantly because of this experience.

7. **What do we know about the relationship between faith and the Vibrant Village organization?**

Vibrant Village was privately funded but not a faith-based organization. The organization also prided itself on its inclusivity of residents who identified as LGBTQ+, a controversial subject for many Christians. Several residents, RAs, and staff appeared concerned when Becca identified that she attended a Christian college, even questioning if she was "one of *those* Christians, judgmental and closed-minded."

Analysis

8. **Did Stan's behavior pose a threat to Becca's safety, physically or sexually? Why or why not?**

Perhaps. Becca's health and safety were at risk on multiple levels. Physically and sexually, there was a risk that Stan might do something inappropriate to her beyond the verbal harassment. He tried to

close her office door with his cane when they met alone, although Becca thought quickly and insisted the door remain open. In this initial meeting, she wondered whether he might try something physical. Even though she seemed confident she could protect herself, his presence and actions prompted her to wonder whether she would need to do so.

9. Did Stan's behavior pose a threat to Becca's emotional safety and mental health? Why or why not?

Yes, Stan's continuing comments may have negatively affected Becca's emotional and mental well-being, and undermined her comfort and safety in the field setting. His comments challenged Becca's confidence and ability to advocate for herself. Mentally, she questioned whether it was her role to push back against Melissa by talking to Sharon. Emotionally, she doubted herself and her instincts to self-protect, in order to appease her supervisors.

Stan's comments (e.g., "Has anyone told you yet today that you look very nice?) may have negatively impacted her emotional and mental well-being, jarring her focus and challenging her comfort or sense of safety in the organization. When she confronted Melissa, she may have felt dismissed or bullied, and less able to advocate for herself in the future.

10. Did Stan's behavior pose a threat to Becca's professional well-being? Why or why not?

Professionally, Becca was a social work student who had not yet launched her career. She risked disregard, interpersonal tension, or retaliation by supervisors if she protested or refused to work with Stan, and potentially losing access to other responsibilities or opportunities. This challenging situation may also lead her to question her career choice and may even lead her to discouragement and low morale due to lack of support from her colleagues, undermining her self-confidence and trust in authorities.

Specifically, if Becca refused to take on the responsibility, she risked her supervisors' trust and positive recommendations, potentially burning bridges to other senior service organizations in Grand Rapids. It was unlikely that she would be dismissed from her field placement and therefore not graduate on time, but she may have feared this.

11. Did Stan's comments and behavior towards Becca constitute sexual harassment? Why or why not?

Yes. According to the U.S. Equal Employment on Opportunity Commission (n.d.), sexual harassment can include "unwelcome sexual advances, requests for sexual favors, and other verbal or physical harassment of a sexual nature" (para. 1).

There is a range of unwanted behaviors—from less to more severe—and people may disagree about what qualifies as illegal harassment. "Although the law doesn't prohibit simple teasing, offhand comments, or isolated incidents that are not very serious, harassment is illegal when it is so frequent or severe that it creates a hostile or offensive work environment or when it results in an adverse employment decision (such as the victim being fired or demoted)" (para. 4). In this case, Stan's comments created a hostile work environment for Becca.

Furthermore, the definition does not require that the harasser have formal authority over the recipient. "The harasser can be the victim's supervisor, a supervisor in another area, a co-worker, or someone who is not an employee of the employer, such as a client or customer" (para. 5). In this case, the harasser is a client and supervisors, despite their knowledge of the situation, have not protected Becca. Because Becca feared that refusing to work with Stan could negatively impact her field placement, this situation may qualify as sexual harassment.

12. What internal cues did Becca have for concern? What "red flags" did Becca have in this situation?

Becca's first red flag was Sharon's caution during the drive to CWH: Stan Davis was being dismissed from the program. This set Becca up to distrust Stan. Second, Becca felt uncomfortable and repulsed by Stan's presence in her office. He leaned in too close and tried to close the door with his cane. His first inappropriate comment about her appearance came in her office. These two cues gave Becca reason to be concerned, but without knowing Stan was being dismissed for inappropriate behavior, Becca might have interpreted Stan's comment as a socially inept effort to compliment her.

Additional cues for concern include Sharon's disregard for and miscommunication around what was expected of Becca. When Becca shared the concerning situation with her faculty liaison, Gwen seemed to confirm her concern and called Sharon on Becca's behalf. As a result, Sharon promised that Becca would not be put in a situation alone with Stan again. However, Sharon contradicted both her initial advice to "steer clear of [Stan]" and her promise to Gwen, by directing Becca to meet with him alone as well. Indeed, her choice of idiom—"Someone really needs to hold his hand"—seems odd and insensitive in the context of sexual harassment.

Finally, Melissa exhibited little support for Becca's concerns about working with Stan. On the one hand, she acknowledged her own discomfort with Stan but, on the other, appeared to taunt Becca about feeling afraid.

13. In what ways did the behavior of Sharon and Melissa indicate that Stan posed little risk?

Without knowing the reasons for his dismissal, it is hard to tell whether Stan posed serious risk to Becca or anyone else. Sharon and Melissa seemed more concerned with facilitating Stan's transfer to another housing facility than about his current risk to staff or other residents. Even so, preparations for Stan's transfer did not appear urgent because they assigned the task to an inexperienced intern and provided little information about how to proceed. In addition, they did not identify the specific threat Stan posed and did not advise or coach Becca about how to protect herself. These things may indicate the cause for dismissal was less severe.

Depending on their previous personal or professional experiences with aging adults in residential spaces, Sharon and Melissa's behavior may indicate they: a) are accustomed to inappropriate comments from male residents and thus casually brush them off, b) feel more irritated or annoyed by Stan's behavior than threatened by it, c) assume Becca can easily defend herself if necessary or d) something else.

14. What role does trust play in this case? What basis did Becca have for trusting Sharon, Melissa, and Stan? What basis did Becca have for mistrusting Sharon, Melissa, and Stan?

Sweitzer and King (2004) write in *The Successful Internship* that:

> Interns often wonder whether supervisors will like them. More important, they wonder whether their supervisors will understand them, i.e., recognize their strengths, work with their weaknesses, and respect them for the students they still are and the evolving professionals they are learning to be. As in any new relationship, all parties wonder whether they are going to get along well. You may also wonder how much about yourself you want to share or are expected to disclose and whether you should divulge your feelings and reactions as you go through the internship… The cure for this is time. As you get to know your supervisor, you may or may not like what you find, but at least it will be known. And a trusting, comfortable relationship takes time to develop (p. 161).

Interns need to trust their supervisors to provide responsibilities that will stretch and nurture their skills, while respecting their learning role. In her role as intern, Becca had to rely on Sharon and Melissa to provide the learning experiences she needed to fulfill her field placement requirements. Initially,

Becca probably assumed she could trust Sharon and Melissa because she knew their organization had hosted previous student interns from her college, the college had a positive relationship with the organization, and her friend who interned there had a positive experience. However, Becca's experience with Melissa and Sharon provided inadequate information about risk, mixed signals about Stan's threat and status in the program, and contradictory messages regarding Becca's expected involvement with Stan.

These mixed signals lead Becca to mistrust not only Stan, but also Sharon and Melissa. On Becca's first day, before she even met Stan, Sharon told Becca to "try to steer clear of him" because "he's been inappropriate with staff and is being dismissed from the program." This set Becca up to mistrust Stan. But Melissa introduced Stan to Becca, encouraged them to meet one-on-one, and later asked whether Becca was a "scaredy cat" because she feared to walk off-site with him. Melissa seemed to imply that it was safe to meet with him. When Becca shared the concerning situation with her faculty liaison, Gwen spoke up on Becca's behalf and called Sharon, who promised that Becca would not be put in a situation alone with Stan. However, Sharon contradicted both her initial advice to "steer clear of [Stan]" and her promise to Gwen by later directing Becca to meet with him alone.

Finally, Becca noted that the clients and colleagues at Vibrant Village were trying to discern whether they could trust her. Their comments and questions about her faith imply they wonder whether she affirmed or approved of the LGBT identities that some residents and RAs assert.

15. **Why might Sharon have agreed not to put Becca in the position of working alone with Stan but then instruct her to assist him?**

First, Sharon warned Becca to stay away from Stan. Then, when Becca expressed concern about Melissa's directions to Gwen, Sharon told Gwen that Becca wouldn't need to work with him. Ultimately, she told Becca that she needed to complete the task because Stan really needed the assistance for the transfer. Sharon's inconsistent instructions may result from several issues. First, Sharon herself might be overworked. Sharon was responsible for overseeing two Bright Life residences with 26 clients and 4 staff. She also had administrative responsibilities as a member of the leadership team. This workload may impact Sharon's ability to remember smaller details about Becca's responsibilities or her ability to communicate these details to Becca's task supervisors, Cara and Melissa. Perhaps Sharon forgot what she told Gwen and Becca, failed to communicate it to Melissa, or she changed her mind.

If she changed her mind, Sharon may genuinely believe Stan provides an opportunity for Becca to grow, practice client interviewing skills, set clear boundaries, and carry out a successful resident transfer.

Additionally, Sharon may know something about Stan's past in the program that Becca does not, which may have minimized the risk for Becca in this situation. This seems unlikely since Sharon warned Becca to stay away from Stan but perhaps she made this warning thinking that Stan would be discharged by the time Becca returned to PSH. Or maybe she changed her mind after meeting Becca and getting to know her better. Sharon might also be feeling pressure to move along Stan's dismissal and transfer. This pressure could be coming from Sharon's supervisor and could be the result of several other issues which could include another incoming resident on the waitlist for the Bright Life program, a staff shortage or transition, an agency policy change, or external pressure impacting Vibrant Village or the Bright Life program.

Finally, there seems to be a supervisor-supervisee dynamic between Sharon and Melissa that seems unclear. Melissa reported to Sharon and also had responsibility as task supervisor for Becca. On the days when she was at PSH, Becca received day-to-day guidance and instruction from Melissa. Sharon may not have known what instructions Melissa shared with Becca about working with Stan, and once she found out she may also have changed her mind about her promise to Becca and Gwen regarding Becca's work alone with Stan. Whatever the cause, inconsistent message from her two supervisors likely heightened Becca's concerns.

16. How could Becca determine whether the assignment to work with Stan was unsafe for her or an opportunity to grow?

Becca could use consultation with her faculty liaison, Gwen, to determine whether this was a suitable responsibility for her and an opportunity to grow. She could also consult resources which can help her determine whether this was harassment, such as the U.S. EEOC statement on sexual harassment.

Becca could also consult the NASW *Guidelines for Social Work Safety in the Workplace* to assess her risk as an intern working with this client. The *Guidelines* list the following factors to consider when assessing risk [italics added for emphasis]:

> Assessment of increased risk due to client's condition
>
> • Does the client have an active substance abuse problem, particularly with alcohol?
>
> • Does the client have a mental illness or personality disorder, particularly if untreated?
>
> • *Does the client have a history of or frequent violence or threatening behavior?*
>
> • Does the client have a communicable disease?
>
> Assessment of worker vulnerability
>
> • *Working alone*
>
> • Visible physical conditions that may increase vulnerability (pregnancy, disabilities, use of cane or walking aid
>
> • *Lack of experience…*
>
> • *Lack of a safety plan* (Standard 6: Risk Assessment for Field Visits, Assessment of Worker Vulnerability).

17. Was the assignment to work with Stan an appropriate assignment for Becca's supervisors to provide? Why or why not?

No, if Stan had sexually harassed other staff members. Becca did not have the information, preparation or experience needed to complete this assignment with confidence or competence. Becca's supervisors should have assigned this case to a Bright Life Coordinator more familiar with Stan as a client, his case files, and the reason for his dismissal. They should have selected someone who had more experience in the field and who had the skills and authority to confront Stan about his continuing inappropriate behavior.

Conversely, Becca's supervisors could have given Becca the opportunity to observe another staff person work with Stan, perhaps allowing her to lead a future conversation with Stan alongside another staff person present. As a student intern in the first few days of her field placement, Becca lacked the tools and resources she needed to work with a difficult client like Stan.

18. Was Becca adequately prepared for this assignment? What would adequate preparation require?

No. Becca's role as an intern just a few days into her field placement did not give her the time and space she needed to prepare for working with a difficult client like Stan, particularly when harassment was a continued risk to colleagues. Adequate preparation would require observation, rapport built over time with Stan, access to Stan's full case files, and coaching or role-playing in supervision with Sharon or Melissa.

19. How may agency policies assist Becca in this situation?

Although Sharon informed Becca that Stan was being dismissed for inappropriate behavior, she did not identify the problematic behavior or explain the agency procedure for reaching this conclusion. Un-

derstanding this information would provide some clarity and guidance for Becca, and could reduce her sense of operating in a vacuum. Awareness of agency policy and procedure might also help her know how to respond to any further inappropriate behavior by Stan. Furthermore, knowing how more experienced social workers themselves dealt with Stan would also be very helpful.

20. How may the residential setting for this case complicate matters?

Because this was a residential setting, relationships among staff, between staff and residents, and among residents were sustained and more complex. Interactions were likely more frequent, informal, and multi-dimensional than in traditional agency settings. As a result, there was more opportunity for liking and disliking between staff, residents, or both.

21. What ethical standards in the Code of Ethics should Becca consider in this situation?

The NASW Code of Ethics identifies several values, ethical principles, and ethical standards to guide how a social work student should respond while working with clients who demonstrate sexually aggressive behavior. The values and ethical principles emphasized in this case may include: service, social workers' primary goal is to help people in need and to address social problems; social justice, social workers challenge social injustice; dignity and worth of the person, social workers respect the inherent dignity and worth of the person; competence, social workers practice within their areas of competence and develop and enhance their professional expertise.

Additional Code of Ethics standards, which need to be considered, include the following:

1.04 Competence

(a) Social workers should provide services and represent themselves as competent only within the boundaries of their education, training, license, certification, consultation received, supervised experience, or other relevant professional experience.

(b) Social workers should provide services in substantive areas or use intervention techniques or approaches that are new to them only after engaging in appropriate study, training, consultation, and supervision from people who are competent in those interventions or techniques.

(c) When generally recognized standards do not exist with respect to an emerging area of practice, social workers should exercise careful judgment and take responsible steps (including appropriate education, research, training, consultation, and supervision) to ensure the competence of their work and to protect clients from harm.

1.09 Sexual Relationships

(a) Social workers should under no circumstances engage in sexual activities, inappropriate sexual communications through the use of technology or in person, or sexual contact with current clients, whether such contact is consensual or forced.

1.17 Termination of Services

(b) Social workers should take reasonable steps to avoid abandoning clients who are still in need of services. Social workers should withdraw services precipitously only under unusual circumstances, giving careful consideration to all factors in the situation and taking care to minimize possible adverse effects. Social workers should assist in making appropriate arrangements for continuation of services when necessary.

2.03 Interdisciplinary Collaboration

(a) Social workers who are members of an interdisciplinary team should participate in and contribute to decisions that affect the well-being of clients by drawing on the perspectives, values, and experiences of the social work profession. Professional and ethical obligations of the interdisciplinary team as a whole and of its individual members should be clearly established.

(b) Social workers for whom a team decision raises ethical concerns should attempt to resolve the disagreement through appropriate channels. If the disagreement cannot be resolved, social workers should pursue other avenues to address their concerns consistent with client well-being.

3.01 Supervision and Consultation

(a) Social workers who provide supervision or consultation (whether in-person or remotely) should have the necessary knowledge and skill to supervise or consult appropriately and should do so only within their areas of knowledge and competence.

(b) Social workers who provide supervision or consultation are responsible for setting clear, appropriate, and culturally sensitive boundaries.

3.04 Client Records

(a) Social workers should take reasonable steps to ensure that documentation in electronic and paper records is accurate and reflects the services provided.

(b) Social workers should include sufficient and timely documentation in records to facilitate the delivery of services and to ensure continuity of services provided to clients in the future.

22. On what basis could Becca justify refusing to carry out her supervisor's guidance/instruction?

Becca could decline her supervisor's guidance/instruction based on standards found in the NASW *Code of Ethics* and the NASW *Guidelines for Social Work Safety in the Workplace*, particularly as they relate to training, competence, access to client records, and access to clear supervision and consultation. Becca could reason that she did not have adequate training or support to provide competent services to Stan and that she did not have adequate information to assess her own risk in the situation. Becca was also at a disadvantage without her direct supervisor in her immediate work space; they only met once a week and otherwise relied on email or phone communication. Sharon also told Gwen that Becca did not need to complete the assignment or be alone with Stan again. Therefore, Becca could argue that the risk was too high for her to complete this responsibility without more supervision and consultation.

23. What underlying beliefs/values from Becca's faith background might make this situation difficult for her? How may Becca's faith influence her response to Stan's inappropriate behavior?

Becca's faith background instilled in her certain expectations around respecting the dignity and worth of all persons, particularly as it related to respecting her elders. In her first meeting alone with Stan, Becca felt guilty for feeling repulsed by his presence. She struggled with balancing commitment to Stan as a client and human being with dignity and worth and her own safety and comfort.

Because of her faith, again, Becca may feel conflicted on what comments or behavior to tolerate from Stan because of his age. Christians are taught to respect the elderly, listening to their wisdom and following their instruction. Leviticus 19:32 reads, "Stand up in the presence of the elderly, and show respect for the aged." Similarly, 1 Peter 5:5 reads, "Likewise, you who are younger, be subject to the elders." Becca may feel especially uncomfortable confronting Stan because he was older.

Further, Becca may be impacted by Christian teachings about relationships between men and women. Some Christians excuse or overlook inappropriate behavior by men toward women because they believe it is inevitable, feel powerless to stop it, do not want to be viewed as a trouble-maker, do not want to be accused of overreacting, or do not expect their concerns to be validated by others. Becca may have feared that speaking up against Stan's behavior might disrespect or invalidate his authority as a man. But we cannot be sure of Becca's gender beliefs, particularly because she reportedly tries to be an open-minded person when an RA accuses her of being "one of *those* Christians, judgmental and closed-minded."

More broadly, as a young woman Becca may simply feel inhibited, anxious, and uncertain confronting sexual harassment by a client in a professional setting for the first time.

Action

24. What should Becca do in this situation? What options does she have?

Becca could refuse to work with Stan and ask Sharon and Melissa to reassign the case responsibilities. Conversely, Becca could choose to continue working with Stan. But she could insist that Sharon or Melissa provide her more training and support, and accompany her on the walk to the nursing home. Becca could also choose to continue working with Stan, and complete the walk on her own without any additional support.

No matter which option Becca chooses, she should document carefully and precisely what takes place in each interaction with Stan, Melissa, and Sharon.

25. How should she respond to Stan?

No matter which option Becca chooses, she should be assertive and upfront with Stan about the type of behavior she expects and what she will not tolerate. Becca could ask Sharon and Melissa for their support and coaching on how to do this.

26. How should she respond to her supervisors?

If Becca refuses to work with Stan and requests that Sharon and Melissa reassign the case, she should be assertive about her concerns regarding the lack of training and support available to her as well as the lack of case information available to her.

If Becca continues to work with Stan, Becca should once again be assertive about her concerns, request more diligent training and support, and insist that she be accompanied on her walk with Stan to the nursing. She will need Sharon and Melissa's coaching on how to interact with Stan and be clear about her boundaries and expectation.

Before responding to her supervisors, Becca could talk with Gwen how to articulate her decision.

27. What are the potential risks and consequences, or pros and cons, of these options for Becca?

In declining to work with Stan, Becca risks negatively impacting the professional relationship and rapport she wants to build with Sharon and Melissa. Sharon and Melissa may decline to give her other responsibilities and opportunities. But it's also possible that Becca's assertive self-advocacy may win their respect and admiration. Ultimately, Becca might also risk being dismissed from her field placement and therefore not graduating on time. However, declining to work with Stan would protect Becca from further harassment, and potentially garner respect from her supervisors for advocating for herself and pursuing more training, consultation, and information. Becca could gain confidence and feel empowered by making this decision.

If Becca chooses to continue working with Stan, but only with more support and assistance from Sharon and Melissa, she once again risks negatively impacting the professional relationship and rapport she had been building with them. However, they may also respect her decision to pursue more training and consultation. Some risk still exists that Stan might continue to harass her but with another staff person present this risk will be less likely or threatening.

If Becca chooses to continue working with Stan alone, she risks more harassment from Stan. Becca's health and safety would be at risk on several levels. Physically and sexually, Stan might do or say something inappropriate to her beyond the verbal harassment he has already committed. However, she might win Melissa and Sharon's approval for completing the task and for moving Stan's dismissal along. Becca could also gain experience and confidence from implementing this decision.

28. What communication or intervention skills would be helpful for Becca as she communicates her next steps to her supervisor, her colleagues, and/or Stan?

Helpful skills for Becca to communicate next steps include assertiveness, awareness of her rights in the workplace, the ability to articulate clear expectations, the ability to assess risks to her own safety and well-being, and an understanding of her scope and ability as a BSW level intern. Becca should consult with Gwen to work on developing and practicing these skills before approaching her supervisors and client. If her supervisors are not available or willing to assist with this skill-building in preparation for communication with Stan, Becca should turn to her faculty liaison once again.

29. How could this situation and Becca's decisions set a precedent for future program policies and procedures?

Becca's decisions could set into motion policies for both her field placement site and the social work program at Calvin College. At her field placement site, Becca's supervisors might want to define reasonable expectations and responsibilities for BSW and MSW interns in the organization's employee manual. They should also develop procedures for clients like Stan who pose a threat to staff members and other clients, and identify which staff members are prepared or called upon to follow and communicate those procedures.

At Calvin, if not already developed, Becca's faculty liaison and BSW field office should formulate procedures for students to follow when they experience sexual harassment or an unsafe work environment.

30. What could Becca say or do to prevent further harassment by Stan?

Becca could simply refuse to continue working with Stan and insist that Sharon and Melissa reassign the case responsibilities.

Alternatively, if Becca continues to work with Stan, she could ask Sharon and Melissa for more training and support to help her know how to deal with Stan. She could request that someone accompany her when working with Stan, or refuse to be alone with Stan under any circumstances. If she continues working with Stan, Becca should be assertive and upfront with him about the type of behavior she expects and what she will not tolerate. Indeed, with further preparation she could make this an explicit part of their work together—a formal social work intervention with Stan—with the goal of preventing such behavior toward other social workers or residents in the future. This may require she do some background research to learn about effective strategies.

31. What could Becca say or do to garner support from Sharon and Melissa?

Becca could first acknowledge that she understands how challenging this situation is for the staff of the Bright Life program. She could then express an awareness of her rights in the workplace and what she understands is her scope and ability as a BSW level intern. She should express her concerns about the

risks involved in being alone with Stan, and also outline her expectations and hopes for the responsibility, including more access to case files and to supervision/consultation. She could also ask for more focused coaching on how to interact with Stan.

Finally, Becca could also call upon Gwen for support, once again, and schedule in-person mediation with Sharon, Melissa, and Gwen to determine how she can continue in her role safely while fulfilling the agency's requirements.

32. How can Becca prepare for her next interaction with Stan? For her next interactions with her supervisors? What resources might be helpful as she prepares for these conversations?

Becca can prepare for her next interaction with her supervisors by role-playing this conversation with Gwen, and exploring all avenues and directions for the conversation. She can create an agenda with talking points to make sure she articulates her expectations and goals, but which also allows for variance in the conversation.

Becca can also prepare for her next interaction with Stan, again, by role-playing but this time with Sharon or Melissa who know Stan and can anticipate what his responses might be. Additionally, she can prepare herself by getting to know the physical space of the floor she works on and anticipating how or when any informal, unscheduled interactions with Stan might occur. This can help her find a physical out from any situation in the future where more harassment might take place or an escalated situation could occur.

Becca can also consult online resources on how to respond to harassment and advocate for herself in the workplace (e.g., BetterBrave, 2019; Nolo, 2019).

33. How can Becca adequately serve Stan's needs while advocating for herself? While protecting herself?

Before providing any further services to Stan, Becca can request that she receive more training and support from her supervisors, as well as more information from his case files. Understanding her role and scope as a BSW level intern, Becca can acknowledge that her status as a learner puts her at a disadvantage without the readily available tools, skills, and resources of a more seasoned case worker, and that she should be accompanied on any one-on-one or off-site meetings with Stan. At the same time, Becca can observe how Sharon and Melissa interact with Stan, learning from their boundary-setting and assertiveness. Again, she can get to know the physical environment at PSH and anticipate how to avoid or escape from harassment.

34. What can Becca do to avoid or minimize sexual harassment by clients in the future?

When getting acquainted, Becca can work to avoid being physically alone with a client without access to assistance or help, and avoid spaces without immediate exit. She can also set up expectations for her relationships with clients in her initial meetings, articulating boundaries and roles. Alert to boundary violations, she can also address these early in interactions with clients. Whenever possible, Becca should review client files to check for history of sexual harassment or similar behavior. Knowing such details in advance can help her prepare for potentially dangerous meetings and take the necessary precautions.

35. How may Becca's faith serve as a resource in responding to this situation?

Becca's use of her faith as a resource relies on her ability to see herself as a learning social worker still in training and as a victim of sexual harassment in this case. Christian values and scripture should empower her to advocate not only for herself, but also for the general public and particularly other women living and working in the Vibrant Village housing programs.

While Stan himself is a vulnerable member of society because of his age, income status, and health challenges, he exhibited inappropriate behavior which required a response that will ensure that he has ap-

propriate care and supervision as a patient, and that those around him are safe from his behavior. Becca's faith may allow her to hold these two truths together—that Stan, a vulnerable human being with dignity and worth, also needed to be held accountable for his actions to protect others from future harassment.

Finally, Becca's faith might also allow her to see her supervisors as human beings who have more authority than her, but who also might make mistakes when delegating this task. As a Christian she can call on her ability to advocate for herself, boldly but graciously requesting that they reassign this responsibility or provide more support on next steps.

Reflection

36. What personal beliefs do you have about worker safety and how that relates to client services? What steps will you take to ensure your own personal safety both now and in the future?

37. Personally, what do you most fear about working with clients? What can you do about this?

38. How may concerns for your personal safety influence your practice?

39. What can you do to avoid or minimize sexual harassment by clients?

Teaching Suggestions

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

1. Assign students an additional reading about how to assess perceived or real risks to personal safety, such as the *Guidelines for Social Work Safety in the Workplace* (National Association of Social Workers, 2008).

2. Assign students an additional reading about how to respond assertively to harassment by a client (e.g., BetterBrave, 2019; Nolo, 2019).

3. Split students into two groups and make lists of potential risks and consequences, or pros and cons, for Becca's options to act in this situation. As a whole class, try to reach a consensus on what action steps Becca can and should take. After reaching consensus, have students role-play conversations between Becca and Sharon, Becca and Melissa, or Becca and Stan to explore proposed strategies and how these might work. Ask students:
   • What felt uncomfortable or challenging in these conversations?
   • What felt empowering?
   • What other feelings did the conversation(s) help you identify?

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

National Association of Social Workers. (2008). *Code of Ethics of the National Association of Social Workers*. Washington, DC: Author.

National Association of Social Workers. (2013). *Guidelines for social work safety in the workplace*. Washington, DC: Author.

Maypole, D. (1986). Sexual harassment of social workers at work: Injustice within? *Social Work*, *31*(1), 29–34.

Moylan, C. A., & Wood, L. (2016). Sexual harassment in social work field placements: Prevalence and characteristics. *Affilia*, *31*(4), 405–417. https://doi.org/10.1177/0886109916644643

Reamer, F. G. (2001). *The social work ethics audit: A risk management tool*. Washington, DC: NASW.

Ringstad, R. (2005). Conflict in the workplace: Social workers as victims and perpetrators. *Social Work, 50*(4), 305-313.

Sweitzer, H.F. & King, M.A. (2004). *The successful internship: Personal, professional, and civic development in experiential learning* (4th Ed.). Belmont, CA: Brooks/Cole.

Wood, L., & Moylan, C. (2017). "No one talked about it": Social work field placements and sexual harassment. *Journal of Social Work Education*, *53*(4), 714–726. https://doi.org/10.1080/10437797.2017.1283270

Electronic

BetterBrave. (2019). Guide for targets of sexual harassment. Retrieved March 14, 2019 from https://www.betterbrave.org/targets

Nolo. (2019). Is my employer responsible for sexual harassment by a client? (n.d.). Retrieved February 28, 2019, from https://www.nolo.com/legal-encyclopedia/is-employer-responsible-sexual-harassment-client.html

Paul, K. (2017, September 25). Sexual harassment in the workplace isn't just perpetrated by co-workers or the boss. Retrieved February 28, 2019, from https://www.marketwatch.com/story/sexual-harassment-in-the-workplace-isnt-just-perpetrated-by-co-workers-or-the-boss-2017-09-24

Reamer, F.G. (2003). Boundary Issues in Social Work: Managing Dual Relationships. Retrieved March 15, 2019 from https://www.bu.edu/ssw/files/2017/07/Reamer-F.-Boundary-Issues-in-Social-Work-Managing-dual-relationships.pdf

TIME'S UP. (2019). Sexual Harassment: Know Your Rights. Retrieved March 14, 2019 from https://www.timesupnow.com/sexual_harassment_know_your_rights

U.S. Equal Employment on Opportunity Commission. (n.d.). Sexual Harassment. Retrieved March 15, 2019, from https://www.eeoc.gov/laws/types/sexual_harassment.cfm

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.

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 care-givers) 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

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.

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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.

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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).

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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

Instructor's Resources
for Christianity and Social Work

SIXTH EDITION

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Tammy M. Patton, Ed.D, LCSW is an Associate Professor at Union University. She received her Doctor of Education from Union University in 2019, for her dissertation *Teaching Empathy Using Engaging Methods*. She has taught for the last 11 years in both public and private institutions. Professor Patton has additionally taught in her community by presenting on Adverse Childhood Experiences (ACE's) as a Building Strong Brains Presenter, since 2017.

Her professional background consists of 20 years of social work experience in the medical field. Professor Patton received two national awards as Shining Star Caregiver in 2007, 2008 at Davita Dialysis. She has served on local boards: Jackson Area Council on Alcoholism (2009-2013) and TN NASW (2010-2012). She has volunteered with children at her local church since 2003, in Sunday School and VBS. Professor Patton wrote the children's curriculum for Wednesday night Faithkids (2017-2019). Professor Patton was also a presenter at her church on Anxiety and Depression in Teens (January, 2020). Most recently (since May, 2019) she has volunteered at Carl Perkins Child Abuse Center.

Knowing that mental illness is predominantly diagnosed in the teens and early 20s, Professor Patton has helped organize and facilitate Stomp Out Stigma 5 k's at Union University with students to benefit the National Alliance on Mental Illness (NAMI) for the past two years. She also serves as advisor for both the student social work club (Social Work Reaches Out-SWRO) and NAMI on Campus.