


# A Competency Based Spiritual Formation Model in Social Work Education

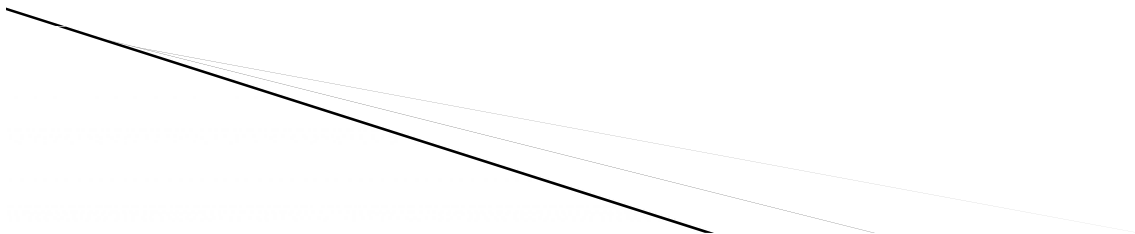
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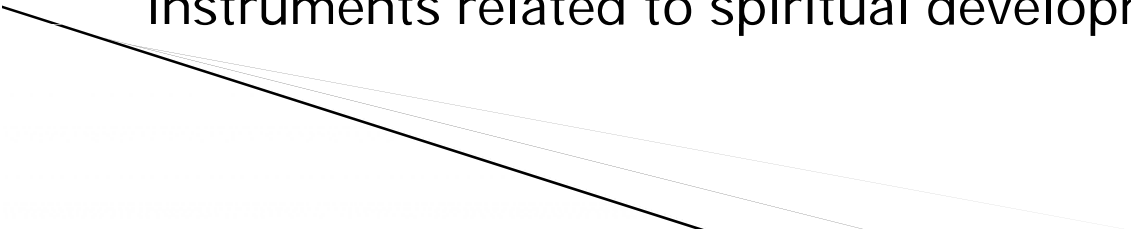
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# Abstract

- ▶ The focus of this presentation will be on the importance of incorporating spiritual competencies into social work education. A specific model will be presented that integrates a spiritual development model for students with curriculum content. Spiritual competencies and exercises to measure competency areas will be addressed.

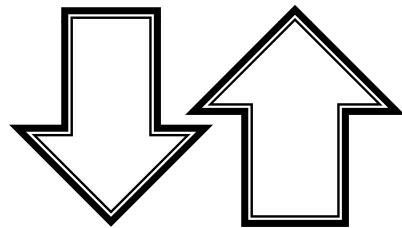


# Presentation Goals

- ▶ At the end of the presentation participants will:
  - ▶ Develop a level of understanding related to the importance of incorporating spiritual competencies into social work education
  - ▶ Understand how a faith based institution meets accreditation standards through incorporating a competency based faith development model into the curriculum.
  - ▶ Be able to utilize their own institutional mission and goals, along with the goals of their programs to develop a spiritual competency model for their own institution
  - ▶ Be provided with a means for assessing spiritual competencies related to spiritual formation and development
  - ▶ Have specific examples of competencies and measurement instruments related to spiritual development
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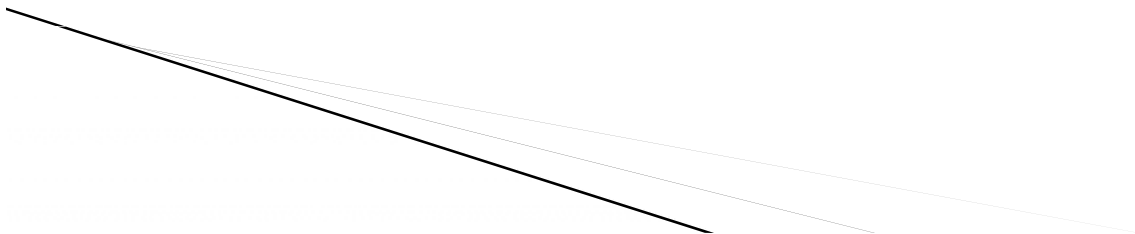
# Two Areas of Focus

- ▶ Spiritual competencies related to social work practice



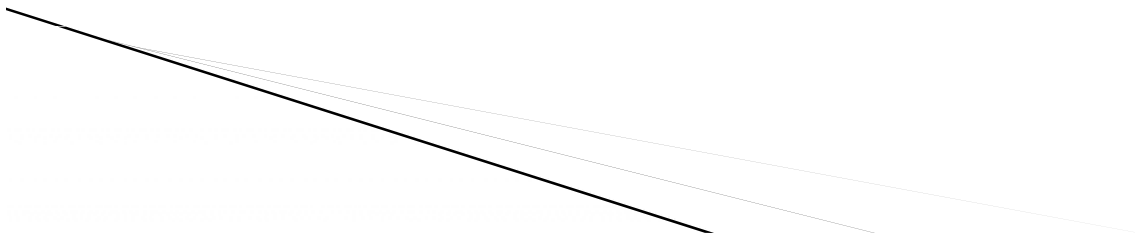
Interrelated  
and inform each other

- ▶ Spiritual competencies related to spiritual formation and development



# Spiritual competencies related to social work practice

- ▶ How does the Social Work Code of Ethics inform our understanding of spirituality?
- ▶ In what ways do CSWE accreditation standards speak to spirituality?



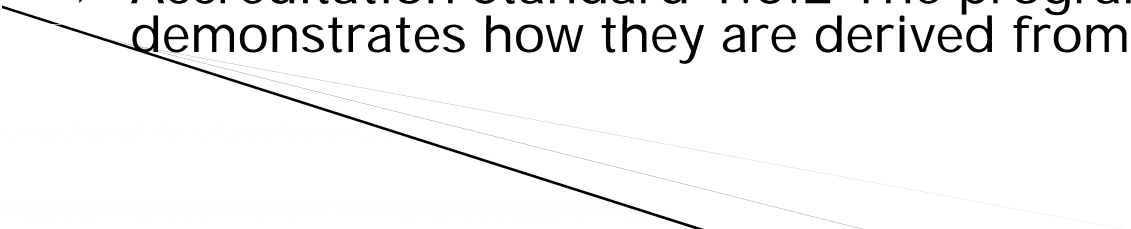
# **CSWE and Program Context**

## **2008 Educational Policy and Accreditation Standards (EPAS)**

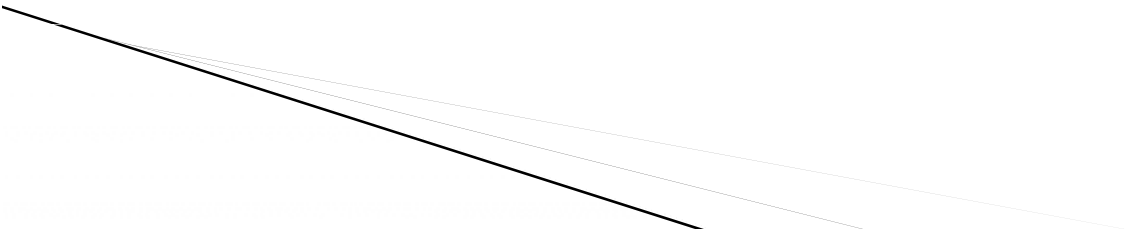
### Educational Policy: 1.0 Program Mission and Goals

- ▶ Educational Policy: 1.0 - The mission and goals of each social work program addresses the profession's purpose, and are grounded in core professional values, and are informed by context.
- ▶ Educational Policy: 1.2 - Program Context - Context encompasses the mission of the institution in which the program is located and the needs and opportunities associated with the setting.

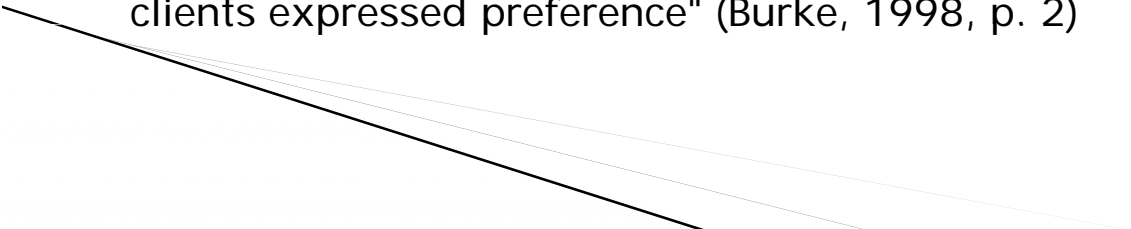
### Accreditation Standard 1.0 – Mission and Goals

- ▶ Accreditation Standard 1.0.1 The program submits its mission statement and describes how it is consistent with the profession's purpose and values and the program's context.
  - ▶ Accreditation Standard 1.0.2 The program identifies its goals and demonstrates how they are derived from the program's mission
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# NASW Code of Ethics

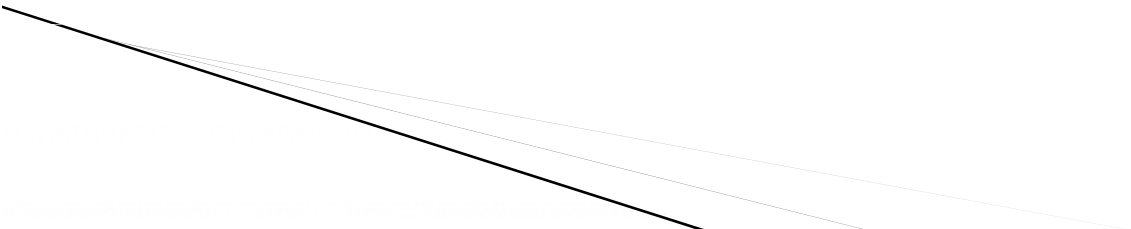
- ▶ The National Association of Social Workers Code of Ethics requires practitioners to understand the social diversity of clients, including issues related to spirituality and religion, and to only practice social work within the boundaries of the training and education one has received related to spirituality and religion (National Association of Social Workers, 1999). Social work programs are required to incorporate spirituality content within educational training programs and social work practitioners are required to address spirituality issues to the extent of their education and training.
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# Spiritual Competencies Summit on Spirituality (1995)

1. "Explain the relationship between religion and spirituality, including similarities and differences"
  2. "Describe religious and spiritual beliefs and practices in a cultural context"
  3. "Engage in self-exploration of his/her religious and spiritual beliefs in order to increase sensitivity, understanding and acceptance of his/ her belief system"
  4. "Describe one's religious and/or spiritual belief system and explain various models of religious/spiritual development across the lifespan"
  5. "Demonstrate sensitivity to and acceptance of a variety of religious and/or spiritual expressions in the client's communication"
  6. "Identify the limits of one's understanding of a client's spiritual expression, and demonstrate appropriate referral skills and general possible referral sources"
  7. "Assess the relevance of the spiritual domains in the client's therapeutic issues"
  8. "Be sensitive to and respectful of the spiritual themes in the counseling process as befits each client's expressed preference"
  9. "Use a client's spiritual beliefs in the pursuit of the client's therapeutic goals as befits the clients expressed preference" (Burke, 1998, p. 2)
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# Application

- ▶ From a practical standpoint, Poe (2008) identified multiple class activities and assignments that could help students understand course content issues related to spirituality, ethical issues and competencies related to spirituality, practice and calling as it relates to the helping professions, and faith integration practice issues. The suggestions that Poe offered are a starting point for demonstrating faith integration within helping professions education.
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# Connecting faith, ethical practice and social work education

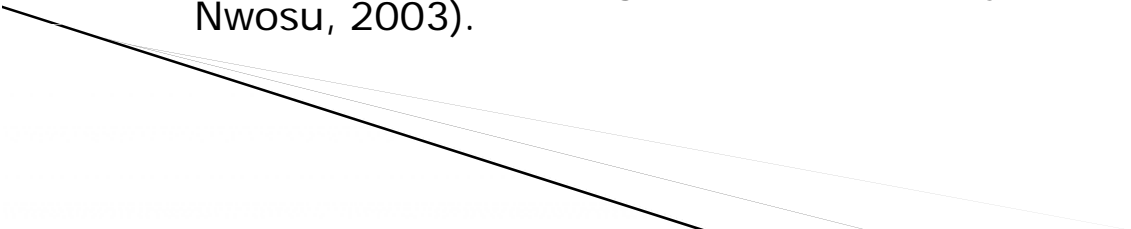
For the Christian helping professional, one's faith can provide a framework for practice and teaching (Sherwood, 2008).

Chamice-Case (2007) noted that one's values and beliefs shape how ethical codes are interpreted, and mold the understanding and practice of helping. A primary goal for the Christian helping professional is to have an understanding of how one's faith has shaped his or her practice, and to use the codes to guide the practice of helping in an ethical manner.

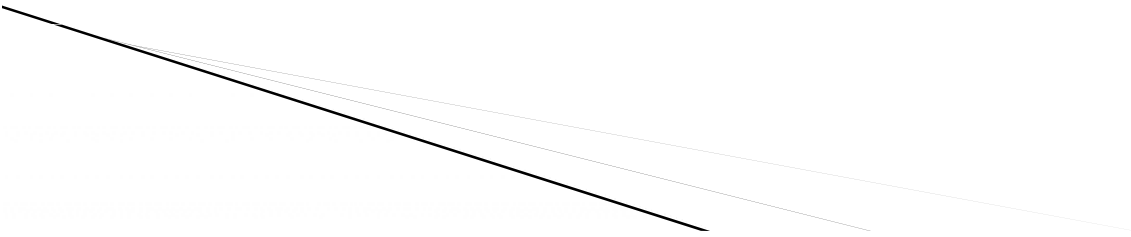
Sherwood (2008) described the importance of yearning for knowledge of Christ in terms of the moral character and virtue one develops as a result fostering that knowledge. Faith shapes a yearning for a deeper understanding, which in turn shapes character. One should also understand that one's beliefs are not solely shaped by one's faith. Many factors such as culture, economic class, and family influence how one views and interprets ethical codes.

Understanding how faith shapes practice for the Christian helping professional requires one to cultivate one's faith and to have a deep knowledge of Christ (Hugen, 2008).

Faith integration is more of an embracing of one's faith and involves multiple components, including intellectual, lifestyle and discipleship areas (Burton & Nwosu, 2003).

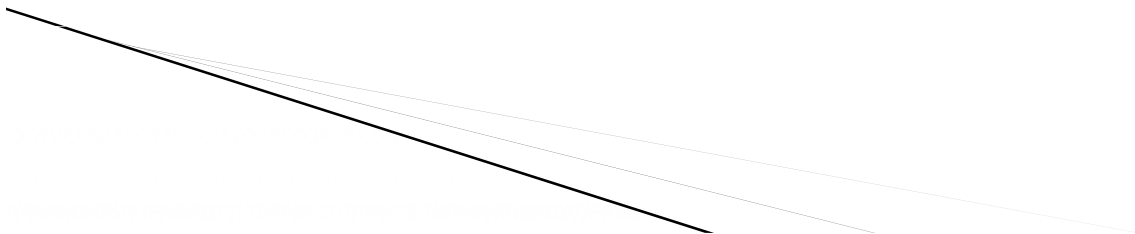
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# College Mission

- ▶ Messiah College is a Christian college of the liberal and applied arts and sciences. The College is committed to an embracing evangelical spirit rooted in the Anabaptist, Pietist and Wesleyan traditions of the Christian Church. *Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.*
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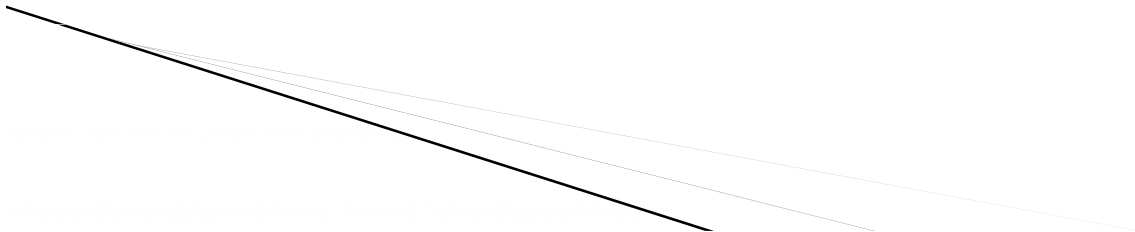
# Program Mission

- ▶ The mission of the Social Work Program at Messiah College is to offer a professional degree with a strong liberal arts foundation that trains graduates for ethical and competent generalist social work practice at the entry level and/or prepares them for graduate study. **Guided by the accreditation standards of the Council on Social Work Education (CSWE) as well as the Mission and values of Messiah College, the program integrates principles of the Christian faith with social work values, knowledge, and skill.** Therefore, there is a commitment to evidence informed practice, service learning at the micro, mezzo and macro levels, a commitment to community, a respect for diversity and human rights, and support for the enhancement of social and economic justice for all people.

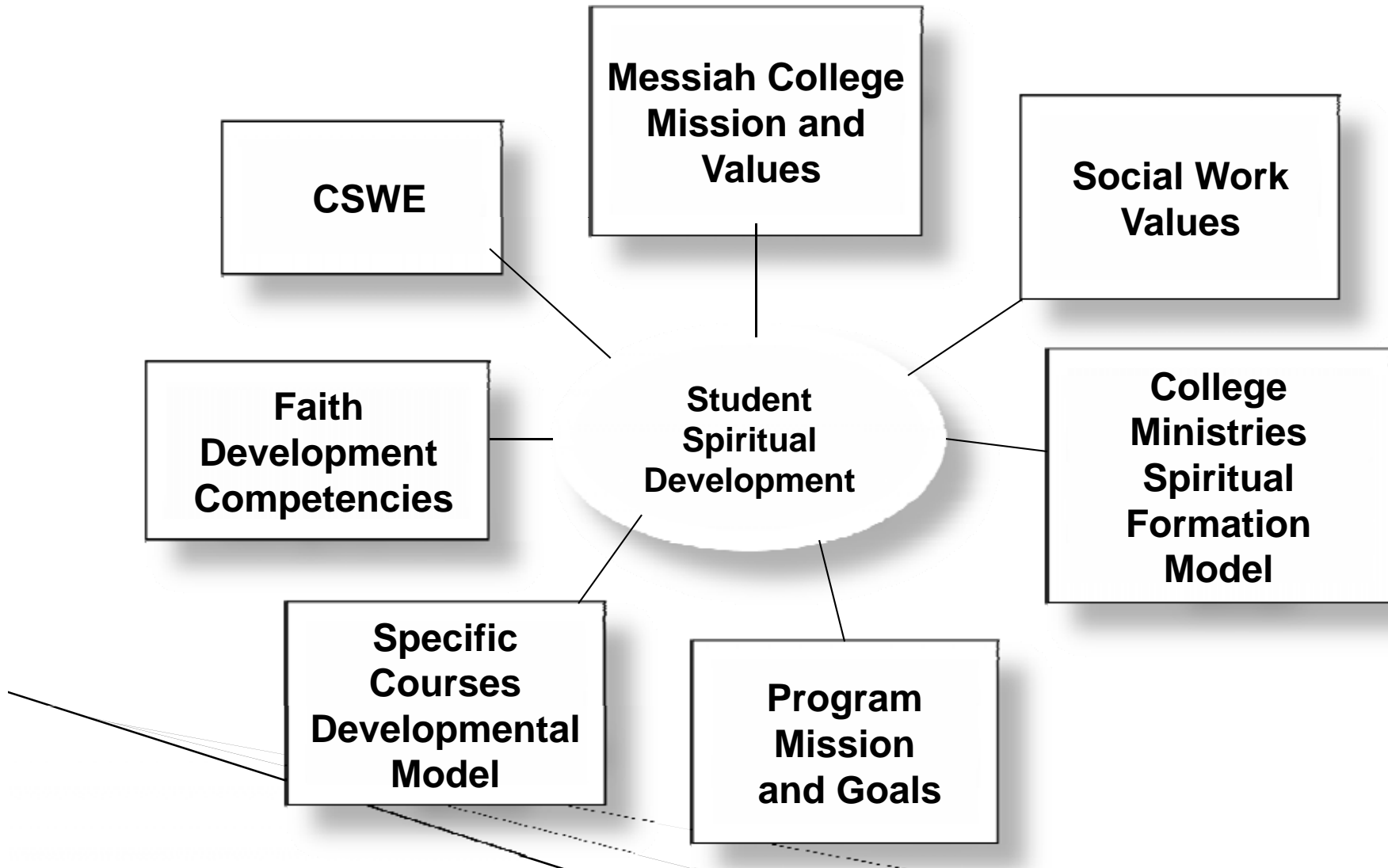


# Program Goals:

- To develop competent social workers who critically evaluate, self-reflect and are self-aware of how their Christian faith informs their practice, while performing the duties of their vocation in a professional and ethical manner.
- To develop social workers who engage the world to facilitate change through enhancing community and through actively engaging in issues to address social and economic justice in rural, urban and international settings.
- To develop effective Christian social work leaders in the provision of micro, mezzo and macro programming who value integrity, service and the importance of human relationships in addressing human needs and the issues of the disenfranchised.
- To develop Christian social workers who value empowerment and the strengths perspective in the application of skills and knowledge of generalist social work with systems of all sizes, while ensuring respect for clients' age, class, color, culture, disability, ethnicity, gender, marital status, national origin, race, religion, sex, and sexual orientation.



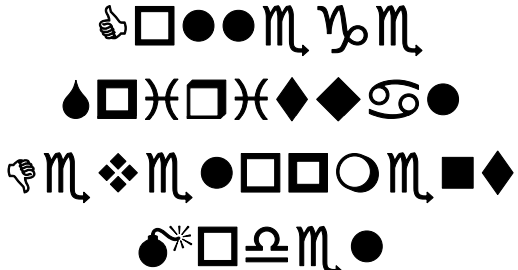

# Spiritual Development Model



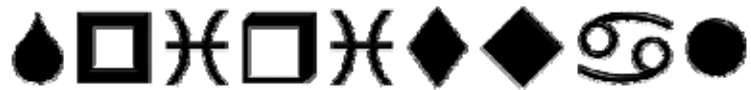
# Connection between College Values, Social Work Values, and Program Spiritual Development Model

<b>Program Spiritual Development Model</b>	<b>College Foundational Values</b>	<b>Social Work Values</b>
Authentic Christian Life Word Centered Life A simplistic Life A Spirit filled Life	Unity of Faith, Learning and Life.	Integrity
A foundational Life	Importance of the Person.	Dignity and worth of person
A holiness life A prayer filled life	Significance of Community.	Importance of human relationships
A life of stewardship A sacrificial life A sacramental life	Disciplined and Creative Living.	Competence
An integrated Life	Service	Service
A compassionate life	Reconciliation	Social Justice

# Spiritual Formation and Development




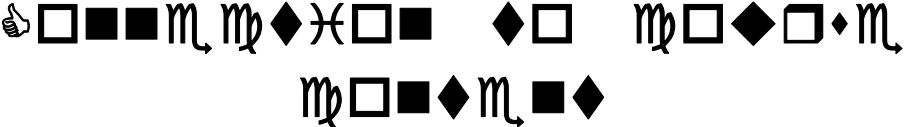
	
<ul style="list-style-type: none"> <li>•Knowing</li> </ul>	<ol style="list-style-type: none"> <li>1. An authentic Christian Life (SOWK120- Intro)</li> </ol>
	<ol style="list-style-type: none"> <li>2. A Foundational Life (SOWK221- HBSE)</li> </ol>
	<ol style="list-style-type: none"> <li>3. A Word Centered Life (SOWK250- Individuals)</li> </ol>
<ul style="list-style-type: none"> <li>•Being</li> </ul>	<ol style="list-style-type: none"> <li>4. A Compassionate Life (SOWK365- Diversity)</li> </ol>
	<ol style="list-style-type: none"> <li>5. A Prayer-filled Life (SOWK360- Families)</li> </ol>
	<ol style="list-style-type: none"> <li>6. A Holiness Life (SOWK372- Groups)</li> </ol>
<ul style="list-style-type: none"> <li>•Doing</li> </ul>	<ol style="list-style-type: none"> <li>7. A Life of Stewardship (SOWK385- Research)</li> </ol>
	<ol style="list-style-type: none"> <li>8. A Simplistic Life (SOWK382- Topics)</li> </ol>
	<ol style="list-style-type: none"> <li>9. A sacramental Life (SOWK420- Policies)</li> </ol>
	<ol style="list-style-type: none"> <li>10. A Sacrificial Life (SOWK475- Communities/orgs)</li> </ol>
	<ol style="list-style-type: none"> <li>11. A Spirit-filled Life(SOWK484- Prep for Practice)</li> </ol>





<p>1. An authentic Christian Life (SOWK120- Intro)</p>	<p>The authentic Christian life is one characterized by congruence of belief and action. The tension between ideology and identity is negotiated through faithfulness to the word of God and the imitation of Christ. Authentic Christianity encompasses the entire life space of the believer not merely the religious domain.</p>
<p>2. A Foundational Life (SOWK221- HBSE)</p>	<p>A foundational life is able to identify and analyze specific Christian principles related to human behavior and development</p>
<p>3. A Word Centered Life (SOWK250- Individuals)</p>	<p>The word centered life has as its focus the good news of the gospel. The believer should endeavor to demonstrate the incarnation of Jesus in a practical way to the world.</p>
<p>4. A Compassionate Life (SOWK365- Diversity)</p>	<p>At the root of a compassionate life is the pursuit of social justice. The compassionate person strives to live with peace and justice and to combat inequity and injustice in human relationships and in the social structures of society.</p>

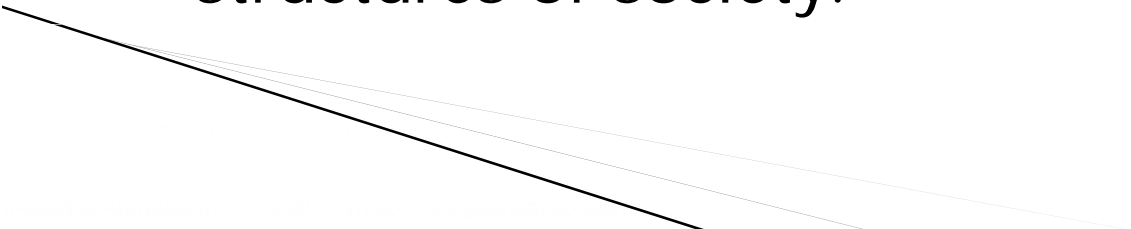


<p>      </p>	<p>  </p>
<p>5. A Prayer-filled Life (SOWK360- Families)</p>	<p>The prayer-filled life recognizes the power of open communication and the intimate communion that vulnerability creates in the life of a believer. The will of the prayer-filled person is made subject to the voice of the Holy Spirit out of a desire for unity without threat or coercion.</p>
<p>6. A Holiness Life (SOWK372- Groups)</p>	<p>A Holiness Life: Being set apart: seeing the presence of God in all aspects of a person's life, and understanding that at the core of holiness is love</p>
<p>7. A Life of Stewardship (SOWK385- Research)</p>	<p>A Life of Stewardship: making life choices that honors the principle that everything is a gift from God, and recognizing that our joyful demonstration of stewardship is a spiritual response to the goodness of God.</p>
<p>8. A Simplistic Life (SOWK382- Topics)</p>	<p>A Simplistic Life (Romans 12:1):To have a single focus and desire for God, and to not be distracted by duplicity in thought, speech and action.</p>



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<p><b>9. A sacramental Life (SOWK420- Policies)</b></p>	<p>A Sacramental Life: Seeing, apprehending and experiencing the spiritual (the work, the wonder and the saving grace of God) in the physical realm and understanding that all of life is sacramental through being intentionally mindful of it.</p>
<p><b>10. A Sacrificial Life (SOWK475- Communities/orgs)</b></p>	<p>A Sacrificial Life: Being in submission to God and to furthering the cause of Christ.</p>
<p><b>11. A Spirit-filled Life(SOWK484- Prep for Practice)</b></p>	<p>The spirit- filled life focuses on the work of the Spirit and of worshipful living. It is characterized by a desire for the imminence of God's presence in the believer's life and to the service of others. The spirit-filled life produces spiritual fruit of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. (Gal. 5:22) which is to be harvested. The spirit-filled life affirms truth, convicts error, testifies to hope, and empowers to the task.</p>
<p><b>12 An Integrated Life (SOWK485-490- Seminar and Field)</b></p>	<p>The integrated life is the grafting of spiritual and secular, material and immaterial, humanity and God. By freely cooperating with the action of the Holy Spirit, the physical, the intellectual, and the social dimensions of the person are unified. The believer with an integrated life finds identity flowing from a relationship with God, and responding to the call to act, chooses the mission for his or her life.</p>

# Content Specific Examples: SOWK 356 Diversity and Inequality

- ▶ Course Objective: To critically evaluate one's own experience of Christian faith in relation to the legacy of racism and inequality in the United States.
  - ▶ Spiritual Competency: Apply Christian Faith development principles to inform and guide practice.
  - ▶ Performance Indicator: At the root of a Compassionate Life is the pursuit of social justice. The compassionate person strives to live with peace and justice and to combat inequality and injustice in human relationships and in the social structures of society.
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# Course Activity/ Assignments

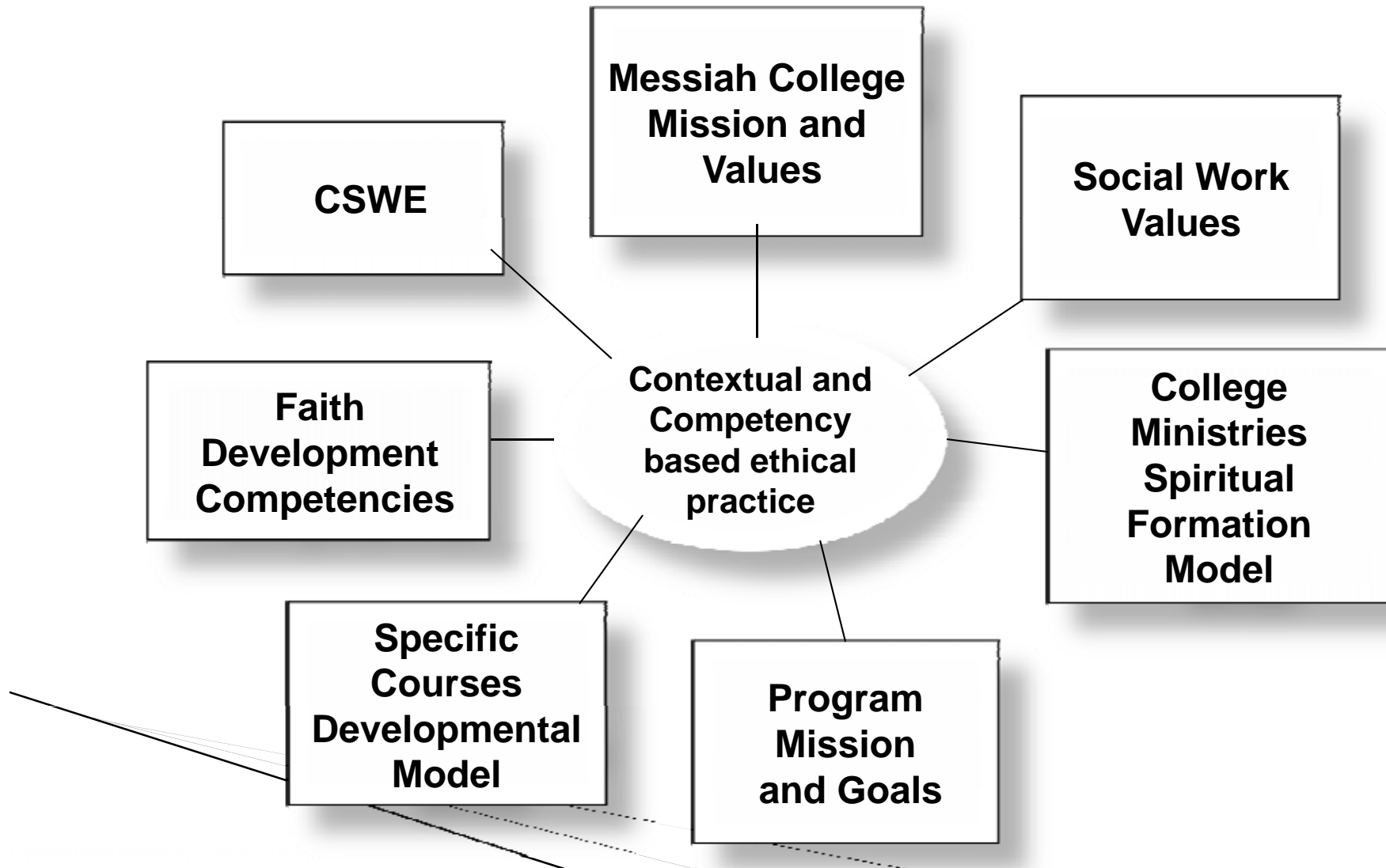
## Readings-

- ▶ Divided by Faith- Emerson and Smith
- ▶ The Church's Impact on Society: Christianity and Social Order- William Temple
- ▶ Christ in Community: Life Together- Dietrich Bonhoeffer

## Assignment-

- ▶ Social Justice Poster Presentation-Biblical Perspectives on Social Justice
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# Full Circle: Connecting back to CSWE



# Questions???

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