

# A MODEL OF FAITH DEVELOPMENT & CHRISTIAN SOCIAL WORK EDUCATION: A TEN YEAR REVIEW

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# **OBJECTIVES: AT THE END OF THE PRESENTATION PARTICIPANTS WILL.....**

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- 1) Develop an understanding related to incorporating spiritual competencies into social work education**
- 2) Understand how a faith-based institution utilizes current CSWE competency standards to assess faith integration and ethical, competent and professional social work practice.**

# **OBJECTIVES CONT....**

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**3) Understand the role of explicit and implicit curriculum in student faith development**

**4) Discuss specific examples of competencies and measurement instruments related to spiritual formation and development**

**CSWE EDUCATIONAL POLICY 1.2—CORE COMPETENCIES  
GUIDING PRINCIPLES OF THE PROGRAM  
THE DEVELOPMENT AND HISTORY OF  
SPIRITUAL COMPETENCY FROM PARALLEL TO INTEGRATED**

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**Addressed spiritual content in parallel fashion throughout curriculum  
(prior to 2008)**



**Programs could add additional competency consistent with the mission and  
goals of Program/ Institution**



# Potential Tensions and Complexities when Connecting Religious and Spiritual Curricular Content

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- Need for social work educators to create an inclusive, safe environment that respects and values the opinions of various groups that comprise a diverse society (Hodge, 2011)

– *may create ethical issues*

*ex. Creating space for the marginalized and oppressed - can two opposing groups both feel marginalized? Who determines who is marginalized?*

- Speech that may be deemed as inciteful should be restricted (Dessel, Bolen, Shepardson, 2011)

– *may create ethical issues*

*ex. The social work educator creates an inclusive safe environment while limiting inciteful speech. Who determines what is considered inciteful speech?*



# BACKGROUND: WHAT GUIDED HOW WE WENT ABOUT DEVELOPING SPIRITUAL COMPETENCIES?

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- The integration of spiritual competence (“spiritually sensitive practice”) must be a way of being and relating that is demonstrated throughout the entire learning and teaching process (Canda, 2010) both explicit and implicit
- Saw the potential for every social work activity as an opportunity for instructing the explicit and incorporating the implicit content into the curriculum regarding faith integration and spiritual competency
- The 10<sup>th</sup> Competency addressed in a way consistent with the other 9 Competencies embedded throughout the curriculum and classroom
- The 10<sup>th</sup> Competency as a clear competency with specific performance indicators initially and then dimensions (including knowledge, values, skills, cognitive processes and affective processes) that are assessed identical to the other 9



# SUPPORTING OUR PROGRAMING: NASW CULTURAL COMPETENCY/ SPIRITUAL COMPETENCY

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Social workers need to possess specific knowledge about the culture of the providers and client groups with whom they work. This includes, among other considerations, historical experiences, **religious traditions, spiritual belief systems**, individual and group oppression, adjustment styles, Socioeconomic backgrounds, life processes, learning styles, worldviews and specific cultural customs and practices, definitions of and beliefs about wellness and illness or normality and abnormality, and ways of delivering services

(Standards and Indicators for Cultural Competence in Social Work Practice NAT ©2015 National Association of Social Workers. All Rights Reserved, pg 27)



# **CSWE EPAS & SPIRITUAL COMPETENCY: WHY IT WAS IMPORTANT TO HAVE COMPETENCY BASED ETHICAL PRACTICE RELATED TO RELIGIOUS AND SPIRITUAL CURRICULUM**

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- **Educational Standard-** Initially created under the 2008 EPAS- CSWE *Educational Policy and Accreditation Standards* (EPAS), the ability to “practice without discrimination and with respect, knowledge, and skills related to clients’ ... religion” is an essential element of the professional foundation (EPAS 3.0.3, CSWE, 2008) This standard has not changed significantly with the 2015 EPAS
- **Professional Standard-** NASW standards for cultural competence Standards 1, 2, and 3 address the need to understand personal values, beliefs, traditions and values as an aspect of diversity (NASW, 2001)



# MESSIAH COLLEGE MISSION

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- **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.***

# DEPARTMENT MISSION

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- The mission of the Social Work Department 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 Department 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.



# **SOCIAL WORK DEPARTMENT GOALS:**

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- **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.**

# **SOCIAL WORK DEPARTMENT GOALS CONT...**

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- 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: WHY WE CHOSE THIS MODEL**

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- 1. To remain consistent with the College's spiritual background and research conducted previously at the institutional level regarding high level of student familiarity with spiritual disciplines and the mission of the institution**
- 2. To adhere to the values of the social work profession**
- 3. To maintain a strength based approach (utilized a spiritual formation model for spiritual development)**

# **SPIRITUAL DEVELOPMENT MODEL: WHY WE CHOSE THIS MODEL CONT..**

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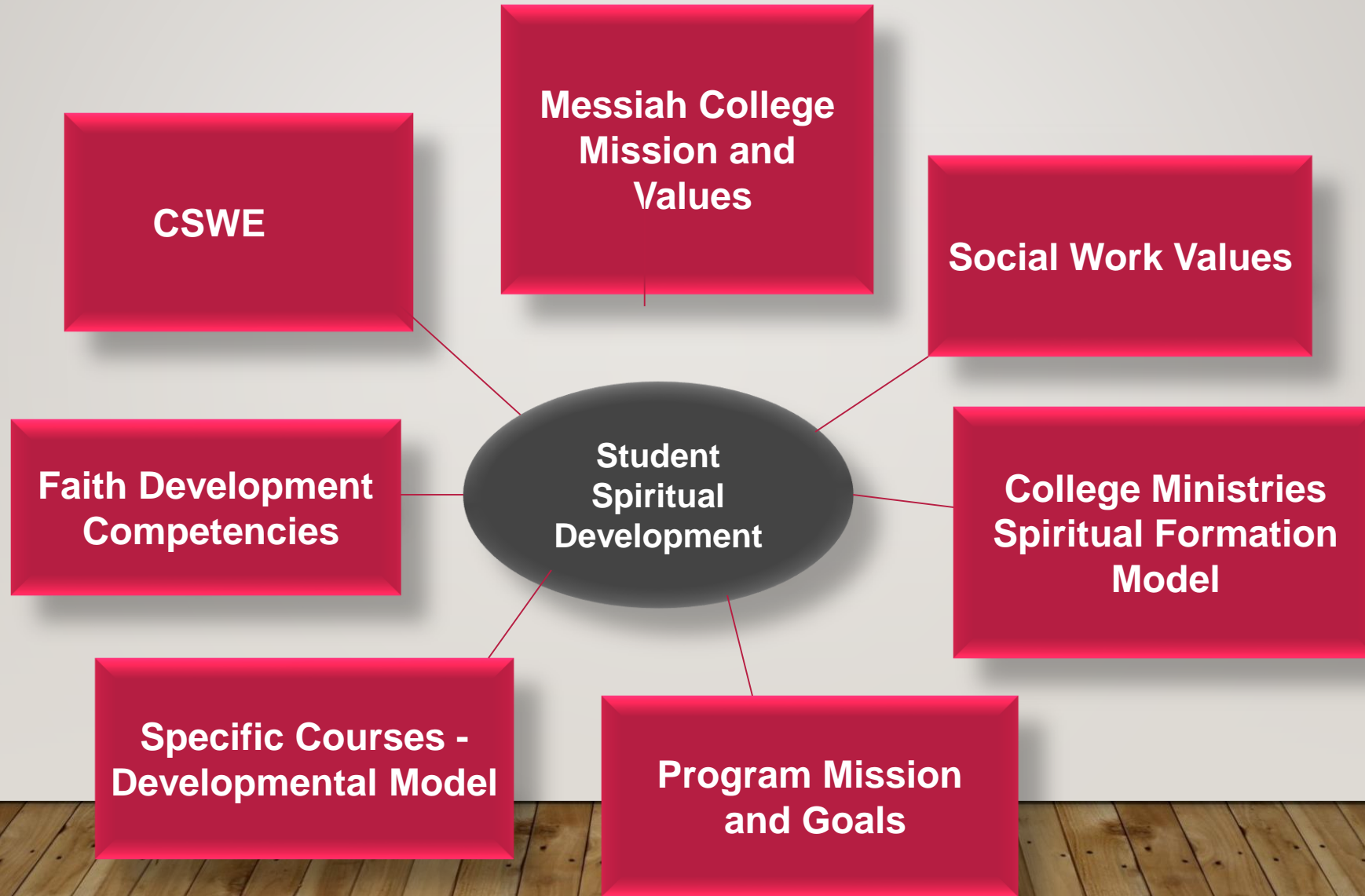
- 4. To recognize the developmental process from first-year to senior year and to take into account the varied backgrounds of our students**
- To remain consistent in our language and terms throughout the curriculum we have borrowed from the work of Richard Foster on Spiritual Disciplines**

# THE PROCESS

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- **The approach has evolved in response to limitations discovered especially through the accreditation process –(ex. performance indicators were specific to the assignments but were somewhat unclear for evaluation- this has transitioned to the 5 dimensions- knowledge, values, skills, cognitive process and affective processes-which are much clearer to students and faculty for evaluation)**
- **The developmental model from first to senior year takes into account the varied backgrounds of our students**
- **Diverse spiritual viewpoints explored developmentally throughout the curriculum (ex Human Behavior)**

# SPIRITUAL DEVELOPMENT MODEL





# **EXPLICIT CURRICULUM DEVELOPMENT AND EVALUATION**

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**1. PROVIDE EXAMPLE OF HOW ALL COMPETENCIES ARE EXPLICITLY IMBEDDED IN SOCIAL WORK COURSES AND HOW THEY ARE ASSESSED.**

**2. EXAMPLE OF EXPLICIT CURRICULUM FOR SOCIAL WORK 120 INTRODUCTION TO SOCIAL WORK, ASSESSING COMPETENCY ONE (PROFESSIONALISM) AND COMPETENCY 10 (MEDITATION)**

**3. MOVEMENT FROM A PRIMARY FOCUS ON EXPLICIT CURRICULUM TO A BETTER UNDERSTANDING OF INTERPLAY BETWEEN EXPLICIT CURRICULUM AND IMPLICIT CURRICULUM**

**PRIMARY  
COMPETENCY  
FOCUS IN  
EACH COURSE**

**CHART OF  
HOW  
CURRICULUM  
IS ASSESSED**

<b>Primary Competency Focus in Each Course</b>			
<b>Course number</b>	<b>Primary Competency Connected to the Course</b>	<b>Secondary Competency Connected to the course</b>	<b>Faith Integration (competency 10) Addressed in each course</b>
099 Professional Writing	1 Professionalism		Introduction
120 Intro to SW	1 Professionalism		Meditation
221 Human Behavior	6 Engage	1 Professionalism	Study
250 SW Practice with Individuals	6 Engage	1 Professionalism	Study
251 SW Practice with Individuals - Field	7 Assess	1 Professionalism	Study
356 Human Diversity	2 Diversity	1 Professionalism	Service
360 SW Practice with Families	7 Assess	1 Professionalism	Prayer
361 SW Practice with Families - Field	8 Intervene	1 Professionalism	Prayer
372 SW Practice with Groups	8 Intervene	1 Professionalism	Worship
382 Topics in SW	3 Advance human rights	1 Professionalism	Simplicity
385 Research in SW	4 Research	1 Professionalism	Confession
420 SW Policies	5 Policy	1 Professionalism	Solitude
475 SW Practice with Communities and Orgs	9 Evaluate	1 Professionalism	Submission
476 SW Practice with Communities and Orgs - Field	8 Intervene	1 Professionalism	Submission
484 Prep for Placement	1 Professionalism	1 Professionalism	Guidance
485 Senior Seminar	All ten 10 – Faith Integration	1 Professionalism	Celebration 10-Integration
490 Senior Field Placement	All ten 10 – Faith Integration	1 Professionalism	Celebration 10-Integration

# CSWE COMPETENCY ONE ASSESSMENT IN SOWK120

Chart used to Identify Specific Assignment/Assessment tools for each Competency/ each Measure

COMPETENCY	Measure One	Dimensions Measured	Assessment Tools Provided	Measure Two	Dimensions Measured	Assessment Tools Provided
	Different course imbedded assignments used to measure each competency			Same instrument utilized to measure all competencies		
Competency 1: Demonstrate Ethical and Professional Behavior	SOWK120 Course Assignment  <b>FALL SEMESTER</b>	Knowledge Values Skills Cogni Process Affect Process	1. Assignment Description  2. Assignment Grading Rubric	SOWK490 Final Senior Field Placement Evaluation  <b>SPRING SEMESTER</b>	Knowledge Values Skills Cogni Process Affect Process	1. Student Learning Contract  2. Final Senior Field Placement Evaluation Rubric

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COURSE.DOCX

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- Competency I: Demonstrate Ethical and Professional Behavior



# COMPETENCY TEN ASSESSMENT IN SOWK 120 AND SOWK 490

Chart used to Identify Specific Assignment/Assessment tools for each Competency/ each Measure

COMPETENCY	Measure One	Dimensions Measured	Assessment Tools Provided	Measure Two	Dimensions Measured	Assessment Tools Provided
	Different course imbedded assignments used to measure each competency			Same instrument utilized to measure all competencies		
Competency 10: Apply Christian faith development principles to inform and guide competent, professional and ethical practice	SOWK120 Course Assignment <b>FALL SEMESTER</b>	Knowledge Values Skills Cogni Process Affect Process	1. Assignment Description 2. Assignment Grading Rubric	SOWK490 Final Senior Field Placement Evaluation <b>SPRING SEMESTER</b>	Knowledge Values Skills Cogni Process Affect Process	1. Student Learning Contract 2. Final Senior Field Placement Evaluation Rubric

# COMPETENCY TEN : SOWK 120 INTRODUCTION TO SOCIAL WORK ../../../../USERS/MGEORGE/DESKTOP/COMP 10 120 FOR NACSW/COMP 10.DOCX

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- Spiritual Competency for SOWK 120 Introduction to Social Work: Meditation

# EXAMPLE OF COMPETENCY ASSIGNMENT RUBRIC: SOWK 120

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NACSW/SOWK 120 SPIRITUAL COMPETENCY RESPONSE QUESTIONS  
RUBRIC.DOCX](#)

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SOWK 490 Senior Field Experience Competency 10



# IMPLICIT CURRICULUM

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- **Summary data** related to implicit curriculum was generated as a result of collecting the implicit curriculum data from the department's professional development form in the fall 2016 (CSWE self study) from the following courses, SOWK120 (first year students), SOWK250 (second year students), SOWK360 (third year students) and SOWK476 (fourth year students).
- A total of 68 students were represented which was the total number of students in the department at the end of the fall semester 2016.

# IMPLICIT CURRICULUM

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- The data provides a clear picture of student interest and the activities students are involved in outside of the classroom. The department believes that the implicit curriculum provides insight into how students translate faculty curriculum emphasis within the classroom.
- The number one area students identified was student led clubs (128), second was department led activities (68), third was on homelessness related activities (63), fourth was social justice (39), fifth was non-specific (11), only *(4) activities were noted as faith development related.*

# IMPLICATIONS ON IMPLICIT CURRICULUM

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- As a result of seeing limited student identification of implicit curriculum activities related to faith, a student generated assessment was conducted in fall 2017.
- Research findings indicated that students assessed **explicit** curriculum related to faith development (competency 10) comparable to other competency curriculum and assessment material (competency 1-9).

# IMPLICATIONS ON IMPLICIT CURRICULUM

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- However, when it comes to **implicit** curriculum, students assessed that the department tended to focus on supporting implicit programming focused on competency 1-9.
- Students had difficulty recognizing the activities that they were engaged in which were an evidence of the spiritual competencies of implicit curriculum (ex. Student led bible studies and prayer groups, social work club and honors society community outreach, students in leadership in the Agape Center for service learning who were facilitating service outreach to agencies including Boys and Girls club, Bethesda Mission, New Hope Ministries, Center for Champions afterschool mentoring, Paxton Ministries )
- Additionally, students desired faculty to both support and participate in implicit curriculum related to faith development as a mechanism for helping students to understand and apply faith development principles in settings outside of the classroom.



# IMPLICATIONS ON IMPLICIT CURRICULUM

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- In fall of 2018 students are again leading a Bible study where students and faculty have an opportunity to engage in implicit curriculum learning.
- Students have taken the initiative to develop chaplain positions and students are leading the prayer shawl ministry
- Additionally, the social work faculty have developed a specific and potentially ongoing chapel series to begin to facilitate regular implicit curriculum related to faith development