

**Summary History of Connections
Between
Spirituality and Social Work Education
in the United States**

Based on a Presentation for the Council on Social Work Education's
Summit on Religion, Faith, and Spirituality 2021

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² This monograph is revised and expanded for greater clarity, accuracy, and detail from my keynote presentation for the Council on Social Work Education's online Summit on Religion, Faith, and Spirituality, July 12, 2021. I recorded and edited the transcript and accompanying Power Point slides. Thanks to Paula Duke for providing the transcription. Thanks also to Michael Sheridan, PhD, for reviewing this manuscript and offering helpful suggestions.

*Introduction*³



I want to thank Dr. Tanya Smith Brice, the CSWE leadership, our planning committee, and all the participants for this event. It's a real joy to join with everyone here in the spirit of our shared commitment to professional values and our dedication to advance education about religion, faith, and spirituality.

³ This keynote was preceded by welcoming comments by Dr. Tanya Smith Brice (Vice-President of Education at CSWE and organizer of the Summit); Dr. Darla Spence Coffey, President and CEO of CSWE; Dr. Sandra Starks, CSWE Board of Directors Chair; and Dr. Jeanna Jacobson of Walden University, member of the planning committee. The other members of the planning committee were the speaker, Dr. Edward Canda; Dr. Kimberly Hardy, of Fayetteville State University; Dr. Altaf Husain, of Howard University; Dr. Holly Oxhandler of Baylor University; Dr. Michael Sheridan of the National Institutes for Health; and Dr. Terry Wolfer, of the University of South Carolina. This invitational Summit took place on July 12, 14, 19, and 21 of 2021.

Introduction

Based on review of literature, my observations since 1980, and insights from collaborations with many scholars, including many of you here

With focus on developments in the United States from 1920s to the present

Featuring events related to CSWE, social work education programs, and publications in the US-based scholarly literature

*Not meant as a 'definitive' account

Hopefully, this informs and reminds us of what has come before and encourages us to make the most of what has been established and to improve on this and to move beyond it

I'm going to do this presentation summarizing educational developments over a long period of time, but within a very short amount of time. This summary is based on review of literature, my observations of being involved with spirituality in social work education since 1980, and insights from my collaborations with many scholars, including many of you here.⁴ I'm going to be focusing on developments in the United States from the 1920s to the present, given that we're focusing on American professional social work. But I also provide some prior historical context to that. I'm going to feature some events related to CSWE, social work education programs, and publications in U.S. based scholarly literature. But, by no means is this a definitive account. I'm just trying to highlight some developmental processes and events that may stimulate more of your own reflection and discussion as we move on in further innovation efforts. So, hopefully, this informs and reminds us of what has come before, encourages us

⁴ I became an MSW student at the Ohio State University in 1980 and a PhD student in 1982. I began exploring connections between spirituality and social work as a student. My doctoral dissertation developed an inclusive conceptualization of spirituality for social work purposes, based on the insights of social work scholars with diverse perspectives on the topic: Canda, E. R. (1986). *A conceptualization of spirituality for social work: Its issues and implications*. (Doctoral dissertation) The Ohio State University, Columbus, Ohio.

https://etd.ohiolink.edu/apexprod/rws_olink/r/1501/10?clear=10&p10_accession_num=osu1239808378

to make the most of what has been established, and then to improve on this and move beyond it.

Revised and expanded from

Canda, E. R., Furman, L. D., Canda, H. (2020). *Spiritual diversity in social work practice: The heart of helping, third edition*. New York: Oxford University Press. See pages 132-141. See also the pre-read document provided.

Uses six broad overlapping historical phases to organize history, as a heuristic device

In my usage for this presentation, 'spirituality' is a concept inclusive of diverse religious and nonreligious spiritual perspectives, including those that use the term 'faith'

> Which can express in **helpful** and **harmful** ways that need to be addressed

I will conclude with several reflections about the promise and hopefulness of this Summit

I've revised and expanded this material from my co-authored book on Spirituality Diversity in Social Work Practice, especially the section on history (pp. 132-141).⁵ I use six broad overlapping historical phases to organize this history. But this is just a heuristic device, to help us go through the decades. I'll conclude with several reflections about the promise and hopefulness of this summit.

I want to note that in my usage for this presentation, when I use the term spirituality, I am referring to a concept that is inclusive of diverse religious and nonreligious spiritual perspectives, including those that use the term faith.⁶ In brief, spirituality involves a search for meaning, profound connections with oneself and the world, centrally significant life priorities, and experience of a sense of

⁵ <https://global.oup.com/academic/product/spiritual-diversity-in-social-work-practice-9780190602291?q=Edward%20R%20Canda&lang=en&cc=us>. Please consult this book for numerous references that support the content of this presentation. I am adding footnotes to this transcript for supplemental resources. Materials from the book were significantly revised for this presentation and monograph by permission of copyright holders.

⁶ See chapter 3 for detailed discussion of terms and definitions.

transcendence. It may express in religious or nonreligious forms and in helpful and harmful ways.

Six Phases of Social Work Educational History Regarding Inclusion of Spirituality

Phase 1: Indigenous social welfare (precolonial period)

Hundreds of Indigenous cultures with spiritually attuned social welfare systems for tens of thousands of years

Numerous distinctive spiritually based and holistic patterns of helping, healing, and mutual support extending to social welfare and respect for the earth

.....

Followed by discrimination, oppression, and mass destructive impacts from European colonial contact and expansion, including by social work profession

Since then, Indigenous social welfare systems survive and thrive, but have not been properly acknowledged and learned from in the development of social work education

Phase One. This is prior to professional social work development, but it is very important to emphasize that hundreds of Indigenous cultures with spiritually attuned social welfare systems, for tens of thousands of years, predated and continue throughout our professional history. We need to recognize their numerous, distinctive, spiritually based and holistic patterns of helping, healing, and mutual support extending to social welfare and respect for the earth. Unfortunately, terribly, this phase was followed by discrimination, oppression, and mass destructive impacts from European colonial contact, settlement, and expansion, including by activities of the social work profession. Indigenous social welfare systems survive and thrive, but they have not been properly acknowledged and learned from in the development of social work education.⁷

⁷ I recommend references listed in our *Spiritual Diversity in Social Work Practice* book as well as resources by Dr. Michael Yellow Bird, Dean of the University of Manitoba Faculty of Social Work. Many of Dean Yellow Bird's

Phase Two:

Sectarian and early humanistic origins (colonial period to early 20th century)

Religiously based sectarian professional services, primarily Christian and Jewish

Religious ideologies influence governmental services

Beginnings of nonsectarian humanistic spiritual ideologies for social services

Privileging of Euro-American spiritual perspectives and approaches

e.g. neglect and segregation of Black community and church-based social services and innovations by leaders such as Lugenia Burns Hope (Neighborhood Union, Morehouse College), W. E. B. Dubois, Harriet Tubman, Sojourner Truth, Ida B. Wells

(Also non-religiously based social services significantly shape social work)

Phase Two. I refer to Phase Two as sectarian and early humanistic origins, through the early 20th century. Spirituality (i.e., spiritual perspectives), entered and influenced the profession through religiously based sectarian social services, primarily Christian and Jewish. These religious ideologies also influenced government services. In addition, there were the beginnings of nonsectarian, humanistic spiritual ideologies for social services, such as represented by Jane Addams. Yet this involved the privileging of Euro-American spiritual perspectives and approaches. For example, development of professional social work practice and education occurred in the context of neglect and segregation of Black community based social services and innovations by leaders such as Eugenia Burns Hope, W. E. B. DuBois, Harriet Tubman, Sojourner Truth, and Ida B. Wells.⁸

resources can be found by exploring ResearchGate (<https://www.researchgate.net/profile/Michael-Yellow-Bird/research>) and by searching YouTube.

⁸ The following conference presentation is available open access: Alex D. Colvin and Darron D. Garner, *Social work and the African American church: Using a collaborative approach to address service delivery*. Presented at North American Association of Christians in Social Work Convention, November 2010, <https://www.nacsw.org/Publications/Proceedings2010/ColvinASocialWork.pdf>. An interview with Dr. Nancy Boyd-Franklin provides insights about "Incorporating Religion and Spirituality into Social Work Practice with African Americans": <https://socialworkpodcast.blogspot.com/2010/05/incorporating-religion-and-spirituality.html>. See Chapter Four in *Spiritual Diversity in Social Work Practice* (pp. 147-155).

In addition to religiously based social services, there were of course non-religiously based social services that significantly shaped social work.

*Phase Three:
Professionalization
and Secularization
(1920s– 1979)*

- Professionalization and secularization of social work
- Privileging of Euro-American spiritual perspectives and approaches, continues
- Increased professional skepticism of religiously based social work
- Separation of church and state more strictly enforced in social service delivery
- Tacit religious ideologies continue in governmental social services
- Social work education detaches from religion and spirituality
- Religiously affiliated private social service agencies and educational institutions continue
- Beginnings of existential, humanistic, and new nonsectarian approaches to social work

Phase Three. Phase Three is really when the formal profession of social work was developing in terms of professional organizations, such as CSWE.⁹ I put that historical phase as the 1920s to 1979 in terms of how spirituality was being addressed in social work education.

This involved the broad trend of professionalization and secularization of social work, continued privileging of Euro-American spiritual perspectives and approaches, and increased professional skepticism of religiously based social work. Therefore, topics of religion, faith and spirituality were rarely addressed in social work education. Separation of church and state was more strictly enforced in social service delivery, yet tacit religious ideologies continued in governmental social services. Social work education gradually detached from religion and spirituality. Sectarian, private social service agencies and educational institutions continued

⁹ <https://www.cswe.org/About-CSWE>

and there were also the beginnings of existential, humanistic, and new non-sectarian approaches to social work.

The next slide features some events related to social work education; I will provide that with each of the next phases.

Christian and Jewish social work education related programs established, e.g.

- National Catholic School of Social Service, 1918/1923; Baylor 1936/1969/1976
- Yeshiva University, Wurzweiler School of Social Work, 1957

*Phase Three:
Professionalization
and Secularization
(1920s – 1979)*

*Educational
Developments*

CSWE

- Accreditation Standards 1952/53 began specifying curricular content
 - First mention of spirituality, over some objections

“Normal physical, mental, and emotional growth should be considered with due regard to social, cultural, and spiritual influences upon the development of the individual.”

- APM, 1959, Institute on Religious Content in SW Education (chair, Cordelia Cox)
 - Notes that religious content is relevant but is not often used effectively in practice
- APM, 1960, Second Institute on Religious Content (chair, Sue Spencer)
 - Advocates for content on religion and spiritual needs throughout curriculum, but notes this is done rarely
- Accrediting Standards, 1965, HBSE requirement includes: “Understand the essential wholeness of the human being and recognize the interaction of physical, intellectual, emotional, spiritual, and social influences and attributes... [and “objective assessment” should include]... “The forces in the community that bear on human welfare and on relationships between ethnic, religious, and other groups in the community.”
- Accrediting Standards, 1971, omits mention of religion, spirituality, and wholeness per se; but prohibits discrimination on basis of creed and requires students to learn about “beliefs” as an aspect of diversity

Various Christian and Jewish based social work education programs were established. For example, National Catholic School of Social Service was established in 1918, which then connected with Catholic University of America in 1923.¹⁰ Baylor University offered its first social work course in 1936, and then offered a full associate degree program in 1969, and the social work department was established in 1976.¹¹

Yeshiva University’s Wurzweiler School of Social Work was established in 1957 as the only US graduate university program under Jewish auspices.

With regard to CSWE, one thing that I think is really interesting is that the accreditation standards began to specify curricular content in the 1953 version, and this included the first mention of spirituality, even though there were some

¹⁰ <https://ncsss.catholic.edu/about-us/history/index.html>

¹¹ https://www.baylor.edu/social_work/index.php?id=961718

objections that have been noted by the people involved at the time.¹² The standards for “Human Growth and Behavior” stated that: “Normal physical, mental and emotional growth should be considered with due regard to social, cultural, and spiritual influences upon the individual.” However, the 1953 standards do not mention discrimination.

The 1959 Annual Program Meeting (APM) and the 1960 APM included institutes on religious contents in social work education. In 1960, Sue Spencer, who led that group of scholars, advocated for content on religion and spiritual needs throughout the curriculum, but noted that was done rarely. The proceedings from that meeting are very interesting, because they laid out a rationale for addressing religion and spirituality throughout the curriculum.¹³

The 1965 accreditation standards included a requirement that the Human Behavior in the Social Environment curriculum should prepare students to “... understand the essential wholeness of the human being and recognize the interaction of physical, intellectual, emotional, spiritual, and social influences and attributes”; and to “...Develop a basis for objective assessment of those whom the social worker serves through knowledge and understanding of: ... The forces in the community that bear on human welfare and on the relationships between ethnic, religious, and other groups in the community (p. 55).”¹⁴

In 1971, the accreditation standards for graduate programs omitted mention of the terms religion, spirituality, and wholeness in relation to curriculum content.¹⁵ However, they allude to religion and spirituality in other ways. In sections 1234 and 4402 (on overall program conduct and administration) and 3201 (on student admissions), they stipulated that a program must not discriminate based on creed and some other diversity characteristics. This is the first time that a principle for nondiscrimination was introduced. Section 4610 stated protections for students’ rights, including prohibition of improper disclosure of beliefs. Evaluative Standard 3 stipulated that students should learn to understand and appreciate human

¹² Manual of Accrediting Standards for Graduate Professional Schools of Social Work, June 1953, New York: CSWE, section 3543. CSWE was formed in 1952 and promulgated the first standards in 1953.

Spencer, Sue (1961). What place has religion in social work education? *Social Service Review*, 35, 161-170.

¹³ Workshop Report: 1960 Proceedings – Annual Program Meeting, January 20-23, 1960, in Oklahoma City, OK, Religious Content in Social Work Education, New York: CSWE. Workshop Leader: Sue W. Spencer from University of Tennessee.

¹⁴ Manual of Accrediting Standards for Graduate Professional Schools of Social Work, New York: CSWE, 1965.

¹⁵ Manual of Accrediting Standards for Graduate Professional Schools of Social Work, April 1971, New York: CSWE.

diversity, including in relation to beliefs. The term 'beliefs' is not specific to religion or spirituality, but it could be construed to be relevant to them.

The CSWE accreditation standards from 1953 to 1971 show that the organization maintained openness to education about religion, spirituality, or beliefs. However, the term 'beliefs' that was introduced in 1971 does not give clear and unambiguous direction to address religion or spirituality.

*Phase Four:
Resurgence of
interest in
spirituality
(1980-1994)*

- Continuation of private religiously affiliated social work
- Calls for inclusive approach to diverse religious and nonreligious expressions of spirituality
- Increasing diversity of and respect for religious and nonreligious spiritual perspectives in social work
- Rapid increase of related research, publication, and networking
- Beginnings of systematic international collaborations
- Return of attention to religion and spirituality in social work education

Phase Four. From 1980 to the mid-1990s there was a resurgence of interest in spirituality. Of course, private sectarian social work services continued. A significant development was that there were increasing calls for an inclusive approach to diverse religious and nonreligious expressions of spirituality and for greater collaboration and cooperation between these different expressions, traditions, and institutions. There was increasing diversity of, and respect for, religious and nonreligious spiritual work perspectives in the social work literature. Related research, publication, and networking related to spirituality rapidly increased. Systematic international cooperation began. And there was a return of greater attention to religion and spirituality in social work education.

*Phase Four:
Resurgence of
interest in
spirituality
(1980-1994)*

*Educational
Developments*

- 1984 Accreditation Standards
 - Bachelor's and Master's standards mention nondiscrimination related to creed and other diversity characteristics; both required to address relevant "special populations" that may include religion
- 1987, MSW Course on Religion, Philosophy, and Ethics in SW, University of Iowa, addressing spiritual diversity
- 1988, Network for Spirituality and Social Work established
 - networking at CSWE Annual Program Meetings (APM) began by this year
- 1988 CSWE APM
 - r/s related presentations began to increase by this year and continued
- 1990, Society for Spirituality and Social Work established
 - SSSW began networking at CSWE Annual Program Meetings
- 1991 CSWE APM
 - Pre-conference invitational meeting on Challenges for Christian Social Workers
 - Plus other r/s related presentations
- 1992 CSWE APM
 - 'Master Teacher' presentation on teaching r/s content
- 1994 CSWE EPAS addresses religion and spirituality (see next phase)

The 1984 accreditation standards related to nondiscrimination mentioned "creed" (e.g., for Baccalaureate Programs: Eligibility Standard 8, Evaluative Standard 11; for Master's Programs: Eligibility Standard 7, Evaluation Standard 12). The Curriculum Policy Statement for Baccalaureate and MSW Programs required them to include content on relevant "special population groups", including those distinguished by religion (7.5).¹⁶ There was no mention of religion or spirituality in relation to HBSE or other foundation areas.

In 1987, to the best of my knowledge, the first MSW course that addressed the topic of spirituality in terms of diverse religious and nonreligious perspectives was offered.¹⁷

In 1988, the Network for Spirituality and Social Work was established and it began networking at the APMs by that year.¹⁸ The 1988 APM included various religion and spirituality related presentations which have continued in APMs to the present. In 1990, the Society for Spirituality and Social Work was established as

¹⁶ Commission on Accreditation Handbook of Accreditation Standards and Procedures, Revised July 1984, New York: CSWE.

¹⁷ Taught by the author at the University of Iowa. The course was titled "Philosophy, Ethics, and Religion in Social Work."

¹⁸ By the author at the University of Iowa.

an expansion of the prior Network¹⁹; it began networking at the APMs. In 1991, there was an APM pre-conference invitational meeting on challenges for Christian social workers and there were other spirituality related presentations. In 1992, there was a master teacher presentation on teaching religion and spirituality content.

Phase Five. I refer to the next phase as ‘transcending boundaries, 1995 – 2009’ because during that time, there was an escalation of all the previous trends, and a trend of collaborations that moved beyond boundaries between various religious and nonreligious spiritual perspectives, between various fields of practice, between social work and various health and mental health disciplines, and between countries. There was an increase of publications related to theory, education, practice, and research on spirituality. Curriculum guides, courses, and textbooks increased and became widely established. The representation of a variety of spiritual perspectives in the literature increased significantly, including Buddhist, Christian, Confucian, Deep Ecological, Ecofeminist, Existential, Jewish, Hindu, Islamic, and Transpersonal. Representation of diverse ethnic and cultural vantages increased, including African American, Asian American and Pacific Islander, Indigenous, and Latinx. Work addressing issues pertaining to LBGTQ+ people, women, and people with disabilities also increased. Post-modern discussions increased, for example, related to social constructionism.

Faith based social service related policies were formalized in the wider society. There were also incorporation of religion and spirituality into standards for many fields of practice and that has continued to the present.²⁰ Interdisciplinary and international networking and collaboration increased.

¹⁹ <https://spiritualityandsocialwork.org/about-the-society>. The Collected Publications of the Society for Spirituality and Social Work, 1990-2005, are available open access at: <https://kuscholarworks.ku.edu/handle/1808/31630>. These include many articles, bibliographic resources, and announcements about conferences and networking pertaining to Phases Four and Five.

²⁰ <https://www.socialworkers.org/Practice/Practice-Standards-Guidelines>

*Phase Five:
Transcending
Boundaries
(1995-2009)*

*Educational
Developments*

- 1994 Accreditation Standards in effect 1995
 - Non-discrimination standard 3 mentions promoting understanding and respect for religion
 - Standards mention requirements for content on “populations -at-risk” and “differing backgrounds” including religious and spiritual, and, on beliefs
 - Requires practice content on religious and spiritual backgrounds, but not in other curriculum areas
- By 1996, increased publishing and advocacy on concerns among educators with CSWE about anti-LGBTQ+ discrimination in some religiously based universities with sw education programs and this is ongoing
- At least 14 MSW/MDiv programs operate by 1997
- National survey indicates most social workers in US reported that they did not receive content on r/s in sw education (26.7% had in 1997; 35.3% had in 2008; Canda, Furman, & Canda, 2020)
- CSWE Press, 1999 & 2003
 - Published two editions of annotated comprehensive bibliographies on spiritual diversity and social work
- 1999 CSWE APM
 - Symposia (later called ‘tracks’) on spirituality began by this year and continue to present
- EPAS 2001/03 versions
 - Diversity content and non-discrimination requirement mentions religion for all program levels
 - HBSE content required to include spiritual development
- EPAS 2008, 2010, 2012
 - Intersectional diversity expectation mentions religion
 - HBSE content requirement continues to include spiritual development
- By 2004, 57 MSW elective courses related to spirituality/religion exist nationally

During Phase 5, there were many education related developments. The 1994 accreditation standards that went into effect for 1995 addressed religion and spirituality in several ways.²¹ The Baccalaureate and Master’s Programs Evaluative Standard 3 included providing a learning context that promotes understanding and respect for diversity, including religion. Their Curriculum Policy Statements set an expectation that diversity related curriculum must provide “...content about differences and similarities in the experiences, needs, and beliefs of people”... and that “...each program is required to include content about population groups that are particularly relevant to the program’s mission...” including religion (sections B6.4/M6.8, B6.6/M6.6). Content on “populations-at-risk” should also address relevant groups, including those distinguished by religion. It required Baccalaureate and Master’s programs to include practice content related to “differing” backgrounds, including religious and spiritual (B6.9/M6.11).

By 1996 there was increased publishing and advocacy with CSWE regarding concerns among educators about possible anti-LBGTQ+ discrimination in some

²¹ Sources: Commission on Accreditation, Handbook of Accreditation Standards and Procedures, fourth edition, CSWE; and, Russel, R. (1998). Spirituality and religion in graduate social work education. *Social Thought*, 18(2), 15-29.

religiously based universities that had social work education programs, and that is ongoing.²²

CSWE sponsored some spirituality related publications during this period. In 1999, or at least by 1999, symposia (later called tracks) on spirituality began at the APMs and continue to the present.

The accreditation standards in versions from 2001/03 required nondiscrimination on the basis of religion for both foundation Baccalaureate and Advanced Master's curricula (1.2 Achievement of Purposes; Advanced Standard 6.0).²³ This was reiterated in "Foundation Program Objectives," stating that graduates "Practice without discrimination and with respect, knowledge, and skills...", including related to religion (3.0.3). Significantly, they included a requirement that HBSE content in both levels of programs should include theories and knowledge pertaining to spiritual development (4.3). This added momentum to coverage of the topic.

The accreditation standards, 2008 through 2012, Educational Policy 2.1.4, stated that social workers [should] "...understand how diversity characterizes and shapes human experience..." and mentioned religion as a dimension of intersectional identities.²⁴ Educational Policy 3.1 explained that a program's commitment to diversity should be reflected in its learning environment, administrative behaviors, and demographic make-up of faculty, staff, and students. They continued the requirement that HBSE content include spiritual development (Educational Policy 2.1.7).

At least fourteen MSW/MDiv joint degree programs were operating by 1997.²⁵ In 1995, there were at least 17 MSW programs that recently or currently

²² Van Soest, D. (1996). The influence of competing ideologies about homosexuality on nondiscrimination policy: Implications for social work education. *Journal of Social Work Education*, 32(1), 53-64.

Parr, R. G. & Jones, L.E. (1996). Point/Counterpoint: Should CSWE allow social work programs in religious institutions an exemption from the accreditation nondiscrimination standard related to sexual orientation? *Journal of Social Work Education*, 32(3), 297-313.

²³ Handbook of Accreditation Standards and Procedures, fifth edition 2001/03, CSWE.

²⁴ Educational Policy and Accreditation Standards, CSWE, 2008, 2010, 2012.

²⁵ Lee, D. & O'Gorman, R. (Eds). *Social work and divinity*. Binghamton, NY: Haworth Press.

offered courses on spirituality and/or religion.²⁶ By 2004, there were 57 MSW elective courses related to this topic nationally.²⁷

Despite all this educational innovation, national surveys during this period (conducted in 1997 and 2008) showed that most social workers reported they did not receive content on religion or spirituality in social work education (i.e., 73% in 1997; 65% in 2008).²⁸

*Phase Six:
Infusion
(2010 -
present)*

- Continued escalation of previous trends in the United States and internationally
- CSWE explicitly supports more initiatives on spiritual diversity
- CSWE Accreditation Standards, through 2012 version, 2015 version, and 2021 draft, mention religion and spirituality in various ways (see next slide)
- Numerous approaches to spiritually relevant practice are disseminated widely, without necessarily using terms “spirituality or religion”, e.g. mindfulness, yoga, integrative social work, creative/therapeutic arts

Phase Six. From 2010 to the present, all the Phase Five trends have escalated, not only in the U.S., but also in several other countries. And CSWE has been explicitly supporting more initiatives on spiritual diversity. The accreditation standards through 2012 and 2015 versions, and in the current 2021 draft, mention religion and spirituality in various ways, which I’ll explain next. Numerous approaches to spiritually relevant practice are now disseminated widely, without

²⁶ Russel, R. (1998). Spirituality and religion in graduate social work education, *Social Thought*, 18(2), 15-29, and, Herzog, S. & Russel, R. (1995). Spirituality courses in M.S.W. Programs. *Society for Spirituality and Social Work Newsletter*, 2(2), 1-2. The latter is available open access in the *Collected Publications* previously referenced.

²⁷ Russel, R. (2006). Spirituality and social work: Current trends and future directions. *Arete*, 30(1), 42-52.

²⁸ Canda, Furman, and Canda (2020). Special thanks to Dr. Michael Sheridan, whose pioneering surveys inspired our own and who has been a leading innovator in spirituality and social work education for many years.

necessarily using the terms ‘spirituality’ or ‘religion’, such as mindfulness²⁹, yoga, integrative social work³⁰, healing justice³¹, and creative therapeutic arts³². MSW programs with courses on religion and/or spirituality increased to at least 78 by 2016.³³

*Phase Six:
Infusion
(2010 to
present)*

*Educational
Developments*

- EPAS 2008, 2010, 2012 continued in effect
 - diversity expectations mention religion
 - HBSE content requirement includes “spiritual development”
- CSWE Work Group on Religion and Spirituality in SW, 2011 -2017
 - CSWE sponsored establishment of the CSWE Religion and Spirituality Work Group “to promote social workers’ knowledge, values, and skills for ethical and effective practice that takes into account the diverse expressions of religion and spirituality among clients and their communities”
 - CSWE hosted online Clearinghouse of R/S in SW with peer reviewed curricular resources up to 2017; appears th at only 1 resource remains available now
- CSWE APM 2013
 - First significant lifetime achievement award granted for work on r/s
- CSWE Press 2014
 - Publishes book on conservative Christian beliefs and sexual orientation in social work, including dialogue and teaching approaches (Dessel & Bolen, eds., 2014)
- EPAS 2015
 - diversity and anti-racism, DEI in practice expectations mention religion/spirituality
 - removed mention of spiritual development in HBSE (HBSE requirements removed)
- CSWE APM 2019
 - Faculty Development Institute on Integrative Approaches for the Future of Social Work Education, including spirituality, creative and artistic expressions, integrative body -mind-spirit approaches
- EPAS draft 2021
 - same as 2015, highlighting anti -racism and DEI in practice and in overall curriculum
- 2019, percent graduates from private-religion affiliated programs: BSW=17; MSW =16; Doc/pr=7; Doc/res=14; number of SW/divinity or theology dual degree programs=24 (2019 CSWE Statistics)

²⁹ Canda, E. R. (February 18, 2021). *Culturally and ethically appropriate use of Buddhist derived mindfulness practices in professional social work*. North America Session on Indigenous Social Work Education and Practice, 5th International Academic Forum 2021 (online), Asian Research Institute for International Social Work, Shukutoku University, Japan. Also, I moderated this session that included presentations by Dean Michael Yellow Bird of University of Manitoba Faculty of Social Work (on neurodecolonization) and Prof. Nicole Ives, McGill University School of Social Work (on developing Indigenous social work education programs), Canada. Video available at: <https://youtu.be/LcngpMMF9i0>. Canda presentation is 3rd.

³⁰ <https://global.oup.com/academic/product/integrative-body-mind-spirit-social-work-9780190458515?q=Mo%20Yee%20Lee&lang=en&cc=us>

³¹ <https://global.oup.com/academic/product/healing-justice-9780190663087?q=Loretta%20Pyles&lang=en&cc=us>

³² https://global.oup.com/academic/product/spirituality-religion-and-faith-in-psychotherapy-9780190616465?subjectcode2=1806191%7CSOC02270&subjectcode1=1805239%7CSOC00010&type=listing&facet_narrowbytype facet=Professional%20%2F%20Practitioner&facet_narrowbyprice facet=50to100&facet_narrowbybinding facet=Paperback&lang=en&cc=us#

³³ Moffatt, K. M. & Oxhandler, H. K. (2018). Religion and Spirituality in Master of Social Work Education: Past, Present, and Future Considerations. *Journal of Social Work Education*, 54(3), 543-553.

The CSWE accreditation standards of 2008 to 2012 continued in effect. In 2011, CSWE sponsored formation of the Work Group on Religion and Spirituality in Social Work, which operated until 2017. The Work Group was designed to promote social workers' knowledge, values, and skills for ethical and effective practice that takes into account the diverse expressions of religion and spirituality among clients and their communities. This Work Group solicited, reviewed, and posted curricular resources such as syllabi and teaching resources. CSWE hosted the online Clearinghouse on Religion and Spirituality in Social Work which posted these resources.³⁴ As of yesterday, I found only one of those resources to be currently available. However, there is a plan to restore access to the resources when redesign of the CSWE website is completed, possibly in January 2022.

In 2013, the first Significant Lifetime Achievement Award related to career work on spirituality and religion was granted.³⁵ In 2014, CSWE published a book on conservative Christian beliefs and sexual orientation in social work.³⁶ I think this was significant because the book encouraged dialogue and teaching approaches that honored our professional values while also being respectful and inclusive regarding students' religious beliefs.

The 2015 accreditation standards refer to "religion/spirituality" within the context of engaging diversity and difference in practice (Competency 2) and diversity in the learning environment (Educational Policy 3.0).³⁷ However, it removed mention of spiritual development and all explicit HBSE requirements; there is no other mention of religion or spirituality.

In 2019, there was a faculty development institute at the APM on integrative approaches for the future of social work education. This included many presentations on spirituality, creative and artistic expressions, and integrative body/mind/spirit approaches.³⁸

³⁴ <https://www.cswe.org/Centers-Initiatives/Curriculum-Resources/Religion-and-Spirituality-Clearinghouse.aspx>

³⁵ To the author. Video of acceptance speech: https://www.youtube.com/watch?v=pcl1y_BzNN4

³⁶ <https://www.cswe.org/Bookstore/Books/Conservative-Christian-Beliefs-and-Sexual-Orientat>

³⁷ 2015 Educational Policy and Accreditation Standards for Baccalaureate and Master's Social Work Programs, CSWE. https://www.cswe.org/getattachment/Accreditation/Accreditation-Process/2015-EPAS/2015EPAS_Web_FINAL.pdf.aspx

³⁸ <https://www.cswe.org/getattachment/Events-Meetings/2019-APM/Preconference-Events/Integrative-Approaches-Program-Details.pdf.aspx>

The current draft of accreditation standards for 2021 appears to be the same approach as the 2015 version regarding religion/spirituality.³⁹ But it further highlights the importance of anti-racism and DEI in preparing students for practice, and in the overall curriculum. (Competency 2: Engage Anti-Racism, Diversity, Equity, and Inclusion in Practice; Educational Policy 2.0- Anti-Racism, Diversity, Equity, and Inclusion (ADEI)). I believe this is very helpful and will lead to more innovations around the topic of spirituality.

According to CSWE survey statistics, in 2019, the percent of graduates from private religion affiliated programs included 17% for BSW, 16% for MSW, 7% for practice doctoral programs, and 14% for research doctoral programs.⁴⁰ There were 24 social work divinity or theology dual degree programs.

Historical Trends

Trends

- Interest in addressing religion/spirituality in sw education has existed since the foundation of professional standards, 1952/53
- Second CSWE Institute on Religion in SW Education in 1960 already articulated rationales and strategies for addressing religion and spirituality, including distinguishing religion and spirituality, respecting religious diversity, and upholding separation of church/state, though with very limited representation of spiritual and cultural vantage points
- Tremendous increase of interest, research, and publications on r/s over past 30 years
- But acceptance of r/s content in education is not yet a consensus or mandate and has always met with some suspicion and opposition
- CSWE Accreditation Standards' mention of religion and spirituality wax and wane over the decades, most often in relation to diversity, nondiscrimination, human development, practice, and holistic perspective
 - 1990s to present show a continuing increase of CSWE related activities, such as in Standards, APM presentations, sponsored articles and books, and initiatives such as the Clearinghouse and this Summit
 - But this progress has not been consistent
 - Nationally, students' exposure to content on r/s is still relatively low

³⁹ 2022 Educational Policy and Accreditation Standards for Baccalaureate and Master's Social Work Programs, Draft #1-Spring 2021, CSWE. [https://www.cswe.org/getattachment/Accreditation/Information/2022-EPAS/EPAS-2022-Draft-1-April-2021-\(2\).pdf.aspx](https://www.cswe.org/getattachment/Accreditation/Information/2022-EPAS/EPAS-2022-Draft-1-April-2021-(2).pdf.aspx)

⁴⁰ [https://cswe.org/getattachment/Research-Statistics/2019-Annual-Statistics-on-Social-Work-Education-in-the-United-States-Final-\(1\).pdf.aspx](https://cswe.org/getattachment/Research-Statistics/2019-Annual-Statistics-on-Social-Work-Education-in-the-United-States-Final-(1).pdf.aspx)

I will move towards a conclusion by summarizing some broad trends. One thing that is really striking to me is that openness to addressing religion and spirituality in social work education had existed since the foundation of professional standards in 1953, although the standards in effect from 1971 to 1983 only referred to ‘beliefs,’ which is a vague term. The second CSWE Institute on Religion and Social Work Education in 1960 already articulated rationales and strategies for addressing religion and spirituality, including distinguishing between the concepts of religion and spirituality, respecting religious diversity, and upholding separation of church and state, though with very limited representation of spiritual and cultural vantage points.

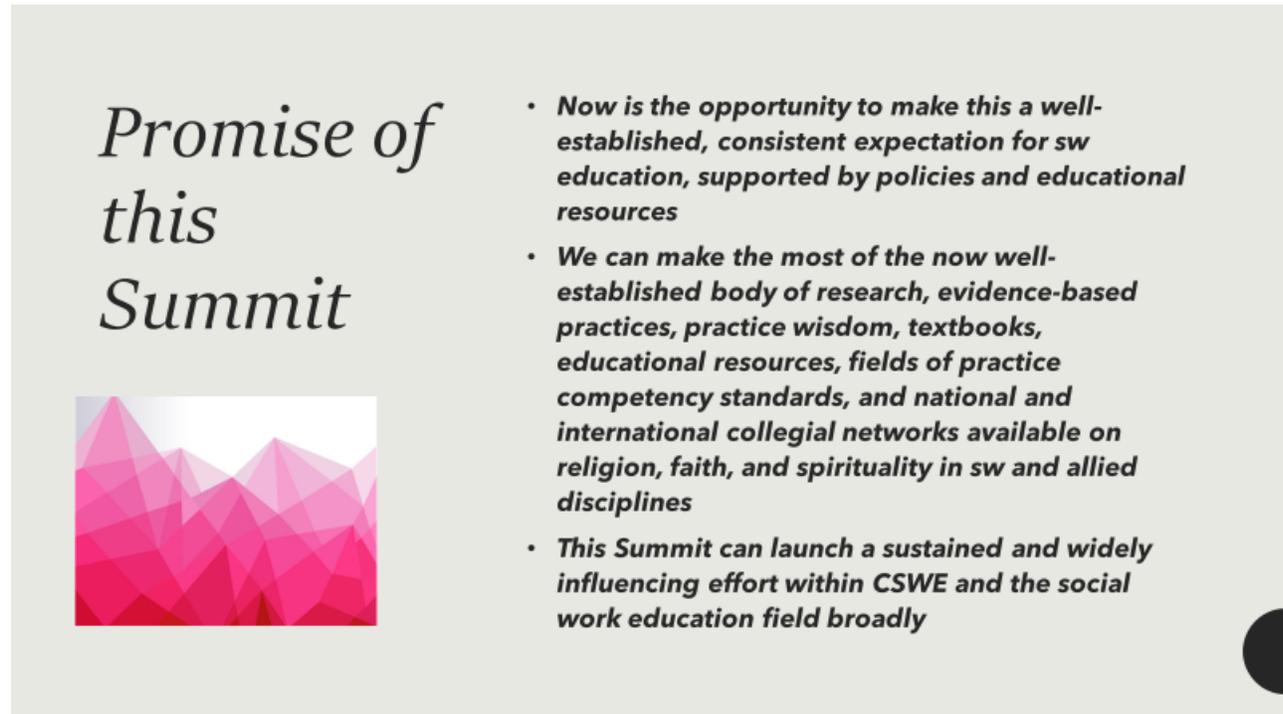
I am encouraged and pleased that over the past thirty years there has been a tremendous increase of interest, research, publications, and teaching related to spirituality. However, acceptance of religion and spirituality related content in education is not yet a consensus. Accreditation requirements offer encouragement for related content in a broad way, but it is not mandated. Over the last several decades, advocacy for addressing spirituality in social work education has continued to be met with some suspicion and opposition.

CSWE accreditation standards mentions of religion and spirituality wax and wane over the decades. Most often they have been mentioned in relation to diversity, nondiscrimination, human behavior in the social environment, human development, practice, and a holistic perspective. All accreditation standards from 1971 until now have included explicit prohibitions of discrimination on the basis of religion or creed and sometimes for spirituality. Since 1953, there has been encouragement for including content about religion, spirituality, or beliefs, though the term ‘beliefs’ in effect from 1971 to 1983 may or may not be construed to include religion or spirituality. For about 43 years, from 1953-1983 and 2001-2014, content on spirituality was required within the human behavior curriculum.

I am pleased that the periods from 1990s to the present show a continuing increase of CSWE activities related to spirituality, such as in accreditation standards, APM presentations, sponsored articles and books, and initiatives such as the Clearinghouse on Religion and Spirituality and this Summit. But progress on addressing spirituality in social work education has not been consistent or pervasive. Nationally, students’ exposure to content on religion and spirituality is still relatively low. For example, even now only about 30% of MSW programs offer a course on religion and spirituality, which is about the same percentage as

what Russel identified in 2004 (Moffatt & Oxhandler, 2018; see footnotes 26 and 33).

The Promising Potential of this Summit



*Promise of
this
Summit*



- ***Now is the opportunity to make this a well-established, consistent expectation for sw education, supported by policies and educational resources***
- ***We can make the most of the now well-established body of research, evidence-based practices, practice wisdom, textbooks, educational resources, fields of practice competency standards, and national and international collegial networks available on religion, faith, and spirituality in sw and allied disciplines***
- ***This Summit can launch a sustained and widely influencing effort within CSWE and the social work education field broadly***

I am enthused about the promise of this Summit. Now is the opportunity to make content on spirituality a well-established and consistent expectation for social work education, supported by educational policies and resources. Since there is now such a wide range of resources available, we can make the most of the well-established body of research, practice wisdom, textbooks, educational resources, competency standards for fields of practice, and national and international collegial networks available that address religion, faith and spirituality in social work and in allied disciplines. So, this summit can launch a sustained and widely influencing effort, within CSWE and within the field of social work education more broadly.

Hopefulness of this Summit



- Leadership within CSWE, with special thanks again to Dr. Tanya Smith Brice
- Variety of perspectives and extensive expertise among participants in this Summit
- Our shared commitment to professional values and r/f/s topics
 - *Preparing students for practice that is respectful, knowledgeable, skillful, self-reflective, and humble*
 - *Preparing educators and educational programs to facilitate this*
- Our shared commitment to respectful dialogue and collaboration
- Summit design attends to innovation in explicit and implicit curricula and in faculty development
 - Leading to specific plans for action and work groups*

So, I have a great deal of hopefulness for this summit, especially because of the proactive support of the CSWE leadership. Special thanks again to Dr. Brice. I am hopeful also because we have a wonderful variety of perspectives and extensive expertise among our Summit participants. I really want to offer my thanks and gratitude for all your contributions and for your participation in this summit.

I'm hopeful because we have come together based on an explicit and clear shared commitment to uphold professional values and to promote educational innovations related to religion, faith, and spirituality. We can carry out a commitment to prepare students for practice that is respectful, knowledgeable, skillful, self-reflective, and humble, and, to prepare educators and educational programs to facilitate that. We all also made a clear commitment to respectful dialogue and collaboration in this Summit process.

I think the design of this summit is great because it attends comprehensively to innovation in explicit and implicit curricula, and in faculty development, and it will culminate with specific plans for action in work groups.

I went rather quickly through my presentation in order to keep to my allotted time, but I hope that I highlighted some helpful points. So, now I am happy to have the Q & A session.

Question and Answer Session

Q:

Ed, so how do you see the future of this content in social work education? What should we be thinking about?

A:

I hope that CSWE shifts towards a consensus to include in accreditation standards stronger support for addressing content about religion and spirituality content. I also hope that it develops and provides more resources and support for faculty and education programs to be able to implement this.⁴¹ As I mentioned, the current standards do mention religion and spirituality in relation to engaging diversity and difference in practice and in the learning environment; and the proposed standards link this more strongly to anti-racism and DEI.

But I've felt that unless there is more explicit direction to address the topic, many programs just find ways of avoiding it. That is why, when previous versions of the standards (in effect 2001-2014) explicitly stated that spiritual development should be addressed in HBSE courses, based on my own observation, many programs considered how to do this, especially when anticipating an accreditation site visit. Certainly, there has been support for this topic in the standards during most years, especially in terms of nondiscrimination. But I think that it would be helpful if we can move towards more explicit encouragement or even requirement for content on religion and spirituality. As I showed from the review of history, while there has been an increase of interest and commitment around this topic in

⁴¹ The first day of the Summit focused on religion, faith, and spirituality in relation to the history of connections with social work education and how the topics are addressed in the explicit curriculum. The second day focused on the implicit curriculum. The third day of the Summit focused on discussing faculty development for teaching. Throughout, we considered how the topics are addressed in explicit and implicit curricula within participants' programs and social work education more generally, how this can be expanded, and how to develop supports and overcome barriers in order to accomplish this. Participants considered how they might advocate for this within their own programs and in CSWE. The fourth day concluded the Summit by forming work groups to develop more resources to support educational efforts, such as books, a special issue of the *Journal of Social Work Education*, and online clearinghouse materials sponsored by CSWE.

our profession overall, the strength and pervasiveness of addressing the topic in our professional education waxes and wanes. And still, most students do not receive education about this topic.

Q:

What are the best ways of engaging students in the inclusion of spirituality and religion in their learning?

A:

Over a long time of teaching on the topic, I've found that it is very important to provide ways of blending cognitive learning, affective learning, experiential learning, and dialoguing in a safe and respectful way.⁴² So the classroom can become like a microcosm of the world. We need to create a safe space where students can share their various views and their efforts to clarify how their personal backgrounds and experiences relate to social work practice. We can help students to draw on their own strengths and to address their limitations.

I emphasize that, in addition to providing didactic content, experiential activities and dialogue groups should be carefully facilitated, both inside and outside the classroom. I usually include a requirement for self-reflective journaling. I provide a structure for that, so the self-reflection process moves from self-awareness of strengths and limitations to plans for specific activities that will promote growth through certain concrete steps. This self-reflection process also involves engaging with the community. Students link with a variety of religious and nonreligious spiritually based social service programs and religious or spiritual organizations in their local communities to establish relationships and to have experiences that go beyond their existing comfort zones.

I also include artistic ways of communicating and expressing within the learning process, so it is a whole person experience. I encourage students to connect with nature, even locally around the classroom or where they live. So the learning process is not only encouraging human openness and embracing of all

⁴² For my detailed suggestions and recommendations about how to address religion and spirituality in social work education, explore the following open access publication: Canda, E. R. (2020). *A Guide for Teaching About Spiritual Diversity in Social Work*. Lawrence, KS: Spiritual Diversity and Social Work Initiative. https://www.researchgate.net/publication/344405374_A_Guide_for_Teaching_About_Spiritual_Diversity_in_Social_Work

people, but also all beings, for example, by addressing issues of environmental racism.⁴³

Q:

As you highlighted, the profession has had a waxing and waning relationship with religion and spirituality. What do you think it will take to finally move this topic into being seen as essential?”

A:

For all of us here in the Summit, wherever we’re located, I think we can look at how to innovate and advocate within our particular education programs. We can also look at CSWE, the National Association of Social Workers, and other related professional organizations-- and in every context, we can advocate and promote this topic and we can provide specific resources and strategies for how to teach about it. Regarding CSWE, it is absolutely fabulous that CSWE sponsored this Summit. This could be a start to look more at how to set expectations in educational policy to address religion and spirituality. We can also work on expanding presentations on this topic at CSWE Annual Program Meetings. It might be good to have an Annual Program Meeting that highlights religion and spirituality as a featured topic. That could be a major breakthrough.

Q:

What do you make of the connection you noted between professionalization and secularization?

A:

That is a big topic. From my point of view, professionalization has pros and cons, especially concerning this topic. As long as there have been human beings, there have been spiritually based approaches to helping, healing, and social welfare. Sometimes professional social work, has, in the process of professionalizing, also secularized, in the sense of excluding and ignoring the aspects of religion, faith, and spirituality.

⁴³ I recently began co-teaching an online Post-Master’s Continuing Education course, with Dr. Anthony Nicotera, through New York University’s Silver School of Social Work, on spirituality in social work practice: <https://socialwork.nyu.edu/a-silver-education/continuing-education/certificate-programs/spirituality-and-social-work.html>.

Sometimes social workers even ignore and block traditional healers and helpers who come from religious and spiritual traditions. I saw that during the 1980s. At that time, most of my practice and research work was with Southeast Asian refugee resettlement. Sometimes I had to advocate and work against discrimination and exclusion promoted by conventional health and welfare systems towards the refugees themselves and their traditional healers, such as Buddhist monks, shamans, and others.

In fact, right now, there's an interesting movement coming out of Shukutoku University in Chiba, Japan, on Buddhist social work internationally.⁴⁴ They are raising a big question about how traditional Buddhist social services and professional social work interact.⁴⁵ If they interact in the context of colonization and hegemonic globalism, that's not good. But, if professional social work and traditional Buddhist social service systems can ally and collaborate, both in education and in practice, that's very powerful. I think this applies to all religiously based helping approaches. That is something our profession needs to work out.

But also, secularization does not have to mean deleting the sacred. Organizations that are not religiously affiliated can also promote values that I consider deeply profound and spiritual. I believe that our profession does, at its best, promote profound values for human flourishing and social welfare.

Q:

In what areas of scholarship and research are you currently engaged, and are there areas of research that you would recommend as most critical in this moment?

A:

Well, as far as my current engagements, though I'm retired, I'm actually busy, because fortunately there are many developments around spirituality and

⁴⁴ Asian Research Institute for International Social Work, Asian Center for Buddhist Social Work Research Exchange, Shukutoku University, Chiba, Japan

⁴⁵ Inagaki, M., Kikuchi, K., Gohori, J. & Canda, E. R. (2020). Buddhism and social work: On religious and spiritual issues, part two, Interview with Edward R. Canda. In M. Inagaki, K. Kikuchi, & J. Gohori (Eds.). *Towards a New Horizon: Beyond the Buddhist Social Work, Exploring Buddhist Social Work* (pp. 52-75). Tokyo: Gakubunsha. https://www.researchgate.net/publication/347543336_Towards_New_Horizon_Beyond_the_Buddhist_Social_Work

religion in social work internationally that I'm glad to support. In terms of writing, I recently published a book on a Confucian perspective on social welfare.⁴⁶

For example, I recently volunteered as a consultant with the group I mentioned at Shukutoku University in Japan that is addressing these issues around Buddhist social work. Recently they conducted an international conference addressing Buddhist and Indigenous issues in social work. I moderated a panel on that topic that included Indigenous and Buddhist perspectives, including myself and two scholars in Canada, my good friend Dean Michael Yellow Bird and Professor Nicole Ives.⁴⁷

One of the issues our profession needs to address more is how to work in communities through a partnership approach in contrast to a colonialistic or domineering approach. Another related issue is how social workers can draw on religious or spiritually based practices in an appropriate, non-exploitive way, that honors the originating traditions, for example, with the increasing use of mindfulness and yoga in therapeutic and social work settings. Often these practices are split off from their original meanings and intentions. In some ways, this can help to make them widely available. But sometimes there can be distortions and important qualities things lost in the process. We have to be very careful about that. That's one of the areas I'm working on.

I'm also consulting with colleagues at Palacky University in the Czech Republic who are exploring how to implement spiritually sensitive practice in Czech Caritas Catholic social service agencies.⁴⁸

⁴⁶ Canda, E. R. (2020). *The way of humanity: Confucian wisdom for an opening world – Teachings of the Korean philosopher, Haengchon*. Lawrence, KS: University of Kansas Libraries/ScholarWorks. (156 pages). Open access ebook: <https://kuscholarworks.ku.edu/handle/1808/30363>.

⁴⁷ Canda, E. R. (February 18, 2021). *Culturally and ethically appropriate use of Buddhist derived mindfulness practices in professional social work*. North America Session on Indigenous Social Work Education and Practice, 5th International Academic Forum 2021 (online), Asian Research Institute for International Social Work, Shukutoku University, Japan. This session also included presentations by Dean Michael Yellow Bird of University of Manitoba Faculty of Social Work (on neurodecolonization) and Prof. Nicole Ives, McGill University School of Social Work (on developing Indigenous social work education programs), Canada. Video available at: <https://youtu.be/LcngpMMF9i0>. Canda presentation is 3rd.

⁴⁸ The following is a video of a presentation in English with Czech translation, sponsored by Professor Jakub Dolezel, which was part of our collaborations leading toward the current project directed by Dr. Dolezel: Canda, E. R. (October 15, 2014). *Spiritual Strengths Assessment and Practice for Mental Health Recovery*. Department of Social Work, Theological Faculty, Palacky University, Olomouc, Czech Republic. <https://www.youtube.com/watch?v=N4wQjBi15s0>

Another area that would be really helpful for us to look more at is an implicit approach to the topic, that is, approaching education in a way that is spiritually sensitive without necessarily using terms related to religion, faith, or spirituality. This often occurs by including experiential educational activities like mindfulness, yoga, and creative expressive arts. I think that's a wonderful trend. More and more these are being included in the classroom and in support for practitioners in the field. But again, it is important to do that in a way that is maximizing what we can learn from the incredible range of spiritual traditions of helping in the world while also being very careful and humble and respectful in how we are doing that.

Q:

Some research suggests that people who are personally interested in religion and spirituality are more likely to teach and support this topic, but those who are less so, do less with it. Are there ways to overcome that?

A:

I think it will be helpful for faculty development efforts to come out of this Summit. Over the years I've found many times that when I was presenting or consulting with various social work programs, I experienced some opposition and suspicion. Sometimes it was because faculty had their own negative assumptions about religion, spirituality or faith and what I might mean by these terms. They might have had their own personal experiences that were negative and harmful. Those concerns and experiences need to be honored and addressed.

But, I have found that one way to prevent or get through resistance while we are advocating is to clarify first of all that what we are advocating is in alliance with professional social work values for practice and education. We can build on our common commitment to those values and to a holistic approach, extending it to a bio/psycho/social/spiritual/environmental approach. We need to find a common connection.⁴⁹

Also, if the terms religion, faith, or spirituality don't work for particular educators or educational programs, then we can use terms that relate to the themes behind the terms, such as 'meaning, purpose, deep connectedness, profound experience, and transformational growth'. I think most social work educators can

⁴⁹ See *A Guide for Teaching About Spiritual Diversity in Social Work* previously referenced for suggestions about advocacy in education programs.

relate to those concepts. This is the same as with social work practice, in which we need to consider the languaging that particular clients use and adapt to that.

Q:

I'm curious about the increased interest among clergy or seminaries in acquiring social work skills. I'm wondering if and how we could be more proactively engaged in interprofessional practice?

A:

Yeah, I think that's very valuable. Actually, when I was a doctoral student, and I set out on the formal research around this topic, my background was in anthropology and comparative religious studies. Those are not theological fields. They're academic analytic fields. But they go deeply and broadly into education for religious diversity and promoting religious literacy. This is very important for the social work educator. And the educator needs to study spiritual diversity in one's own community and make practical collaborative connections with the religious traditions in your own community. I think that is a pre-requisite for doing this kind of teaching.⁵⁰

When I was a doctoral student, I also did a clinical pastoral education internship in a Catholic hospital. So in that role, I had the label, 'lay-chaplain.' I found that clinical pastoral education was very deep. It included self-reflection and dialogue that promoted growth in a very impressive way. If people in social work can get to know these theologically based approaches to counseling, social work and clinical pastoral education trained ministers and chaplains can collaborate. Actually, professional codes of ethics in clinical pastoral education and social work have a lot of similarity. If we can make these interprofessional connections and discover our common values, I think that can help a lot.

And then, of course, interprofessional collaboration can help us to create dual degree programs and help students who want to cross these fields.

[Presentation concluded.]

⁵⁰ Canda, E. R. (2005). Integrating religion and social work in dual degree programs. *Journal of Religion and Spirituality in Social Work: Social Thought* 24(1/2), 79-91. [Also a book chapter in: Daniel Lee & Robert O'Gorman (Eds.), *Social work and divinity* (pp. 79-91). Binghamton, NY: Haworth Press.]