

SOCIAL WORK DEPARTMENT FIELD-BASED RESEARCH PROPOSAL FORM

Please carefully read the instructions you received as part of this packet. **To complete this form electronically, click on the § icon (it will appear §) and simply type in the information.** Include all items (a)-(e) with your submission (see the instructions for details on these items):

- (a) This completed form with original signatures (no copies) in an envelope; also submit an electronic copy of this form via the Blackboard drop box.
- (b) Attach the "Informed Consent" form(s) you will use for the study.
- (c) Attach the certificate verifying completion of required IRB training
- (d) Attach annotated bibliography of references
- (e) One sample of each data collection instrument you plan to use for the study. E-mail scanned electronic copies if possible.

Submit all materials to:

Valerie L. Radu, Ph.D. Social Work Department Head Dept. #3133	Telephone: 423-425-4266 Facsimile: 423-425-5564 E-mail: Valerie-Radu@utc.edu
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Date of First Draft : 09-27-07 _____

Part I. Overview

A. Principal Investigator Information

Name: <u>Angela Betts</u> _____	Date Submitted: <u>09-27-07</u> _____
Email: <u>Angela-Betts@utc.edu</u> _____	Phone: <u>423-488-9833</u> _____

B. Field Agency Information

Agency:	<u>The Caring Place</u> _____
Address:	<u>130 Wildwood Ave</u> _____
	<u>Cleveland TN, 37320-5334</u> _____
Field Instructor Name/E-Mail Address:	<u>Reba Terry</u> _____ <u>Reba_Terry@bellsouth.net</u> _____
Telephone:	<u>423-472-4414</u> _____ Fax: <u>423-472-4414</u>
Can you receive confidential information on the fax number and E-mail address provided above? <u>No</u> _____	

Part II. Information About the Study

Study Overview **SCORE: 18/25**

Study Title: The Effect of Faith-based agencies on client comfort levels (are you really talking about client satisfaction?)

Area of Study: Spirituality

Specific Topic: The Relationship Between aspects of faith-based agencies and client comfort levels

If “cut-and-pasting” text to complete the items below, make sure the text appears as Arial 10pt, line spacing 1.5.

- Abstract—including (but not limited to) the nature and rationale of the study, its primary supporting references in the literature, its need and expected applied or theoretical value (attach annotated bibliography of references):**

The topic of Spirituality in Social work has become common in the past few years. It has been noted (source) that spirituality in the life of a client is one of the main driving forces in their life to help them make decisions, cope with difficult circumstances, and bring meaning to their lives. The literature (cite sources) encourages social workers to incorporate spiritual interventions in secular settings, however, not as much has been said concerning spiritual social agencies and their effectiveness with clients. The purpose of this research study is to address the client’s comfort level in faith-based agencies because if the client is in a setting they are comfortable with, they are likely to have a more productive visit to the agency. Think about the focus of this study: are you talking about spirituality or satisfaction with faith-based agencies? These are two different concepts. The abstract content isn’t really related to the title of the project.

- Major hypotheses/questions to be investigated:**

What degree of comfort/ discomfort is experienced by clients when sharing personal concerns at a faith-based agency? A client’s degree of comfort will be greater at a faith-based agency than a secular agency after controlling for frequency of visits, their level of religious involvement, introvert/ extrovert, previous bad religious experiences, and the client’s level of comfort with social agencies in general. This second question assumes that you’ll have a comparison sample at a secular agency; I don’t think you’re doing that in this study.

- Population(s) or data desired (describe in detail):**

Clients at a faith-based agency (The Caring Place); these clients should have shared personal information at the agency, be both male and female, and have mixed racial, ethnic, and religious identities.

- Titles of instruments (forms, questionnaires, tests, etc.) to be used for data collection; include reference page citing empirical support for instruments:**

§ We think you really should look at client satisfaction surveys already available (i.e. Google) and then add some items related to faith-based services, etc.

5. Procedures planned for administering instruments, and/or collecting data (be as specific as possible):

The measure will be administered by myself at the Caring Place while they (clients) are waiting to register that day for assistance. Are you only administering this survey once to individuals or every time they come to the agency? Clarify this.

6. Design and statistical techniques planned for data analysis (each data analysis step must be stated):

What is your study design? Please consider using SPSS instead of this other product...I think you'll be at-risk for losing data, etc.

Data will be collected and entered into Open Office Base for analysis. How will you answer your questions?

7. Expected beginning date and completion date of study:

Pending IRB approval, the study will begin in January 2008; data collection will be completed by March 14, 2008 and the final report will be submitted by April 15, 2008.

8. Form in which findings will be reported:

All findings will be reported in aggregate form. Findings will be utilized in an electronic poster format and in a formal research paper/ report.

Part III. Signatures

(For electronic submission, this page with the original signatures must be sent also by regular mail.)

Applicant

I, the applicant, do hereby agree that I will abide by the policies and regulations of the UTC Social Work Program and will furnish a copy of the abstract and report describing the findings of the study to my field placement agency.

Signature of Applicant

§ _____
Date

Field Instructor Approval

I am familiar with the proposed study and feel that the student researcher submitting this proposal is professionally qualified to undertake the investigation. I also believe the research design to be valid and appropriate. By signing this form I agree that my agency will assist the student in obtaining the necessary sample and data required to complete this research project.

Signature of Field Instructor

§ _____
Position or Title

§ _____
Name of Agency

Field Instructor Comments:

FOR INTERNAL USE ONLY

Approved:

Denied/Resubmit:

Comments: §

Reason for denial: §

UTC Social Work Program Department Head Signature

UTC Social Work Program Field Education Coord. Signature

ASSIGNED STUDY ID: §

Attached Proposal Approval Form (date of approval/denial)
: §

INFORMED CONSENT FORM

Investigator:

Valerie L. Radu, LCSW, Principal Investigator, (423) 425-4266 / Email: Valerie-Radu@utc.edu

I, _____, have been asked to participate in a survey for research being conducted by the Social Work Program at The University of Tennessee at Chattanooga.

Purpose:

I understand that the purpose of this study is to examine the satisfaction and comfort levels of client's at a Faith-based agency.

Duration and Location:

I understand the survey will be given out at The Caring Place, I understand participating in the survey will take approximately 15-20 minutes of my time on one occasion.

Procedures:

I will be asked to answer questions about the variety of issues related to satisfaction and comfort with my services at the Caring Place.

Risks/Discomforts:

It has been explained to me that a few of the questions may be sensitive in nature due to the politics of agency processes.

Benefits:

I understand that the benefits from participating in this study may be to help the social work program better understand if clients are comfortable in faith-based settings.

Confidentiality:

I understand that a no identifying information will be used to identify my responses from those of other participants and that my name, address, and other identifying information will not be directly associated with any information obtained from me. If results of this study are published, my name or other identifying information will not be used. In addition, I understand that my honest responses to the questions will in no way jeopardize my current status at the Caring Place.

Payments:

I will receive no type of financial reimbursement for participating in this study.

Right to Withdraw:

I understand that I do not have to take part in this study, and my refusal to participate will involve no penalty or loss of rights to which I am entitled. I may withdraw from the study at any time.

Signatures:

I have read this entire consent form and completely understand my rights as a potential research subject. I voluntarily consent to participate in this research. I have been informed that I will receive a copy of this consent should questions arise and I wish to contact Ms. Radu or The University of Tennessee at Chattanooga's Institutional Review Board to discuss my rights as a research subject.

Signature of Research Subject

Date

Signature of Witness

Date

Signature of Investigator

Date

DRAFT ONLY

ANNOTATED BIBLIOGRAPHY

Article #1

Canda, E.R., Mitsuko, N., & Furman, L.D. (2004). Ethical Considerations About Spirituality in Social Work: Insights From a National Qualitative. *Families in Society*, 85(1): 27-35.

A mixed methods national survey of 2,069 National Association of Social Workers members examined ethical concerns regarding religious and nonreligious spiritual issues in clinical practice settings. This qualitative study focuses on responses to open-ended survey questions and relates them to quantitative findings. Practitioners' insights provide a basis to extend ethical guidelines in practice and education. The findings indicate that most respondents deal with spirituality in practice, and many use general ethical principles and situational considerations. However, they likely lack guidelines for systematic ethical decision making about the use of spiritually oriented activities in practice. The authors suggest ways that social work educators and supervisors should provide ethical guidelines and case examples for spiritually oriented activities in both educational and direct practice contexts. Reprinted by permission of the publisher.

Article #2

Gotterer, R. (2001). The spiritual dimension in clinical social work practice: a client perspective. *Families in Society*, 82(2): 187-193.

Based on input from a range of clients, this article focuses on the relationship between spirituality, religion, and mental health. Spirituality and religion are rich areas for discussion with clients, and are often a hidden source of both problems and inspiration. Included here are some basic principles for practitioners to think about regarding spirituality and religion: supporting spirituality as a client strength, examining religious and spiritual struggles as a source of conflict and constraint, being cognizant of the relationship between social work values and religious values, and being culturally sensitive about spirituality as it affects client assessment. There is also a discussion of the challenges for practitioners that hinder such work. As the dialogue grows about the place of spirituality in social work, this article affirms the significance of exploring this subject with clients. Reprinted by permission of the publisher.

Article #3

Hodge, D.R. (2002). Equally devout, but do they speak the same language? comparing the religious beliefs and practices of social workers and the general public personal. *Families in Society*, 83(5/6): 583-584.

While the profession is witnessing growing interest in addressing consumers' spiritual and religious strengths, no studies have explicitly sought to compare the religious values of social

workers with those of the general public. This study uses a nationally representative data set, the General Social Survey, to compare the beliefs and practices of graduate-level (n = 53) and bachelor-level (n = 92) social workers with those of the lower, working, and middle classes. The results suggest that the contents of belief systems differ, particularly between graduate workers and the lower and working classes, with social workers being more likely to endorse liberal religious beliefs. Yet, while the belief systems differed, there was little variation in expression, as social workers were roughly as likely to attend services and consider themselves strong adherents of their faith as members of the lower, working, and middle classes. The paper concludes by discussing some of the implications of the difference in belief systems. Reprinted by permission of the publisher.

Article #4

Hodge, D.R. (2004). Spirituality and people with mental illness: developing spiritual competency in assessment and intervention. *Families in Society* 85(1):36-44.

Spirituality often plays a central role in helping people with mental illness cope & recover. Assessment provides a vehicle for understanding & utilizing clients' spiritual strengths, &, consequently, practitioners are increasingly asked to conduct a spiritual assessment. For example, the Joint Commission on Accreditation of Health care Organizations (JCAHO), a major health care accrediting agency, now recommends that a spiritual assessment be conducted. This article provides a framework for an initial spiritual assessment that complies with the recent JCAHO (2002) recommendations. Suggestions for spiritually competent practice are provided, including guidelines for discerning authentic spiritual experiences from manifestations of mental illness that reflect spiritual content. The article concludes by reviewing a number of spiritual interventions that may flow from a spiritual assessment. 2 Tables, 74 References. Adapted from the source document.

Article #5

Hodge, D.R. (2007). The effect of spiritual characteristics on conceptualization of spiritual and religion: a national study with a spiritually heterogeneous sample. *Social Work & Christianity*, 34(1): 47-71.

This exploratory study examined the relationship between respondents' faith tradition, orthodoxy, and spiritual motivation, and their conceptualizations of a) spirituality, b) religion, and c) the nature of the relationship between those constructs. To explore these possible association, the study employed a mixed method approach with a spiritually heterogeneous, national sample of social work graduate students (N=391). The results indicated that faith tradition was associated with all three dependent variables. Orthodoxy and spiritual motivation, however, were associated with how respondents defined spirituality and religion, but not with their understanding of the nature of the relationship between the two constructs.

Article #6

Hugen, B., Wolfer, T.A., Garland, D.R., Myers, D., Sherwood, D.A., & Sheridan, P. (2003). Reconceptualizing faith and relation to community ministry: a model of Christian faith practices. *Social Work & Christianity*, 30(3):234-255.

Increased attention is currently focused on the role of faith communities (congregations) in addressing community problems and persons in need. This attention raises questions about the relationship of faith and community ministry, specifically, how volunteerism may affect the life of faith of congregations and congregational members. This article offers conceptual definitions of faith and community ministry, explores a variety of psychological and theological measurements of faith, and begins to explore their relationship. A conceptual model of Christian faith practices, along with a newly constructed measurement scale (Practices of Christian Faith), is described. The scale was administered to a sample of congregational members (N=7,403), nearly half of whom reported participating in community ministry, from 34 congregations. Findings and implications are explained.

Article #7

Pope-Davis, D.B., Liu, W.M., Toporek, R.L., & Brittan-Powell, C.S. (2001). What's missing from multicultural competency research: review, interspection, and recommendations. *Cultural Diversity & Ethical Minority Psychology*, 7(2): 121-138.

Much of the multicultural counseling research has pointed out the need for counselors to become culturally competent to appropriately address the needs of an emerging diverse community. To date, however, this body of research has largely focused on counselor competencies, with little attention being given to the client perspective of multicultural counseling competencies. This article discusses the importance of integrating the client perspective within the historical context of the multicultural literature by examining client preferences & expectations, as well as the adequacy of the current empirical data. The authors also raise the issue of politics inherent in multiculturalism & discuss how this affects the research. A number of recommendations are made as a guide for future research. 72 References. Adapted from the source document.

Article #8

Sahlein, J. (2002). When religion enters the dialogue: a guide for practitioners. *Clinical Social Work Journal*, 30(4): 381-401.

Several factors, including Freud's debunking of religion & social work's discomfort with its religious roots, have resulted in a trend of avoiding religious issues in social work education. The result is compromised care. In this paper, clinical vignettes are utilized to illustrate some of the difficulties that may occur. A series of guidelines is offered, with the aim of increasing therapists' comfort level in negotiating religious issues in practice. Areas of discussion include assessment, resistances, object relations, & countertransference. Case examples demonstrate application of guidelines. 34 References. Adapted from the source document.

Article #9

Sherwood, D.A. (2002). Ethical integration of faith and social work practice: evangelism. *Social Work & Christianity*, 29(1): 1-12.

Christians in social work wonder how evangelism related to their practice of social work; clients often fear that social workers will impose their beliefs on clients. This article explores the ethical application of Christian and social work values, ethics, and practice principles to working with clients in ways which maintain integrity for both clients and social workers. All social workers, Christian or not, have to develop competence in the handling of their own beliefs and values while working ethically and respectfully with clients. The article explores use and limits of the Code of Ethics (and the Bible), using the concept of a "Principle/Practice Pyramid" and arguing that ethical judgments will always be required because legitimate values sometimes come into conflict. Particular issues such as self-determination, informed consent, agency auspice, social work role, and client expectations are explored. Addressing spiritual and religious issues with clients is an appropriate dimension of competent, holistic practice, but engaging in direct evangelism in a professional relationship is almost never ethical because it usually involves the risk of exploitation of a vulnerable relationship without the integrity of informed consent.

Article #10

Siegel, K. & Schrimshaw, E.W. (2002). The perceived benefits of religious and spiritual coping among older adults living with HIV/AIDS. *Journal for the Scientific Study of Religion*, 41(1): 91-102.

Although religious & spiritual beliefs & practices have been frequently associated with greater psychological well-being among illness populations, little is known about the specific benefits individuals perceive they receive from these beliefs & practices. This issue was examined in interviews with 63 older adults (age 50+) in New York City infected with human immunodeficiency virus (HIV). Participants reported a variety of benefits from their religious & spiritual beliefs & practices, including (1) evokes comforting emotions & feelings; (2) offers strength, empowerment, & control; (3) eases the emotional burden of the illness; (4) offers social support & a sense of belonging; (5) offers spiritual support through a personal relationship with God; (6) facilitates meaning & acceptance of the illness; (7) helps preserve health; (8) relieves the fear & uncertainty of death; & (9) facilitates self-acceptance & reduces self-blame. These perceived benefits suggest potential mechanisms by which religion/spirituality may affect psychological adjustment. 39 References. Adapted from the source document.

Article #11

Syare, G.M., Jay, S., Bruce, E., & Owens-Kane, S. (2003). Going below the tip of the iceberg: social work, religion, and spirituality. *Social Thought: Journal of Religion in the Social Services*, 22(4): 19-35.

The discrepancy between the spiritual beliefs & practices of the general population & the willingness of social workers to address them can limit effective practice. A critical factor inhibiting the use of spirituality is the inaccurate impression that various religious beliefs conflict with the philosophy & values of social work. This paper proposes a cross-cultural model that can be used to increase the comfort of social workers in integrating the spiritual dimension of clients' lives in practice. The paper then applies the model to the assessment of clients who hold a belief within each of four faith traditions, Buddhism, Islam, Catholicism, & Protestant Christianity. 2 Tables, 25 References. Adapted from the source document. COPIES ARE AVAILABLE FROM: HAWORTH DOCUMENT DELIVERY CENTER, The Haworth Press, Inc., 10 Alice Street, Binghamton, NY 13904-1580

Article #12

Watson, J.E. (2001). Religious affiliation and help seeking: does denominational membership make a difference. *Social Work & Christianity*, 28(1): 27-46.

This study explores how denominational membership influences the help seeking process of a battered woman church member. The study uses a quantitative methodology to determine whether women members of a mainline Protestant denomination (n=211) differ from women members of a conservative Protestant denomination (n=211) in where they would be willing to refer a battered woman church member for help. A model for understanding denominational differences is offered as well as empirical evidence that the differences were present in the two denominations differed less in their willingness to refer a battered woman to professional Christian services, there were significant differences in willingness to refer to non-religious community based services. Women members from a conservative denomination were less willing to refer to non-religious community based programs, some that specialize in services for battered women than women from the mainline denomination. Implications for the delivery of social services generally, and specifically those pertaining to battered Christian women are explored.

Article #13

Winship, J.P. (2004). Integrating spirituality and religion into direct practice assessment. *Social Work & Christianity*, 31(1): 25-52.

This article concerns one aspect of direct practice with individuals -- the use of assessment. It is written for Christians who are social workers in direct practice in a variety of settings. The article will examine the organizational contexts within which assessment takes place &

discuss the implications of these for the appropriate integration of religion/spirituality. It will explain reasons why religion & spirituality are integral to effective holistic assessments, assessments that encompass the social environment, strengths, & clients' telling of their stories. The use of brief pencil & paper assessments & open-ended questions in initial assessments are discussed as ways that open the door to clients talking about religious/spiritual dimensions of their situations. Finally, assessment approaches that can be used after the client has disclosed spiritual/religious issues are discussed. For the Christian social worker, distinctions between working with other Christians & adherents to other faiths will be clarified. 1 Table, 71 References. Adapted from the source document.

Article #14

Yancey, G.I. & Atkinson, K.M. (2004). The impact of caring in faith-based social service programs. *Social Work & Christianity*, 31(3): 254-264.

This article is based on a qualitative study of 15 faith-based programs & their social service provision to the urban poor. Through the words of the participants, the following questions are discussed. What compelled participants to go to faith-based organizations to obtain social services? What were their experiences with these faith-based organizations? What impacted them in such a way that they chose to return, time & again, for the care that was provided by these faith-based organizations? The following reflections give voice to the simple & life changing, the challenging & mundane happenings that comprise participants' encounters with these faith-based programs. They felt cared for, treated as significant & valued persons. Adapted from the source document.

Article #15