

THE UNIVERSITY OF MANITOBA
SCHOOL OF SOCIAL WORK

ALTERNATE SOCIAL SERVICES:
A SPIRITUAL MODEL OF INTERVENTION
UTILIZING THE CHURCH
AS A CARING COMMUNITY

Practicum Report

Presented to

The Faculty of Graduate Studies
University of Manitoba

In partial fulfillment
of the requirements for the Degree
Master of Social Work

By

Bonnie K. Bryant

August 1990



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Bonnie K. Bryant

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of the University of Manitoba in partial fulfillment of the
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ABSTRACT

For many people the church and clergy are important community resources which are involved either implicitly or explicitly in every area of life. They are viewed as community resources that many, if correctly utilized, serve as significant participants in the social service delivery system.

The premise of this writer is that every individual has spiritual needs that seek expression in different ways. This practicum provided the opportunity to develop a spiritual model of social work intervention utilizing the church as a caring community. The ecological model provided an overriding framework which encouraged the writer to examine the spiritual dynamics and how they interface with the developmental aspect of the person, as well as the institutional aspects of religion.

The church provides an ideal environment for the symmetrical delivery of social services. The church perceives itself as a caring community whereby members can both give and receive help. This supports the theoretical concepts of social networks, self-help and mutual aid.

The intervention involved community development with the local church. The writer engaged in the following activities: need identification, identification of program components, preparation of the leader for program implementation and evaluation of the intervention. The significance of the organizational structure in a religious setting was addressed also.

This practicum was only the beginning of dealing with the spiritual needs of clients. There is the need for further exploration, research, literature and services.

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CHAPTER ONE

INTRODUCTION

1.1 FOCUS OF THE STUDY AND RATIONALE FOR THE INTERVENTION

The focus of this practicum was the development of alternative social services utilizing the model of a caring community within an evangelical Christian Church. The practicum was conducted at Zion Apostolic Church, located in the north end of Winnipeg. The intervention involved the following activities: need identification in conjunction with the church's leadership, identification of program components, development of the program, preparation of the leader for program implementation and evaluation of the intervention. The writer engaged also in an unplanned intervention which involved an organizational analysis.

For many people the church and the clergy are important community resources which are involved either implicitly or explicitly in every area of life. They are viewed as community resources that may, if correctly utilized, serve as significant participants in the social service delivery system. Many individuals have more contact with a religious organization than with a social service agency. Therefore, religious organizations can become an important source of support. This is particularly true for religiously oriented clients (Loewenberg, 1988; Spencer, 1956).

Natural social structures are ideally suited to service provision and may be rich as a source of assistance. Church related services have a natural built-in community structure - the local congregation. The church leaders strive to be close to the lifestyle of the people and,

therefore, are aware of life cycle concerns. Therefore, on these dimensions, the church is ideally suited for service provision and community development. The services of many organizations do not address the needs of the whole person, thus tending to leave the client feeling fragmented. By linkage with other service systems and resources within the church, service provision can be both integrated and augmented (Joseph and Conrad, 1980:425).

When working with clients who have a specific religious faith, social work practice would be more effective if based on an understanding of their beliefs. More than that, religious institutions, rituals, and practices can become useful resources when working with clients for whom these are important (Lowenberg, 1988:149). The spiritual needs of the person must be recognized and respected, as a dynamic force that interrelates with the physical, social and emotional makeup (Larkin, 1983:55; Spencer, 1956:24). Taggart reminds us that religion includes all of living and "that the spiritual concerns are a part of the reality of the mental life of a great many people" (1962:78).

However, today social workers and other mental health professionals generally do not recognize the importance of religious faith for individual and family functioning (Siporin, 1986:42). Religion enables faithful individuals and families to cope well with disaster, injury and illness (Frank, 1978:43).

There has been a tendency in social work to ignore the belief system of client groups which provide meaning and purpose for living (Garland, 1983:23). There is a dearth of literature on religion in

social work practice, let alone research on how religion impacts upon individual, family and group functioning. While social work educators generally fail to include religion and religious related issues in curriculum development, in recent years there has been some renewed interest in the religious component of clinical practice (Spencer, 1957; Stroup, 1962; Marty, 1980). This has been demonstrated through the growing presence of social workers at conferences on religion and psychotherapy and at workshops on religion and social work (Joseph, 1984). To date no theoretical framework exists to assist the practitioner in the exploration and assessment of religious dynamics and in skilled intervention in this area (Joseph, 1988:443).

Most modern forms of social work are rooted in Judeo-Christian principles (Constable, 1983: 29). Originally, social work was located in church programs, religiously inspired social movements or through the acts of religiously motivated individuals (Reid, 1977:1244). Until late in the nineteenth century most social work was connected with either a religious impulse or under the direction of a religious auspice. In the late 1800's there was a call for the use of scientific and professional methods in social work practice (Marty, 1980:467). Charles Patrick Neal in 1914 noted that:

"the need of trained workers is obvious to anyone at all familiar with the many complex, subtle, baffling problems growing out of the mere fact of poverty and destitution in all our great congested centres of population...Zeal for the cause of health or devotion is not accepted as a sufficient basis to turn any one loose as a healer. But too often zeal in the cause is all that is expected in the charity worker" (Neill, 1914).

With the recognized need for training, social work began to professionalize. When social work became a profession, it switched its allegiance from religion to science (Keith-Lucas, 1988:17).

The question must be asked: "Should social workers be concerned about the spiritual and/or religious needs of clients?" The writer suggests a number of concepts for consideration:

1. Clients should be offered the kind of help that will meet their needs. If clients' needs include a spiritual dimension, then failure to address this could constitute a denial of the range of clients' needs, and perhaps, even a barrier to satisfying them.

2. A holistic perspective of the person demands that the social services recognize the spiritual domain. One author has said:

"As a therapist I need to be aware of all the aspects of the person. The person is a highly complex system and if we ignore any major aspect of that person we may not be helpful but destructive. Instincts and spiritual longings were made to go together. They should not be pitted against each other nor should one or the other be ignored...As a therapist I must help the person to find the appropriate relationships or contexts for all aspects of his/her being" (Buckbee, 1976:35).

This probably accounts for the connection between physical, social and emotional well-being, and spiritual vitality.

3. As William Wilson has demonstrated, ministering to the spiritual needs helps to satisfy other needs of clients (Wilson, 1972:384).
4. It is impossible to dodge involvement with religion. In the last three decades sociologists have acknowledged that value-neutrality is impossible within their profession. Paul Halmos has demonstrated that all counsellors whether in the religious, medical, social work or other professions, apply themselves

"...in a way which suggests a set of convictions, a powerful mood, a moral stance, a faith. To call this exercise an outcome of faith is, I believe, well warranted for it has many of the characteristics of human experience and behaviour with which we associate the notion of faith... the counsellor's practice and theory depend upon assumptions and value judgements, which have a potent influence not only on his work, but also on the culture of the society in which the counsellor works" (Halmos, 1966:7-8).

When the religious and the spiritual are ignored in practice, the message is that they are unimportant or irrelevant (Moberg, 1978:115).

The next chapter will demonstrate that churches and social service agencies have many common goals, values and concerns. These similarities would suggest that the potential exists for the church and the profession of social work to be natural allies in the delivery of social services (Ellor, 1983:21). Social problems in our society are increasing at too fast a rate for professionally trained personnel cannot keep up. The writer postulates that the church is in an ideal position to deliver alternative social services utilizing the caring community of the local church.

The writer believes that the marriage of social work and the church can be a viable reality. This can occur through a greater understanding of one another's theory, methodology and professional goals. Social work is concerned with:

"maintaining and enhancing the psychosocial functioning of individuals, families and small groups by maximizing the availability of needed intrapersonal, interpersonal and societal resources" (Cohen, 1979:30).

The pastor on the other hand is

"a professional skilled in helping individuals in a one-to-one relationship to deal with a particular and inescapable aspect of life, the relationship of person to ultimate meaning, and, in turn, the relationship of the spiritual

aspect of the self with other aspects of the self and the social and cultural environment: (Thornton, 1970:45).

Therefore, social work in a church setting is viable because:

1. The goals of the church include caring for one another both inside and outside the church community. There is emphasis upon personal relatedness, mutual concern and aid.
2. Services provided by the church are based on individual factors and close personal ties. Assistance is given in a social context which continues after a particular need is met (Hurd, Pattison and Llamas, 1981). In contrast, most nonchurch-related social services are task-centred and do not involve the client's natural network of relationships.
3. Most nonchurch-related social services usually have their first contact with clients in crisis situation. Churches are usually involved with individuals over a period of many years.
4. The church is concerned with building social networks and communities of support.
5. People understand the church and its role in their lives. Therefore, members may be more receptive to services offered in their church (Griffith, 1983).
6. Church social work occurs in a setting with its own language and unique ways of life. A social worker coming from the same value base as the local church would have a greater understanding of this.

The writer's rationale for undertaking this practicum was based on the premise that spirituality is a universal need and that spiritual issues emerge in clinical practice. She hypothesized that in social work practice, the belief systems of clients were rarely addressed. The writer was concerned with two questions: 1) Is this method of intervention more appropriate in responding to the needs of particular client populations?; and 2) Why is a church prepared to adopt this model and what is the process involved in facilitating this? The intervention was planned taking into account the wishes of the Church leadership as a whole, the needs of the clients, and the organization of the Church community.

1.2 OBJECTIVES

There were two sets of objectives for this practicum, the first related to the intervention, and the second related to the writer's learning objectives.

OBJECTIVES FOR THE INTERVENTION

In completing this practicum the writer hoped to develop an intervention that would utilize the church as a caring community. Her objectives were:

1. To facilitate the church's ability to address the needs of the total person within the context of the caring community.
2. To address an unmet need in the local church.
3. To develop a program to address the "unmet need".
4. To prepare the leadership for implementation of the program.

OBJECTIVES FOR LEARNING

The writer hoped to acquire a greater understanding of the development of social services in an alternative setting utilizing the caring community. Specifically, she aspired to acquire the following skills:

1. An ability to utilize a model of a caring community as a method of intervention within a local church.
 2. An ability to complete a need identification.
 3. An ability to facilitate adoption of the program within a congregation.
 4. An ability to evaluate the intervention in a meaningful way.
- She hoped, in addition, to gain an understanding of community development and social support networks.

1.3 OUTLINE OF THE PRACTICUM REPORT

Chapter Two of this report focuses on a literature review relevant to the intervention. The writer looks specifically at religion and social work, social networks, self-help and mutual aid, community organization and development. The purpose of this section is to consider the interface of religion and social work as a viable alternative for the delivery of social services.

Chapter Three focuses on the practicum setting and the rationale for selecting the practicum setting. The writer found the history of the practicum setting significant for the delivery of social services due to the informal organizational structure of the organization.

Chapter Four concentrates on the practicum intervention which

involved the development of a single parent support program utilizing the concept of the caring community and an analysis of the organization.

Chapter Five deals with an evaluation of the intervention utilizing a systems approach to evaluation. The results of the Single Parent Support Program Questionnaire completed by the leadership are found in this chapter.

Chapter Six contains the summary and conclusions.

CHAPTER TWO2.1. INTRODUCTION

The recent development of an ecological perspective in social work has reintroduced the issue of the environment, particularly the human environment, with its various informal and formal social interactions (Wasserman & Danforth, 1988:17). The ecological perspective fits well with social work's historic position of seeing the person-in-environment.

The central concept in the ecological perspective is the idea that human functioning is the outcome of continual and dynamic interchanges between the individual and social environment, the physical and cultural context (Germain, 1981:325). Adaptation is a dominant notion in the ecological perspective. By definition, "adaptation is a transactional process in which people shape their physical and social environments and, in turn, are shaped by them" (Germain, 1981:325). The physical environment includes the natural world and the built world. The social environment includes the network of human relations at various levels of organization. Both the physical and social environments are affected by the cultural values, norms, knowledge and beliefs that pattern social interaction and determine how individuals use and respond to the physical environment (Germain, 1979:13).

Ecological theory has broad reference and applicability to all social work practice. The selection of this framework as a map for working with members of the congregation in a religious setting was based on two factors. First, ecological theory focuses on adaptation,

growth and assumed strengths, rather than dysfunction. This is consistent with the concept of mutual aid which will be considered in the development of the intervention. Secondly, its holistic view suggests and guides intervention at different levels: the individual, the family and the social environment, which includes religion as a meaningful system for many. This is consistent with recent literature reviews which emphasize the need for collaboration with religious and church resource environments in the delivery of social services (Joseph, 1984).

Ecological theory provides the opportunity to consider the spiritual needs of individuals. Spiritual needs must be seen as distinct needs and they must be seen in relation to the total person as identified in the ecosystem model where the profile of the total person is depicted as body, soul and spirit (Hancock and Perkins, 1990: Appendix A). Ecological systems theory provides a framework by which to examine the interacting religious beliefs with individual development and the institution of the church (Joseph, 1984).

The development of a program that integrates the spiritual dimension of an individual with social work values requires the consideration of several bodies of literature. The literature review will examine the concepts of social work and spiritual values, social networks, self-help/mutual-aid, community development and the needs of the single parent population. The review of the literature will be undertaken to gain an understanding of: 1) the support network of the church; 2) the function of religion for people; 3) the use of groups in the church to facilitate individual healing and wholeness; 4) the

role of social support in community development; 5) the role of the church in addressing spiritual needs of single parents; and 6) the ability of the church to provide alternative social services from a religious perspective.

2.2 SPIRITUALITY AND SOCIAL WORK

The intent of this section is to explore the various issues relevant to the interface of social work and spirituality. Social work was founded on Judeo-Christian principles (Reid:1977). People were encouraged to care for both family and neighbour by following the scriptural injunction, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). Methods of helping included the giving of alms, organized efforts by religious organizations, and endowments by the rich (Leiby, 1977:1513).

Early efforts to assist the poor were carried out by the clergy. The first social welfare agencies were developed in the early 1800's by religious organizations (Zastrow, 1989:4). Joseph Tuckerman worked to improve the living conditions of the poor in Boston and became the forerunner of the Charity Organization Society which was established by another minister, Stephen Gurteen. This led to the development of the first community welfare council and the family agency (Reid and Stimpson, 1987: 546).

Many services which developed during this period were also established under religious auspices such as: the foster placement program for vagrant children, residential institutions for the aged and

children, and establishment of city missions by the Salvation Army and other Protestant Churches (Reid, 1977:1245).

Settlement houses were instituted in the late 1800's and many of the workers were either part of the clergy or relatives of the clergy. The workers lived among the residents and helped them to improve their living conditions. The goal was to teach the residents how to live moral lives and to improve their circumstances as well as to give aid. Settlement houses used techniques which were the forerunner for social group work, social action and community organization (Dorfman, 1988:7-9; Zastrow, 1989:6).

Since the beginning of the twentieth century the field of social work has sought professional status. The question was raised by Abraham Flexner in 1915, "Is Social Work a Profession?" and he concluded that it was not (Meyer and Siegel, 1977:1069). Social work lacked a distinct knowledge and skill base and was so diverse that an educational discipline was not workable at this time.

Mary Richmond, who wrote the book "Social Diagnosis" set forth the theory and method for social casework, thereby addressing the concerns of Flexner that both knowledge and skill could be educationally communicated. Her work paved the way for the professionalization of social work (Dorfman, 1988:10). During this period social work shifted from an apprenticeship style of learning to formal methods with the establishment of a common framework of practice (Brieland, 1987:739).

In the 1920's and 1930's there was a distinct withdrawal of the social work profession from its close partnership with the church, in order to establish more clearly its own identity as a profession.

Social services began to be offered by government agencies and emphasis was placed upon the legal prohibition against infringement of religious freedom (Coughlin, 1965:77). As a result, a deliberate decision was made not to address the spiritual issues in social work education, or to prepare social work students on how to effectively deal with these issues in practice (Joseph, 1984:12). This professionalization of social work resulted in the secularization of social work practice (Siporin, 1986:35).

Religious organizations like the Salvation Army and the Roman Catholic Church have continued their involvement in social services even with the secularization of social work. Churches and social service agencies possess many common goals, values and concerns suggesting that the potential exists for them to be natural allies (Ellor, 1983:21). Religion helps create a conscience that understands social needs and is ready to move toward their alleviation. It has pioneered in many fields of social work and can be a resource for the social worker in dealing with specific cases (Spencer, 1957:519-26).

In order to understand the potential interface of religion and social work it is essential to identify two key terms: spirituality and religion. Spirituality is defined as

"The underlying dimension of consciousness that openly waits and searches for a transcendent fulfillment of our human nature. Spirituality is the ground of our being and seeks to transcend the self and discover meaning, belonging and relatedness to the infinite" (Vincent, 1984:15).

Edward Canda (1988) defined spirituality as

"Concern with the human quest for personal meaning and mutually fulfilling relationships among people, the nonhuman environment, and, for some, God" (Canda, 1988:243).

These definitions give the impression that spirituality is at the very core of all human beings and that it seeks expression in some manner. The writer is operating from the premise that all human beings possess a spiritual component that seeks fulfillment, meaning, and purpose. Individuals choose to express their spirituality in different ways such as worship, prayer, meditation, and yoga.

Spirituality stresses the importance of relationships not only between people, but the environment and in some religions, God. For some people, spirituality is best expressed when they can get in touch with themselves and find inner peace. Individuals often desire to seek relationships with those who pursue the same source of fulfillment. In the church, individuals desire relationships which involves participation in the community of God's people. This is consistent with an ecological perspective of social work which stresses the fit of people with their surroundings.

A lot of churches stress community, intimacy and close relationships among its members, thereby operating in the role of a primary group for this population. Arthur Gish has said, "We cannot survive in a network of secondary relationships without primary relationships to sustain us. We were created for community and cannot be fully human without it" (Gish, 1979:61) Therefore, the church as a supportive community can utilize the established relationships among its members as an effective method of social work intervention.

Two definitions were used to describe religion for the purpose of this practicum:

"Religion is the external expression of one's faith comprising beliefs, ethical codes, and worship which unite one to a moral community" (Vincent, 1984:15).

"Religion is an institution with a cohesive system of creed, code and cult which binds together those who profess and worship from the same world view" (McNamara, 1974:3).

The writer selected these definitions for a number of reasons. Religion is the outward expression of a personal faith which is best satisfied in a community of individuals who possess the same set of beliefs and underlying values. It is also depicted as an institution which according Webster is described as "an organization whose purpose is to further public welfare" (1988:501).

In the past, religion has fulfilled a number of different functions for people. These include: 1) an integrative function by establishing norms and values; 2) a social control function by establishing order, discipline, and authority; 3) an emotional support function by providing individual and group support when required; 4) an identity support function by conferring on believers a sense of identity; and 5) a mental health function by providing the individual with a sense of well being (Loewenberg, 1988:35). The caring community of many local churches continues to fulfil a number of these functions today for their members.

Social work literature is limited in discussing the impact of religion on practice. There are only a few instances of serious professional concern with this subject (Biestek, 1953; Spencer, 1956). However, the past few years there has been increased interest on the subject of spirituality. Religious diversity and social work practice

as demonstrated by the increased publication of articles and presentations at national conferences (Siporin, 1985a; Siporin and Glasser, 1987; Joseph, 1984).

Just as there is no one view of a social work response to religion, the same can be said of a religious view of social work. Many clergy are strong supporters of social work and see no conflict between religion and social work. However, other clergy are concerned with the absence of spirituality in traditional social work practice. Still other clergy are antagonistic to social work. Some believe that real help is given only when religious principles are considered.

The question must be asked if social work and religion can be combined as an effective method of intervention. Perhaps the question that needs addressing is, "Can social work and religious values be intertwined?" Bartlett used the term value to refer to what is regarded as good or desirable (1970:63). Kluckhohn further added that "a value is not just a preference but it is a preference which is felt and/or considered to be justified" (1951:306).

Social work is considered a value-laden profession which requires in practice the necessity of making evaluative judgements and decisions (Horne, 1987:1). It is a widely accepted principle that a social worker must be value neutral. But in reality, social workers can be influenced not only by their religious values, but by many other societal and institutional values. Titmuss, writing from a social policy perspective, made the following observations regarding social work practice. He said:

"We all have our values and prejudices...At the very least, we have a responsibility for making our values clear; and we have a special duty to do so when we are discussing such a subject as social policy which, quite clearly, has no meaning at all if it is considered to be neutral in terms of values " (Titmuss, 1974:27).

Consequently the potential for value conflicts exists for all social workers, not just social workers with a religious orientation. Some of the ways social workers have managed value conflicts are: 1) to waive personal values whenever these are in conflict with professional values; 2) to differentiate between professional techniques and personal values; 3) to withdraw from conflict situations in order not to compromise their values; and 4) to work in an agency that is consistent with their own personal value system (Loewenberg, 1988:102-104).

One of the more all inclusive set of values of nonsectarian or sectarian social work is stated by the National Association of Social Workers. These values may be stated as follows:

1. The individual is the primary concern of society.
2. There is interdependence between individuals in society.
3. They have social responsibility for one another.
4. There are human needs common to each person, yet each person is unique and different from others.
5. An essential attribute of a democratic society is the realization of the full potential of each individual and the assumption of each person's social responsibility through active participation in society (Compton & Galaway, 1979:52).

Christians in social work have also formulated their own set of professional values. An example of this is stated by the North American Association of Christians in Social Work:

1. Every individual is a person of worth, with basic human rights and essential human responsibilities.
2. The uniqueness of each human being and the distinctiveness of social groups derive from factors such as age, sexuality, race, ethnicity, national origin, religion, life philosophy, family culture, and economic and social structures.
3. Human beings are interdependent with each other and with their social and physical environments.
4. Jesus Christ is Lord over all areas of life, including social, economic, and political systems (NACSW, Statement of Faith).

Basically the values of Christian social work and non-sectarian or secular social work are very similar especially in the areas of self-determination and worth. The basic concepts of individual worth and dignity are upheld by religious values that view every human being as a child of God and thus of infinite worth (Biestek, 1953). The major value difference between Christian social work and non-sectarian or secular social work is that the Christian acknowledges Jesus Christ as Lord over all areas of life. This one value stresses the importance of the spiritual dimension for some people. Two additional resources that can be used with clients are the Bible and prayer. These resources are used rarely in non-sectarian or secular social work to address client needs.

The writer postulates that there are enough similarities between social work and religious values to develop a model of social work practice utilizing the church as a caring community. If values do differ the social worker should give preference to the spiritual orientation of the client. Therefore, the writer proposes that where social work and spiritual values contradict each other a need exists for a model of social work practice which integrates the spiritual dimension, with the physical, psychological and social dimensions of the person.

2.3 SOCIAL NETWORKS

The church as a caring community is a social institution which acts as a reference group for its members. It provides primary group relationships for its members and for many this is perceived as a core function of the church. The church provides a framework for dealing with fundamental problems of social organization by reducing anxiety and uncertainty, increasing coherence of human relationships, assigning meaning to human endeavour, and providing justification for moral obligation (Firth, 1951:250). This framework reinforces the importance of social networks in peoples' lives.

The writer utilizes concepts of social networks since the church, as a caring community, is a formal and informal network of support for its members. The literature on social networks further supports the potential interface of religion and social work.

In the past fifty years, a small group of sociologists, anthropologists, social and community psychiatrists and community

psychologists have engaged in research on the influences of social networks (Wasserman, 1988:9). Social workers have known of the value of social networks through the use of small groups as a method of intervention (Papell & Rothman, 1966:7). Researchers believe that people can become physically, mentally or socially debilitated with insufficient social networks (Cassell, 1974; Gottlieb, 1981; Hamburg and Adams, 1967). Therefore, social networks are recognized as influential determinants in the study of human well-being.

Networks can be based on kinship, friendship, employment, recreation, education, politics, ethnicity, religion, or whatever other interests people find in common. A social network consists of people and relationships and is defined by Mitchell as:

"A specific set of linkages among a defined set of persons, with the property that the characteristics of these linkages as a whole may be used to interpret the social behaviour of the persons involved" (Mitchell, 1969:2).

Bott defines a network as:

"all or some of the social units (individuals or groups) with whom a particular individual or group is in contact" (Bott, 1957:320).

The church provides the opportunity and potential for the development of extensive networks due to the emphasis on relationships and the diversified services and programs offered to members. Most members are in contact with individual and group members at least weekly, and for many this contact may be several times a week through midweek educational and recreational programs.

A social network is seen as a relational structure between two or more persons through which people can request support and make demands (Garbarino, 1983:4). The network becomes a series of communication links and can be defined by the flow of resources from one person to another. Networks can vary in size, content, and quality of relationships.

Symmetry and multiplexity of relationships are considered important variables in network analysis. Symmetry refers to resources being reciprocated between two parties. Multiplexity refers to the number of different resources that can be exchanged (Wills, 1985:28). The concepts of both symmetry and multiplexity are operational within the caring community of the church. There is the belief that individuals within the community need each other and that each individual has talents and gifts which can be contributed. Jean Vanier says:

"In a Christian community everything depends upon whether each individual is an indispensable link in a chain. Only when even the smallest link is securely interlocked is the chain unbreakable... Every Christian community must realize that not only do the weak need the strong, but also that the strong cannot exist without the weak" (1979:34).

Social support is another concept which is important in social network analysis. Social support can be defined in terms of the functional support provided in relationships. Craven and Wellman suggest three possible functions that network members may provide:

1. Support is described as any action or behaviour which assists the person in meeting his/her personal goals or in

form of money or other tangible forms of assistance or may be in the form of encouragement or emotional support.

2. Advice involves the giving of information or guidance to assist the individual in meeting a particular goal or complete a specific task.
3. Feedback provides the individual with information on how well he/she is doing and also may be used to signal the need for a change in coping behaviour (Craven and Wellman, 1973;57-88).

Wills (1985) and Caplan (1976) identify additional supportive functions of networks. A major addition is esteem support which provides information that one is valued and supported. By receiving acceptance and approval from significant others, an individual's own self-evaluation and self-esteem are enhanced.

Other activities such as providing assistance with household activities, childcare, financial support, transportation, and helping with practical tasks is termed instrumental support and there are a number of theoretical issues that bear on its effectiveness. Under most circumstances people generally have difficulty seeking help for instrumental needs in our society. This reluctance can be reduced when a person is imbedded in a network of reciprocal exchanges (Berger and Neuhaus:1977)

The caring community of the local church is responsive to the functional needs of its members. Many churches are organized to provide for, not only the physical needs of its members, but also the psychological, social and spiritual needs. Established communities such

as the Amish, Hutterites, Mormons, and Quakers provide for the total needs of their own people. Many churches throughout North America are rising to the challenge of utilizing the caring community concept as a means of responding to the diversified needs of their members.

Robert Caplan describes four basic variations of support:

objective tangible support which is behaviour directed at providing the person with tangible resources that benefit physical or mental well-being; objective psychological support which is behaviour directed at providing the person with cognitions (values, attitudes, beliefs, and perceptions) and which are aimed at inducing affective states that promote well-being; and subjective tangible support and subjective psychological support which are analogous to objective counterparts but are determined by the target person's perception that supportive conditions exist (Caplan, 1979:85).

The church community provides all of these variations of support through formal and informal services. The Church is a people, a community of people that owe its existence, solidarity and distinctiveness to one Person only-God (Stott, 1982). The church provides a value base which is adopted by its members. Members not only receive support but attest to the fact that supportive conditions exist within the community (Vanier, 1979)

Social support may shield people from exposure to certain types of stressors, enhance health and morale in general and thereby provide a health-promotive function (Gottlieb, 1983:35). People with little access to social support are at greater risk of ill health and are more likely to experience a greater number of environmental stressors than

those who are socially integrated or who have access to social support (Gottlieb, 1983:46). During periods of crisis such as illness and other lifecycle events, a close social environment provides individuals with opportunities to discuss feelings, develop intimacy by disclosing private information and provide the atmosphere to express emotions. Self disclosure including the expression of feelings to a few close persons is an important component of healthy personality adjustment (Chelune, 1979; Cozby, 1973; Jourard, 1971).

Studies by Cassell (1976) and Cobb (1976) claim that social support can condition or buffer people's responses to stressors and moderate between distress and illness thus serving as prevention to a breakdown of a person's coping abilities.

When people face life events and transitions which challenge their coping skills, social support can be mobilized in several ways by:

1. upgrading the quality of support rendered in social networks;
2. fostering affiliation among people undergoing similar stressful circumstances; and
3. attempting to re-anchor people in networks that facilitate emotional ventilation and personal validation or redirect them to sections of their own network which provide more psychosocial resources (Gottlieb, 1983:208).

There are religious support systems that not only help maintain a person's physical and emotional integrity, but also helps to bring religious resources to people in crisis. Religious support systems give people in crisis an opportunity to identify with friends, provide

opportunities to share views and values about God, provide a tradition of ritual practices to deal with the crisis, provide a cohesive reference group, and provide an enabling faith in God that gives meaning to life and hope for the future (Caplan, 1974:24-25).

The church has responded in the past decade by developing programs and groups to respond to people experiencing particular stressors. Some of the established services include supports to individuals and family members in the following areas: developmentally handicapped, crisis pregnancy centre, employment, prison and families of incarcerated members, divorced and separated members.

Many individuals in distress seek out professional help from the clergy and, as a result religious denominations function as social support systems that play important roles in fostering positive mental health within communities (Larkin, 1983; Moberg, 1984). Paul Maves (1960) has noted that churches have both primary and secondary functions. The primary function involves worship and spiritual aspects, whereas the secondary function involves mutually supportive activities. The church as a natural network is often viewed as a family or a caring community that cares about the well-being of its members individually and collectively, as well as those in the surrounding community (Froland, 1981:33).

The church is able to support and augment the services offered through professional social work services. The church usually deals with a smaller number of people which allows it to respond more appropriately to congregational needs. The nonsectarian system is large, publicly or privately funded, and often regulated at the federal

or provincial level. Therefore public systems are usually unable to respond to the idiosyncratic needs of particular individuals or communities. The writer postulates that social work services and the church are complementary to each other. Professionals are able to deal with problems requiring technical knowledge and expertise, while the church can respond to problems requiring long term adjustment and social support (Froland, Pancoast, Chapman, & Kimboko, 1981:25-26)

2.4 SELF-HELP AND MUTUAL AID

The church places great value in being a social support network but it also places great importance on helping people to help themselves thus promoting their self-worth and independence. The statement has been made, "Give a man a fish and he'll eat for a day. Teach him to fish and he'll eat for a lifetime". Two additional concepts are important to understand the interface of religion and social work: mutual aid and self-help.

Self- help and mutual aid are by no means new phenomenon. The concept of mutual-aid is as old as human society. Peter Kropotkin believed that mutual aid is a natural force in which the social and economic needs of a community are symbiotically alleviated (Kropotkin, 1914:283). He stresses that the exchange of resources and caring are at the basis of society and without mutual-aid no viable life is possible.

Mutual-aid can occur informally among family members and friends or it can occur through structured organizations. In structured organizations, members come together to help each other cope more

effectively with their shared problems. "Mutual-help" portrays the exchange and sense of sharing that characterize mutual-aid groups.

The major functions of mutual-aid organizations are: to provide information on how to cope, to provide material assistance if required, and to ensure that members feel cared about and supported (Katz & Bender, 1976). These functions are similar to support received through social networks and the caring community of the church (Gaede, 1985). The church needs human relationships for its continuance and vitality. It is dependent upon mutuality among members for its very existence. Through educational and preaching activities members of the church are provided assistance on how to cope with problems in living. Material support is provided through benevolent funds, food and supply cupboards which are available in a number of churches. In some churches, each member of the congregation is assigned to a team which has an overseer. The goal is to ensure that each member feels supported and that others care about him/her.

Many groups which have been established have been called self-help groups, although in many respects the groups could also be called mutual-aid groups since the help goes two ways (Katz & Bender, 1976). The early history of soundly organized self-help groups can be traced to the eighteenth century with the development of trade organizations that established standards for work and also provided support for those who became ill. During the nineteenth century, groups were organized around consumer cooperativeness, trade unions, immigrant aid societies, worker housing and educational programs (Remine, 1984:1). Early in this

century, there was the development of growth and ethnic self-help associations. Katz and Bender (1976) provide the following definition of self-help groups:

"Self-help groups are voluntary, small group structures for mutual aid and the accomplishment of a special purpose. They are usually formed by people who have come together for mutual assistance in satisfying a common need, overcoming a common handicap or life-disrupting problem, or bringing about a desired personal or social change. The initiators and members of such groups perceive that their needs are not or cannot be met through existing social institutions. Self-help groups include face-to-face interactions, spontaneous origins, personal participation, agreed upon and engaged actions, and initial conditions of powerlessness. They also see such a group as a reference point, base for activity, and source of ego reinforcement" (Katz, 1976:33).

The 1930's to the 1950's saw the establishment of groups such as Alcoholics Anonymous and Gamblers Anonymous which were based on the philosophy that a problem shared is a problem eased. In the past decade there has been an increase of service-oriented self-help groups and activities which have offered specialized support to a wide range of people organized around a chronic condition that affects members' lives (Pancoast, et al., 1983:12).

Self-help groups have increased markedly in scope, importance and number (Remine, 1984:10). Katz and Bender (1976) propose a number of factors for this increase. They suggest consumer frustration at the failure of established programs to provide services to specific populations and to address unique problems. Individuals feel powerless and alienated in the controlling of their lives. There has also been increased emphasis on education so that individuals can sense they have power to create alternative systems (Katz and Bender, 1976:265-282).

Romeder (1982) contributes the following reasons for her perceptions of the dramatic escalation of self-help groups: 1) individuals are taking more interest and responsibility for their own health; 2) the human potential movement emphasizes positive forces within the individual; 3) feelings of powerlessness, and 4) a desire to be looked after by a group that cares (Romeder, 1982:17).

In the past decade, religious organizations have become involved in the development of religious based self-help groups which have been counterparts to established groups. These groups were established because existing groups failed to effectively meet the needs of individuals with a religious orientation particularly from churches. The church recognized the benefits of self-help groups and chose to offer their own self-help groups which were from a biblical foundation.

Organizers of such groups recognized that members were already a part of existing networks which would be able to provide support to potential group members. The concepts of mutuality are stressed and members are encouraged to be in contact with other group members between sessions. Since members know each other from other activities in the church, there is the potential for members to receive further support from group members between group sessions.

Golan (1981) recognized that life transitions do not always pose problems. In fact, most people pass through life's transitions without difficulty. People are able to deal with the changes which accompany transitions if the changes are expected, if they have sufficient time to prepare for the changes and if they have adequate support systems (Golan, 1981:241)

Golan (1981) has identified a number of options people may choose when they face problematic situations which include: use of the person's own problem solving skills, use of natural help systems, mutual help systems, non-professional support systems, and professional support systems (Golan, 1981:241-260).

Borman (1979) suggests that self-help groups are instruments which have enhanced helping, healing and therapeutic relationships. They support the notion of intense commitment and responsibility to other group members, thereby strengthening the supportiveness of the self-helper's network. Self-help groups normalize the concept of giving and receiving help and possess the potential for heightening self-esteem and advancing social competence.

Borman's concepts on self-help groups support the notions of symmetry utilized in the analysis of social networks whereby members both give and receive help. There are many established groups within the church which are not specifically called self-help groups, but in reality fit the criteria of self-help and mutual-aid groups. These groups are often called sharing or personal growth groups. The church is uniquely equipped to provide for sharing in its group life. In fact group activities are the normal vehicle for most church interests. Groups in churches are based on the following hypotheses: 1) most people function at a fraction of their potential; 2) people's most exciting lifelong adventure is to actualize their potential; 3) the group environment is one of the best settings in which to achieve growth; and 4) growth can be achieved by anyone who is willing to invest him/herself in the process by both giving and receiving help (Leslie,

1971:18).

In order to classify self-help groups theoretically Leon Levy has developed a four-part typology of groups based on their purpose and composition. The four types are as follows:

TYPE I groups focus on conduct reorganization or behavioural control. Alcoholics Anonymous, Emotions Anonymous, Take Off Pounds Sensibly, and Seven Steps are examples of this type. Desire to control a specific behaviour is usually the only condition for membership.

TYPE II groups are composed of members who share a common problem which produces varying degrees of stress. The goal is not to change the problem but to identify and share information and develop more effective coping skills. Examples of this type of group includes groups such as Make Today Count and Parents Without Partners.

TYPE III groups are considered survival-oriented and work with members who have been labelled or experienced discrimination. The goal of this type of group is to provide mutual support while at the same time increasing political activity aimed at increasing societal acceptance and eradication of discrimination. Black Pride and Gay groups fall into this category.

TYPE IV groups are made up of members who share common goals of personal-growth, self-actualization and enhanced effectiveness in life. Sensitivity groups and Marriage Enrichment are examples of such a groups (Levy, 1976).

The church has utilized each of these types of groups in recent years. Type I can be represented by a group such as Alcoholics Victorious focusing on behavioural change which can be demonstrated by the development of Christ-like character and discipline in every area of life. Groups like Type II have been established to deal with particular stresses such as widowhood, separation and divorce. Type III groups have operated in churches particularly working with immigrants who have been oppressed and experienced discrimination. Many churches have established Engagement Enrichment and Marriage Enrichment groups which focus on personal growth like Type IV.

Borman further identifies five healing factors that are found in self-help groups: 1) recognition by group members that they are not alone in their problems; 2) acceptance of the problem rather than disapproval; 3) hope that the problem can be dealt with; 4) building of self-esteem through the giving of help; and 5) cognitive restructuring which may involve the development of a new belief system or new knowledge about the cause and effect of problems (Borman, 1979:487-511).

A major ministry of the church is to provide services that facilitate individual healing and wholeness. This wholeness includes the spiritual dimension which the church is able to address in its programs through these groups as described by Edgar.

"People are of first importance. The purpose is to relate to persons on a feeling basis, and not on an idea level. It is a persons and not a program group, a sharing and not a telling group, a listening and not a leading group. It may be nonstructured, nondirective, high investment, cohesive, intimate fellowship based on the ability of its members to be psychologically close, and to relate on a high level of trust. Leadership is distributed, the group depending on its members for leadership. It is a laboratory of love where persons experience the giving and receiving of acceptance, forgiveness, understanding and concern. It is a listening group where persons grow to listen with openness and positive interest, with sacrificial involvement; with expectancy so great as to evoke the fullest capacities from each other; with patience grounded in faith in what the person may become; and without judgement but with deep care and concern" (Edgar, 1964:13)

The self-help or mutual aid group is a viable alternative for the delivery of social services in the local church. The Church recognizes the significance of small groups as the building block of the life of the local congregation and is fundamental to the development of the individual. The following ideas by Mallison (1978) support the use of groups in the local church:

1. Groups within the church look at character change, transformation of attitudes, of values, and of personality. These changes can not occur in isolation, but can be facilitated through participation in small groups.
2. The Church community is called into a special relationship with each other, with special privileges and responsibilities. Mutual dependence and influence upon and respect for each other are required of those in the Body of Christ.
3. The Church views each member not only as a potential minister, but one who must be prepared to be ministered to by others in the group (Mallison, 1978:8-11).

The church bases its groups on scriptural principles which include the following:

1. Mutual acceptance amongst members (Romans 15:7)
2. Mutual support through the recognition that all members hurt at different times and feel the need for support from others (James 5:6).
3. Mutual encouragement must be provided on a regular and ongoing basis (Hebrews 10:24-25 NIV).
4. Mutual concern which provides a strong sense of group responsibility (Hebrews 3:13).
5. Mutual comfort which allows the group to minister to the needs of the troubled, perplexed, and distressed (2 Corinthians 1:3-4 NIV).
6. Mutual sharing which conveys the concept that members are to share, grow and learn from each other (Galatians 6:2) (Powers, 1983: 15-18).

Other prevailing principles in the Church which make the integration of self-help/ mutual-aid groups with religion compatible are: each member of the church makes a contribution supporting the concept of reciprocal help, and members are encouraged to be involved in the formulation of goals (Powers, 1983:86-88).

Self-help groups established in churches are similar to other types of self-help groups in that participation is voluntary. Initiation for new groups comes from the members themselves. In the case of the church, potential group members perceive that their needs cannot be met through existing social institutions.

2.5 COMMUNITY DEVELOPMENT

Community organizing involves bringing people together for the purpose of dealing with shared problems (Rubin & Rubin, 1986:3). The purpose of reviewing community development literature is to gain knowledge of the community development organizing process required to bring a group to the stage of working together to address a shared problem. The objective for the practicum is to assist the church in addressing an unmet need and to develop a program to address this utilizing the church as a caring community.

Community organization practice may be defined as the following:

"Community organization refers to various methods of intervention whereby a professional change agent helps a community action system composed of individuals or groups, or organizations engage in planned collective action in order to deal with social problems within a democratic system of values. It is concerned with programs aimed at social change with primary reference to environmental conditions and social institutions. It involves two major interrelated concerns (a) the interactional processes of working with an action system, which include identifying, recruiting, and working with the members, and developing organizational and interpersonal relationships among them which facilitate their efforts; (b) the technical tasks involved in identifying problem areas, analyzing causes, formulating plans, developing strategies, mobilizing the resources necessary to effect action and assessing the outcomes of programs" (Kramer & Specht, 1983:14).

Community development is related to such concepts as community organization, community problem solving, mutual-aid, self-help and grass-roots organizing to name a few. One emphasis of community development is on self-help and voluntary cooperation. It can include both social support and political action. The objectives of both social support and political action are: to identify a community problem, the organization of a community group, the use of available resources to attack community problems, and the development of citizen leadership and community cohesion (Fisher, 1984: Ross, 1955).

The writer will focus specifically on social support which assumes that the healing arena in people's lives is the supportive community (Caplan, 1974:5). The healing forces in the local church which is viewed by many as a supportive community are the caring relationships that exist in families, extended families, peer groups, friendship and fellowship circles, prayer and Bible study groups, and informal face-to-face encounters.

Community organization can develop from a network of friendships and from ethnic, religious and resident concerns (Thomas, 1983). The church is suited to community development because of the natural networks existing among members which can be mobilized to address a community problem.

It is important for the people at the grass-roots to control their own projects. Community members are ultimately responsible to determine the issues and methods which will be used to address the problems. The people need to be empowered to control decisions, projects, programs and policies that affect their communities (Rubin & Rubin, 1986:35).

These concepts of community development are consistent with the development of individual members in the local church. The purpose of developing members is to ensure that they are equipped to carry out the purposes and tasks of the organization. Although there may be an overseer who provides guidance and consultation to the church, the local congregation is responsible for making decisions affecting the operation, programs, and leadership of the church.

There are basically four goals of community organizing: 1) to enhance the potential of individuals through improving their daily lives; 2) to teach people problem solving skills that enable them to deal with the problems that confront them; 3) to enhance and improve democracy by responding to the needs of community members, and; 4) to affect changes in the distribution of wealth and power in society (Rubin & Rubin, 1986:16-19). The literature identifies five types of community organizations:

1. SELF HELP organizations perceive a need, recruit members, and offer a service with minimal assistance or interaction from outside agencies.
2. PARTNERSHIP organizations are developed by the members themselves who identify the problem to be worked on and may receive outside financial assistance.
3. COPRODUCTION are community organizations that offer services that have been traditionally carried out by government agencies.
4. PRESSURE ORGANIZATIONS define their own issues and try to work within the traditional rules of government to affect policy.
5. PROTEST organizations work outside of traditional rules to affect change in the economic or political system (Rubin & Rubin, 1986: 10-11).

The church is particularly adept in self-help and coproduction types of community organization. Community development emphasizes self-help and voluntary cooperation among members which can be appropriately carried out in the caring community of the church which stresses relationships. In the past few decades, people are no longer closely connected to relatives, neighbours and friends due to high rates of mobility, separation of work and residence, and the development of a complex culture (Janowitz, 1978; Warren, 1978). This gives the church an advantage in community development since the networks in the religious community continue to develop and expand.

Community development occurs when a group of people recognize that they have similar problems and that these problems can be conquered by working together. The community developer helps people identify the problems which are of primary interest to community members and to accept a collective approach as a means of solving problems.

Empowerment of the religious community occurs through the premise that each person has a contribution to make to the community and that all members are needed for the effective functioning of the local church. Each member is encouraged to develop their gifts and talents and to maximize their potential which is consistent with the concept of empowerment in community development.

The support of both the people and the organization are required to deal effectively with the problems. Community development requires participation by individuals, groups, and the organization. The ultimate success or failure of community development activities is dependent upon this participation (Wandersman, 1981).

The development of services in the church go through a similar process. Although, the community development process may begin with individuals who present a problem, or a group within the organization, participation by the leadership of the church is essential if the program or service is to reach the stage of implementation. Individual community members may be mobilized to address a shared problem, leadership may develop from within this group, but the church leadership ultimately sanctions implementation of the program.

Community development is most effective when the community organizer is familiar with the issues that bind the community together and the types of linkages that provide social integration. Linkages may occur on two dimensions: affective characteristics or people's interests. Affective characteristics are those things which people feel deeply about and may include ethnic ties, nationality, religion or neighbourhood ties. People's interests may include relationships established through work, groups established to deal with common problems or commercial relationships. Groups that are tightly linked on affective grounds often enforce norms and values of mutual aid (Rubin & Rubin, 1986:36).

Religious organizations are tightly linked on affective grounds sharing common values, norms and traditions. In the traditional community, which includes the church, the problems of individuals are often considered the problems of the group. Group members are expected to respond to the needs of other group members. This is consistent with scriptural principles which encourage physical, emotional and spiritual support.

Community organizers may take on different roles in the community development process. They may act as teachers, developing people's skills and capacities to deal with their own problems. They may fulfil the role of catalyst by inspiring action in others. Community organizers may act as facilitators to keep the organization operational. Lastly, they may operate in a liaison role bridging the gap between the organization, members and the community (Rubin & Rubin, 1986:45-46).

The Christian church believes that every member has specific spiritual gifts that are God given for the enrichment of the believers, and continuation of the work of the local church. Just as there are roles in community development there are similar roles in religious organizations. Some of these roles are pastoring, teaching, organizing, serving, encouraging, and giving. These roles complement the community development process from a spiritual dimension. The church believes "that every true function of the body of Christ has a member to perform it, and every member has a function to perform" (Wagner, 1979:40).

Community development projects may fail to reach the implementation stage due to overall administrative problems. To avoid failure in implementation, community developers should become familiar with six skills:

1. PLANNING skills require identification of an organization's goals and priorities and the steps that will be taken to accomplish the goals.
2. SCHEDULING AND ADAPTATION identifies the timing for a project and the necessary adjustments required to see the project to completion.
3. INTERNAL MANAGEMENT includes getting people to work together, developing the necessary methods to handle tasks, conflict resolution, and establishing the necessary structures to maintain the organization.

4. EXTERNAL MANAGEMENT entails coordinating the activities of the organization's various participants and adjusting projects or programs as circumstances change.
5. FISCAL CONTROL necessitates obtaining sufficient resources to carry out the project and to ensure that money is available when required.
6. EVALUATION determines whether the goals of the organization have been achieved (Rubin & Rubin, 1986:307).

The above skills are essential in varying degrees to the successful implementation of new projects within any organization but especially within a religious organization. Religious organizations can be loosely structured and may not have formal processes in place to deal with the development and implementation of new programs.

Churches have a tendency of responding to human needs as they surface without thinking of the implications for the church community. This may lead to programs being developed which are inconsistent with the organization's priorities and available resources. There may be fiscal resources available to embark on new ventures, but lack human resources to carry out the services. Communication is another major problem which can exist due to lack of formal structures.

In summary, community development is possible in the church where there is a shared problem, the community organizer is familiar with the issues, the group takes ownership of the project, local leadership occurs, and a functional management system exists or is strengthened.

2.6 SINGLE PARENTS

The previous sections in this chapter focused on the theory relevant to the intervention. This section looks at the needs of the target population, single parents and the potential the church has to assist by offering self-help or mutual aid groups.

Because of the high incidence of divorce and the number of unwed mothers who choose to parent, the number of single parents is augmenting (Schlesinger, 1985:9). Workers in the social services are paying considerable attention to the needs of one-parent families on an individual basis, but very little if anything exists for groups of single parents.

This target group experiences some very unique stresses, some possibly being loss of finances, relocation, restricted opportunities for social interaction and self development, mixed feelings of pain, anger, guilt and love, decrease of social bonds, loss of self-esteem, confused identity, and added responsibilities (McCubbin & Patterson, 1982; Raschke, 1977; Smith, 1980; Nelson, 1981; Bloom & Hodges, 1981; Spanier & Casto, 1978).

In order to assist these single parents in recovery of their losses most groups offer social and educational dimensions (Fisher, 1973; Vogelsang, 1982). Social support is provided by group members who have gone through similar experiences. The educational aspects of such programs have covered topics such as parenting and child care, career planning, socializing, personal identity, and dealing with emotions such as loneliness, depression and anger (Young, 1978). Some studies have indicated significant levels of improvement for those who

have participated in such programs particularly in areas of self-esteem and overall adaptation to separation and divorce (Thiessen, Avery & Joanning, 1980; Kessler, 1978).

There is a need for support services which would address the spiritual needs of clients. The number of single parents have increased in the church, and female-headed single parent families are growing at a rapid rate (Fagerstrom, 1988:61). Many local churches are ministering to singles effectively, but the specific needs of single parents have not been addressed. Local churches are beginning to recognize that the differences between couple and single parents are great and these differences must be recognized and addressed (Bustanoby, 1985:235-236).

Single parents belonging to a church have a religious orientation which can give rise to spiritual dilemmas thus complicating the needs previously mentioned. The values of the church for family life are based on Biblical principles.

The church is able to understand and address the spiritual issues of clients and utilize practices that strengthen the healing process. Practices such as prayer, worship, and sharing from the Bible may be useful with clients from a religious orientation. Members of the church are able to understand and relate with the spiritual language spoken by clients.

2.7 SUMMARY

Religion can be integrated effectively with social work values to deliver social services and supplement existing services which fail to consider the religious system when planning interventions. The concepts of social networks, social support, self-help and community development

can be utilized to develop a support program for single parents to facilitate adaptation to stressful life situations for this population. Each of these concepts support the joining together of people for the purpose of helping each other cope more effectively with shared problems and for their mutual welfare.

A self-help/mutual aid group would enable single parents to meet and share with others in similar situations, share common concerns, and identify resources that have worked for various group members. Members would be afforded with the opportunity to build new networks which would reduce isolation and enhance self-esteem. Most importantly members would be able to share from a common value base, which stems from their corresponding religious beliefs and values.

CHAPTER THREE

RATIONALE FOR THE SELECTION OF THE PRACTICUM SETTING

3.1 INTRODUCTION

This chapter will focus on the practicum setting and the procedure by which the practicum was obtained. The writer will review the structure of the organization, the leadership of the church, the mission of the church, and why the writer was accepted within this agency to develop the program. Attention will also be given to the strengths of this church which makes it an appropriate setting for social work intervention.

3.2 HISTORICAL OVERVIEW OF THE PRACTICUM SETTING

This practicum was conducted at Zion Apostolic Church which is located in the north end of Winnipeg, Manitoba, just outside the boundaries of the core area of the city centre. The history of this church dates back to a spiritual revival that started in the city in 1916 (Larden, 1971:47). Zion as known today was formally established in 1926. Franklin Small was the original minister of this church and remained as the minister until 1961.

Initially, the church became affiliated with the Pentecostal Assemblies of Canada which was established by Dominion Charter in 1919. This association was short-lived and the result was that the church was reorganized under Dominion Charter and became known as the Apostolic Church of Pentecost in 1921 (Larden, 1971:93).

The objective of the Apostolic Church of Pentecost of Canada, Incorporated, "is that the Word of God shall take precedence, once and

always over organization" (Larden, 1971:93). They believe that organization should be kept to a minimum. In 1930, Franklin Small wrote a word of caution to those within the church who had a growing desire for more organization. He said:

"The church - the body of Christ is an organism consisting of a membership working contiguously to each other. We must not forget that the church is an organism set in order by the absolute call and direction of the Holy Spirit without respect of persons. The church is not an organization. We know that organization has power to close its doors against God to some or any extent desired. This is an age of increased organization, systematizing and naturalizing in things pertaining to religion.

Organization is all right if wisely used, but if not it can become a monster enemy against progress in the power and Spirit of God. Organization if governed by the Spirit and power of God will make progress. On the other hand, if the faith and revelation of the Spirit is to be dominated by organization then human organization must end" (Small, 1930:2)

This historical concept of limited organizational structure has potential implications for program development within this religious denomination.

Each local church is autonomous - able to make its own decisions, in such things as finances, pastoral appointments, and programs. Local Apostolic Churches are organized into districts, with an elected presbyter over each district. There is an elected moderator for the entire Apostolic Church of Pentecost in Canada.

In many respects the moderator and presbyters are figure head positions. They have little power within the system and might be considered to occupy more of a consultative position.

The presbyters are available to the local congregations to provide support or to help mediate disputes, particularly if the local assembly

is having difficulties resolving specific issues. The presbyter's main responsibilities is twofold:

1. to license clergy and lay individuals, and
2. to hold land and church title in trust for, and in the interests of the congregation.

These two responsibilities are to act as a safeguard to protect the local congregation should the pastor stray from the beliefs of the denomination. Licensing of individuals is renewed yearly.

On February 8th, 1970 the original church building of Zion Apostolic Church was burned to the ground. The church met in rented quarters until 1972 when a new church was built on Machray Avenue. The Church continues to meet in this location today.

3.3 ORGANIZATIONAL STRUCTURE AND LEADERSHIP OF THE CHURCH

The structure of an organization is determined by the mission and goals of the organization (Webber, 1985:237). Strategy within the organization will determine how the lines of authority and channels of communication are set up between the leaders and subunits. The methods by which an organization offers its services also influence the way the organization is set up.

People involved in the activities of an organization affect its structure. Leaders make decisions relating to lines of communication and authority, and the relationships between the various services. Leaders are also influenced by their own needs and work environments. The abilities and attitudes of the subordinates may be taken into account when work units are set up and tasks allocated. People outside

the organization also have impact upon its structure which may provide for regular interaction with members and others in the external environment (Stoner, 1986:244).

The size of the organization in terms of the number of people attached to the organization and the various services offered by the organization influences its structure. Usually, as organizations tend to grow they appear to have a greater variety of formal mechanisms in place to coordinate their activities.

In reviewing the organizational structure of Zion Apostolic Church, the reader must remember that this is a church which historically does not believe in organized and formalized structure both being discouraged from its beginning. At the commencement of the practicum, the writer found that there was no organizational chart for the church. She asked the Senior Pastor his perception of the Church structure, and was informed, "The Church is not pyramidal or hierarchial but is an organism". The Pastor drafted an organization chart for the writer which is found in Appendix B.

The organizational chart encompasses everyone associated with the church. The chart portrays the Senior Pastor at the centre of the church, enclosed by the local leadership and various ministries. The pastor sees the church as a living organism which is capable of growth. The Bible speaks of the church as the "body of Christ" with Christ as the Head of the Church. This pastor supports the analogy of the church as the "body of Christ". Many passages of scripture in the Bible show that the church is an organism and is designed to function as an organism. Growth is possible only when members are intimately linked

with one another, free, like cells in a body, to share sustenance and strength with one another. The church is based on warm relationships and mutual ministry (LeBar, 1968:34-35).

Two passages of scripture provide insight into our understanding of the church as an organism.

"So that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining the full measure of the fullness of Christ.

Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming, instead speaking the truth in love, we will in all things grow up into him where the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (Ephesians 4:12-16).

This passage stresses the importance of each member of the body (church) in intimate relationship and the contributing of each part to the others as it functions within the relationship.

The following passage stresses that the church forms one body. Each member may perform different functions but that does not make some parts better than others. There is an interdependence.

"The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body - whether Jews or Greeks, slave or free - and we were all given one Spirit to drink.

Now the body is not made up of one part but of many. If the foot should say, 'Because I am not a hand, I do not belong to the body,' it would not cease for that reason to be a part of the body. And if the ear would say, 'Because I am not an eye, I do not belong to the body,' it would for that reason not cease to be a part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. If they

were all one part, where would the body be? As it is, there are many parts, but one body...Now you are the body of Christ, and each one of you is a part of it". (I Cor. 12:12-20,27).

This scripture teaches that the church is a living organism. The members of a church are members of a body, not an institution or organization (Richards & Hoeldtke, 1980:37).

In an organism, members are not in a superior/inferior relationship to each other. Every member is essential to the wholeness of the being. This is the major reason the church does not perceive itself as hierarchial. The church recognizes that members of the church body can function only when they are in an intimate relationship with the other members. In an organism, cells have permeable membranes, and all of life is shared by one cell with all the others. This is true of the church. All members of the church share life with the other members through the concept of the church as a community or body of believers.

The church as an organism supports the concepts of social networks and support systems identified in the literature review. The organizational structure of this church encourages mutuality and sharing among members. The church emphasizes the development of interpersonal networks. The leadership desires that each member of the church (body) have at least one and preferably several fellow believers with whom he/she has significant personal sharing experiences on a regular basis.

Within this setting, the writer found that organizational structure, as depicted in the literature, was limited (Stoner, 1986, Daft,1986, Robbins,1983, Mintzberg,1979). There are limited policies and procedures, no job descriptions, lack of formal decision making and

communication processes. The pastors and leaders are able to give a description of the programs and services operating in the church, but these are not written.

The Statement of Faith and Constitution of Zion Apostolic Church February 18, 1986 describe the major leadership positions which were in operation throughout the practicum experience.

SENIOR PASTOR

"The Senior Pastor as presiding elder shall have the oversight of Zion Church. He shall be chairman of all board and congregational meetings. Should the occasion arise he may appoint an alternate chairman. He shall by virtue of his office, be a member of all committees. The responsibilities of the other Pastors shall be determined by the Senior Pastor and Elder Board."

ELDERS

"The elders shall serve as the advisory board to the senior Pastor and share in the oversight of the church, to lead, feed, mature, rule, guard and otherwise minister to the flock of God. The term of office for an elder will be five years with no limit on the number of consecutive terms an individual may serve. Candidates for elders are recommended by the pastors and other elder members, and ratified by a two-thirds majority vote of those members present at a regular Annual meeting."

DEACONS

"The deacons shall serve under the Senior Pastor's direction in conducting the temporal affairs of the church. The term of office for a deacon will be three years. Selection of deacons occurs in a manner similar to that of elders with the exception that ratification by the membership requires a majority vote."

TRUSTEES

"The trustees shall act on behalf of Zion Church for the purpose of holding, leasing, buying or selling lands owned by or to be required by Zion Church, pursuant to the Religious Societies' Lands Act. The term of office for a trustee will be five years with no limit on the number of consecutive terms an individual may serve."

Article 11 under Church Government states:

"The Senior Pastor and elders shall be the recognized governing body of Zion Church, and shall manage and direct the temporal and spiritual affairs of the church in the manner best calculated to further the objectives for which the church is organized" (Statement of Faith and Constitution, 1986:5-9).

The Constitution states that all leadership candidates will be advised of the expectations and duties of their position at an orientation session. They will be required to acknowledge their understanding and agreement to meet these requirements by signing a copy of them which will be retained on file in the Church office. On speaking with some of the elders, the writer found that they were not clearly informed of their duties or responsibilities, nor were they involved in an orientation session prior to resuming these duties. Hence there is no document on file. Failure to follow the established policy and procedure is an important factor for consideration in the actual practicum intervention.

Leadership within this setting is provided by two pastors, six elders and seven deacons. The two pastors along with a full-time administrator and secretary comprise the paid staff of this church. The church operates a private school program which employs two full-time teachers, two part-time teachers, and two teachers' aids.

The church leadership is considered "body leadership" which is consistent with the concept of the church as an organism. The church believes that the leaders are given to the church to equip the members of the body so that they can make their own contribution to the organism. In an organism, control is not distributed or delegated but

retained by the head. The pastor would be considered the head of the church under the headship of Jesus Christ. Leadership in church organizations is patterned on the nature of the living body of Jesus Christ. It preserves the prerogatives given in any organism to its head. The functions of leadership are defined in terms that facilitate the functioning of the entire body (Richards & Hoeldtke, 1980:39).

This church would be classified as medium sized with approximately three hundred and fifty members. The people who utilize the services of this church are at various stages of the lifecycle with no major age cohort dominating the congregation.

3.4 MISSION OF THE CHURCH

The church perceives itself as a "healing community". This was the vision of the church when the new building was opened in 1972. The vision was evidenced in the open welcome:

"To all who mourn and need comfort,
 To all who are tired and need rest,
 To all who are friendless and want friendship,
 To all who are lonely and need companionship
 To all who are homeless and need sheltering love,
 To all who pray and to all who do not but ought,
 To all who sin and need a Saviour, and to
 Whoever will - this church opens wide its doors
 and in the name of Jesus, the Lord, says -
 WELCOME! " (Zion, 1972)

The vision was further evidenced as part of their dedication prayer:

"Here shall the Word of the Lord which liveth and abideth forever, be sounded out for the salvation of the perishing, and shine as a perpetual light to guide pilgrims through the night of time to the land of everlasting light. Here may children of sin and sorrow find a refuge from despair and ruin, and Christians a harbour to which they will resort when the tempest is high and be safe" (Zion, 1972).

The past two senior pastors along with the elder board have been committed to this vision. It is reflected to a degree in the overall goal for the church which says:

"The purpose and commitment of the church is to provide a friendly family church dedicated to the preaching of the gospel of Jesus Christ and the building up of the family, the body of Christ, and the community of Winnipeg" (Zion Brochure, 1988)

OBJECTIVES OF CHURCH

The writer found the mission, overall goal and objectives of Zion to be compatible with a social work model of intervention that supports a caring community. The specific objectives of this church are:

1. to communicate the gospel of Jesus Christ through the preaching, teaching and evangelistic ministries of the Church.
2. to ensure that all believers are disciplined in the faith through participation in small groups and/or one-on-one discipling by a mature Christian.
3. to ensure the development of lay leadership through involvement in training and progressive experiences.
4. to build up families and individuals through the development of programs that approach the needs of the target population from a holistic perspective.
5. to be immersed in outreach ministries to the surrounding community.
6. to network with established churches and services in the community (Senior Pastor, August 1989, verbal presentation).

Social work practice has been conceptualized as having four major goals which are:

1. to enhance the problem solving, coping and developmental capacities of people;
2. to link people with systems that provide them with resources, services and opportunities;
3. to promote the effectiveness and humane operation of systems that provide people with resources and services;
4. to develop and improve social policy (Zastrow, 1989: 16).

The writer believes that the goals identified by Zastrow can be incorporated into the objectives of the church. Goal one can be linked with the second objective which talks about discipleship. Problem solving and goal setting would be included in the discipleship process which would help the individual to make decisions that affect every area of his or her life - spiritually, mentally, socially, emotionally and physically. Goal two would be accomplished through the focus on the establishment of relationships between persons and the various systems within which they interact, which could be accomplished by all the objectives to a greater or lesser extent. Goal three would be accomplished through objectives four and six in the development of appropriate programs and networking with established services and resources. The church is aware that it, like agencies, has limited resources and therefore will not be able to meet all needs outside of the spiritual needs in the local congregation. Hence the church recognizes the need to relate to community resources and to maintain support networks within the local congregation. Goal four would be

accomplished through objective four and possibly five and six. The church through programs and services attempts to build up the family and individuals in an atmosphere that stresses caring not only for the members of the local congregation, but for those outside the church. This church has been instrumental in joining with other churches to advocate for changes in social policy regarding some moral and social issues.

3.5 MAJOR STRENGTHS OF THE CHURCH

During her association both formally and informally with this church, the writer identified a number of strengths which would make social work intervention possible within this setting. Identified strengths included:

1. There was already an established congregational community within this local church based on common values and goals.
2. There was already a trust and rapport established among a number of members of the church community.
3. Members of the community possessed a sense of belonging to the total community. The degree people felt they belonged to the community was conditional upon the magnitude of their involvement in community activities.
4. The church stressed the dignity and intrinsic worth of each human being, supporting the underlying premise of the church as a caring community and one of the major values of social work practice.
5. Members of the church community who belonged to different sub-groups in the social network of this church were strengthened by

participation in small groups and possessed a deeper sense of community.

The church has a number of groups that various members are involved with on a regular basis. The writer postulates that these groups provide the foundation for developing the caring community as a model of social work intervention within this setting. The subsequent information provides an overview of the existing social networks within this church.

F.O.L.D (FELLOWSHIP OF LOCAL DISCIPLES)

These are home Bible Studies that meet on a weekly basis in private homes in various parts of the city. There is also one group that meets at the church building. There are approximately fifteen to twenty members in each group. Each group is responsible for laying Biblical foundations in the lives of each believer. The content for each home Bible study is the same, even though the leaders may approach the material in innovative ways. Practical ministry to individual needs whether physical, emotional, spiritual, social or relational are met through these groups. The writer sensed a deep commitment to caring within these groups and the existence of a viable supportive community.

Training for leadership and exposure to ministry also takes place within these groups. There are assistant group leaders who are leaders in training. At the beginning of a new church year of activities in September, as new groups are formed, assistant leaders will often be

moved into leadership positions. New assistant leaders are selected by the leadership and they begin to train for leadership positions.

YOUTH, COLLEGE AND CAREER MINISTRY

There is a very active youth ministry and college and career group that meets during the week for both spiritual and social activities. Similar to the home Bible studies, this group is very responsive to ministering to the needs of its members from a holistic approach. A great deal of time and effort is spent in developing the young people so that they will be able to adequately respond to the needs of their peers.

WOMEN'S MINISTRIES

This group is currently undergoing a reorganization process. In the past this group was basically a missionary group which met on a monthly basis. The group took on projects which were a means of providing practical support for missionaries serving overseas.

In the reorganization of this group, the women will be organized into teams who will be available to meet some of the practical needs for service that come to the attention of the local church body. This innovative program will provide a deeper sense of community for both the participants and the recipients of service.

MEN'S FELLOWSHIP

This is a very small group and consists of a few men who are free to meet over lunch hour every other Thursday afternoon. Due to work

commitments most men would not be free to participate in these activities. On speaking with some men connected with the church, they feel that their needs are different than the women and find that their needs are sufficiently satisfied through home Bible studies. Therefore, there is no need at present for expansion of services for the men.

SENIORS' MINISTRIES

Services to seniors started about a year ago. There is a small group of committed individuals who have taken on the responsibility for planning and hosting activities for this population. The group looks forward to the opportunity to get together and share fellowship with their peers. The needs of this population were taken into consideration in planning a specific ministry for them. Recognizing that the population as a whole is aging, there was a need felt to start programs and services geared to this population. Often an outing includes a meal, along with fellowship and opportunities to share spiritually.

PASTORS' FELLOWSHIP

The pastors participate in a Winnipeg pastors fellowship that meets for prayer every Monday morning. This gives the pastors an opportunity to share in prayer for common concerns, but also provides the opportunity for the needs of the pastors to be met amongst their peers. The members of the Elder Board and Deacon Board at Zion also provide support and ministry to the pastors.

RAPPORT WITH OUTSIDE AGENCIES

The local church has developed effective rapport with other church bodies and agencies in the community. Relationships have been established between the church and agencies such as Child and Family Services, Economic Security, Family Services, various medical and psychiatric services, the local education system, Child Guidance Clinic, Winnipeg Regional Housing Authorities, and Youth for Christ.

Each of the strengths identified above support the concept of a caring community model of intervention. Each of these small groups are built on the characteristics of a caring community.

3.6 ACCEPTANCE AND CONTRIBUTION OF THE WRITER IN THIS SETTING

There were likely a number of factors which contributed to the acceptance of the student within this church. First, she was known to the leadership as a professional, having worked with some youth from the congregation when she was the Director of a group home in the city. During this experience, the writer and pastors collectively gained an appreciation for the skills and spiritual gifts of each other. In the year previous to initiating this practicum, she conducted two seminars for the church body and had the opportunity to participate in other activities with the people from this congregation. As she commenced this practicum, she was not a newcomer; there had been an opportunity to develop a mutual trust between leadership, some members of the congregation and herself. Subsequently there was an opportunity to participate in individual and family counselling and also to conduct a four week teaching session on motivational gifts for Zion Christian

Academy for two classes of students. On other occasions she was invited to speak to the youth of the church. These experiences were invaluable as preparation for the practicum.

Probably, the greatest asset to being accepted by this population was the writer's personal faith in Jesus Christ, which was well known to the church leadership. Our collective relationship (the church and the writer's) with Jesus Christ was the requisite for this practicum to proceed in their church.

In the proposal stages of this practicum, the writer's advisor recommended that she not do this practicum within her own denomination, The Salvation Army, for two reasons. First, this church is well known for its social ministry; and, secondly, the writer had been active in administrative positions within this organization's developing programs. The advisor suggested there would be more validity conducting the practicum in a setting that was not currently engaged in social programs. The writer concluded that she would learn more by completing the practicum in a less familiar organization. Consequently the writer approached one of the pastors in October, 1988, to explore the feasibility of completing the practicum requirements within this congregation. The writer submitted a proposal in writing to the Elder Board. Prior to formalization of the proposal, the writer had the opportunity to speak with a few members of the leadership to share informally her perception of some of the possibilities for social ministries within this church. Approval was received in November, 1988. (Appendix C).

Before beginning, an effort was made to become more familiar with the Apostolic Church of Pentecost and its general organization. This goal was accomplished through the following activities:

1. Reading the Constitution and Statement of Faith of Zion Apostolic Church.
2. Reading the book Our Apostolic Heritage which provided an overview of the development and history of the Apostolic Church in Canada.
3. Individual discussions with Pastors, and leadership regarding their view of the mission and goals of the local church.
4. Orientation to the future of the counselling and program services with the Director of the future Anchor Ministries (this program was in the planning stages at the commencement of this practicum). A lay person was taking studies in preparation to become involved in counselling and the development of social programs for the church.
5. Attendance at staff meetings to get an overall feeling for the atmosphere of the church.

The writer possessed some strengths which were ultimately utilized by the church and which allowed the writer to make a lasting contribution to this local church. In the initial stages of the practicum the writer's major contribution was in program development and gaining access to community resources. The writer was able to help procure two Career Start grants for the summer of 1989. The pastors valued her previous administrative experience and spiritual gifts in this area. The knowledge and skills gained through formal studies

allowed the writer to conduct a preliminary organizational analysis when problems developed. This will be discussed in the next chapter. Since the writer is not only a registered nurse, a qualified social worker, but also an ordained minister within The Salvation Army, the pastors were able to relate to her as a peer. This factor alone allowed her as an outsider to bring insight into the operations of this church which will continue to have implications in the future.

3.7 SUMMARY

For a number of years this church has perceived its role as a contributor to the healing community. Due to this vision as a healing community the Church is exploring the establishment of programs based on need identification. The various small group ministries already in existence are based on the principles of a caring community.

The mission, overall goal and objectives of this church are compatible with a social work model of intervention that supports a caring community. This church, possesses a number of strengths which would allow them to achieve the four primary social work goals: to enhance the problem solving, coping and developmental capacities of people; to link people with systems which provide them with resources, services and opportunities; to promote the effectiveness and human operation of systems that provide people with resources and services; and to develop and improve social policy.

The Apostolic Church of Pentecost historically does not believe in

organizational structure or administrative procedures. The pastor views this church as an "organism" which supports the development of interpersonal relationships and social networks for all members.

CHAPTER FOURPRACTICUM INTERVENTION4.1 INTRODUCTION

The focus of this chapter will be to review the interventions utilized within this practicum. The writer was involved in two interventions, one that was planned at the outset of the practicum, and the second which evolved near the conclusion of the practicum which was not a planned intervention for either the writer or the organization. The planned intervention included the development of a support program for single-parents based on need identification within the organization. The unplanned intervention incorporated an organizational analysis which was based on developmental issues that unfolded within the organization.

The intent of the writer for this practicum was not to conduct the support group, but bring the church to the stage of implementation of the program. The practicum was conducted over a period of ten months.

4.2 NEED IDENTIFICATION

Need identification is usually carried out when the opportunity exists for planning new services or for restructuring existing services. The writer found this to be the case on her entry to the organization. The church was reviewing current services and their perceived areas of unmet need.

Need can be defined as the gap between what is viewed as a necessary level or condition by those responsible for this determination and what actually exists. Need is considered a relative concept and the definition of need depends largely upon those who undertake the

identification and assessment process (Siegel, Attkisson & Carson, 1978:216). Unmet need is defined as:

"An unmet need is said to exist when a problem in living, a dysfunctional somatic or psychological state, or an undesirable social process is recognized, for which a satisfactory solution requires a major mobilization of additional resources and/or a major reallocation of existing resources" (Nguyen, Attkisson & Bottino, 1976:3)

This definition has several implications: 1) the concept of the problem involves the discrepancy between what is and what should be; 2) the recognition of a problem involves the participation of concerned citizens, interest groups, consumers of service, program planners, and social service related professionals; 3) a program or service is viewed as a satisfactory solution and is capable of reducing the gap between what is and what can be; 4) the processes of problem identification and solution determination will occur within the values and attitudinal framework of those who participate in them; 5) assessment of resources will be the key determinant in arriving at the priorities among unmet needs; and 6) the need assessment should include all levels of the social organization including the individual and/or group, the organization or social network, the institutional system, the community and the society (Nguyen, Attkisson, Bottino, 1976:8). These points are useful in assisting the church in reviewing need identification, prior to the stage of program development.

Need identification is an integral part of human service program planning and development. No one methodology will yield a comprehensive assessment of need. Therefore planners frequently fail to utilize a

pure approach when engaging in need identification (Siegel, Attkisson, & Carson, 1978).

The writer used a combination of a number of approaches in conducting the need identification. She began with informal meetings and discussions with the following people in the church: pastors, administrator, counsellors, elders and the individuals requesting services. In this way a number of needs for potential services were identified. Some of these included programs for sexually abused victims, single-parent support services, crisis counselling, peer counselling, parenting programs, and family support services.

The church was assisted to rank their identified needs according to urgency and resources available to implement services. The two primary needs were services for the sexually abused and a single-parent support program. Services for the sexually abused were not considered feasible at this time due to: 1) lack of leadership to carry out the service at the completion of the practicum, and 2) the low probability that lay people could be adequately trained to carry out such a service during the duration of this practicum.

Two other approaches were used to further confirm the need for a single-parent support program within this organization. This included completion of a questionnaire by single-parents within the congregation who requested the development of services, and a telephone survey of agencies and churches within the vicinity to identify existing single-parent support services. The former was used to identify the types of services that single parents perceived would meet their needs and the need to integrate the spiritual dimension (Appendix D). The latter was

used to avoid duplication of services within the same geographical area and to determine whether services existed which would include the spiritual dimension. Agencies contacted can be located in Appendix E. The writer found that Child and Family Services offered the S.T.E.P. Parenting programs but no support services existed for single-parents beyond this program.

The leadership and counsellors of this church perceived a number of the single-parents as undergoing ameliorable chronic stress. Ameliorable chronic stress is defined as a condition of long-standing difficulty that has at least some potential for eventual alleviation (Wasserman and Danforth, 1988:86). The writer defined long term problems as difficulties which existed for a period of more than three years. Single-parents required enormous amounts of time for individual counselling through the counselling services of this church. Single-parents compose approximately four percent of the total population of this church but require human resources which far exceed the proportion of time available for the total congregation. Consequently, the church agreed development of a single-parent support program would more effectively address the unmet needs of this population.

The single-parents experienced problems in daily living activities, lacked a social support network, experienced varying degrees of psychological disturbances, and some evidenced a disruption of social processes. Therefore, it was thought that many of the problems experienced by this group could be ameliorated through participation in a support group.

4.3 PROGRAM DEVELOPMENT

In consultation with the leadership of the church and potential group members, a combined group structure was chosen based on both the self-help concept and the structured group format. The self-help group was composed of people with a common interest and the group would provide a support system for its members. The group would allow members to share common experiences, learn from one another, and provide encouragement for individuals who sometimes see no hope for their future. The group would be led by a lay person from the church. The writer was able to suggest a potential leader for the group, who herself is a single-parent, and who would be accepted by the church.

Potential group members had also identified the need for educational resources for some of the sessions which would aim at providing them with increased awareness of some of their life problems and the tools to better cope with them. Although some of these needs could be addressed through the self-help concept, counsellors who worked with this population distinguished in addition the need for an educational component.

The purpose for the single-parent support program was: to provide a supportive learning environment for single parents, where each member can bring up issues relating to single parenthood and members can discover new methods of dealing with their problems.

The initial objectives for the group were defined in consultation with potential group members and leaders of the church. The specific objectives were the following:

1. To build a sense of community among the single-parents whereby they feel that their needs are being met.
2. To provide a support group which addresses the psychological issues facing the single parents.
3. To increase the number, size and quality of social supports within the individual's support network.
4. To provide an educational component to deal with practical needs such as parenting, relationships, feelings and career opportunities.
5. To reinforce that single-parent families can be healthy and satisfying and that they offer unique opportunities for personal growth for each family member.
6. To enable each parent to grow in his/her own spiritual experience.

Prospective group members perceived that their spiritual needs could not be met in existing agencies. Linkages to organizations such as the church are significant sources of support and self-esteem for some single-parent families.

The worker determines the size of the group based on criteria such as objectives of the group and attributes of the members (Bertcher and Maple, 1974:196). In determining the size of the group the worker needs to consider whether members feel satisfied with the attention given to their concerns or problems (Brilhart, 1974:30). Larger groups offer a greater number of ideas, skills and resources to members than smaller groups (Douglas, 1979:47). There is more potential for learning due to the presence of additional role models. There is less pressure on members to speak or perform. There is also less chance that the group

will fall below the optimal size for meaningful interaction (Yalom, 1975:62).

Larger groups possess certain disadvantages. They are more difficult for the leader to manage. They require more formalized procedures and they potentially have more difficulty in achieving cohesiveness (Scheidel and Crowell, 1979:37).

The writer planned for a group membership of six ten members. The major consideration in determining this number was the problems of the members who would constitute the group. She believed that if the group was larger, the members would initially perceive that their needs were not being met in the same way as when they were being addressed in individual counselling. One purpose in establishing the group was to reduce the amount of one on one counselling time required for this population. Another factor to be considered in the planning stage was to determine whether the group would be an open or closed group. Open groups maintain a constant size by replacing group members as they leave. Members enter and terminate throughout the life of the group such as Alcoholics Anonymous and Weight Watchers. Closed groups basically begin and end with the same members and usually meet for a predetermined number of sessions (Yalom, 1975:277).

The writer had difficulty determining whether the group should be an open or closed group for a number of reasons. The church desired an open group similar to the groups already in existence within the church. This way no one who expressed a desire to participate in the group would be excluded. The church already had a successful track record in group

work. Because the church would ultimately be required to take ownership for the program if it was to be implemented an open group was preferred.

The writer was aware that she was dealing with a population that lacked motivation and required stimulation to attend on a regular basis due to the psychological stressors affecting the potential members. In a previous experience with a single-parent support program for adolescent mothers in another city, she found that the group did not become established until the group had proven effective for members. Original group members were able to share their learning with new members, since they had already benefitted from the group experience and had increased their support network. The writer believed that the same might be true of this population.

However, a closed group might provide for greater cohesion since all members would start in the group at the same time. Instability in the group might disrupt work on members' problems or produce a loss of group identity. These problems could likely be overcome since the members already knew each other from attending the same church, thereby assisting the group to develop cohesion. Also some of the members participated in the regular F.O.L.D. groups discussed in the previous chapter and those members would be familiar with the process of open groups.

The advantages and disadvantages for both open and closed groups were discussed with the leadership, counsellors and single parents. A collective decision was made to go with an open group. Single parents did not want to see someone wait to get into the group once they were ready to participate. The writer also believed that the group would

benefit from having members at different stages of their healing process.

The decision was made to operate the group bi-weekly. This would provide the opportunity for group members to continue to participate in other groups such as F.O.L.D.

In consultation with the church, the leadership identified a need for educational resources for this population. They recognized if resources were not available on file, the group leader would not have sufficient time to research some of the topic areas. Consequently the writer researched a number of topics as identified in Appendix F and left this information on file with the church.

There was a consensus that a long-term group was required for this population. However, the writer was cognizant that group members would have difficulty making a commitment to a group that potentially has no closure. There is the potential for both worker and leader to lose their original purpose and vitality (Gitterman,1986:65). The writer suggested to the leadership the potential of a hybrid group. A hybrid group is a combination of both an open and closed group. The group consisted of eight sessions covering a period of four months. This would allow group members to focus quickly, and maintain purpose, direction and a sense of urgency. At the conclusion of this period, the group would be evaluated by the members and leader. A decision would be made at that time whether the group should be continued and if so the format and content for the next stage would be determined together. Members who feel that they had achieved what they desired from a support

group could choose to terminate at this stage and other members could choose to carry on with the group.

4.4 PROGRAM CONTENT

The single parent support program was designed to provide emotional support, and idea sharing through the development of supportive networks, and the sharing of experiences by single parents. By banding together the single parents would be able to draw from each other's strengths on a regular or as-needed basis (Bustanoby, 1985:247). The goal of the writer was that the support network would develop and expand outside of the group sessions.

A sense of belonging comes from a sense of ownership. Single parents need to be involved in the planning of the group, so that they ultimately give leadership to the group. This factor was given high priority in the planning process.

The program was designed to be congruent with the spiritual value base of group members. Sessions would be consistent with the Biblical Statement of Faith.

The format of the group was designed so as to provide opportunities for problem-solving, behavioural-change, and educational and social interaction. These assist group members to gain greater self-determination.

The initial topics for the eight sessions came from feedback from the participants and the writer developed them for the initial group. The content for these sessions can be found in Appendix G.

The leader would act only as a facilitator and educator. The goal at this stage would be to allow the self-help nature of the group to develop and prevail. To ensure that all members had connected with someone in the group, a buddy system would also be established.

The writer in conjunction with members identified problems which may hinder the success of the group. The area of childcare was a major problem for most of the members. Arrangements were made with the church to provide volunteers for childcare during the operation of the group. In some cases, transportation also posed a problem and this was addressed through the larger community of the church.

The writer was aware that there may be the need for some financial support from the church for certain activities and incidentals. The church agreed to monitor this aspect of the program and to allocate funds if required.

4.5 PREPARATION OF THE LEADER FOR THE GROUP

It was the writer's responsibility to bring the local church to the stage of implementation of this program, which included the preparation of the facilitator for the group. The person selected to provide this role with the group was appropriately equipped to carry out these responsibilities. The greatest credible asset this person had was the successful personal resolution of the issues relating to single-parenthood. She had learned how to balance the demands of home, children and school, as well as to equip herself for employment. She is a qualified teacher and also has acted in the role of co-facilitator for one of the F.O.L.D. groups.

Since the group leader was both knowledgeable and experienced, the role of the writer shifted to one of collaboration, by working with the facilitator to ensure implementation of the program. This process included:

1. To review and assess her own group-leadership skills. This process was carried out to allow the group leader to identify her current group leadership style and to determine if these skills were the most effective for a single parent support group.
2. To review the process of group development from beginning to end. She had no previous experience in developing a new group.
3. To review the basic needs of people in groups (Appendix H).
4. To review the educational resource material that was on file at the church. This provided the writer and the leader the opportunity to share information received from the single parents on their needs.
5. To review possible tools that could be utilized in the group to determine whether there had been improvement in support networks of single parents at the completion of the group. Tools which were considered included the following: Generalized Contentment Scale, Support Network, Index of Self-Esteem, and The Problem Solving Inventory. Sources of these scales can be found in Appendix I.
6. To review the content of the program and to discuss the process for group sessions.
7. To discuss the integration of the spiritual dimension with the program content.

It was essential that this program be built on a solid foundation. In the Christian Church, this can happen only through time spent together in prayer to God for the success of the group. The pastors, elders, counsellors, group facilitator and the writer had the opportunity to take part in periods of prayer for the group, prior to adoption of the program.

4.6 BRINGING THE CHURCH TO THE STAGE OF IMPLEMENTATION OF THE PROGRAM

The writer found this stage to be the most challenging and yet frustrating. The program was to be presented to the leadership at one of their monthly board meetings. This meeting had been booked two months in advance of the set date for presentation. The writer was notified a couple of days prior to the scheduled meeting that the presentation had been cancelled. The church found themselves in a situation which required an emergency elder's meeting. She attempted to obtain an alternative date, but found that the church was unable to accommodate her request due to their heavy schedule. This was largely due to the fact that the church moved to weekly elder's meeting to deal with their own agenda and issues. The writer identified this as an unsettled issue which required resolution. She chose to leave the issue for a couple of weeks and then approach the leadership again at a later date.

A further request for a presentation meeting with the leadership was rejected. The church informed the writer that they wanted to implement the program but could not set aside time for a presentation. The writer needed to look at alternative approaches to present the program to the church leaders to ensure that there was agreement that

the program should proceed to the implementation stage.

One alternative was to leave the practicum at this stage and come back to it at a later date to determine if a presentation was viable at that time. The writer chose not to utilize this alternative because she could not be sure that the situation would be more favourable for presentation at a later date.

The alternative selected to ensure agreement of the program was to provide members of the leadership, counsellors and selected single parents with the material to review. The evaluation form that had been designed was given to this population to complete (Appendix J). The writer was available for discussion on an individual basis with participants. Through this process, the program was passed for implementation within the local congregation and ratified by the elders and pastors. The evaluation tool will be discussed in the next chapter on evaluation.

Part way through the practicum the writer became aware of some major communication problems within the organization. The writer found members of the congregation, some leaders, and some department heads approached her to talk about some of the perceived difficulties within the church.

The writer fulfilled the role of community developer at this stage in the capacity of a resource person (Patti and Resnick, 1975:68). She provided a listening ear and acted as a linkage with several of the subgroups in the organization. In many cases, she referred people back to those in authority. The writer recognized that she had no

administrative sanction or power in any of the issues that were being brought to her attention.

At the completion of the practicum, the writer was aware of unrest within the organization. Although, the program had been adopted, the writer was uneasy about the success of the program given the internal climate of the organization. The writer had difficulty withdrawing from the organization at this stage even though she had been assured that the single-parent support program would be implemented in the near future. The writer perceived that the organizational climate would affect all the services of this organization and not just the program that had been developed as part of the practicum experience. The writer concluded that she had an obligation to address some of these issues with the pastors. She felt both as a professional and as a Christian she was required to address issues which might ultimately have an impact upon service delivery.

The writer perceived that she had developed a good relationship with this organization and possessed some skills that might be useful in helping them identify some of the root causes of the current problems. Hence the writer engaged in a number of meetings with the pastors of this church to discuss some of her observations and perceptions during the practicum. She looked specifically at the internal management system within the organization. This included such things as the communication system, decision making processes, and conflict resolution.

4.7 ORGANIZATIONAL ANALYSIS - UNPLANNED INTERVENTION

The writer viewed her role at this stage of the intervention as part of the community development process. She dealt specifically with the pastors during this stage of the intervention.

The writer had difficulty determining her proper role within the organization at this time. The agreement for the practicum was for the writer to develop a program for a specific population. She was aware of problems within the organization as the practicum progressed, while at the same time sensing that the problems were outside the confines of this practicum. The writer found herself facing an ethical dilemma of whether or not she should address these issues. She was able to renegotiate the boundaries of the practicum with the pastors to include this intervention.

The writer acted in the role of an unofficial consultant during this stage of the intervention. Consultation may be defined as:

"a process whereby expertness in knowledge or skill is made available for the purpose of help with the solution of a problem by the provider of consultation to the recipient of consultation, the latter assuming the responsibility for seeking the consultation and for the use, non-use or partial use of the fruit of consultation" (Boehm, 1956:241).

The church did not seek consultation, but the writer offered her services to the church. The writer did not perceive herself to be an expert in administration but she did feel that she possessed considerable knowledge about the organization and some administrative skills which she considered potentially useful during this period in the history of the organization. The writer worked in collaboration with the two pastors.

The intervention involved an organizational diagnosis or analysis. The model used for this process consists of a review of: purpose, structure, relationships, leadership, and helpful mechanisms within the organization (Weisbord, 1978:18-48). This model of diagnosis provides an early warning system to determine whether problems exist and whether corrective action should be taken. This model is useful since it looks distinctly at the various aspects of an organization. The writer reviewed the various sections of this model and then shared her observations with the leadership.

The purpose of the church was defined in an overall goal which the writer found in the current brochure. The written goal was stated as:

"the church's purpose and commitment is to provide a friendly family church dedicated to the preaching of the gospel of Jesus Christ and the building up of the family, the body of Christ, and the community of Winnipeg."

The writer found there was a major informal goal in that the church perceived itself to be a healing community. This goal provides a good fit between the organization's environment and congregational needs. However, the goal lacks clarity within the organization because it is so broad. On the whole, the writer found that most people in leadership and positions of responsibility did not understand the purposes of the church in the same way. Although the goal was either stated or implied, there was no specificity about how this goal would be achieved.

The writer was provided with a set of informal objectives by the senior pastor. She found that many of these objectives were implied but that most of them were really not operational within the church. Major

discrepancies were found between the objective and what actually occurred in practice as demonstrated in the following:

1. The stated objective is to ensure that all believers are disciplined in the faith through participation in small groups and/or one-on-one discipling by a mature Christian. Only a limited number of members were actually participating in a discipleship process through the small group ministries. One on one discipling by a mature Christian was virtually absent.
2. The stated objective is to ensure the development of lay leadership through involvement in training and progressive experience. There was no formal or informal process to prepare and train lay leaders. Although some members of the congregation had been identified for potential leadership positions, there was no systematic manner for training them. The writer found that there was no significant increase in the number of leadership positions within the church as a result of increased programs. As one person assumed a leadership position another person would drop out of leadership.
3. The stated objective is to build up families and individuals through the development of programs that approach the needs of the target population from a holistic perspective. There were some programs in place that were designed to build up families and individuals. The writer found that this was happening in practice but the work and responsibilities of this ministry fell on the shoulders of a few people leading to the potential of burnout.

4. The stated objective is to be immersed in outreach ministries to the surrounding community. The church was desirous of fulfilling this goal. The writer found that this was happening in a haphazard way and occurred basically because of the interest of some of the members. This may be an unrealistic objective at this time until a system is in place to train future leaders.

The structure is another factor that must be considered in organizational analysis. As mentioned in the previous chapter, historically the Apostolic Church does not structure itself formally. Even though the church does not formalize its structure, structure does develop because of the interactions of people and the need for decisions to transpire within the organization.

The writer found that one of the major problems in communication within the organization occurred because of blurred boundaries and lines of responsibility. People in leadership were moving throughout the organization making decisions that affected other individuals' ministries. This led to the development of confusion and conflict within many sectors of the church. There were no formal or informal job descriptions for the various positions. Job descriptions can provide a useful function even within the church. They can help to relate one job to another which allows a person to see how his/her role is a part of a larger whole. The job description will provide a purpose for the job, what is to be accomplished in the job, responsibilities associated with the job, types of supervision or lines of accountability, and personal requirements for the position.

Interpersonal relationships exist in all organizations. The church perceives itself as an organism which stresses the importance of relationships. The Bible places great emphasis on relationships and the need to deal with broken relationships, which would also include the whole area of conflict resolution. A simple classification of conflict resolution involves the following patterns: 1) Forcing - the more powerful people get their way; 2) Smoothing - people either pretend that there are no differences or minimize their importance; 3) Avoiding - it is disloyal to raise disagreements openly; 4) Bargaining - people negotiate, narrowing the issues, playing for their own maximum advantage; and 5) Confronting - people open all issues and data to inspection by both parties. An effort is made to create mechanisms that surface differences, examine disagreements and initiate problem solving (Weisbord, 1978:32). Each of these patterns of conflict resolution were used by different leaders.

Organizational conflict is defined "as a breakdown in the standard mechanisms of decision making so that an individual or group experiences difficulty in selecting an alternative course of action" (Rahim, 1986:12). The writer found this a valid definition for this setting since there were no formal procedures for decision making within the organization. Decisions were made conjointly by the pastors and elders, but there was no process in place as to what types of issues needed to be referred to this group for decisions. Therefore, department leaders had no clear direction as to the limitations of decision making for their own programs.

Four types of conflict may exist within an organization: 1)

Intrapersonal Conflict occurs when an individual is required to perform tasks and roles which do not match his expertise, interests, goals and values. In the case of the church this relates to when individuals are required to fulfil tasks that are contrary to their talents or abilities or what the church calls spiritual gifting and may potentially lead to frustration. 2) Interpersonal Conflict refers to conflict between two or more organizational members of the same or different hierarchical levels. 3) Intragroup Conflict refers to conflict among members of a group or between two or more subgroups within a group. 4) Intergroup Conflict refers to conflict between two or more groups within an organization (Rahim, 1986:16-17). The major type of conflict existing within this organization was intrapersonal. The writer observed that at times people were being asked to carry out responsibilities which were not consistent with their expertise, and interests. This type of conflict is usually due to the structure of the organization (Rahim, 1986:49). Intrapersonal conflict can be best overcome through planning the job design, including its contents, and how it relates to other jobs within the organization. Intrapersonal conflict can also exist due to role overload (Rahim, 1986:56). The writer found that many of the leaders within the church were carrying many responsibilities due to a limited number of trained leaders. Some of the leaders were experiencing some stage of burnout which was evident in their relationships with others.

Intergroup conflict was also prevalent within the organization. The sources of intergroup conflict are mainly structural. There is ambiguity over authority and responsibility (Rahim, 1986:104). On

speaking with members of the organization, the writer sensed that this type of conflict was due to lack of direction within the organization. Leaders identified a lack of clarity for the various programs that came under their jurisdiction.

The writer was conscious of varying degrees of tension within this organization. She did not find the tension evident initially on entrance to the organization. Tension led to strained relationships which could become potentially harmful to the services of the organization if left uncorrected.

The writer found that the system was failing because of the leaders of the church. Leaders were placed into positions of responsibility but received little feedback on their efforts. There was little attention to the further development of the skills of the leaders. The writer found that the leaders were involved ministering continuously to the needs of others, but had little opportunity for periods of refreshment and renewal for their own lives.

Leadership is a critical factor to be considered since the leader sets the overall tone for the organization. The writer recognized that the two pastors were dedicated and committed to their ministries within the church. It is important to note that within this setting there had been a recent change of the two top leadership positions. For an interim period, the Youth Pastor fulfilled the role of Senior Pastor with the elders providing additional support. Ultimately, in 1988 a new senior pastor was chosen from the church membership. The Youth Pastor was promoted to assisting him as the Associate Pastor. An elder now undertook the responsibilities of Youth Pastor.

In retrospect, the writer recognized that these two pastors faced a number of obstacles as they assumed leadership of this church. They came to the helm of the organization during feelings of loss, a period of stress, and hurt in the lives of many of the people.

The Senior Pastor previously held positions of leadership in small churches and the Associate Pastor had always fulfilled the role of Youth Pastor in his previous appointments. The writer became aware that neither of these men had been adequately prepared for their new responsibilities which required additional skills. Little attention had been given to executive entry within the organization. This refers to the period of time which can range from three months to two years in which an executive of an organization enters a new position (Austin, 1989:55).

The pastors were influenced by the expectations of board members as well as members of the congregation. As they assumed their new positions they were bombarded immediately with a wide variety of demands from both the leaders and the members of the church. As well they had to unlearn their previous roles. The senior pastor was no longer a member of the congregation, but fulfilled the role of senior leader for this church. The youth pastor no longer was responsible for the youth of the church, a job which he found rewarding and challenging. Both leaders were required to develop a new "sense of self" which was based upon the expectations of the people within the organization without any formal job description.

The writer perceived that it was possible for the Board within this organization to take a more active role in governance and in

problem-solving. This did not occur because there were no job descriptions or clear guidelines for Board members.

In retrospect, the writer believes that this church could have benefitted from engaging in team building exercises prior to discussion and negotiation of the goals of the organization. This would have provided the opportunity for healing to take place amongst the members, while at the same time, giving the leaders a greater understanding of the expertise, skills and spiritual gifts of the leaders. The writer believes that this would lead naturally into short-term and long-term planning for the church.

The writer believes that both pastors possess the ability to provide oversight and direction to this church, but that patience on the part of the elders and members was required. They would require time to further develop their leadership skills through courses or workshops, and would need the support of the elders and the congregation during this transition period. There was also a need for a plan to develop lay leaders in order to enlarge the group of people who would carry the responsibilities of this congregation. The writer believes that this is essential prior to the church engaging in new activities and programs. A review of current services and programs is required to ensure the best utilization of both human resources and talents and abilities of leaders.

The last factor which must be considered in organizational analysis is the need for helpful mechanisms. This includes tools which help people to work together within the organization and increase the effectiveness and efficiency of the organization. It encompasses such

mechanisms as policies, procedures, decision making, communication processes, problem solving mechanisms, and planning and methods of evaluation. The writer found that there were no formal processes in place for any of these areas. Although many of these areas operated informally, the informal process was not working for the organization at this time.

The organizational analysis revealed two major deficits within this organization. The first was the absence of structure that would clearly define how the work within this organization would be accomplished. The second was the lack of helpful mechanisms which would allow the work of the organization to be carried out in a more efficient and satisfactory manner. The goals of this organization are vague and need to be more clearly defined.

The writer met with the pastors on four different occasions to share the results of her observations. She found that the pastors confirmed her observations and were amazed that she had such insight as an outsider to the organization and that she had depicted problems prior to their knowledge of the same. The pastors found these sessions beneficial which provided the opportunity for frank discussion of the problems with the writer as a consultant, who was an outsider to the organization, and yet at the same time a person who was aware of the needs of pastors. The writer's past experience as a member of the clergy provided creditability to this stage of the process. She was able to provide some concrete recommendations to the church.

The organizational analysis process became an integral part of the practicum experience for both the writer and this organization. She was

able to move beyond the parameters of the practicum and to address the practical needs faced by the organization. She found the church very receptive to these areas of concern. In retrospect, the writer believes she would address these issues sooner if placed in similar circumstances in the future.

4.8 SUMMARY

The need for a single parent support program was confirmed through a needs identification within this local church setting. Information was obtained from the pastors, leaders, counsellors and members of the congregation. The need was confirmed through the administration of a questionnaire to single parents and a telephone survey of churches and agencies in the surrounding area. The writer found that services were nonexistent in this area, let alone services that addressed the spiritual needs of single parents.

The program was designed with the assistance and input from key leaders and members. A group facilitator was designated to operate the group and prepared by the writer for implementation of the group. The program was adopted by the local church through participation in an evaluation of the program. The writer had chosen for this process to occur through a group presentation which was not possible due to internal factors within the organization.

The writer engaged in an unplanned intervention which included an analysis of the organization. The outcome of this process included identification of problems within the organization which were basically linked to the structure, lack of available mechanisms to carry out the work of this organization, and poor communication systems.

CHAPTER FIVEEVALUATION5.1. INTRODUCTION

Evaluation is defined as "the systematic application of social research procedures in assessing the conceptualization and design, implementation, and utility of social intervention programs" (Rossi, 1989:18). At a basic level, evaluation attempts to answer some of the following questions: How are we doing and are we accomplishing what we set out to do?

Two types of evaluation occur in practice. Firstly, formative evaluation is an ongoing evaluation throughout the program, intended to provide remedial feedback which allows correction while the program is in progress. Secondly, summative evaluation is an evaluation conducted at the conclusion of a program to assess the results and outcomes and to determine if the program should be continued (Perloff, 1979: 78).

Evaluation for social work practice can be used to evaluate one method against another or to compare the present work of the practitioner with past and future work (Bloom and Fischer, 1982:ix). The purpose of evaluation for the writer was to review the intervention and her educational learning objectives.

5.2 EVALUATION OF THE PRACTICUM

The writer utilized a systems model of evaluation for this practicum because programs have their own goals and objectives, but the program is implemented in a wider social context. In this approach, the goal of evaluation is to find out how a program interacts with relevant

existing systems to produce new systems, rather than ascertaining which of its intended goals have been achieved (Key, 1979:166). In this approach, evaluation can become a sub-system of the organization, feeding back information to the overall organization. The systems model focuses on the "internal environment" recognizing that agencies do many things apart from their goals. Variables such as capacity to change, ability to recruit resources, and maintenance of organizational structure are important pre-requisites for the organization to produce outcomes (Key, 1979:167). Therefore, it is valuable to review organizational maintenance and development, and the organizations' effectiveness as part of the evaluation (Key, 1979:167).

Organizational structure became an important variable in the development of the intervention in this local church. The writer found it essential to root the program in the context of the caring community of the church, in the reality of its own organizational context. In this sense, growth of the organization can be evaluated in its own right, apart from what it contributes to the achievement of program goals (Key, 1979:167). This factor became imperative in the evaluation process, since the church was undergoing internal difficulties related to the structure of the organization, as previously discussed in chapters three and four.

The systems model, identifies the program as only one element of a system operated by the organization. The system operates in the context of the larger environment, which in this case involved the total services and program of the local church. In the systems model, "the failure to achieve goals may actually mean success in another part of

the system and, by contrast the strict achievement of goals may turn out to be damaging in the social context surrounding the program (Key, 1979:167). The writer believes this concept was significant within this practicum setting and, thus requires elaboration in the evaluation process.

The writer utilized a number of approaches to obtain as complete and as accurate an evaluation as possible. The writer was aware of the time constraints of the pastors and leadership of this church. The goal was to make the evaluation process meaningful both for the church and the writer. The post-intervention questionnaire (Appendix I) was used to determine acceptance of the single parent program by this church. The questionnaire was simple, relevant and required limited time to complete.

The writer utilized ongoing observation as one mechanism of evaluation within this setting. Observation was useful because it gave the writer a greater understanding of the structure and internal dynamics within the organization. She found observation invaluable, particularly in relation to the various responses of key participants within the organization. The writer reasons that perceptive observation allowed her to identify organizational difficulties.

The writer employed ongoing feedback from the pastors, leaders, counsellors, and single parents as a means of conducting a formative evaluation throughout the duration of the practicum. She was dependent upon input from the various participants such as the pastors, elders, counsellors, single parents, and other community agencies. This allowed

the writer to make necessary adjustments throughout the intervention to ensure suitability of the program for the organization.

The goal of the writer, as stated previously, was not to implement the support program, but bring the church to the stage of adoption of the program. The writer planned on presenting the program to the pastors, leaders, counsellors, and a representative population of single parents at the conclusion of the developmental stage of the intervention. This did not happen because of the need for an emergency leadership meeting at the church. The writer concluded that presentation of the program at this time would produce a number of major drawbacks such as:

1. Lack of attention and focus of participants;
2. Failure to identify the breadth of problems currently existing within the organization; and
3. Implementation of a program in a potentially volatile setting.

The writer concluded that a systems model of evaluation was imperative for the prominent goals of this church to be accomplished, even though she was unable to present the program in a group setting. The writer strongly believes that if she had presented the program, the major issues affecting this organization would not have surfaced or been addressed.

5.3 ADOPTION OF THE SINGLE PARENT SUPPORT PROGRAM

The writer, as previously mentioned in Chapter Four, presented the program through written materials to the pastors, leaders, counsellors, and selected single parents. She was available to each individual from

these groups in order to share the contents of the program, resources on file, and to answer any questions which might arise on the program or process of implementation. Each participant completed an evaluation questionnaire on the single parent support program. The results of the questionnaire can be found in Appendix K. Participants in the evaluation process perceived that the single parent support program strengthened the concept of the caring community for this population. Both the verbal feedback and the questionnaire results indicated that the program was effective in building the concept of the caring community because this population would be able to strengthen their existing social networks. The additional comments of the participants were valuable in identifying the enthusiasm they felt for the objectives of this program, i.e. "excellent program, practical for this setting", "will accomplish our purpose of becoming a caring community", and "tremendous resource, long overdue in developing the caring community in the local church".

The results obtained through the various sources supported the premise that there was a need for a spiritual model of intervention utilizing the caring community (natural support network) within the local church. Participants acknowledged that the spiritual component of their being was important and therefore should be addressed in any intervention.

The writer shared the results of the questionnaire with the pastors and counsellors of this church during a meeting. The outcome was that the church should adopt the program and proceed to the implementation stage. The pastors presented the results of the

questionnaires to the leadership at their weekly meeting. The board of elders unanimously supported the implementation of the single parent support program.

The writer did not find this process exceptionally effective. She perceives there may have been more constructive feedback through participation in a group session. A group session would have provided the opportunity for the leaders to identify potential problems which the writer may have overlooked. The organization did not, as a group, have the opportunity to participate in the process of adoption of the program. This would have tended to strengthen community development and ownership of the program by the participants.

Although, the writer had written feedback from the questionnaires and verbal feedback from the board of elders, that the program should proceed, she still felt doubtful that the group would reach the implementation stage because of the lack of communication and internal organizational dynamics. The church was accustomed to utilizing the process which had ensued in the adoption of all new programs, namely that the pastors would present any proposals to the board of elders for consideration and final approval. Therefore, the church was proceeding in their usual manner, but the writer was requesting an approach that was contrary to the operating procedures. The writer was unfamiliar with this format when she established a group presentation for adoption of the program. In retrospect, the writer identifies that she failed to request input from the church as to how it would like to approach the adoption of the program. She concludes that this was a weakness in the

intervention. The writer acknowledges that this would be an area for further skill development in future work.

The single parent support program was implemented in February of this year. The leaders and counsellors now maintain that the group is producing the intended results with the target population. The group members state that they have developed a sense of community whereby their needs are being met. They report that they are coping better with the stresses of single-parenthood as a result of their improved social networks. The writer acknowledges that an improved social network might have happened with each single parent anyway with time, but that she firmly believes that participation in the group has sped up and provided more insight, need, and dimensions to the process.

The writer concludes that she successfully brought the church to the stage of implementation of the program. She did not engage in formal program evaluation of the single parent support program. Therefore, it is too early to ascertain the long-term effects this program will have on the single parent population.

The Generalized Contentment Scale (Appendix I) was selected as a measure to be utilized by the group leader because the measure is easily administered, scored and has a high level of reliability and validity. The same is true of the Index of Self-Esteem, and Problem-Solving Index (Appendix I). The Social Support Network sheet (Appendix I) would provide the facilitator and group members with a better understanding of the current status of their support network.

The facilitator reported that she felt comfortable assuming the leadership of the group and that she felt she possessed the necessary

beginning skills to accept such a role. Initially, the writer had not intended on playing a major role in selection and preparation of a facilitator for the group, but saw the church fulfilling this role. Therefore, a questionnaire was not designed to evaluate the facilitator for the implementation of the group. Although the writer spoke informally with the facilitator, she believes that lack of a formal evaluation process for this part of the intervention was a weakness of the practicum.

5.4 ORGANIZATIONAL ANALYSIS

The writer did not intend to engage in an organizational analysis at the outset of the practicum. She envisioned her role more as a program developer than as a consultant or change-agent. She became uncomfortable as she observed the evolution of problems within this organization because she recognized that she had no power or authority to legitimately address the issues, let alone a position of leadership to bring about change. Therefore, the writer struggled personally as to whether to confront the obstacles she identified, or to exit the organization when she had fulfilled her practicum obligations. Trust and a good working relationship had been established between the leaders and the writer. Therefore, the writer chose to address the problems as previously stated in Chapter Three and Four. She believed that the entire program and services of the church would be at risk if the problems were not confronted.

The writer sensed that she was able to bring an objective viewpoint to the problems within this organization. She was a neutral

outsider and had no real stakes in the organization which meant that she was able to be open, honest and straightforward with the pastors of this church. She found that she acted as a sounding board for the pastors which allowed them to identify and expound on the issues most relevant for them. The writer was made to understand that the pastors were able to talk with her freely about the problems, without worrying about how this process would affect the relationships within the organization.

The writer concurred with the pastors that:

"The administrator cannot afford to discuss all the things that bother him with members of his staff because he may show partiality or because it may shatter the illusion of the self-confident administrator. Formal and informal communication are limited to a degree that places a heavy psychological burden on him. Within the system there is virtually no one to whom he may turn for a free discussion of the issues upon which final decisions depend - the consultant is one of the few professional people in whom the administrator can confide with some assurance of understanding" (Spencer and Croley, 1963:64).

The writer perceives that she was able to provide that listening ear to the pastors, while at the same time providing support, reassurance and hope that the problems were resolvable.

The writer assisted the pastors in identifying the areas of the structure which were most problematic both for the system and themselves personally. Through this process, she was able to associate the current functioning of the organization with the overall effectiveness and efficiency of the church. The pastors were encouraged to develop job descriptions for their own positions as a start.

The pastors were aware that problems existed within the system and that change was required. The writer was able to share this emotional burden with the pastors and make suggestions regarding the change

process. The writer was able to fulfil this role because of her previous experience in the ministry and her overall understanding of the mission of the church.

The pastors provided verbal feedback to the writer on the significance of this portion of the practicum for the agency. They believe that the effects of the organizational analysis will be used not only now but in the future to increase the effectiveness and efficiency of the services provided by the church. The writer provided constructive feedback which assisted the church in development and mobilization of a plan of action that addressed the structural deficits within the organization.

5.5 EVALUATION OF THE LEARNING EXPERIENCE

The writer hoped to acquire a greater understanding of the development of social services in an alternate social service setting utilizing the caring community of the church as a social support network. The specific skills the writer hoped to develop were: to complete a need identification in collaboration with the organization; to develop a program to address the identified need; to facilitate discussions with the leadership which would lead to the adoption of the program; and to make observations regarding ways the intervention could have been strengthened. An additional goal developed during the practicum which was to successfully train the facilitator for the Single-Parent Support Program.

The writer concludes that the learning objectives for this practicum were achieved. She perceives that there were a number of

influences that contributed to her overall learning from this practicum. Firstly, the support of the local church leadership to pursue this practicum and its willingness to contribute to her learning was invaluable. The ongoing verbal feedback was advantageous in stimulating the writer to link theory with practice. The writer was afforded the opportunity to incorporate the spiritual dimension with contemporary social work practice. She was encouraged to engage in discussions with the pastors regarding her perceptions of the organization.

Secondly, the writer learned a great deal from the various leaders and members within this local church both from a historical perspective and the actual delivery of services. The writer lacked previous exposure to or experience in community development practice, and she gained a degree of confidence by engaging in this. The practicum allowed the writer to grow in her knowledge of organizations, administration of organizations, and the development of programs utilizing the caring community of the church as a natural network of social support. The writer was able to defer her own needs to have the evaluation completed as planned and move with the flow of the organization which resulted in growth both for the writer and the church.

Initially, the writer concentrated on the content needs of the practicum rather than the process involved in bringing the church to the stage of the implementation of the program. The major difficulty the writer experienced was determining the boundaries of the practicum. She was challenged and was required to make decisions of whether or not to engage in the problems of the organization which did not impact directly

on the practicum. The writer believes that she has strengthened both her skills and her confidence in responding to organizational conflict.

The literature review enabled the writer to gain an understanding of social networks, self-help groups, community development and the interface of social work and religion. This knowledge base allowed the writer to place the practicum in a theoretical framework, while at the same time permitted her to consolidate her learning.

The writer was cognizant that social work is a growing discipline and for that reason there are gaps in the knowledge field which still require exploration. She recognized that there is limited literature available on social work practice and the spiritual needs of clients.

5.6 SUMMARY

In summary, the writer concludes that both the learning objectives of the intervention and her own personal learning objectives were met from both a knowledge and skill base. The writer gained more boldness in establishing nontraditional services, and the desire to further explore these concepts and their implications for the future of social work education and practice. The writer acknowledges that this was just the beginning of her own interest and skill acquisition in community development.

CHAPTER SIXSUMMARY AND CONCLUSIONS6.1. SUMMARY

This practicum was undertaken to provide alternative social services utilizing the model of the caring community within an evangelical Christian Church. At the time that this practicum was initiated there were no support services for single parents in the north end of Winnipeg, let alone services that addressed the religious belief systems of clients.

The writer's rationale for undertaking this practicum was that in both the literature and in social work practice the spiritual needs of clients are neglected. The ecological framework provides an overriding framework which encourages the practitioner to examine the spiritual dynamics and how they interface with the developmental aspect of the person, as well as the institutional aspects of religion. This perspective recognizes that the person is connected to others, as well as to the social institutions, cultural forces and the environment. Therefore, if religion is a meaningful aspect of a person's life it should not be appraised as a separate component of the person, but as a dynamic force that interrelates with the physical, social and emotional makeup.

Many people in distress seek out professional help from the clergy. The church has a natural built-in community structure in the local congregation. It is close to the lifestyle of the people and capable of addressing the life cycle concerns of its members. The

church has ongoing contact with its members, placing it in an ideal position to address their needs both formally and informally.

The church provides an ideal environment for the symmetrical delivery of social services. The church perceives itself to be a caring community whereby members can both receive and give help. This supports the theoretical concepts of mutual-aid and self-help. The church supports the notion of intense commitment and responsibility to other members , thereby strengthening the supportiveness of each member's network.

Zion Apostolic Church was a well established caring community with many strengths enabling it to adopt this model of social work practice. Their focus was low on organizational structure and high on meeting individual needs of congregational members. Therefore, considerable time and energy was expended by members to address human need. This at times was to the detriment of the smooth running of the organization.

The writer engaged in a needs identification with the pastors, leaders and counsellors to ascertain program priorities within this organization. Need identification was viewed by the writer as an integral part of program planning and development. The Single Parent Support Program ultimately was established as the immediate priority for this agency. This was due to two factors: 1) the intense needs of this population; and 2) a leader was available to implement the program.

The church played an important role in the determination of program components, and the structure of the single parent support group. The writer recognized from a community development perspective that input from the community was essential if the group was to succeed.

The church needed to assume ownership for the program. Therefore, the writer ensured that the church was comfortable with the proposed process and content for group sessions throughout the developmental stages of the program.

A member of the church was selected to act as the leader for the group. The writer assumed the role of ensuring the leader was prepared to implement the group. This process included an assessment of her own group leadership skills, a review of group development, a study of the basic needs of group members, an examination of the program and possible tools that could be utilized with group members, and finally the integration of the spiritual dimension into the group sessions. The leader, supported by the writer, felt ready to commence the group after these steps had been taken.

A questionnaire "Single Parent Support Program" was designed by the writer and completed by fourteen individuals who had been involved in the development of the program. The results and comments from the questionnaire indicated that the respondents perceived the program was addressing the needs of the single parents within this congregation.

Through the evaluation process, the writer became aware of the significance of the entire system within the organization. She recognized the need for a more formal organizational structure, particularly in light of the church's decision to implement programs to meet the unmet needs of congregational members.

The writer found this practicum experience to be a valuable one both professionally and personally. She was stretched beyond what she thought possible for a single learning experience. She gained knowledge

and skill in the areas of social networks, self-help groups, community development and program development. She learned how to integrate social work practice with a predominant value base of clients and to learn firsthand how new models of social work practice evolve.

The writer learned a great deal from the various members of the church: pastors, elders, counsellors, single parents and members of the congregation. She is the richer for having completed this practicum in this setting.

6.2 CONCLUSIONS

The writer concludes from her experience that there is a demand to address the spiritual needs of clients in practice. This is particularly true of clients for whom spirituality and religion are important variables. The writer bases this statement on the following information.

The needs identification conducted by the writer revealed that the spiritual needs of clients were not being addressed in practice. This was true for the population under consideration in this practicum. No support services existed for single parents in the northend of Winnipeg. Traditional agencies admitted that the spiritual dimension was not a consideration for them in the delivery of social services.

Physical, social and emotional needs currently being addressed by this local congregation were intertwined with the spiritual dimension of the individual. The pastors, leaders and elders perceived that the spiritual needs could not be viewed as a separate component of the person, but were an integral part of the well-being and overall mental

health of the individual. The writer concludes that religious institutions, rituals and practices could provide a meaningful resource for this population.

The writer recognized from participation within this organization and observing the delivery of other programs and services that ministering to the spiritual needs often helps to satisfy other needs of members. This has been proven by at least one psychiatrist (Wilson, 1972:384).

The church naturally builds social networks and communities of support. The writer concludes that the church is equipped to deliver an alternative model of social services utilizing the church as a caring community. The church has contact with its members over a period of time and does not respond to members' needs only during periods of crisis.

The writer concludes that many churches are rich in resources to develop, administer and deliver social services from a spiritual base in order to address the unmet needs of a number of target populations. The writer believes that the laity in the church can be trained to respond to human need in a number of ways including: facilitating self-help groups, peer counselling, and the developing of preventative programs.

In the past decade, many social services have experienced financial difficulties resulting in the reduction of services, or in some cases, even closure of services. Agencies were required to streamline programs and in many cases only deal with the most complex situations. The writer does not foresee this trend changing and

predicts that existing agencies will have difficulty maintaining the current level of service with budget trends and rate of inflation.

The writer concluded that the potential exists for agencies and churches to establish a partnership in the delivery of social services. The writer postulates that the social worker, clergy, and lay person possess knowledge and skills which when synthesized would authorize the delivery of social services from a holistic perspective including the spiritual dimension. Churches possess their own funding sources which in many cases are outside the domain of existing social service agencies. They have available physical space to operate and deliver social service programs and they are community based.

Throughout the practicum and the writing of the practicum report, the writer has spoken with pastors from a number of different denominations to explore the feasibility of the adoption of such a model in their setting. This discussion has taken place not only locally, but also with members of the clergy throughout parts of Canada and the United States. These informal discussions have occurred at conferences the writer has attended. The church believed that it has a role to play in addressing human need and that this can best be accomplished through collaboration and cooperation with existing services.

The writer would hope that professional education programs would view the spiritual needs of clients as a speciality, similar to social work practice in areas such as health care, child welfare, and corrections. It is a reality in social work practice that specialized fields require the understanding of a distinctive knowledge base with

its own terminology. The writer concludes that this is true for social work involvement in a religious setting. Currently, social work curricula fails to address the spiritual needs of clients. The writer would hope that elective courses could be developed addressing the spiritual needs of clients for those practitioners interested in pursuing this field of practice.

Lastly, there is a need for more professional literature to be written addressing the spiritual issues of clients. This writer concludes that there is a dearth of literature available to assist practitioners in developing knowledge and skills in dealing with the spiritual issues that appear in practice.

In conclusion, the writer finds the interface of religion and social work exciting, challenging, and valid for the delivery of social services. This is an untapped field which requires further research and exploration. The practicum has been a meaningful experience for both Zion Apostolic Church and the writer.

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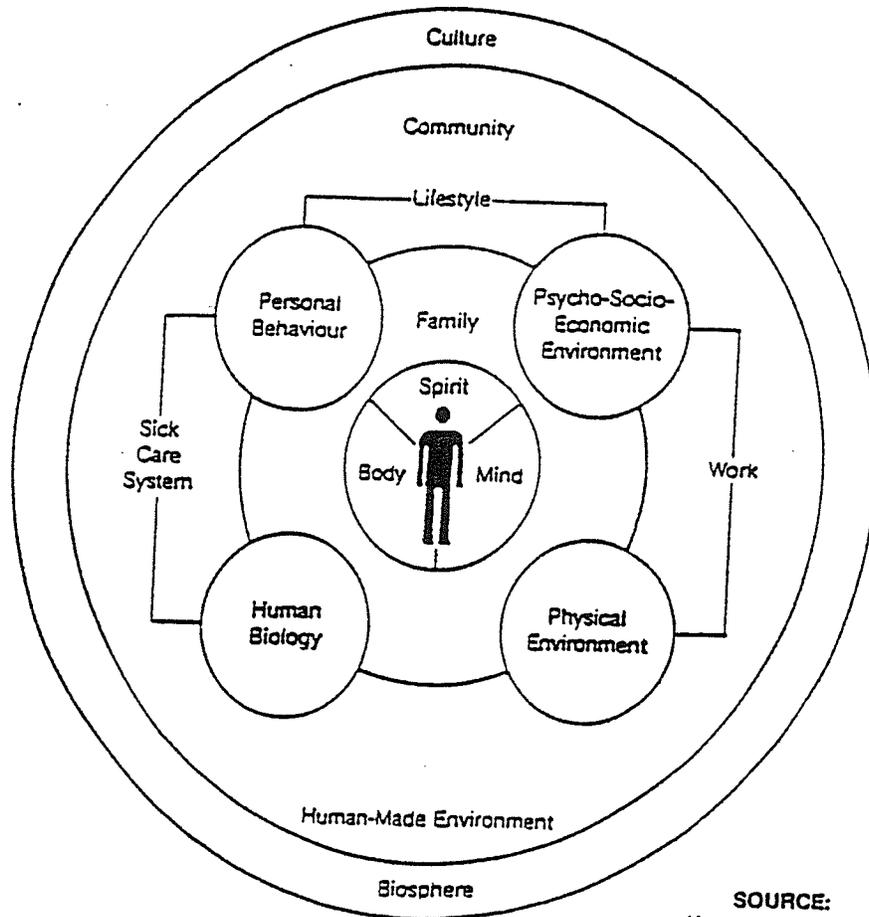
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APPENDIX A

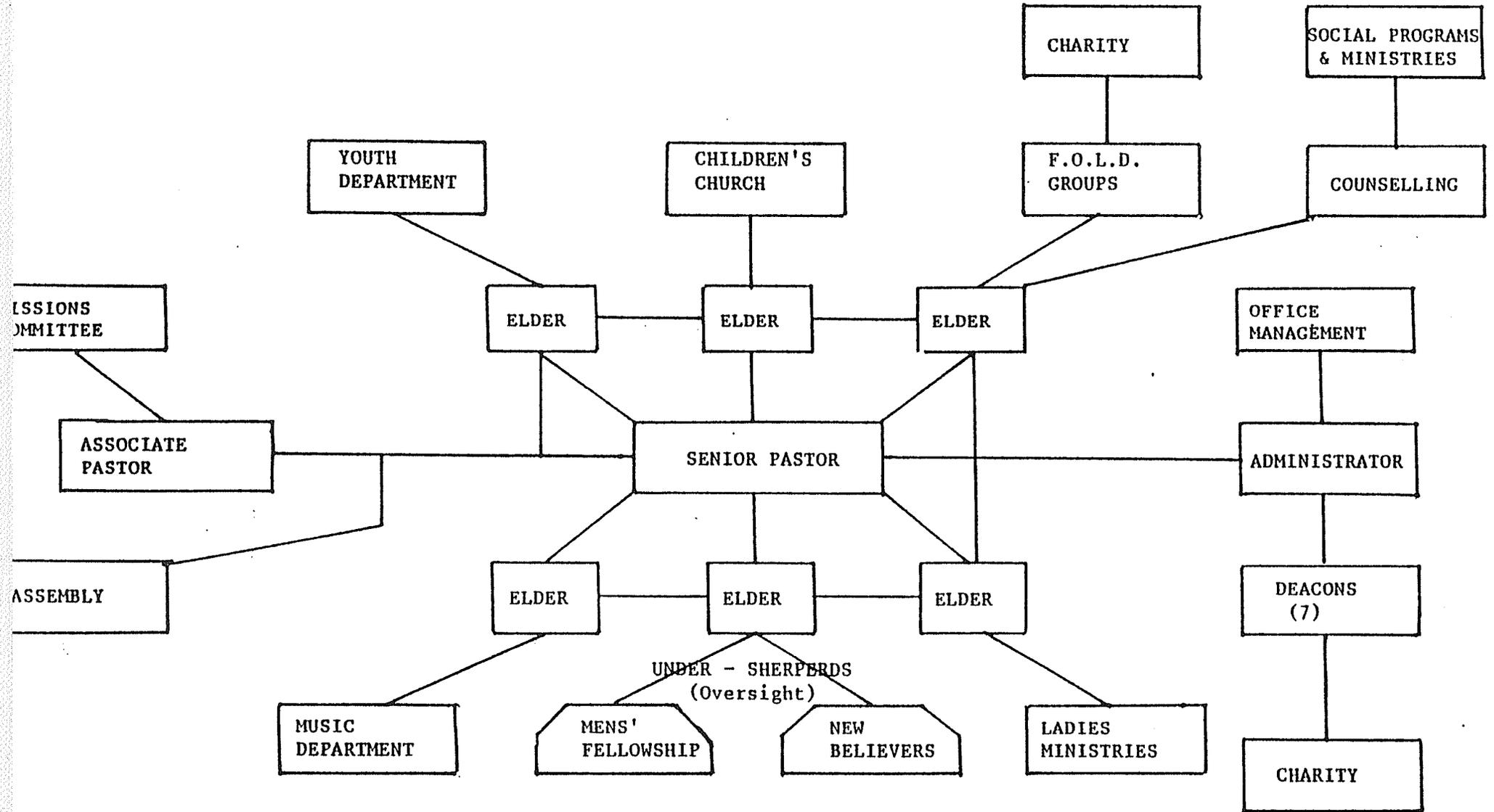
A Model of the Human Ecosystem



SOURCE:
Hancock & Perkins
City of Toronto
Dept. of Public Health

THE MANDALA OF HEALTH

APPENDIX B





305 Machray Ave.
Winnipeg, Manitoba
R2W 1A3
(204) 589-6341

November 2, 1988

Miss Bonnie Bryant

Winnipeg, Manitoba
R2G 2H5

Dear Bonnie:

This letter comes with warm feelings and an anticipation of the exciting things God is doing in His church and our individual lives. We know, as a church leadership, the good work He is doing in your life is certainly preparing you for a work in the church as a whole.

After prayerful consideration and discussion on the possibility of you fulfilling your practicum here at Zion Apostolic Church, we, as a leadership, felt the Lord was blessing us with a valuable ministry and gifting, which would be very beneficial to us as a church and the Lord's work. We were overwhelmed at the opportunity the Lord has seemed to provide for both yourself and us, as a church, and without question is certainly His leading.

This letter from the church leadership is to extend an invitation for you to come and fulfill the practicum for your Master in Social Work, that you outlined to us in your proposal. The final working agreement will be decided in a meeting between both parties, at a convenient time in the near future.

Looking forward in working together for His Kingdom.

In Christ Jesus,

Rev. Keith Matthews
Senior Pastor

APPENDIX D

ZION APOSTOLIC CHURCH

SINGLE PARENT SURVEY QUESTIONNAIRE

NAME: _____

ADDRESS: _____ POSTAL CODE: _____

TELEPHONE: _____

CHILDREN:

Name: _____ Age: _____ Date of Birth: _____

1. Would you be interested in attending a support program for single parents?

Yes 9No 0

2. If you are interested in attending a support program for single parents when would be the best time of the day for you:

Mornings 1Evenings 4Afternoons 3Anytime 1

3. As a single parent, what kinds of services could you currently use? Check as many as are applicable.

9 Support group providing information sessions.2 Emergency day care.6 Single parent recreation and social group.5 Activities with child(ren).3 Activities with single parents without children present.

3. 7 Parenting program.
- 5 Spiritual fellowship with other single parents.
- 3 Homemaking skills - nutrition, meal planning, budgeting, etc.
- 3 Job search/career planning.
- 0 Know your community (Community Resources)
- 8 Buddy system with other family from the church.
- 6 Used clothing/toy exchange.
- 0 Other (Please describe): _____

For the questions you have answered (above) please put a star (*) beside those services most important to you.

4. What topics would you like to participate in?
- 0 Child care.
- 5 Discipline problems.
- 8 Parenting - How to be the parent God intended me to be?
- 5 Child growth and development.
- 3 Discussion of lack of father or mother.
- 8 Safety (childproofing).
- 7 Spiritual principles for raising children.
- 8 Sexuality and relationships.
- 4 Community resources.
- 1 Other (Please describe): Christian big brother
for my son
5. Are you interested in dealing with feeling issues _____
ie. anger, self-esteem, depression, etc.
- Yes 8 No 1

6. Please feel free to share any further comments or suggestions that you may have:
 1. Being a single parent is not easy and any services/helps that will come from this ministry will be well received. Many single parents find it difficult to mix in "couple" groups so this should be a very positive ministry.
 2. Where can I go when I need to make important decisions and need someone to talk to.
 3. To feel welcome in family homes.

APPENDIX E

AGENCIES AND SERVICES CONTACTED TO IDENTIFY EXISTING SERVICES

1. Northwest Child and Family Services
2. Hope Centre
3. Department of Health- Public
4. Department of Home Economics
5. North Winnipeg YM-YWCA
6. Economic Security

CHURCHES IN THE SAME GEOGRAPHICAL AREA

1. Zion Lutheran
2. Robertson Memorial United Church
3. Ukrainian-Orthodox Holy Trinity Cathedral
4. Community Christian Church
5. Ukrainian Pentecostal

APPENDIX FRESOURCE MATERIALS ON FILE

1. Negative and Positive Aspects of the Single Parent Family
2. Family Roles
3. Support Networks, Ecomaps
4. Parent's Needs and Feelings
5. Dealing With Anger
6. Dealing With Loneliness
7. Dealing With Depression
8. Self-Image
9. Systematic Training for Effective Parenting- A Biblical Perspective
10. Conflict and Confrontation
11. Development of a Positive Self-Concept in Children
12. Understanding Your Child
13. Communication
14. How To Listen To Your Child
15. Discipline
16. Child Developmental Tasks
17. Single Parents Raising Children
18. Streetproofing Your Child
19. Parental Relationship with Teenagers
20. Assertiveness
21. Problem-Solving
22. Goal Setting
23. Developing Assertiveness

24. Sexuality and the Single Parent
25. Decision Making
26. Creative Job Search
27. Budgeting and Money Management
28. Community Directory of Available Community Resources

APPENDIX GSESSION ONEGET ACQUAINTED AND GOAL SETTINGPURPOSE

1. To bring together for a "get acquainted" time those who have expressed interest in the single parent support program.
2. To review and/or revise group objectives.
3. To develop group rules
4. Individual goal setting

AGENDA

1. Get Acquainted Exercise- Who Are You? 30 minutes
2. Review/Revise Objectives-15 minutes Handout --"How the Support Program Can Become a Caring Community"
3. Develop Group Rules- 15 minutes
4. Goal Setting Exercise - 40 minutes
5. Evaluation and Wrap Up - 10 minutes

WHO ARE YOU EXERCISE?

TIME: 30 minutes

PURPOSE:

To establish meaningful relationships within small groups in which the theological truths of love, trust and acceptance can be experienced not just talked about.

MATERIALS REQUIRED

- pictorial magazine and old newspapers for each of the participants

PROCESS

1. Leaf through a magazine or newspaper and tear out five to ten things that describe the concerns in your life.
2. After fifteen minutes move into groups of three or four, sitting with people you do not know very well.
3. Pick out the three items that represent the most pressing concerns in your life at the moment.
4. Show your items to your small group and explain why you chose them.

It would be helpful for the leader to share the issues in her own life.

GOAL SETTING EXERCISE

TIME: 40-50 minutes

PURPOSE

The purpose of this exercise is to enable each person to identify the areas of concern in his/her life and to think of action steps to deal with these concerns.

MATERIALS NEEDED

- worksheet and pencil for each participant

This exercise can be found in the following book

Coleman, L. (1971). Groups in Action. Texas: Word Books.

SESSION TWO

FAMILY ROLES IN TRANSITION

PURPOSE OF SESSION

1. To examine the change of roles required for single parents.
2. To identify hang-ups which prevent the individual from developing a support network.

AGENDA

1. Exercise "SHIFTING ROLES"
Part A Your Role/Other Parent's Role
Part B Roles For Single Parents
2. Exercise "Discovering Friendship"

SHIFTING ROLE EXERCISE

TIME: 45-60 minutes

PURPOSE

1. To identify the different roles required of a single parent.
2. To determine whether the roles currently existing in the single parent family are realistic for all family members.
3. To look at methods of readjusting the roles for current dysfunctional roles.

MATERIALS REQUIRED

-copies of the work sheets for each participant

1. Division of Roles before the Departure of the Now Absent Parent.
2. Roles for Single Parents

WORKSHEET 1 DIVISION OF ROLES PRIOR TO DEPARTURE OF THE NOW ABSENT PARENT

YOUR ROLE AS A PARENT	OTHER PARENT'S ROLE

WORKSHEET 2: ROLES FOR SINGLE PARENTS

OLD ROLES (no longer needed)	REDISTRIBUTED ROLES (Taken over by someone or something else)	NEW ROLES

PROCESS

There are three parts to this exercise: 1) preliminary work on worksheet with each individual working on his/her own, 2) small group sharing in groups of 3 or 4, and 3) large group sharing.

SHIFTING ROLES

- assist members to talk about how the absent parent creates a role vacancy which must be filled by the single parent.
- assist the group to think about ways to lighten the task/role load which face them when a partner leaves
- taking on additional roles as a single parent can result in higher stress
- there can be less time for oneself, less patience with the children, more anger towards the ex-partner and other family members and more fatigue
- allow the group to share about how they have coped with replaced roles

DISCOVERING FRIENDSHIP EXERCISE

TIME: 45-60 minutes

PURPOSE

To deal with the hang-ups in the individual's life that keeps him/her from being the person he/she wants to be.

MATERIALS REQUIRED

- Bible
- worksheet and pencil for each person

This exercise can be found in the following book

Coleman, L. (1972). Discovery: A Mini Course In Christian Community. Texas: Word Books, p. 40-43.

SESSION THREE

FEELINGS

PURPOSE

1. To learn the difference between thinking and feeling.
2. To help members become more at ease at disclosing feelings.

AGENDA

1. Exercise My Family - 45-60 minutes
2. Exercise My Family the Last Five Years 45-60 minutes

MY FAMILY EXERCISE

TIME: 45-60 minutes

PURPOSE

1. To explore the effects of past family experiences which affect how a person feels today.
2. To provide an opportunity for group members to explore feelings from family of origin.

MATERIALS REQUIRED

Ask group members to bring three to six pictures of himself/herself as a child in which he/she is photographed with members of his/her family. If possible bring pictures that depict happy occasions and pictures that depict unpleasant experiences.

PROCESS

Get the group to share how their family of origin affects their feelings today. The group should encourage members to share about their pictures observing body language and verbal expressions used.

RESOURCES FOR LEADER

The Group Facilitators Handbook published by University Associates annually contains a section on group exercises dealing with feelings. These exercises can be used as alternatives to the above exercise depending on the needs of the group.

MOULD THE CUP EXERCISE

TIME: 45-60 minutes

PURPOSE;

1. To provide a framework for sharing feelings.
2. To promote self-disclosure and interpersonal risk taking.

MATERIALS REQUIRED

- styrofoam cup or paper cup for each participant.

PROCESS

- each member is given a cup and asked to do whatever he/she chooses to the cup which expresses his/her feelings about family of creation and/or origin
- each group member is given the opportunity to explain what he did and why
- direct the group to select the one most intense feeling that he/she had
- get the group members to share what is involved for him/her in sharing such an intense feeling
- feelings may come out regarding the separation/divorce, fears about being a single parent, loneliness, anger and so on
- allow time for the group to minister in prayer to the needs of the group

SESSION FOURPROBLEM-SOLVINGPURPOSE

1. To share through a teaching session a problem-solving model.
2. To provide the group the opportunity to practice problem-solving skills with real life situations.

AGENDA

1. The Rationale Problem Solving Method- presentation by facilitator
2. Application of Problem-Solving Model
3. Give out motivational gifts questionnaire to be completed for the next session

WHAT IS PROBLEM SOLVING?

- problem solving is creating change to bring actual conditions closer to conditions that are desired.

STEPS IN PROBLEM SOLVING1. ASSESS THE SITUATION

- what is occurring that requires change?
- what will result if nothing changes?
- can any change be effected?
- can relevant information be obtained?
- does the situation require the effort right now?
- are people involved in the situation committed to making a change?

2. IDENTIFY THE PROBLEM

- what is the actual problem?
- what is specifically desired?
- what are the standards or values that apply to the situation?
- what is happening?, who is involved?, when does it occur?, what is the extent of the problem?

3. DEFINE THE GOAL

- the goal is a statement of what is to be done about the problem
- goals should be stated in terms of observable and/or behavioural outcomes
- what are the outcomes expected?, what specifically will happen?, who will be involved?, when will the result be achieved?

4. ANALYZE THE PROBLEM

- collect and organize all the relevant information about the situation as a basis for a realistic plan for change.
- review the past circumstances from which the problem evolved
- what is the content within which these circumstances occurred?
- what was the effect of past decisions or actions?
- brainstorm possible solutions to the problem

5. GENERATE ALTERNATIVE STRATEGIES

- identify all the possible alternatives to the problem

6. SELECT THE BEST STRATEGY7. IDENTIFY POTENTIAL PROBLEMS

- what are the potential problems with each of the alternatives

8. TEST THE SOLUTION9. WRITE A PLAN OF ACTION

- list the tasks required to carry out the selected course of action
- order the tasks in sequence
- write a plan that includes the tasks- what is to be done, responsibilities-who will carry out the tasks, and when are the tasks going to be accomplished

10. IMPLEMENT AND EVALUATE THE PLAN

- implement the plan
- evaluate and revise the plan as required.

EXERCISE APPLICATION OF THE PROBLEM SOLVING PROCESS

- identify a problem in the group and utilize the above process to enable the group to develop practical skills in problem-solving

SESSION FIVEPARENTING STYLESPURPOSE

1. To provide the group members with an opportunity to discover their personal style of parenting utilizing the motivational gifts questionnaire.
2. To enable members to discover their motivational gift.
3. To determine how the specific giftings affect parenting in relation to children's motivational gifts.

AGENDA

1. Ensure all members have completed a motivational gifts questionnaire
2. Allow members the opportunity to provide feedback on their particular gifts.
3. What are the characteristics of the particular giftings? How does this affect parenting style?

PROCESS

- go over the motivational gifts questionnaire
- get members to share their perceptions of particular gifts
ie. prophecy, serving, teaching, exhortation, giving, administration, mercy.
- general discussion on how motivational gift of parent affects his/her parenting style.
- QUESTION: Should your child's motivational gift affect your discipline approach with that particular child?

RESOURCE MATERIAL FOR SESSION

The material to conduct this session can be found in the following resources:

Fortune, D., and Fortune, K. (1987) Discover Your God Given Gifts. New Jersey: Fleming H. Revell.

Owen, P. (1983) Styles of Parenting. Illinois: Tyndale House.

SESSION SIX

SEXUALITY AND RELATIONSHIPS

PURPOSE

1. To discuss the sexual needs of single parents.
2. To provide the opportunity for group members to explore this subject in relation to Biblical concepts affecting divorce and remarriage.

AGENDA

1. Small groups utilizing questions as a springboard for discussing this subject.
2. Open discussion from small groups, moving in to feelings and attitudes regarding the Biblical concepts affecting divorce and remarriage.
3. Prayer

PROCESS

- divide the large group into two or three smaller groups
- encourage open and honest sharing regarding feelings and attitudes relating to sexuality.

LEADER PREPARATION

The leader may find information contained in the following book useful to prepare for this session

Authalet, E. (1989). Parenting Solo: How To Enjoy Life and Raise Good Kids. California: Here's Life Publishers.

SESSION SEVENSELF-ESTEEMPURPOSE

1. To examine the concept of self-esteem.
2. To examine the impact of rejection on person's self-image.
3. To identify factors which impact self-image.
4. To assist members to identify his/her current perception of his/her self-image.

AGENDA

1. Exercise- Strengths, Weaknesses and What I Want to Change About Myself. 20 minutes
2. Self-Perceptions vs. Group Perceptions (small Group sharing) 30 minutes
3. What Areas Pose the Greatest Difficulties for Members 30 Minutes
5. Areas Which Impact Self-Image 20 minutes
6. Prayer

MATERIALS REQUIRED

Copies of the worksheet for each member.

PROCESSEXERCISE STRENGTHS, WEAKNESSES AND WHAT I WANT TO CHANGE ABOUT MYSELF

STRENGTHS	WEAKNESSES	WHAT I WANT TO CHANGE
1.	1.	1.
2.	2.	2.
3.	3.	3.

AREAS WHICH IMPACT SELF-IMAGE

1. Appearance
2. Abilities
3. Parentage
4. Environment

(McDowell, 1984)

RESOURCES FOR SESSION

McDowell, J. (1984). His Image ... My Image. California:
There's Life.

SESSION EIGHTCLOSUREPURPOSE

1. To provide an opportunity for group and self-appraisal.
2. To determine whether the group should continue.
3. to provide an opportunity to present an award to each group member.
4. To provide an opportunity for members to demonstrate care and concern for other group members.

AGENDA

1. Group and individual evaluation.
2. Future of group
3. Presentation of awards to group members
4. Exercise-Servanthood
5. Lunch

PROCESS

The final group is scheduled to take place on a Saturday morning and conclude with lunch. This would provide the opportunity for a longer session to allow members to engage in group and self evaluation and meaningful closure activities.

GROUP EVALUATION

- to occur both verbally and in written format.

AREAS FOR CONSIDERATION IN A WRITTEN EVALUATION

The facilitator may wish to obtain written evaluation from group members on some of the following areas:

- increase in personal support network
- personal needs have been met through participation in the group
- whether group members perceived the group to be a caring community
- the group provided enough structure to address the educational needs of the group
- the group was flexible enough to move with the needs of the group
- the group has provided an opportunity for growth
- the facilitator has been sensitive to the needs of the group
- strengths of the group
- weaknesses of the group
- if the group were to continue I would like to see _____.

EXERCISE

AWARDS CEREMONY

This exercise can be found in the following book

Coleman, L. (1974). Serendipity Frog-Kissin' Workshops. Pennsylvania: Serendipity House, p.41.

EXERCISE

SERVANTHOOD

This exercise can be found in the following book

Coleman, L. (1972). Discovery: A Mini Course in Christian Community. Texas: Word Books, p. 48-50.

CLOSING 30-45 minutes

Join together in a circle and allow members the opportunity to share on the following:

1. The thing that I have gotten out of this group is ...
2. The thing that I will most remember about this group is
3. The thing that I want this group most to remember about me is
4. As I move from this group I need your continued support for . . .

After members have had the opportunity to share, allow members to pray for each other.

APPENDIX HBASIC NEEDS OF PEOPLE IN GROUPS

"Leader" If you want my loyalty, interest and best efforts as a group member, you must take into account the fact that.....

1. I need a SENSE OF BELONGING. (I want to be wanted)
 - a. A feeling that no one objects to my presence
 - b. A feeling that I am sincerely welcome
 - c. A feeling that I am honestly needed for my total self, not just for my hands, my money, etc.
2. I need to have a share in planning the group goals. (My need will be satisfied only when I feel that my ideas have had a fair hearing).
3. I need to feel that the goals are within reach and that they make sense to ME.
4. I need to feel that what I'm doing has real purpose, or contributes to human welfare - that its value extends beyond the group itself.
5. I need to share in making the rules of the group - the rules by which together we shall live and work toward our goals.
6. I need to know in some clear detail just what is expected of me so that I can work confidently.
7. I need to have responsibilities that challenge, that are within range of my abilities and interest, and that contribute toward reaching our goals.
8. I need to see that progress is being made toward the goal we have set.
9. I need to be kept informed. What I'm not up on, I may be down on.
10. I need to have confidence in our leader - confidence based upon assurance of consistent fair treatment, of recognition when it is due, and trust that loyalty will bring increased security.

In brief, regardless of how much sense it makes to the leader, the situation in which I find myself must make sense to me.

1. AN ENVIRONMENT OF ACTIVE PEOPLE
People learn when they feel they are personally involved in the learning process.
2. A CLIMATE OF RESPECT
When a high value is placed on individuality, and a sense of caring prevails.
3. A CLIMATE OF ACCEPTANCE
Accepting a person means that he/she can be himself/herself and hold his/her beliefs.
4. AN ATMOSPHERE OF TRUST
When people end up feeling a trust in themselves and in others.
5. A CLIMATE OF SELF-DISCOVERY
When learners are helped to meet their own needs rather than having their needs dictated to them.
6. A NON-THREATENING PSYCHOLOGICAL CLIMATE
So that persons can confront persons, and ideas confront ideas... without fear.
7. A CLIMATE OF OPENNESS
When personal concerns, feelings, ideas, and beliefs can be expressed and examined openly.
8. AN EMPHASIS ON THE UNIQUELY PERSONAL NATURE OF LEARNING
When each individual knows that his values, his beliefs, his feelings, and his views are important and significant.
9. A CLIMATE IN WHICH DIFFERENCE IS DETERMINED TO BE GOOD AND DESIRABLE
When differences in people are as acceptable as differences in ideas.
10. A CLIMATE WHICH RECOGNIZES THE RIGHT OF INDIVIDUALS TO MAKE MISTAKES
Learning is facilitated when error is accepted as a natural part of the learning process.

11. AN ATMOSPHERE THAT TOLERATES AMBIGUITY

When alternative solutions can be explored without the pressures of immediate answers.

12. AN EMPHASIS ON COOPERATIVE EVALUATION AND SELF-EVALUATION

When people can see themselves as they really are, with the help of their peers.

SOURCE; Volunteer Training Workshop - Mental Health Winnipeg.

APPENDIX IMEASUREMENT INSTRUMENTS

The following instruments were shared with the group leader:

Generalized Contentment Scale

Index of Self-Esteem

The Problem Solving Inventory

SOURCE:

Corcoran, H. and Fischer, J. (1987). Measures for Clinical Practice: A Sourcebook. New York: The Free Press.

PEOPLE I CAN GO TO FOR HELP

INITIALS	TYPES OF RELATION	<u>USUALLY MAKES THINGS</u>		<u>WOULD COME TO</u>			
		BETTER	WORSE	ME FOR THE SAME REASON			
		MUCH	A BIT	A BIT	MUCH	YES	NO

APPENDIX JEVALUATIONTopic: Presentation of Single Parent Support Program

CODE: 1 = Strongly Agree
 2 = Agree
 3 = Neither Agree or Disagree
 4 = Disagree
 5 = Strongly Disagree

	1	2	3	4	5
1. The material was provided far enough in advance to adequately review the program.					
2. Enough information has been provided for the person who will implement the program.					
3. Does it appear that the objectives of the program can be met as stated?					
4. Do you think the program format as presented will met the needs of the single parents adequately?					
5. I think that the format of the sessions as designed can build a caring community within the church for this population.					
6. I think the program provides enough linkage to the congregation to prevent the participants from feeling isolated within the church.					
7. It appears that the program looks at the needs of the total person - physically, emotionally, spiritually, socially and relationally.					

	1	2	3	4	5
8. I think that the characteristics of a caring community have been incorporated into the program.					
9. The program appears to address the spiritual needs as well as the material and psychosocial needs of the single parent.					
10. The program appears to operate from a value base different than traditional social services.					

11. Having reviewed the contents of this program I believe the program could be implemented:

As is _____

With minor revisions _____

With major revisions _____

Not at all _____

12. If the program requires revisions, in your opinion what needs to happen for this program to be feasible.

13. Having reviewed the content of this program I believe the program should be implemented:

As is _____

With minor revisions _____

With major revisions _____

Not at all _____

	1	2	3	4	5
14. The facilitator has been able to answer our questions on the program adequately.					
15. The facilitator provided sufficient opportunity for discussion on the content of the program.					
16. Overall the church could support this program completely.					

17. Additional Comments:

APPENDIX KSINGLE PARENT EVALUATION QUESTIONNAIRE

1. The material was provided far enough in advance to adequately review the program.

Strongly Agree	9
Agree	4
Neither Agree or Disagree	1

2. Enough information has been provided for the person who will implement the program.

Strongly Agree	9
Agree	5

3. Does it appear that the objectives of the program can be met as stated?

Strongly Agree	8
Agree	6

4. Do you think the program format as presented will meet the needs of the single parents adequately?

Strongly Agree	10
Agree	4

5. I think that the format of the sessions as designed can build a caring community within the church for this population.

Strongly Agree	8
Agree	5
Neither Agree of Disagree	1

6. I think the program provides enough linkage to the congregation to prevent participants from feeling isolated within the church.

Strongly Agree	8
Agree	4
Neither Agree or Disagree	2

7. It appears that the program looks at the needs of the total person - physically, emotionally, spiritually, socially and relationally.

Strongly Agree	10
Agree	4

8. I think that the characteristics of a caring community have been incorporated into this program.
- | | |
|----------------|----|
| Strongly Agree | 11 |
| Agree | 3 |
9. The program appears to address the spiritual needs as well as the material and psychosocial needs of the single parent.
- | | |
|----------------|----|
| Strongly Agree | 10 |
| Agree | 4 |
10. The program appears to operate from a value base different than traditional social services.
- | | |
|----------------|---|
| Strongly Agree | 9 |
| Agree | 5 |
11. Having reviewed the contents of this program I believe the program could be implemented.
- | | |
|----------------------|----|
| As Is | 10 |
| With Minor Revisions | 4 |
12. If the program requires revisions, in your opinion what needs to happen for this program to be feasible.
- educate the leadership to the needs of the single parents
 - identify relationships and input from extended family
 - list group leader qualifications
13. Having reviewed the content of this program I believe the program should be implemented.
- | | |
|----------------------|----|
| As is | 10 |
| With minor revisions | 4 |
14. The facilitator has been able to answer our questions on the program adequately.
- | | |
|----------------|---|
| Strongly Agree | 9 |
| Agree | 3 |
| No Answer | 2 |
15. The facilitator provided sufficient opportunity for discussion on the content of the program.
- | | |
|----------------|----|
| Strongly Agree | 10 |
| Agree | 2 |
| No answer | 2 |

16. Overall the church could support this program completely.

Strongly Agree	9
Agree	4
No Answer	1

17. Additional comments:

1. excellent program, practical for this church setting
2. program will aid in healing of single parent and powerful guideline for future functioning
3. will accomplish our purpose of becoming a caring community.
4. network of available resources for leaders.
5. the group may open up old wounds, whereby there will be the need for initial input ie. individual counseling, peer counseling
6. material is comprehensive enough to instill real confidence by participating church leadership aiding good support and implementation
7. great deal of valuable material that can be used not only with this group but portions of the material can be used with other appropriate sections in the church
8. tremendous tool which is long overdue in developing a caring community
9. material appropriate for other local churches
10. first social program that addresses the spiritual needs
11. there is a need for other specialized programs in the church