

**CLINICAL PASTORAL EDUCATION
INTERNATIONAL**
CURRICULUM DEVELOPMENT MANUAL



Caring for the World Through Pastoral Education

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Curriculum Development Manual

Vision

To provide an unparalleled experience as the most trusted partner for clinical pastoral education.

Mission

To provide high-quality clinical pastoral education and supervision and continuing education through distance and onsite modes of delivery as we connect, prepare, inspire, and credential individuals to meet the educational, emotional, and spiritual needs of people on an international scale.

Purpose

The purpose of the Curriculum Development Manual is to define CPEI's policies and procedures concerning the adding, modifying, and terminating of course/module offerings. The CPEI Education Committee has the responsibility for these actions.

CPEI offers curriculum for students enrolled in Clinical Pastoral Education and Supervisory Education courses. Whereas much of what occurs in CPE and Supervisory education is based on an action/reflection/action process, supervisors/educators also are responsible to provide teaching moments (didactics) which support the themes of that day/week in the syllabus or may address specific needs of the students. Additionally, a variety of online courses have been developed for CPE and Supervisory students to reinforce learning related to the specific learning outcomes in their course work.

Program Outcomes - Indicators of Successful Achievement

CPE and supervisory students' successful achievement are evaluated on the basis of the end of course evaluation. The students and the supervisor/educator complete one based on the students' ability to meet the learning outcomes based on the particular course in which they are enrolled.

The supervisor/educator's evaluation is similar to the students with one exception, it includes point values with a letter grade assigned. Students are not assigned a grade below "C" as it is our belief that CPE is an ongoing learning process and whereas a student may not complete all the activities assigned, the integration of insights and development is ongoing. Furthermore, a letter grade is assigned because students will often request credit for CPE at a university or seminary and this fits their grading process.

Target Audiences

Our educational program has three focuses: Clinical Pastoral Education and Pastoral Counseling Courses 100-400, CPE 500, and Supervisory Education 600-900. Based on the type of students, the objectives and learning outcomes differ. The two primary groups of students participating in CPE include:

- *CPE students* include seminarians, ordained clergy, elders, deacons, licensed clergy, eucharistic ministers, spiritual care providers, healthcare workers, counselors, and others. Students without formal theological training will be informed of certification requirements. A minimum of a high school diploma.
- *Supervisory students* include a group of individuals who have completed a minimum of 4 courses of CPE and a graduate degree in theology or a related discipline.

Clock/Credit Hours and Moodle Modules CEU Credit

All CPE and Supervisory Courses must meet a minimum of 400 hours (100 hours of group and individual, and the completion of Moodle Modules online, and 300 Internship Hours).

Moodle is a software learning management system (LMS) which enables students and supervisors to complete online courses for credit and the issuance of a certificate. Currently, CPE students complete online quizzes comprised of true/false and multiple-choice questions. Supervisory students complete written activities to support the learning outcomes for each course.

IACET CEUs’ are awarded based on the projected clock hours to complete a module, which may take between 2 to 5 contact hours.

Process 214: Calculating and Awarding IACET CEUs and Counting Course Hours	
Process #:	214
References:	IACET 6.1A
Purpose:	A process for identifying and sharing how IACET CEUs are calculated and awarded.
Responsible:	Ethics and Compliance Committee
Prepared:	Kay Myers Date Prepared: 05/21/2020
Reviewed:	10/7/2020, 7/21/2021; 10/1/2021
<i>Step 1</i>	CPE Supervisor/Educators communicate to the students the requirements for earning IACT CEUs at the beginning of each course
<i>Step 2</i>	<p>Clock hour: Clock hour is defined as the instructional time. One instructional hour I defined as <i>60 minutes</i> of instruction in a <i>60-minute period</i>. A 5–10-minute break may occur between each 60-minute small group experience; however, the break time does not count toward the hours.</p> <p>Contact time: Contact time is the length in which a learner and learning source interact. So, a contact hour is one clock hour of interaction between a learner and an Educator, or between a learner</p>

	<p>and learning materials. NOTE: This definition applies to both face-to-face interactions and distance or online, self-paced learning events.</p> <p>Distance education: Distance Education “is a process of instruction and learning that occurs when a student and instructor are not in the same location. Distance education utilizes technologies such as the internet, telecommunications, audio conferencing, and other forms of media such as DVDs and streaming video to deliver instruction to students who are separated from the instructor and to support regular and substantive interaction between the students and the instructor, either synchronously or asynchronously” Distance Education Accrediting Commission (DEAC).</p> <p>A requirement of 51% learning activities is described in Step 5.</p>							
<p><i>Step 3</i></p>	<p>Supervisor/Educator calculates IACET CEUs (Contact Hours):</p> <ul style="list-style-type: none"> • Allowed Activities: classroom, self-paced, distance-learning, or other projects which support a learning outcome. • Not Allowed Activities: unsupervised, or unsponsored activities such as breaks, non-working lunch, or anything promotional in nature. • IACET CEUs: Contact time (Hrs.)/10 Hours -#CE or 1 CEU – 10 hours • Example for Counting Hours: <ul style="list-style-type: none"> 1 – contact hour (60 Minutes) = .1 IACET CEU 2 – contact hours (120 Minutes) = .2 IACET CEUs 10- – contact hours = 1.0 IACET CEUs • Use the following formula in minutes: Total Minutes All Activities – Total Minutes Non-Allowable / 60 Minutes = # Hours. <p><i>Example:</i> Student completes 5 hours of classroom instruction per week or (60-minute instruction -contact time, and a 10-minute break between each hour. For a total of 300 minutes of instruction/supervision and 40-minute breaktime, which does not count. Therefore, the supervisor will calculate the 300 / 60 = .5 CEUs</p>							
<p><i>Step 4</i></p>	<p>Supervisor/Educator determine the Instruction/Supervision (Classroom Time) and distance education hours and percentage (minimum of 51% per unit/course) using the form below.</p>							
<p><i>Step 5</i></p>	<table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 60%; text-align: center;">Activity</th> <th style="width: 40%; text-align: center;">Average Time Per Instance or Week</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">Instruction/Supervision</td> <td style="text-align: center;">3 – 8 hours per week <i>(Based on Weeks of CPE Course)</i></td> </tr> <tr> <td style="text-align: center;">Individual Supervision (Required)</td> <td style="text-align: center;">1 hour</td> </tr> </tbody> </table>		Activity	Average Time Per Instance or Week	Instruction/Supervision	3 – 8 hours per week <i>(Based on Weeks of CPE Course)</i>	Individual Supervision (Required)	1 hour
Activity	Average Time Per Instance or Week							
Instruction/Supervision	3 – 8 hours per week <i>(Based on Weeks of CPE Course)</i>							
Individual Supervision (Required)	1 hour							

	Internship – depends on the number of weeks. Example: 15 weeks – 20 hours per week internship time.	10-30 hours per week (<i>Based on Weeks of CPE Course</i>)
	Moodle Modules (Online Learning)	2 hours per week
	Verbatims	4 hours
	Verbatim Reflection	2 hours
	Weekly Reflection	2 hours
	Presentations (Genograms, etc.)	6 hours
	Reading Time	4 hours per week
	Mid-Course Evaluation	3 hours
	Final Course Evaluation	5 hours
	Moodle Modules (Online LMS Courses)	2-5 hours (Based on content)

Guidance for Curriculum and Course Development

The curriculum and course development in Clinical Pastoral Education, which includes a series of CPE and Supervisory Courses are based on the concept of experiential learning theory introduced by Kolb in 1984. Kolb suggested that experience is central to the learning process and knowledge comes about through the transformation of experience (2015). Kolb (as cited in Morris, 2020) theorized that,

Learners, if they are to be effective, need four different kinds of abilities—Be able to involve themselves fully, openly, and without bias in new experiences (CE). They must be able to reflect on and observe their experiences from many perspectives (RO). They must be able to create concepts that integrate their observations into logically sound theories (AC), and they must be able to use these theories to make decisions and solve problems (AE). (p. 1065)

Morris (2020) postulated that more specific and concrete experiential activities were important in aiding the learning process. Thus, his study identified five important themes related to Kolb’s ideas of concrete learning. He identified the importance of learners being actively involved as well as the knowledge is involved in a specific location and time. Furthermore, he suggested that learners are to be exposed to novel experiences, which involves risk and learning involves the inquiry into specific real-world problems, and finally, critical reflection must occur as a mediator of meaningful learning” (p. 1070).

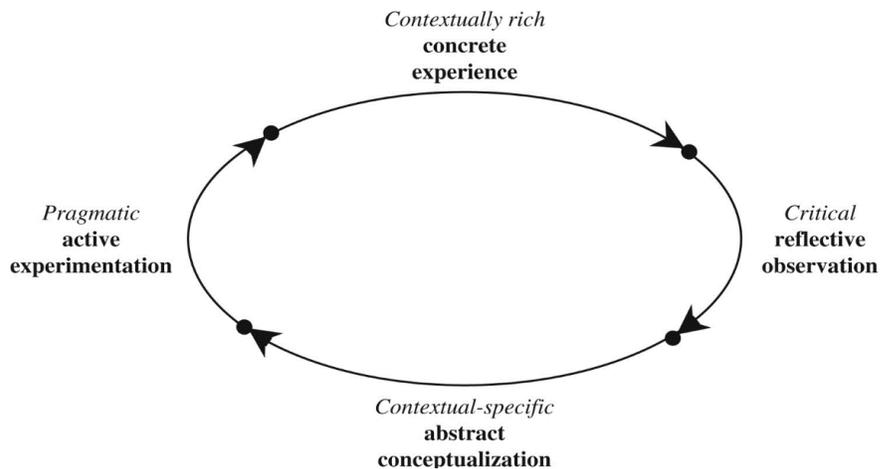


Figure 1: Morris (2020, p. 1070).

As related to the CPE learning experience, supervisors/educators engage in the concept of Action/Reflection/Action. Supervisors/Educators engage in groups of 3-9 students and individual supervision for purposes of process-oriented learning. Using the action/reflection/action process students are provided the opportunity to evaluate the effectiveness of his or her style of ministry in relation to theological/spiritual perspectives, faith practices, religious traditions, and the needs of the person served. The learner can then integrate the insights and pastoral skills gained into new experiences for ministry and personal growth.

Qualifications of Curriculum Developers

- An understanding of adult learning models and process education
- Ability to design and evaluate assessments
- Experience with using technology as a learning tool
- An understanding of cultural and religious dynamics
- A theological background is preferable.
- Awareness of the continued need for deeper reflection based on synchronous and asynchronous learning.

New Program Development

The offering of a new program must follow these steps:

- Supervisor/Educator or student may offer in writing to the Education Committee a recommendation for a new program. The recommendation must identify the potential benefit and rationale for an additional program.
- Education Committee: Upon review and an analysis of the Education Committee if the program warrants further discussion, a recommendation is made to the Executive Leadership Committee (ELC).
 - Rationale for a new program.
 - Potential benefit to CPEI and its constituents.
 - Estimated cost and time to develop.

- Executive Leadership Committee (ELC): Upon review and an analysis of the Education Committee if the program warrants further discussion, a recommendation is made to the Executive Leadership Committee (ELC). If approved, the Education Committee will develop the proposal and reach out to DEAC for further guidance.

Course Development

Courses are developed as the need arises which may be based on learning needs, new research, etc. In such cases the following processes occur:

- Based on *CPEI Policy 109*, the Education Committee follows these guidelines:
 - analyzing post course assessments (student and supervisor)
 - implement the GAP (Needs Assessment)
 - utilize the ADDIE Model to determine gaps and needs.
 - Present to the Executive Leadership Committee (ELC) a recommendation based on the following initiatives:
 - Rationale for the recommendation.
 - Review of the needs assessments and gap analysis.
 - Brief description of the new CPE, PCC, SEC, or specialization course(s).
 - Potential cost to develop the course and the potential benefit.

Actions by the Executive Leadership Committee (ELC)

The ELC have several options:

- Review, discuss, and approve.
- Review, discuss, and disapprove.
- Review, discuss, and recommend that it be further studied and brought back with additional information.

Course Numbers/Classification is based on the following:

- CPE – Clinical Pastoral Education Courses and Moodle Courses.
- PCC- Pastoral Counseling Courses and Moodle Courses.
- SEC- Supervisory Education Courses.
- TSEC- Training Supervisory Courses.
- RSEC- Reciprocity Courses for Supervisors.
- TRSEC- Reciprocity Courses for Training Supervisors.

Course Objectives and Learning Outcomes:

- CPE, PCC, and Supervisory CPE have standard learning objectives, which will be assigned to each specific course that relates to the topic or course to be developed.
- Learning Outcomes will be expanded to address the specific topic that is being developed. Two or more learning outcomes will be developed.

- All learning objectives and outcomes must comply with Blooms Taxonomy- <https://bit.ly/3J0bdeE>

Grading:

- CPE and PCC student evaluations use the following legend and grade assignment, and Supervisor evaluations use a similar legend but do not assign grades.
- Moodle Modules evaluated by successful completion of the course and awarded CEUs and a certificate.

Supervisor/Educator Evaluation Legend			
Exemplary <i>(Exceeded to Nearly Exceeded)</i>	Competent <i>(Met to Nearly Met)</i>	Developing <i>(Making Progress to Making Some Progress)</i>	Beginning <i>(Beginning on Learning Outcomes)</i>
Points (100-96=A+) Points (95-91=A)	Points (90-86=B+) Points (85-81=B)	Points (80-76=B-) Points (75-71=C+)	Points (70=C)
Letter Grade	Points	Category	Evaluation
A+	100-96	Exemplary	Exceeded Learning Outcomes
A	95-91	Exemplary	Nearly Exceeded Learning Outcomes
B	90-86	Competent	Met Learning Outcomes
B	85-81	Competent	Nearly Met Learning Outcomes
B	80-76	Developing	Making Progress Toward Learning Outcomes

Course Development Resources:

- Current texts and other relevant books that address the topic are requested.
- Peer Review journal articles are required.
- Citations are required if any resources are used that are not one's own. *Review Policy 117: Student Integrity and Academic Honesty* for guidance.
- Include a list of recommended and referenced materials.
- Identify learner strategies that may fit.
 - Self-check or self-assessment
 - Discussion
 - Quiz
 - Essays
 - Case Studies
 - Videos

Curriculum Format: (Use Word and Not PowerPoint Presentations. Recommended APA 7th Ed.)

- Title
- Author's Name
- Module or Course Description
- Continuing Education Credit: # IACET CEUs (# Contact Hours)
- Learning Objective:
- Learning Outcomes: (Use Active Verbs from Blooms Taxonomy)
- Recommended/References Resources (in alphabetical order)
- Module Plan and citations
- Use a variety of activities to enhance learning, videos, reflective questions, etc.
- Test (Quiz or Other)- Courses 100-400 use True/False or Multiple Choice
- References

Subject Matter Experts (SME) Qualifications

- Educational background related to the discipline of pastoral care or pastoral counseling.
- Experience in curriculum development.
- Ability to research and integrate current insights from the literature.

Curriculum Review and Updates

- Course Reading and Didactic Resources-CPE, PCC and SEC courses should be reviewed annually for updated resources.
- Review and Updates: recommendations for updates can be offered by any of the following:
 - Suggestions by Supervisors and Students.
 - Recommendations by the Education Committee Advisory Committee and the Education Committee.
- Recommendations need to be submitted to the Education Committee in the following format:
 - Rationale for the change
 - Suggested topics or resources- if texts include title, author publication date.

References

- Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. Prentice-Hall.
- Kolb, D. A. (2015). *Experiential learning: Experience as the source of learning and development*. Pearson.

Morris, T. H. (2020). Experiential learning – a systematic review and revision of Kolb’s model. *Interactive Learning Environments*, 28:8, 1064-1077, DOI: 10.1080/10494820.2019.1570279

Appendices

Appendix A- Definitions

Glossary

Accreditation: Accreditation is a public service that aims to accomplish the following: provides public assurance of program quality, improves the quality of training/educational programs, encourages ongoing evaluation and development, maintains that programs continually evaluate and improve in relation to their institution/agency’s mission, meets standards and goals and educational/training objectives, and monitors the outcome of improvements.

Action/Reflection/Action Model of Education: The Action/Reflection/Action is process-oriented learning. This model begins with clinical experience, moves to student reflection, followed by critical feedback and, hopefully, new insights for the next clinical experience.

ADDIE: is an analysis model for instructional design. The model includes an analysis phase, design phase, development phase, implementation phase, and evaluative phase.

Advanced Standing: Students may seek credit for one or more courses/units of CPE or Supervisory if they feel that previous training, they completed meets the minimum requirements offered by CPEI.

Advisory Committee (AC):

- CPEI Affiliate Training Program Advisory Committee: The AC or Board of Directors, based on the governance structure of a CPEI Affiliate Training Program, is to advise and assist the CPE training director in the development, accreditation process, and coordination of a CPE program that fully complies with CPEI Standards. Though the duties and responsibilities may vary, they may include participating in CPE student interviews and evaluations, assisting in a review of the center and its various elements; assisting in the center's preparation and review for accreditation; serving as part of a mediation team responsible for handling ethical complaints and grievances that are unable to be resolved at the lowest level and assisting in promoting the CPE program.
- CPEI Advisory Committee: volunteers who provide feedback and guidance regarding CPEI’s strategic goals, curriculum, and finances.

Assessment: “is an ongoing process aimed at understanding and improving student learning” DEAC SER, 2020, p. 105). A variety of assessments is used to evaluate the CPE or Supervisory educational program and the perception of students’ growth and development. Depending on the student’s clinical site location, the internship coordinator may also assess. Forms of assessments may include:

- Direct measures require “students to demonstrate knowledge, skills and include data that directly measure the achievement of expected outcomes” (p. 106). Direct measures may include course evaluations, case study (verbatim) reports and reflections, internship assessments, Moodle quizzes, etc.
- Indirect measures measure student impressions of learning, including post-course assessments credentialing requirements.

Asynchronous Learning: The asynchronous learning method engages distance learning at different times.

Book Review: Students will be exposed to a variety of pastoral care texts and resources to further their knowledge and skills. Students will be provided the opportunity to share insights gained and other thoughts within the peer group.

Behavioral/Social Sciences: The behavioral sciences involve various contributing factors that influence human behavior. For purposes of CPE, it is the growing awareness of factors such as mental health concerns, grief, and loss, fear and anxiety, abuse, etc., and the integration of such knowledge and awareness into one’s clinical practice.

Case Study: A case study is a conscious retelling of pastoral encounters presented during individual and group supervision. A case study format is typically used when one has several pastoral encounters with the same individual(s) and would like to evaluate the ministry which took place.

Center Evaluation Report (CER): The center's comprehensive analysis of its educational resources and effectiveness about its stated mission and training objectives. A CER may be viewed as a self-study report.

Clinical Pastoral Education (CPE): The process of CPE refers to an action/reflection/action inductive method of learning. It is about change, transition, and transformation and involves peer and individual supervision. Supervision is an engaging encounter between a Supervisor/Educator and supervisees in which reflection is utilized to review a variety of pastoral encounters and ministry reporting events. Students covenant together so that growth and development occur in self-awareness, ministry competence, and theological understanding.

Clock Hours: 60 minutes. This unit of time is used only in the calculation of student hours.

Committee for Oversight, Review, and Effectiveness of CPEI Affiliate Training Programs (ORE-TC): This committee reviews and approve CPEI Affiliate Training Programs.

CPE Course: CPEI defines the completion of each (unit) as a course.

CPE Supervisor/Educator Candidate: This individual has demonstrated the giftedness and calling to help train/educate students in the art and skill of Clinical Pastoral

Education (CPE) and has been admitted to the first stage of Supervisory Education. Individuals in this stage of Supervisory education may observe the group process and co-supervises courses/units of CPE.

Supervisory Candidate II: This is an individual who has submitted their Pastoral Supervisory Education Model and has been credentialed to supervise CPE groups while remaining under a CPE Training Supervisor/Educator

CPE Associate Supervisor/Educator: This individual has met all the requirements to supervise ongoing groups of CPE students. The Associate Supervisor/Educator has earned less than the required 72 hours of theological education.

CPE Supervisor/Educator: This individual has met all the requirements to supervise ongoing groups of CPE students.

CPE Training Supervisor/Educator: this individual has successfully and continuously supervised courses/units of CPE for a minimum of two years, completed the Moodle Module for Supervisory Educators, and has been credentialed to supervise individuals in the CPEI Supervisor/Educatory Track.

CPEI Connections: CPEI Connections serve as a group of at least three or more individuals who meet for purposes of sharing knowledge, consultation, and creating best practices. There are two separate groups: CPEI Chaplain and Members Connections, Supervisory Students' Connections, and Supervisors/Educators Connections.

Devotional: A student presents the devotional content with a spiritual meaning and connection to the presenter. Devotional leadership is an opportunity for a student to articulate the connections between current experiences of life, professional ministry context, and meaningful text (poetry, prose, story, music, sacred text, etc.). Devotional presentations are more about sharing self than “doing” something for others. Students will have the opportunity to give/receive feedback related to content and presentation.

Distance Education: “is a process of interaction and learning that occurs when a student and instructor are not in the same location. Distance education utilizes technologies such as the internet, telecommunications, audio conferencing, and other forms of media such as DVDs and streaming video to deliver instruction to students who are separated from the instructor and to support regular and substantive interaction between the students and the instructor, either synchronously or asynchronously” (The U.S. Department of Education defines distance education within the Code of Federal Regulations (CFR) 34 § 600.2 as cited in DEAC Accreditation Handbook, July 2021, p. 152).

Evaluations: Students and Supervisors/Educators complete evaluations that measure learning outcomes, accomplishments, and ongoing areas of needed growth.

Group Process: Group process provides the opportunity for students to practice their skills, promote personal growth, and provides the Supervisor/Educator examples of how

students are implementing knowledge learned in the classroom setting, paralleling how students are providing care in the clinical/work setting.

IACET: International Accreditors for Continuing Education and Training has approved CPEI as an accredited CEU provider.

Institution: Approved CPEI Affiliate Training Programs may be identified as an Institution or Non-Institution (Independent), including a wide array of clinical settings.

Internship: An internship is a clinical environment (healthcare, hospice, church, law enforcement, etc.) in which students provide pastoral care to patients, clients, staff, etc.

Learning Contracts: The learning contract expresses one's learning goals for the course unit. In writing one's learning goals, it may be helpful to think of "What do I hope to learn? What are my personal and professional learning needs and goals? How will my learning be measured and evaluated?"

Memorandum of Understanding (MOU): CPEI Affiliate Training Programs will make use of MOUs to outline terms and details of a mutual understanding or agreement, noting each party's requirements and responsibilities.

Pastoral Counseling: Clinical practice that integrates psychological and theological concepts and treatment interventions.

Reflection/Theological Paper: The reflection is a paper that focuses briefly on the previous week's experiences and is used to evaluate its significance for one's learning process. Students can share feelings and concerns that impact one as a person and as a pastoral caregiver.

Social Media: social media primarily refers to technological mediated resources that allow people to create, share, or exchange information, e.g., Facebook.

Supervisory Education: This method of education is an intentional process of educating supervisory students in developing the competencies to be credentialed as a clinical Supervisor/Educator.

Synchronous: refers to services that involve the interaction between the Supervisor/Educator, the Supervisor/Educator, and one's peer group.

Moodle: is a software learning management system (LMS) that enables students and supervisors to credit courses for credit and a certificate. The platform allows for creating modules/lessons, quizzes, discussion boards, assignments, video presentations, etc.

Verbatim: Verbatim is a format used to present pastoral encounters in a structured way during individual and group supervision. The written verbatim captures the essential ideas within a conversation; however, for our teaching purposes.

Appendix B:

Pastoral Care for a Diverse Population Dr. Elias Burgos

Description: This module provides the opportunity to develop an increased awareness and understanding of our own cultural values, biases, assumptions about culture, race, ethnicity, sexual orientation, and various forms of faith traditions and spirituality, and how these may impact our interactions with culturally different patients or clients, to recognize spiritual needs of diverse populations.

Continuing Education Credit: 0.2 IACET CEUs (2 Contact Hours)

CPE Objective #: CPE 103: To recognize specific cultural, gender, and spiritual needs among individuals and groups.

Learning Outcomes: At the conclusion of this course, the participants will be able to

- Recognize and assess one's attitudes and beliefs about the cultural, gender, and spiritual needs of diverse populations.
- Describe a model of five dimensions of spiritual/cultural competency assessment.

Recommended/References Resources

Anderson, Robert G. & Fukuyama, Mary A. (2004). *Ministry in the spiritual and cultural diversity of health care: Increasing the competency of chaplains*. The Haworth Pastoral Press

Augsburger, D. W. (1986) *Pastoral counseling across cultures*. The Westminster Press.

Fukuyama, M., & Sevig, T. (1999). *Integrating spirituality into multicultural counseling*. Sage Publications.

Lesson Plan

Cultural Diversity

Professional spiritual care providers who are clinically trained increasingly serve persons with diverse religious, spiritual, and cultural values, beliefs, and practices.

According to the American Psychological Association, cultural diversity is "the existence of societies, communities, or subcultures that differ substantially from one another."¹ Frequently, "culturally diverse" is often used interchangeably with the concept of "multiculturalism." Sociologist Dr. Caleb Rosado, who specializes in diversity and multiculturalism offers an operational definition of multiculturalism: "Multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of all diverse

¹ <https://dictionary.apa.org/cultural-diversity>

groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society.”²

Thus, in his definition he proposes seven important actions involved while working with diverse populations: recognition of the abundant diversity of cultures, respect for the differences, acknowledging the validity of different cultural expressions and contributions, valuing what other cultures offer, encouraging and enabling the contribution of diverse groups, empowering people to strengthen themselves and others to achieve their maximum potential by being critical of their own biases, and celebrating rather than just tolerating the differences to bring about unity through diversity.

Religious and Spiritual Needs

While recognizing cultural aspects of patients’ needs, spiritual care providers are responsible for identifying the religious and spiritual needs of their clients. Dr. Harold G. Koenig, a leading authority on research into religion, spirituality, and health offers the following definitions on religion and spirituality. On the one hand, religion involves "Beliefs, practices, and rituals related to the 'transcendent,' where the transcendent is that which relates to the mystical, supernatural, or God in Western religious traditions, or to Brahman, Ultimate Truth, Ultimate Reality, or practices leading to Enlightenment, in Eastern traditions." On the other hand, "Spirituality is distinguished from its consequences – human values, morals, meaning, purpose, peace, connectedness to others, feelings of awe and wonder – by its link to the transcendent. The transcendent is that which is outside of the self, and yet also within the self – and in Western traditions is called God, Allah, HaShem, or a Higher Power, and in Eastern traditions is called Ultimate Truth or Reality, Brahman, the Dharma of Buddha. Spirituality is intimately connected to religion, and in fact, lies at its core."³

Therefore, a professional spiritual care provider is encouraged to recognize and identify the spiritual needs of patients and clients, making efforts to identify their religious and spiritual resources, and hopefully provide culturally sensitive spiritual and religious care to them. The goal of the spiritual care provider is to engage patients in conversation, establish a safe and working relationship, and ultimately neutralize negative unhealthy emotions, prejudices, and learned behaviors that may hinder the wellbeing of the individuals receiving spiritual care.

A Model for Spiritual/Cultural Competency

Even when spiritual care providers work with persons from a diversity of backgrounds and a plurality of religions, as well as people who do not belong to institutionalized religion, Liefbroer and Berghuijs in their study published in 2019, concluded that “On an individual level, research among other professionals suggests that spiritual caregivers'

² C. Rosado, *Toward a Definition of Multiculturalism*. 1996.

³ Koenig, Harold G. (2018). *Religion and mental health: Research and Clinical Applications*. Academic Press-Elsevier London Wall, London, United Kingdom

R/S [religious/spiritual] orientation plays a role in spiritual caregiving, as personal beliefs may influence whether and in what way R/S topics are addressed. For instance, more than half of the pediatric oncologists in a survey by Ecklund, Cadge, Gage, and Catlin thought their R/S beliefs influenced interactions with patients. Magaldi and Trub found that psychotherapists' self-awareness regarding their own R/S identity influenced the extent to which R/S self-disclosure took place during therapy. Additionally, Franzen, based on a representative sample of physicians in the United States, argued that the discussion of R/S topics depends on physicians' R/S orientation. Yet, it is seldom investigated how spiritual caregivers' R/S orientation relates to spiritual caregiving, especially when it comes to caring for patients or clients from a diversity of R/S orientations, including those who hold quite different R/S orientations than the caregiver does (Liefbroer et al.).”⁴

Chaplain and CPE Supervisor Robert G. Anderson, following the seminal work of Kanuha and Ritchie⁵ in the field of social work and the work of Augsburger,⁶ Pedersen,⁷ Sevig and Fukuyama⁸ in pastoral care emphasizing the awareness of one's own values and assumptions along with the capacity to welcome and values other worldviews and perspectives propose a model to develop spiritual/cultural competency to recognize specific cultural, gender, and spiritual needs among individuals and groups.⁹

Capacity to know and Explain One's Own Spiritual/Cultural Identity

Being aware of our own attitudes, beliefs, and emotions and how they shape my interactions with clients and the care we provide is the first step toward providing inclusive care. "As a practitioner, I am responsible to understand the spiritual and cultural characteristics of life narrative that shape my web of meaning. By grasping my values and basic assumptions, I can see myself in context and how I am distinguished from others both within and outside my family and community. I have derived and accumulated a distinctive spiritual/cultural set as a Euro/Anglo American male, residing and working as a privileged person in a metropolitan area, where I am a part of the Protestant minority and married within a multi-religious, spiritual, and cultural blended family," he states. This kind of insight entails self-awareness, which should be an ongoing process for any pastoral care provider.

⁴ Anke I. Liefbroer & Joantine Berghuijs (2019) Spiritual Care for Everyone? An Analysis of Personal and Organizational Differences in Perceptions of Religious Diversity among Spiritual Caregivers, *Journal of Health Care Chaplaincy*, 25:3, 110-129, DOI: 10.1080/08854726.2018.1556549

⁵ Kanuha, Valli & Ritchie, Beth. (1992) "Six Steps to creating and maintaining culturally diverse social work practice." Unpublished manuscript.

⁶ Augsburger, David W. (1986) *Pastoral Counseling Across Cultures*. Philadelphia: The Westminster Press.

⁷ Pedersen, Paul. (1994). "A Handbook for Developing Multicultural Awareness. Alexandria: American Counseling Association.

⁸ Fukuyama, Mary & Sevig, Tood. (1999). "Integrating Spirituality into Multicultural Counseling. Thousand Oaks: Sage Publications.

⁹ Anderson, Robert G. & Fukuyama, Mary A. (2004) "Ministry in the spiritual and cultural diversity of health care: Increasing the competency of chaplains. Binghamton, NY: The Haworth Pastoral Press

Reflection: Why is important to recognize and assess your attitudes, beliefs, and feelings about the cultural, gender, and spiritual needs of individuals and groups? Can you provide inclusive care without this self-awareness? Why or why not?

Capacity to Identify Experiences and Information that are Outside of One's Own Spiritual/Cultural References and Identity

"As a native Anglos, I might readily assume that the person is from a place far away. I need to monitor my readiness to emphasize universality, the common traits of human existence (i.e. "we are all the same or we all suffer"), that often overlooks the uniqueness that another wishes to claim. If I express common bonds too readily, I may be exercising presumption and power, interpreting as common what is distinctive or unique for someone else. To recognize the integrity of the other, postured outside my references, serves as an essential base for preparation," Anderson states. In his model, it's important to recognize the distinctive grounding of another person. But, it's equally important to recognize the power imbalance between patient and provider and prevent our attitudes and beliefs from having a negative impact on the care we provide. Consequently, we have to keep in mind that the story we hear from the other is about the other; what I believe and my own attitudes have nothing to do with the client's story. Thus, in my documentation I am witnessing and attesting to the story the patient writes; the patient is the author of his or her story throughout their illness and for the rest of their life. My job as a spiritual care provider is purely to give the client the support needed to write their story.

Reflection: What do you do to minimize the power imbalance between you and the patient?

Capacity to Demonstrate Multi-Spiritual/Cultural Attitudes, Approaches, and skills leading to Effective Communication and Relating to those with Other Cultural Sets.

In this process also important to know the patient and her or his cultural/religious/spiritual background. Knowing the patient goes beyond simply knowing their diagnosis and prognosis; we need to get to know who a patient is a person and what is most important to them. Anderson proposes: "An attitude of acceptance and respect is essential to see the other person's vantage point, through open-ended communication skills where the other person defines reality. It is given that I have to translate not only words but also realities, requiring movement beyond my misunderstanding and lack of reference." Further, he insists in taking time and energy to gain knowledge about the costumes and practices of the other, and when it's appropriate to utilize to educate us. In terms of sex and gender, we may ask questions like: What sex were you assigned at birth? What gender do you identify now? What gender pronouns do you use? (e.g., he/him, she/her/, them/their, ze/zir).

Reflection: Growing up, what messages did you hear regarding sexual orientation, immigrants, persons from other religions?

Capacity to Identify Contextual or Relational Barriers, as well as One's Limitations, in Communication and Pastoral Practice.

In an interaction with a client or patient, I have to think about my attitudes and beliefs in relation to that person; I have to pay attention to any assumption I have making based on the information I was provided before I meet the other. Does the last name of the client lead me to make assumptions about the race, ethnicity, religion, cultural tradition of the client? Am I drawing to conclusions about how the other's home looks like, socio-economic status, amount of family support? Is the diagnosis of HIV/AIDS making wonder whether the patient is gay? There is nothing wrong with having these thoughts. We sort information based upon patterns, previous experiences, and learned social constructions. However, these prejudgments (prejudices) are instinctual, even though they are often inaccurate. If you are going to visit a patient you haven't met before, pay attention to your attitudes and beliefs about the patient. "I attempt to face barriers and limitations, factors that are both situational and interpersonal, my discomfort zone. Not knowing the language of the other person has both literal and symbolic consequences. The nature of my attitude, awareness, lack of skill or knowledge regarding blocks in communication skills is an important self-assessment factor," Anderson stated.

Reflection: Describe how you may use verbal and non-verbal techniques to convey empathy and facilitate communication with a client who seems reluctant to talk openly to you.

Capacity to Demonstrate Respect Within and Willingness to Learn from and Evaluate the Process of Multi-Spiritual/Cultural Interaction.

"Ultimately the other person is my teacher. My continuous assessment of dynamics, spiritual needs, and the objectives of spiritual care is essential. Supervision and consultation with colleagues and individuals that have more experience in cross-cultural caregiving will enhance my learning. A context for group case consultation and/or supervision by a person with more multi-spiritual cultural counseling experience can provide enriched competency, in mutual development and accountability and in measuring the attainment of learning," Anderson states. He advocates for ongoing learning to deepen our competency in recognizing the specific cultural, gender, and spiritual needs of diverse populations.

Reflection: What methods do you use for ongoing learning? What do you do in times of need for consultation and expertise?

Video Review Assignments:

- Watch Award Winning Short Film by Tahneek Rahman: DIFFERENT
<https://www.youtube.com/watch?v=yu24PZibkoY>
- <https://youtu.be/yu24PZibkoY>
 - *Identify assumptions you made while watching the film.*

- Watch the video on Cultural Competence by Baptist Health: <https://www.youtube.com/watch?v=QKDMxLZHhPA> and answer the following questions:
 - *What role a spiritual care provider can play in this situation?*
 - *What specific actions does the chaplain take to assist the interdisciplinary team?*
- *Immersion Activity:* Attend a ceremony or service in a faith community (ethnic/cultural group) that is culturally and racially different from your faith community. This will provide you an opportunity to experience being a cultural outsider or cultural other and to gain awareness and appreciation of the experience of being other.

Quiz

Professional spiritual care providers who are clinically trained increasingly serve persons with diverse religious, spiritual, and cultural values. * **Indicates the correct answer.**

- True *
- False

While working with diverse populations, it is important the _____ of the abundant diversity of cultures, respect for the differences, while acknowledging the validity of different cultural expressions and contributions.

- Number
- Recognition*
- Research
- Presence

Professional spiritual care providers are encouraged to recognize and identify the spiritual needs of patients and clients, making efforts to identify their religious and spiritual _____, and hopefully provide culturally sensitive spiritual and religious care to them

- Complaints
- Resources*
- Dislikes
- None of the Above

It doesn't matter if I'm capable of explaining my own spiritual/cultural set because providing spiritual care to another person is not about me.

- True
- False*

Research suggests that spiritual caregivers' personal religious/spiritual orientation plays a role in spiritual caregiving, as personal beliefs may influence whether and in what way religious/spiritual topics are addressed

- True*
- False

Appendix C:

Policy 112: Intellectual and Legal Property Rights (Copyright)	
Document ID:	112
Reference:	IACET 1.8, CPE Std 8.6, Fair Use Law
Responsible:	Ethics and Compliance Committee
Policy:	CPEI will comply with the Fair Use Law regarding the Use of Intellectual and Legal Property Rights (Copyright)
Purpose:	To provide guidance on Intellectual and Legal Property and CPEI.
Scope:	This policy applies to CPE Supervisor/Educator.
Approved:	08/01/2020
Reviewed:	12/20/2020; 10/1/2021
<p>“Copyright, a form of intellectual property law, protects original works of authorship including literary, dramatic, musical, and artistic works, such as poetry, novels, movies, songs, computer software, and architecture. Copyright does not protect facts, ideas, systems, or methods of operation, although it may protect the way these things are expressed.” https://www.copyright.gov/help/faq/faq-protect.html</p>	
<p>CPEI will abide by the Fair Use Law with regards to the use of Intellectual and Legal Property. https://www.copyright.gov/fair-use/more-info.html</p>	
<p>Mandated in the Fair Use Law mandates, Supervisor/Educators include:</p> <ul style="list-style-type: none"> • Purpose: Does the use meet the educational objectives/outcomes of the portions used? • Amount: Are the materials used limited? Materials should be limited to brief works such as a single chapter of a book, an individual article from a journal, etc. • Effect: Does the use harm the current market value or sale of the copyrighted material? • Cited: Materials used in any resources (printed, web, etc.) must be clearly cited. 	
<p>Permission to Use Intellectual and Legal Property (Copyrighted) Resources: Request to use copyright materials/resources must be submitted and maintained on file. Requesting permission identify:</p> <ul style="list-style-type: none"> • The specific item requested for use. • The purpose of the use. • The author, title, and number of copies. 	

Policy 117: Student Integrity and Academic Honesty	
Document ID:	117
Reference:	DEAC Standard
Responsible:	Ethics and Compliance Committee
Policy:	CPEI's policy regarding matters related to student integrity and academic honesty.
Purpose:	To declare CPEI's policy related to matters of student integrity and academic honest
Scope:	This policy applies to Administration, CPEI Affiliate Training Programs, and Faculty (Supervisors/Educators).
Approved:	12/14/2021
Reviewed:	
<p>Expectation: CPEI publishes clear, specific policies related to student integrity and academic honesty. Each training program affirms the student who takes an assessment and participates in the CPE program is the same person who enrolled in the program. To ensure integrity and academic honesty, each training program is responsible to ensure the student's evaluations and written material reflect the student's own knowledge and competence in accordance with the stated learning outcomes.</p>	
<p>Student Integrity: Students are expected to conduct themselves with professional, personal, and ethical integrity in every aspect of CPE training. This includes following the CPEI Code of Professional Conduct and all CPEI and CPEI Affiliate Training Program 's policies and processes.</p>	
<p>Institutional Integrity: Since much of the clinical work performed by CPE students is performed in clinical settings such as hospitals, hospices, home health agencies, retirement centers, or penal institutions, it is imperative the student abide by all Federal and State laws and regulations. This includes following the institutions policies and procedures, charting in medical records, and conducting business in an ethical and legal manner. Reporting of clinical hours, number of visits, or other CPEI Affiliate Training requirements will be truthful and accurate.</p>	
<p>Quality of Written Materials: Written materials is expected to be presented in professional graduate level work. The material should be proofread for grammar, spelling, sentence structure, and clarity prior to submission. Citations should be given when appropriate.</p>	
<p>Student Verification: CPE Supervisors/Educators will use the students' unique membership number to confirm verification of those in a CPE or Supervisory program. Every student is assigned a number. Further description of student verification is found in CPEI Process 216: Enrolling and Verifying Students.</p>	

Policy 119: CPEI Code of Professional Ethics	
Document ID:	119
Reference:	

Responsible:	Ethics and Compliance Committee
Policy:	CPEI's policy regarding professional ethics for members and students.
Purpose:	To set forth the ethical obligations for Clinical Pastoral Education Supervisors/Educators, Associate CPE Supervisors/Educators, CPE Supervisory Candidates (henceforth referred to as Pastoral Supervisors/Educators), Chaplains, CPEI members, and CPEI student members. To serve as an ethical guide designed to assist individuals in constructing a course of action that best serves Pastoral Educators and Chaplains. To provide the basis for processing inquiries and ethical concerns
Scope:	This policy applies to Administration, CPEI Affiliate Training Programs, and Faculty (Supervisors/Educators), Students, Advisory Members, anyone associated with CPEI
Approved:	05/04/2020
Reviewed:	12/09/2021

Common Standards for CPEI

In Relationship with Ecclesiastical and Professional Institutions

- 1.1 Maintain a good standing in their faith group.
- 1.2 Abide by the professional practice and/or teaching standards of the credentialing organization and the institution in which are part of.
- 1.3 Do not directly or by implication claim professional qualifications that exceed actual qualifications or misrepresent an affiliation with any institution.

In Relationship with Self, Other Professionals, and the Community

- 2.1 Accurately represents one's professional qualifications and affiliations.
- 2.2 Exercises stewardship of resources entrusted to their care and employ sound financial practices.
- 2.3 Respect the opinions, beliefs, and professional endeavors of colleagues and professionals.
- 2.4 Seek advice and counsel of other professionals whenever it is in the best interest of those being served and make referrals when appropriate.
- 2.5 Provide expertise and counsel to other professionals in advocating for best practices in pastoral care and pastoral supervision.
- 2.6 Seek to establish collaborative relationships with other community leaders, pastoral relationships, and healthcare professionals.
- 2.7 Advocates for changes that would honor spiritual values and promote healing.
- 2.8 Communicate sufficient information to other professional members and/or pastoral Supervisors/Educators while respecting the privacy of those being served.
- 2.9 Ensure that personal behavior does not impair the ability to fulfill professional responsibilities or bring dishonor to the profession.
- 2.10 Clearly distinguish between statements made or actions taken as a private individual and those made as a member or representative of CPEI.
- 2.11 Monitor for signs of impairment-emotionally, physically, mentally, and spiritually and take the appropriate steps to address such signs.

In Advertising and Promotion

- 3.1 Represent one's competencies, education, training, and experience relevant to their practice of pastoral care, education, and supervision in an accurate manner.
- 3.2 Do not use any professional identification (business cards, letterhead, Internet, or telephone directory, etc.) that is false, misleading, fraudulent, or deceptive.

3.3 List and claim as evidence only degrees, certification, and credentials that are earned from recognized educational institutions and/or CPEI Affiliate Training Programs.

In Research

- 4.1 Engage only in research within the boundaries of their competence.
- 4.2 Ensure that research activities involving human participants are aware of the research question, design, and implementation.
- 4.3 Adhere to informed consent, including a clear and understandable explanation of the procedures, a description of the risks and benefits, and the duration of the desired participation.
- 4.4 Inform all participants of the right to withdraw consent and to discontinue involvement at any time.
- 4.5 Maintain sensitivity to the cultural characteristics of participants when conducting research.
- 4.6 Maintain confidentiality of all research participants and inform participants of any limits of that confidentiality.
- 4.7 Use any information obtained through research for professional purposes only.
- 4.8 Exercises professional ethics in attributing sources in their research and writing, thereby avoiding plagiarism.
- 4.9 Report research data and findings accurately.

In Relationship to the Social-Media

- 5.1 Recognize that the CPEI Code of Professional Ethics applies to the use of social media.
- 5.2 Engage in honest and respectful communication, both professionally and personally, in all Social Media activity.
- 5.3 Maintain a clear professional identity and refrain from developing inappropriate social media relationships with students, other individuals.
- 5.4 Do not speak formally or informally on behalf of CPEI when engaging in personal social media activity unless authorized to do so.
- 5.5 Be mindful of the privacy and confidentiality of students and others and not engage in the use of social media in any way, which may pose as a conflict of interest or a breach of another's privacy and confidentiality.

Pastoral Supervisors/Educators, chaplains, members, and student members are aware that social media (for example, Internet, text messaging, email, Twitter, Facebook, blogs, YouTube, LinkedIn, as well as all other forms of electronic/digital communication) influences and informs our daily life and work. We recognize that the World Wide Web records everything that is posted anywhere anytime and retains this information indefinitely.

Standards for CPE Supervisors/Educators and Supervisory Education Students

In Relationships with Students and Clients

- 1.1 Pastoral Supervisors/Educators understand that “students, clients, patients or parishioners” (refer to the same type of persons served and will be used interchangeably throughout this document) and describes any individual to whom they are providing pastoral supervision or pastoral care.
- 1.2 Speak and act in ways that honor the dignity and value of every individual.
- 1.3 Provide care and supervision that is intended to promote the best interest of students and clients and to foster strength, integrity, learning, and healing.
- 1.4 Demonstrate respect for the cultural and religious values of those they serve and refrain from imposing their own values and beliefs on those served.
- 1.5 Acknowledge the imbalance of power in the Supervisor/Educator and student relationship and refrain from exploitation of that imbalance.
- 1.6 Avoid or correct any conflicts of interest or appearance of conflicting interest(s).

- 1.7 Refrain from any form of exploitative behavior, sexual misconduct, sexual harassment, or sexual assault in relationships with students and clients.
 - 1.8 Refrain from any form of harassment, coercion, intimidation or otherwise abusive words or actions in relationships with students and clients.
 - 1.9 Safeguard the confidentiality of students and clients when using materials for educational purposes or written publications.
 - 1.10 Respect the confidentiality of information entrusted to them by students and clients when communicating with family members or significant others except when disclosure is required for necessary treatment, granted by client permission, for the safety of any person or when required by law.
 - 1.11 Understand the limits of individual expertise and make referrals to other professionals when appropriate.
 - 1.12 Provide clear expectations regarding responsibilities, appointment schedules, fees, and payments.
 - 1.13 Complete assessments and evaluations for students according to the standards.
 - 1.14 Do not represent the ability to provide supervision beyond one's appropriate level of education and credentialing.
 - 1.15 Monitor for signs of impairment-emotionally, physically, mentally, and spiritually and take the appropriate steps to address such signs.
2. *Video/Audio/Distance Learning Center Standards*
- 2.1 The use of technology (computers, webcams, etc.) are accepted as an industry-standard in a variety of professional disciplines, including Clinical Pastoral Education Centers. Pastoral Supervisors/Educators choosing to make use of such a method are to ensure, at a minimum, that participants are knowledgeable as to what is required for participation, how to utilize the required programming, persons are informed when sessions are recorded, and address matters of confidentiality. In addition, the risks and benefits of such use need to be identified.
 - 2.2 Pastoral Supervisors/Educators are authorized to use cameras and/or other technological equipment to record individual and/or group peer sessions for supervision and training purposes only. Recorded data will be maintained only to serve the purpose of supervision and credentialing, after which it will be destroyed.
 - 2.3 Pastoral Supervisors/Educators will safeguard client rights and confidentiality of recording in a secure setting as well as ensure the participants and Pastoral Supervisor/Educator review and sign a "Consent to Audio or Video Tape" Form