

**RUTGERS, THE STATE UNIVERSITY OF NEW JERSEY  
SCHOOL OF SOCIAL WORK**

**COURSE OUTLINE**

**19:910:582**

**Spirituality in Social Work**

**Spring 2015**

Time:

Location

Professor:

Voicemail

E-mail:

Office hours:

**I. Catalogue Course Description**

This course provides a framework of knowledge, values, skills and experiences for spiritually sensitive social work. Students develop insight and skills to respond competently and ethically, to diverse spiritual and religious perspectives in social work, with individuals, organizations and communities. Attention is given to collaboration with faith-based organizations and the religion and spirituality as dimension of policy and service delivery where “secular” and “spiritual” may come together to address human need in society. The course examines micro and macro aspects of social work.

**II. Course Overview**

Social work provides individuals, families, organizations and communities with the resources and tools to achieve their highest potential. From an Ecological Perspective, social work incorporates a variety of approaches when serving people; utilizing interventions that incorporate biological, psychological, sociological, and spiritual aspects.

In this course, the term "spirituality" designates the human longing for connection to something greater than oneself and “meaning-making” through this connection. Spirituality is experienced through unique and common forms as expressed in societal myths, rituals, symbols and behaviors. Spirituality includes and also extends beyond institutional religious beliefs. "Religion" refers to organized, collective beliefs, behaviors and traditions.

Social workers are ethically responsible to be prepared to respond (competently) and effectively to spiritual and religious beliefs, behaviors and traditions which are common within much of human experience (micro and macro), while recognizing that beliefs, behaviors and traditions often form a framework which is used to interpret and make meaning of experience.

**III. Place of Course in Program**

This course is an elective which is recommended for professional growth and development.

**IV. Course Goals and Objectives**

Goal: To enable students to acknowledge, respect and utilize their own and their clients' spiritual values and religious beliefs in creating positive change and healing within individuals, families, organizations and communities.

Objectives: (See below for description of EPAS Core competencies)

1. Integrate, appreciate and interpret one's own spirituality and religious tradition. (EPAS 2.1.1)
2. Identify and respect diverse religious and spiritual experiences and the implications for social work practice and social justice. (EPAS 2.1.4)
3. Understand the role of spiritual values and religious beliefs in the framework of contemporary clinical interventions.
4. Develop criteria for a spiritually sensitive assessment of human development and well-being.
5. Demonstrate skills of working sensitively and effectively with clients' spiritual values and religious beliefs in social work practice; i.e., with clients who face life-threatening illness; substance abuse, poverty, etc.
6. Apply selected spiritually sensitive clinical practice techniques in a manner consistent with the NASW Code of Ethics. (EPAS 2.1.2)
7. Experience religious diversity from multiple paradigms; i.e., racial, ethnic, gender, rural/urban, age, etc.; particularly those of oppressed groups.
8. Analyze critically the recent research on religion and spirituality in social work practice. (EPAS 2.1.6)

EPAS Core Competencies	Characteristic knowledge, values, skills, & resulting practice behaviors
2.1.1 Identify as professional social worker and conduct oneself accordingly	<ul style="list-style-type: none"> <li>• practice personal reflection ... to assure continual professional development</li> <li>• attend to professional roles and boundaries</li> </ul>
2.1.2 Apply social work ethical principles to guide professional practice.	<ul style="list-style-type: none"> <li>• apply strategies of ethical thinking to arrive at principled decisions</li> <li>• tolerate ambiguity in resolving ethical conflicts.</li> </ul>
2.1.4 Engage diversity and difference in practice.	<ul style="list-style-type: none"> <li>• gain sufficient self-awareness to eliminate the influence of personal biases and values in working with diverse groups.</li> </ul>
2.1.6 Engage in research-informed practice and practice-informed research.	<ul style="list-style-type: none"> <li>• use research evidence to inform practice.</li> </ul>

### **School-Wide Learning Goal**

To prepare students for practice and leadership roles in the fields of social work and social welfare. This goal is operationalized using three of the ten Council on Social Work Education (CSWE) prescribed competencies. These competencies are as follows:

1. Identify as a professional social worker and conduct oneself accordingly;
2. Apply knowledge of human behavior and the social environment; and
3. Apply critical thinking to inform and communicate professional judgment.

## V. Required\* and Recommended\*\* Texts and Readings

### *Required texts:*

Kelcourse, F. B. (Ed.) (2004). Human development and faith life-cycle stages of body, mind, and soul. St. Louis: Chalice Press

Van Hook, M., Huguen, B. & Aguilar, M. (Eds.) (2001). Spirituality within Religious Traditions in Social Work Practice. Pacific Grove, CA: Brooks/Cole.

### *Recommended texts:*

Canda, E. R. & Furman, L. (1999). Spiritual diversity in social work practice. New York: The Free Press. (currently out of print, but perhaps available through Amazon.com)

Fowler, J. (1995) Stages of faith: The psychology of human development (Paperback). New York. Harper Collins

*\*Required texts* can be purchased at the Rutgers University Bookstore. *Recommended texts* may be available at the Bookstore or ordered online at Amazon.com.

Most readings are available on electronic reserve or through your course online site (if available). **\*\*To access the electronic reserve, go to**

- Rutgers University Libraries home page ([www.libraries.rutgers.edu](http://www.libraries.rutgers.edu)),
- click on IRIS, and
- click on Reserve.
- Search by course number or lead instructor name (Sinha)

Additionally, readings may be found by searching on Iris- Indexes and Data Bases under the heading Social Work and then Academic Search Premier.

## VI. Course Requirements

Students are expected to be **active** learners and collaborators with the instructor in understanding theories and other course content discussed in class. Students are encouraged to contribute knowledge and observations to every classroom discussion. Students are encouraged to inform the instructor of any changes needed in the class structure or instructional style that might facilitate understanding.

Regular class attendance with active participation is expected. When students participate actively in class discussions, learning is enhanced. To be able to participate actively and with

relevance to the course subject matter, it is important that reading assignments be completed prior to each class session. Specific reading for each class session will be assigned in class at the conclusion of the previous session. It is the student's responsibility, whether present or absent, to keep abreast of assignments.

Class attendance is **not** optional. Students are expected to come to **all** classes, prepared to discuss the assigned readings. Students will take responsibility for clarifying difficult material encountered in the text, readings and in the lectures. Students are expected to notify the instructor prior to any absence. The professor reserves the right to reduce the final grade for any student with 3 or more absences. In order for a student to be considered present for class, the student must be present for **all** of the class. Students who leave during the break will be marked as absent for that class. Students will not be penalized for missing class for appropriate reasons. The same criteria for judging the appropriateness of a class absence that an employer uses is the same criteria I will use. Here are some examples of appropriate reasons for missing class: illness and religious observances. If you are absent from a class because of a medical reason, you must bring a note from your doctor in order to have an excused absence. Here are some examples of inappropriate reasons for missing class: birthday parties and problems finding parking.

All written work **must** be typed. The letter grade for a hand written assignment will be reduced by one letter. All written assignments **must** follow APA format. The professor reserves the right to reduce the letter grade for any assignment that does not conform to APA format.

Late assignments will **not** be accepted, unless the student has made arrangements with the professor prior to the assignments' due date. The professor reserves the right to reduce the letter grade for any late assignment. If due to religious observances assignments need to be handed in late the professor should be informed prior to the assignments due date.

Students are required to take the examinations on the designated dates. No make-up examinations will be given, except in cases of serious illness certified by a physician or documented death in the immediate family. Physician certification of illness must state that the student is medically unable to take the examination on the scheduled dates.

Students behavior in this course must compile with the university's code of conduct. The entire code of conduct can be attained from Student Judicial Affairs Office or online at <http://www.rci.rutgers.edu/~judaff/code.htm>. Students should be aware that violations of academic integrity, for example plagiarism of any kind, would result in expulsion from the program.

## **VII. Grading & Assignments**

**10%** Spiritual Assessment homework. Using a model given by the instructor, students will conduct a spiritual assessment of one of their classmates and write a 2-3 page paper based on the information obtained along with answering some questions provided by the instructor.

**30%** Spiritual genogram, ecomap, or lifemap development project. Using the models discussed in class, students will provide a spiritual genogram, ecomap, or lifemap based on their own spiritual journey. Then provide a 5 page paper summarizing your spiritual journey along with answering these questions: was it useful for you in thinking about and describing your spiritual history; would you use this model, tool, or technique with clients...why or why not; what modifications might you suggest if any?

**20%** (2) Onsite visits to a religious/spiritual service; 3 page reflection paper and class discussion for each visit. The visit must be to a tradition which is outside of your own spiritual tradition. The visit will be a part of the class discussion in the weeks they are due. In the paper, describe the rituals, symbols and spiritual expressions found in this experience and how they are different/similar to your own. For class discussion, students should be prepared to give a brief 5 minute summary of their visit.

**40%** Scholarly Paper (8 pages, not including title page, abstract, references) on a topic chosen by the student with instructor's approval and class presentation. This could be a paper regarding working with clients from a particular spiritual tradition, intervening with clients with a specific spiritual conflict; applying a particular spiritual technique (guided imagery, prayer, pilgrimage, etc.) or evaluating the aspects of spirituality on a macro-level in an agency. Class presentation of paper will need to be at least 5 minutes in length.

### Grading Standards

It is critical that students keep up with the readings and lectures. Keeping up means understanding the materials presented in both the readings and lectures. When concepts, lecture material or readings are unclear, ask for clarification as soon as possible. Clarify the requirements of any assignments prior to handing in that assignment. Students should feel free to ask for clarification during class, after class and during office hours.

A= (100-90) Exceptional or outstanding work; student demonstrates full understanding of material, displays unusual analytical and/or creative ability; extremely thorough work; must be well organized and conform to accepted standards of writing including correct grammar, accurate spelling, etc.; cites material correctly. Work completed by the due date.

B+= (89-86) Above average work in terms of understanding material and ability to apply material from lectures and readings to own proposed project. Work must be organized and conform to accepted standards of writing; cites material correctly. Work is completed by the due date.

B= (85-80) Good work; demonstrates understanding of material; written materials well organized and conforms to accepted standards of grammar, spelling, punctuation, etc.; cites material correctly. Work is completed by the due date.

C+= (79-75) Acceptable work, similar to C (74-70), but reveals greater problems in applying the concepts and techniques to own work, fails to cover some important point(s). Some problems in

organizing and presenting written materials; cites material incorrectly; too many direct quotes; fails to paraphrase and cite appropriately.

F= (69 and below)

## **VIII. Course Evaluation**

Rutgers University issues a survey that evaluates both the course and instructor. This survey is completed by students toward the end of the semester, and all answers are confidential and anonymous. The instructor may choose to conduct a mid-point evaluation.

## **IX. Academic Integrity Policy**

All work submitted in a graduate course must be your own.

It is unethical and a violation of the University's Academic Integrity Policy to present the ideas or words of another without clearly and fully identifying the source. Inadequate citations will be constructed as an attempt to misrepresent the cited materials as your own.

Use the citation style preferred by the discipline.

Effective September 2, 2008, a revised Policy on Academic Integrity will go into effect. The new policy is posted at <http://academicintegrity.rutgers.edu/integrity.shtml> <file://localhost/owa/redir.aspx>

Please Note: Violations of academic integrity by graduate and professional students will normally be penalized more severely than violations by first-year undergraduate students. Since all violations of academic integrity by a graduate or professional student are potentially separable under the Academic Integrity Policy, faculty members should not adjudicate alleged academic integrity violations by graduate and professional students, but should refer such allegations to the appropriate Academic Integrity Facilitator (AIF) or to the Office of Student Judicial Affairs. The AIF that you should contact is Antoinette Y. Farmer, 732.932.2621. The student shall be notified in writing, by email or hand delivery, of the alleged violation and of the fact that the matter has been referred to the AIF for adjudication. This notification shall be done within 10 days of identifying the alleged violation. Once the student has been notified of the allegation, the student may not drop the course or withdraw from the school until the adjudication process is complete. A TZ or incomplete grade, shall be assigned until the case is resolved.

### Definition of Plagiarism

Plagiarism is the representation of the words or ideas of another as one's own in any academic exercise. To avoid plagiarism, every direct quotation must be identified by quotation marks or by appropriate indentation and must be properly cited in the text or in a footnote. Acknowledgment is required when material from another source is stored in print, electronic, or other medium and is paraphrased or summarized in whole or part in one's own words. To acknowledge a paraphrase properly, one might state: to paraphrase Plato's comment...and conclude with a footnote identifying the exact reference. A footnote acknowledging only a directly quoted statement does not suffice to notify the reader of any preceding or succeeding paraphrased material. Information which is common knowledge, such as names of leaders of prominent nations, basic scientific laws, etc., need not to be footnoted; however, all facts or information

obtained in reading or research that are not common knowledge among students in the course must be acknowledged. In addition to materials specifically cited in the text, only materials that contribute to one's general understanding of the subject may be acknowledged in the bibliography. Plagiarism can, in some cases, be a subtle issue. Any question about what constitutes plagiarism should be discussed with the faculty member.

**X. Disability Accommodation**

Please Note: Any student who believes that s/he may need an accommodation in this class due to a disability should contact the Office of Disability Services, Kreeger Learning Center, 151 College Avenue; dfoffice@rci.rutgers.edu; 732-932-2847.

Students must have a letter of accommodation from the Office of Disability Services in order to receive accommodations.

**XI. COURSE OUTLINE – See below**

## UNIT 1: Defining Spirituality and Religion

### **WEDNESDAY JANUARY 22, 2014**

#### **Week 1: Course Overview: “What is Spirituality? What is Religion?”**

- Overview of the course, assignments, and course materials
- Mutual introductions
- Discussing definitions and interpretations of “spirituality” & “religion” (see PPT)
- Optional: use “Spiritual competencies” survey

HOPE description available on the Spiritual Competency Resource Center, Lesson 7 (<http://www.spiritualcompetency.com/recovery/lesson7.html#hope>) and in linked article at (see <http://www.aafp.org/afp/2001/0101/p81.html>)

**\*\*\*Spiritual Assessment Homework Distributed\*\*\***

### **WEDNESDAY JANUARY 29, 2014**

#### **Week 2: Distinguishing religious/spiritual experiences, values and beliefs and their occurrence in practice**

Discussion: Being human, being a social worker – what is it to be human?  
Mind/body; Ethics/values; physical/emotional/cognitive/spiritual?

#### **Core Readings**

Bullis, R. K. (1996) Chapters 1 &2. In *Spirituality in social work practice*, (pp. 1-36). Washington D.C.: Taylor & Francis. (Reserve)

Canda, E. R., Nakashima, M. & Furman, L D. (2004) Ethical consideration about spirituality in social work: Insights from a national qualitative survey. *Families in Society, Jan-Mar, 85* (1), 27-35. (Reserve)

Morgan, O.J. (2007). Counseling’s fifth force. In O.J. Morgan (ed.), *Counseling and spirituality: Views from the profession*, (pages 1-24). New York: Lashka Press (Reserve)

Pellebon, D.A., Anderson, S.C. (1999) Understanding the life issues of spiritually-based clients. *Families in Society: The Journal of Contemporary Human Services, May-June* , 229-238. (Reserve)

Van Hook, M., Hugen, B. & Aguilar, M. (Eds.). *Spirituality within Religious Traditions in Social Work Practice*. Introduction and Chapter 1, pp. 1-17.

#### **Recommended Readings:**

Carroll, M. M. (2001) Conceptual models of spirituality. In E. R. Canda & E. D. Smith (eds.), *Transpersonal perspectives on spirituality in social work*, (pages 5-22). New York: Hayworth Press.(Reserve)

Hodge, D. R., McGrew, C. C. (2006) Spirituality, religion, and the interrelationship: A nationally representative study. *Journal of Social Work Education, Fall 42(3)*, 637-654

Sermabeikian, P. (1994). Our clients, ourselves: The spiritual perspective and social work practice. *Social Work, Mar, Vol. 39 Issue 2*, 178-183.

## UNIT 2: Appreciating Religious Differences and Clinical Sensitivity

**WEDNESDAY FEBRUARY 5, 2014**

**WEDNESDAY FEBRUARY 12, 2014**

**WEDNESDAY FEBRUARY 19, 2014**

**Weeks 3-4-5: Appreciating Difference**

- **Identifying & distinguishing various religious traditions and spiritual paradigms:**
- **Remembering SW's historic connection to religion and US movements**
- **Christian, Hindu, Islam, Jewish, Native American, etc.**
- **Mysticism, Taoism, Transpersonal Social Work, Existentialism, etc.**
- **DISCUSSING on-going site visits and reflections**

**\*\*\*Spiritual Assessment Homework DUE on Wednesday February 5, 2014\*\*\***

Core Readings:

Week 3: text: Van Hook, Hugen, & Aguilar *Spirituality within Religious Traditions in Social Work Practice*. CHAPTERS 2, 3, 4, 5 (Eastern traditions)

- Video Option (Buddha realms – VAST 55)

Recommended Reading, Week 3

Hahn, T.N. (1999) *The Heart of the Buddha's teaching*. New York: Broadway Books.

Hodge, D. R.. (2004) Working with Hindu clients in a spiritually sensitive manner. *Social Work, Jan. 49 (1)*, 27-38.

Week 4: Van Hook, Hugen, & Aguilar. *Spirituality within Religious Traditions in Social Work Practice*. CHAPTERS 6, 7, 8, 9 (Islam, Judaism, Christianity)

- Video Option (The American Muslim Experience – VAST)

Recommended Reading, Week 4

Fackenheim, E. (1999) What is Judaism: An interpretation for the present age. New York: Syracuse University Press.

Hodge, D. R. (2005) Social work and the house of Islam: Orienting practitioners to the beliefs and values of Muslims in the United States *Social Work, April 50* (2) April, pp. 162-173.

Mawdudi, A. A. Towards understanding of Islam. An older online version (1960) is available at: <http://www.ymsite.com/books/tui/tui.html> Current copies are available from the publisher at: <http://www.iqra.org/index>

Week 5: Van Hook, Hugen & Aguilar. *Spirituality within Religious Traditions in Social Work Practice*. CHAPTERS 10, 11, 12, 13 (US/indigenous)

- Video Option (No More Smoke Signals (Lakota) – VAST

<b>UNIT 3: Looking into a “Toolbox” - Surveys and skills for clinical assessment</b>
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**WEDNESDAY FEBRUARY 26, 2014**

**Week 6: Assessing Spiritual Development**

Core Readings:

Canda, E. R., & Furman, L. (1999). *Spiritual diversity in social work practice*.

Chapter 6, “Creating a spiritually sensitive context for practice”

Chapter 7, “Understanding and assessing spiritual development”, pp.183-250.

Chapter 8, “Understanding and assessing therapeutic process, spiritual activities and ethical issues,”

Chapter 9, “Spiritually sensitive practice skills and techniques,” pp. 251-312.

**\*\*\*Spiritual Life Map, EcoMap, or Genogram Assignment Distributed\*\*\***

CHOOSE 1 OF THE FOLLOWING:

Hodge, D. R. (2005) Developing a spiritual assessment toolbox: A discussion of the strengths and limitations of five different assessment methods. *Health and Social Work, 10* (4), 114-123.

Hodge, D. R. (2005) Spiritual lifemaps: A client-centered pictorial instrument for spiritual assessment, planning, and intervention. *SocialWork, 50* (1),77-87.

Hodge, D. (2001, January). Spiritual Genograms: A Generational Approach to Assessing Spirituality. *Families in Society, 82*(1), 35-48.

Recommended Readings:

Alling, F. A.. (2000) Listening for God with the third ear. *Journal of Religion & Health*, 39 (4), 305-318.

Ambuel, B. (2003) Taking a spiritual history #19. *Journal of Palliative Medicine*, 6 (6), 932-933.

Cascio, T. (1998) Incorporating spirituality into social work practice: A review of what to do. *Families in Society*, 79 (5), 523-531.

D'Souza, Russell. (2003) Incorporating a spiritual history into a psychiatric assessment. *Australasian Psychiatry* 11(1), 12-15

King, D. E., Blue, A., Mallin, R., & Thiedke, C. (2004) Implementation and assessment of a spiritual history taking curriculum in the first year of medical school. *Teaching & Learning in Medicine*, 16 (1), 64-67.

<b>UNIT 4: Faith across the Lifespan</b>
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**WEDNESDAY MARCH 5, 2014**

**Week 7: Human Development and its Relationship to Faith**

- **Stages of ego-development in the Life Cycle and across Lifespan**
- **Elements of Faith Development**
- **Using pictorial image of the Faith Life Cycle**

Core Readings:

Kelcourse, F. B. (2004). Chapter 2: Finding faith: Life-cycle stages in body, mind, and soul, pp. 59-90

Recommended Reading:

Clore, V., Fitzgerald, J. (2002). Intentional faith: An alternative view of faith development. *Journal of Adult Development*, Apr2002, Vol. 9 Issue 2, pp. 97-107.

**WEDNESDAY MARCH 12, 2014**

**Week 8: Childhood**

- **Early childhood – elementary roots of faith**
- **Childhood – a deepening awareness**

**\*\*\*Spiritual Life Map, EcoMap, or Genogram Project DUE\*\*\***

**\*\* (1) Paragraph Summary of Scholarly Paper Due \*\***

Core Readings:

Benson, P., Roehlkepartain, E., & Rude, S. (2003). Spiritual Development in Childhood and Adolescence: Toward a Field of Inquiry. *Applied Developmental Science*, 7(3), 205-213. doi:NO\_DOI.

Boyatzis, C.J. (2005) Religious and spiritual development in childhood. In R. Paloutzian and C. Park (eds.) *Handbook of the psychology of religion and spirituality*, pp. 59-90. New York: Guilford Press.

Recommended Readings:

Coles, T. (1991) *The spiritual life of children*. New York: Mariner Books.

Hart, Tobin. (2003) *The secret spiritual world of children: The break through that profoundly alters our conventional view of children's mystical experiences*. Novato, CA: World Library

**SPRING BREAK: WEDNESDAY MARCH 19, 2014 {NO CLASS}**

**WEDNESDAY MARCH 26, 2014**

**Week 9: Adolescence - Early, Middle and Late Adolescence**

Core Readings:

Benson, P. (2004). Emerging Themes in Research on Adolescent Spiritual and Religious Development. *Applied Developmental Science*, 8(1), 47-50.

King, P., & Boyatzis, C. (2004). Exploring Adolescent Spiritual and Religious Development: Current and Future Theoretical and Empirical Perspectives. *Applied Developmental Science*, 8(1), 2-6. Retrieved from Family & Society Studies Worldwide database.

**\*\*First On-Site Visit Paper/Presentation Due\*\***

**WEDNESDAY APRIL 2, 2014**

**Week 10: Adulthood:**

- Young Adulthood – self-realization of faith
- Mid-life – integrating one's understanding of faith and broader outlook of faith

Core Readings:

Levenson, Aldwen & D/Mello. (2005). Religious Development from Adolescence to Middle Adulthood. In Paloutzian, R & Park, C. (Eds). *Handbook of the Psychology of Religion and Spirituality*, pp. 144-161. New York: Guilford Press.

**WEDNESDAY APRIL 9, 2014**

**Week 11: Late Adulthood & End of Life:**

*Recommended In Class Exercise - Experience with diminished capacity*

- Video option - Counseling the Elderly within multi-cultural environment Using Psychosynthetic Buddhist techniques – VAST)

**Core Readings:**

Langer, N. (2004) Resiliency and spirituality: Foundations of strengths perspective counseling with the elderly. *Educational Gerontology*, 30, 611–617.

McFadden, S. H. (2005) Points of connection: Gerontology and the psychology of religion. In Paloutzian, R & Park, C. (Eds). *Handbook of the Psychology of Religion and Spirituality*, pp. 144-161. New York: Guilford Press.

Simmons, H.C. (2005) Religion, spirituality, and aging for "the aging" themselves. *Journal of Gerontological Social Work*, 45(1/2), 41-49.

**Recommended Reading:**

Moberg, D. O. (2005) Research in spirituality, religion, and aging. *Journal of Gerontological Social Work*, 45 (1/2), p11-40.

Nakashima, M. (2003) Beyond coping and adaptation: promoting a holistic perspective on dying. *Families in Society: The Journal of Contemporary Human Services*, 84(33), 367-376.

Nelson-Becker, H., Nakashima, M., & Canda, E. R. (2007). Spiritual assessment in aging: A framework for clinicians. *Journal of Gerontological Social Work*, 48 (3/4), 331-347.

Power, J. (2006) Spiritual assessment: developing an assessment tool. *Nursing Older People*, 18 (2), 16-18.

Yoon ,D. P, & Lee, E. O. (2007) The impact of religiousness, spirituality, and social support on psychological well-being among older adults in rural areas. *Journal of Gerontological Social Work*, 48 (3/4), 281-298.

<b>UNIT 5: Clinical Topics – Recovery, Mental Health, &amp; Workplace</b>
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**WEDNESDAY APRIL 16, 2014**

**Week 12: Spirituality and Recovery**

- **Forgiveness and Forgiving**
- **Surrender and Powerlessness**
- **Twelve- Step Programs and Spirituality** (video option –Integrating Therapy with 12-step – VAST
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- **\*\*\*Scholarly Paper/Presentation DUE\*\*\***

### Core Readings

Alcoholics Anonymous : the story of how many thousands of men and women have recovered from alcoholism. (4th ed) New York City : Alcoholics Anonymous World Services, 2001. Chapter 2 “There is a Solution”, Chapter 5: “How It Works”. On line at: <http://www.aa.org/bigbookonline/>

Cook, C.H. (2004). Addiction and spirituality. *Addiction*, 99, 539-551.

Eliason, M. J., Amodia, D. S., & Cano, C. (2006) Spirituality and alcohol and other drug treatment: The intersection with culture. *Alcoholism Treatment Quarterly*, 24(3), 121-141. (Reserve)

### Recommended Readings:

Brown, A. E., Whitney, S. N., Schneider, M.A. & Vega, C. P. (2006) Alcohol recovery and spirituality: Strangers, friends, or partners? *Southern Medical Journal*, 99 (6), 654-657. (Reserve)

Fox, A., & Thomas, T. (2008, September). Impact of religious affiliation and religiosity on forgiveness. *Australian Psychologist*, 43(3), 175-185

## **WEDNESDAY APRIL 23, 2014**

### **Week 13: Spirituality and Mental Health**

- Video option – (All of Us - VAST)

### Core Readings:

Hodges, S. (2002) Mental health, depression, and dimensions of spirituality and religion. *Journal of Adult Development*, 9 (2), 109-115.

Leibrich, J. (2002) Making space: spirituality and mental health. *Mental Health, Religion & Culture*, 5(2), 143-162.

Maltby, J., Day, L., & Barber, L. (2004, December). Forgiveness and mental health variables: Interpreting the relationship using an adaptational-continuum model of personality and coping. *Personality & Individual Differences*, 37(8), 1629-1641.

### Recommended Readings:

Perdue, B., Singley, D., & Jackson, C. (2006). Assessing spirituality in mentally ill African Americans. *ABNF Journal*, 17(2), 78-81.

Miller, A., Worthington Jr., E., & McDaniel, M. (2008, October). Gender and forgiveness: a meta-analytic review and research agenda. *Journal of Social & Clinical Psychology*, 27(8), 843-876.

**WEDNESDAY APRIL 30, 2014**

**Week 14: Supporting Spiritual Growth of Clients & Use of Self**

- **Use of Professional Self**
- **Nurturing of Spiritual Growth**

Core Readings

Benner, D. (2002) Nurturing spiritual growth. *Journal of Psychology and Theology*, 30 (4), 355-361. (Reserve)

Faver, C. A. (2004) Relational spirituality and social caregiving. *Social Work*, 49 (2), 241-249.

Ellor, J. W., Netting, F. E., & Thibault, J.M. (1999) *Religious and spiritual aspects of human service practice*. Columbia, So. Carolina: University of South Carolina. Chapters 8-9, pp. 129-160.

**WEDNESDAY MAY 7, 2014 {Last Day of Class}**

**Week 15: Spirituality and the Workplace**

- **Faith-Based or Religious Agencies: SW-ers Working in FBO's**
- **Spirituality at Work, among co-Workers, and Organizational Values**

**\*\*\*Second Onsite Visit Paper/Presentation Due\*\*\***

Core Readings:

Bygrave, C., & Macmillan, S. (2008, January). Spirituality in the Workplace: A Wake Up Call from the American Dream. *Journal of Workplace Rights*, 13(1), 93-112.

Ellor, J. W., Netting, F. E., & Thibault, J.M. (1999) *Religious and spiritual aspects of human service practice*. Columbia, So. Carolina: University of South Carolina. Chapters 10-11, pp 161-187.

Doe, S. S. (2004) Spirituality-Based Social Work Values for Empowering Human Service Organizations. *Journal of Religion & Spirituality in Social Work*, 23(3), pp 45-66.

Recommended Reading:

Cnaan, R. A. (1999) *The newer deal: social work and religion in partnership*. New York: Columbia University Press. Chapters 1-2

Ferguson, K. M., Qiaobing W., Spruijt-Metz, D., & Dyrness, G. (2007) Outcomes evaluation in faith-based social services: Are we evaluating faith accurately? *Research on Social Work Practice, 17* (2), p264-276.

Geroy, G. (2005, Winter). Preparing students for spirituality in the workplace. *New Directions for Teaching and Learning, Winter*, 67-74

Gockel, A. (2004, December). The trend toward spirituality in the workplace: overview and implications for career counseling. *Journal of Employment Counseling, 41*(4), 156-167.

Sokoll, M. (2007, Winter/Spring2007). The Healing Circle. *Journal of Jewish Communal Service, 82*(1/2), 21-28.

### **Guidelines for Scholarly Paper**

You are asked to write a Scholarly Paper as a requirement for this class. **For this paper you are given the freedom to choose any topic that is germane to social work and spirituality.**

#### **Requirements:**

- (1) It must be written in APA Format.
- (2) It must be 8 pages in length (**excluding** the Cover Page, Abstract, and Reference Page(s)).
- (3) You have to use at least (5) references. At least 3 of these references have to be from the year 2003 to the present date.
- (4) You must submit a (1) paragraph summary of the paper topic by *Wednesday March 12th*. This paragraph must be typed.
- (5) The Paper will be due on *Wednesday April 16th*. You will also have to give a (5) minute presentation to the class explaining what you discovered from writing this paper. You will not need to provide handouts to the class.

#### **Additional Information:**

- (1) You **may** discuss a client in your field placement to further illustrate your points.
- (2) You **could** discuss the strengths and limitations of a theory that is relevant to your topic.
- (3) You **can** include your personal experience, but must develop your thoughts on the implications for social work.

*No matter your focus, you need to ask yourself this question: If a stranger were to read my paper would they be able to tell that I am writing this for a **social work** course through the lens of a **social work** student?*

If the answer to that question is no...you need to rewrite your paper.....

## **How The Grading Will Be Assigned For The Paper:**

### *Grading:*

A *barely passing* (C) paper will show, in most cases, a muddled grasp of the readings and very disjointed explication. Links to practice will more than likely be very superficial. Errors in grammar and spelling might be evident.

A *satisfactory* (C+) paper will offer a beginning grasp of the readings and application to social work will be, in many cases, barely evident. Grammar and spelling errors might be evident.

A *good* (B) paper will show adequate grasp of the readings, and the application of the readings to social work will be somewhat superficial, and the writer might find it difficult to reach the minimum (9) pages.

A *very good* (B+) paper will illuminate a salient issue, and relate that topic to social work practice, but critical analysis might be deeper.

An *excellent* (A) paper, in addition to illuminating a salient issue, and relating that topic to social work practice, will *critically* appraise and apply the literature. Questions raised might be: Is the literature culturally sensitive? In which specific instances does the literature apply? Are there any ethical issues that the author overlooks?

**General note:** Spelling and grammatical mistakes are not acceptable and those mistakes will affect the grade of your paper negatively. Your paper must adhere to the American Psychological Association (APA) format and style.