

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

**COURSE OUTLINE**

**19:910:582**

**Spirituality and Social Work**

**Term:**

**Instructor:**

**Office hours:**

**Telephone:**

**Email:**

**I. Catalog 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.

As students read through this syllabus, they should also remember to closely **review the School-Wide Syllabus** in Canvas or the Student Handbook to find information on the School of Social Work mission statement and learning goals, school-wide policies (including academic integrity policies and the standardized attendance policy), and student resources and supports.

### **III. Place of Course in Program**

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

### **IV. Program Level Learning Goals and the Council of Social Work Education's Social Work Competencies**

The MSW Program at Rutgers is accredited by the Council on Social Work Education (CSWE). CSWE's accreditation standards can be reviewed at [www.cswe.org](http://www.cswe.org).

In keeping with CSWE standards, the Rutgers School of Social Work has integrated the CSWE competencies within its curriculum. *These competences serve as program level Learning Goals for the MSW Program and include the following. Upon completion of their MSW education students will be able to: demonstrate ethical and professional behavior; engage in diversity and difference in practice; advance human rights and social, economic and environmental justice; engage in practice informed research and research informed practice; engage with individuals, families, groups organizations and communities; intervene with individual, families, groups organizations and communities; and evaluate practice with individuals, families, groups, organizations and communities.*

[Explore the entire set of 2022 CSWE competencies.](#)

### **V. Course Learning Goals**

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

Objectives (adhering to 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, e.g., 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, such as race, ethnicity, gender, rural/urban, age, immigration status, and sexuality, with particular concern for oppressed groups.

8. Analyze critically the recent research on religion and spirituality in social work practice. (EPAS 2.1.6)

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

### ***Required textbook:***

There is no required textbook to purchase for this course.

### ***Recommended texts:***

2017. *The Routledge handbook of religion, spirituality, and social work*. Edited by Beth R. Crisp, *Routledge International Handbooks*. London, [England]: Routledge.

All required readings are available through the Rutgers University Library “Reading List” that is integrated into your Canvas course. To find your readings:

Click on the “Reading List” tab in the Canvas navigation bar to the left-hand side of the course. Please note: this list contains links to articles and other required readings separate from the textbook (if applicable). Please follow the syllabus and/or Canvas Readings and Resources page in each module for more specific required readings and resources for each week (including textbook/media).

For further instructions [please click here for a video tutorial](#)

## **VII. 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.

### **Attendance**

Please refer to the school-wide syllabus for the standard attendance policy for classes in on-the-ground (traditional) program, intensive weekend program (IWP), and asynchronous online program.

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 are 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.

### **Late Work**

Late assignments will **not** be accepted unless the student has planned with the professor prior to the assignments' due date. The professor reserves the right to reduce the letter grade for any late assignment. If a student is observing a religious holiday that delays the submission of an assignment, the student must inform the professor as early as possible and not, for example, a week before the assignment is due.

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

## **VIII. Grading & Assignments**

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 7<sup>th</sup> Edition format. The professor reserves the right to reduce the letter grade for any assignment that does not conform to APA 7<sup>th</sup> Edition format.

- **20%** 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.
- **10%** Attendance and Class Participation.
- **30%** Interview with a religious/spiritual leader/teacher (4 pages, not including title page, abstract, references). Students must interview a leader/teacher (e.g., pastor, imam, rabbi, monk, shaman, guru, etc.) of a tradition which is outside of your own spiritual tradition. In the paper, describe the rituals, symbols, community, and spiritual expressions found in this tradition and how they are different/similar to your own.
- **40%** Final Paper (6-8 pages, not including title page, abstract, references) on ethically addressing a social work problem that involves spirituality and religion.

## **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.

## **IX. 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.

## **X. Course Outline**

### **Module 1: Exploring Spirituality Among Americans**

#### **Core Readings**

1. Alper, B. A., Rotolo, M., Tevington, P., Nortey, J., & Kallo, A. (2023). Spirituality among Americans. *Pew Research Center*. Retrieved from <https://www.pewresearch.org/religion/2023/09/26/spirituality-among-americans/>

### **Module 2: The Role of Spirituality in Social Work Practice**

#### **Core Readings**

1. Crisp, B. R. (2020). Charting the development of spirituality in social work in the second decade of the 21st century: A critical commentary. *The British Journal of Social Work*, 50(3), 961–978. URL: <https://academic.oup.com/bjsw/article/50/3/961/5614461>
2. Nicotera, A. (2020). A history of spirituality, religion, and social work: Using the circle of insight to challenge, question, and create a framework for spiritually sensitive practice. In Jaffe, M., Nicola, W., Floersch, J., & Longhofer, J. (Eds.), *Spirituality in Mental Health Practice: A Narrative Casebook* (pp. 17–36). NY: Routledge Taylor & Francis Group. URL: <https://www.taylorfrancis.com/chapters/edit/10.4324/9781003008781-3/history-spirituality-religion-social-work-anthony-nicotera>
3. Gardner, F. (2020). Social work and spirituality: Reflecting on the last 20 years. *Journal for the Study of Spirituality*, 10(1), 72–83. URL: <https://www.tandfonline.com/doi/full/10.1080/20440243.2020.1726056>

4. Wong, Y. L. R., & Vinsky, J. (2009). Speaking from the margins: A critical reflection on the 'spiritual-but-not-religious' discourse in social work. *British Journal of Social Work*, 39(7), 1343–1359. URL: <https://academic.oup.com/bjsw/article/39/7/1343/1695125>

### **Module 3: Spirituality in Childhood**

**\*\*\*Spiritual assessment homework distributed\*\*\***

#### **Core Readings**

1. Benavides, L. E. (2014). Spiritual journey from childhood to adolescence: Pathways to strength and healing. *Journal of Religion and Spirituality in Social Work: Social Thought*, 33(3), 201–217. URL: <https://www.tandfonline.com/doi/full/10.1080/15426432.2014.930629>
2. Cornett, C. (1998). Narcissus and psyche: The development of identity and its impact on spirituality. In *The Soul of Psychotherapy* (pp. 62–81). New York: Free Press. URL: <https://www.simonandschuster.com/books/The-Soul-of-Psychotherapy/Carolyn-Millen-Cornett/9780684823752>
3. Hope, M. O., Nguyen, A. W., Taylor, R. J., & Chatters, L. M. (2024). Correlates of spirituality among African American and Black Caribbean emerging adults. *Religions*, 15(3), 341. URL: <https://www.mdpi.com/2077-1444/15/3/341>

### **Module 4: Integrating Spirituality into Social Work Practice**

#### **Core Readings**

1. Ferrer-Aracil, J., Giménez-Bertomeu, V. M., Cortés-Florín, E. M., & Aragonés-González, M. (2024). Social work students' attitudes toward religious diversity and perceptions of the relationship between religion and social work. *Journal of Religion & Spirituality in Social Work: Social Thought*, 43(3), 280–299. URL: <https://www.tandfonline.com/doi/full/10.1080/15426432.2023.2181234>
2. Lukoff, D. (1998). From spiritual emergency to spiritual problem: The transpersonal roots of the new DSM-IV category. *Journal of Humanistic Psychology*, 38(2), 21–50. URL: <https://journals.sagepub.com/doi/10.1177/00221678980382004>
3. Oxhandler, H. K., & Pargament, K. I. (2014). Social work practitioners' integration of clients' religion and spirituality in practice: A literature review. *Social Work*, 59(3), 271–279. URL: <https://academic.oup.com/sw/article/59/3/271/1659864>

4. Oxhandler, H. K., Polson, E. C., & Achenbaum, W. A. (2018). The religiosity and spiritual beliefs and practices of clinical social workers: A national survey. *Social Work, 63*(1), 47–56. URL: <https://academic.oup.com/sw/article/63/1/47/4822070>

## **Module 5: Disability, Mindfulness, and Spiritual Psychology**

### **Core Readings**

1. Aydoğdu, B. N. (2019). Disability and spirituality. *Spiritual Psychology and Counseling, 4*, 181–193. URL: <https://spiritualpc.net/article/disability-and-spirituality>
2. Beck, N. (2017). Beginning with the body: The neurobiology of mindfulness. In T. Northcut (Ed.), *Cultivating mindfulness in clinical social work* (pp. 43–62). Springer. URL: [https://link.springer.com/chapter/10.1007/978-3-319-57512-3\\_4](https://link.springer.com/chapter/10.1007/978-3-319-57512-3_4)
3. Fulton, P. R. (2014). Contributions and challenges to clinical practice from Buddhist psychology. *Clinical Social Work Journal, 42*(3), 208–217. URL: <https://link.springer.com/article/10.1007/s10615-014-0492-4>
4. Hick, S., & Furlotte, C. (2010). An exploratory study of radical mindfulness training with severely economically disadvantaged people: Findings of a Canadian study. *Australian Social Work, 63*(3), 281–298. URL: <https://www.tandfonline.com/doi/full/10.1080/0312407X.2010.498872>

## **Module 6: Reflective Practice and Spiritual Integration**

### **Core Readings**

1. Peterson, C., Zajakowski Uhll, A., & Grossman, S. (2017). Yoga Nidra meditation as a means for self-inquiry, growth, effectiveness, and resiliency. In T. Northcut (Ed.), *Cultivating mindfulness in clinical social work*. NY: Springer. URL: [https://link.springer.com/chapter/10.1007/978-3-319-57512-3\\_7](https://link.springer.com/chapter/10.1007/978-3-319-57512-3_7)
2. Saadeh, M. G., North, K., Hansen, K. L., Steele, P., & Peteet, J. R. (2018). Spiritual direction and psychotherapy. *Spirituality in Clinical Practice, 5*(4), 273–282. URL: <https://psycnet.apa.org/record/2018-36820-001>
3. Whitworth, J. D., Stewart, C., & Woodard, R. J. (2019). Managing the results trap: Resources drawn from the integration of spirituality, religion, and practice. *Journal of Religion and Spirituality in Social Work: Social Thought, 38*(2), 217–233. URL: <https://www.tandfonline.com/doi/full/10.1080/15426432.2019.1582475>
4. Weingarten, J. (2010). Heart and soul: Experiential exercises for therapists and clients. In F. Walsh (Ed.), *Spiritual resources in family therapy* (Chapter 19). NY: Guilford. URL:

<https://www.guilford.com/books/Spiritual-Resources-in-Family-Therapy/Froma-Walsh/9781609184834>

**\*\*\*Spiritual assessment due\*\*\***

## **Module 7: Spirituality and Social Oppression**

### **Core Readings**

1. Brice, T. S. (2019). Reconciliation reconsidered: Advancing the national conversation on race among Christian social workers. *Social Work & Christianity*, 46(2), 8–20. URL: [https://www.nacsw.org/Publications/SWC/SWC46\\_2.pdf](https://www.nacsw.org/Publications/SWC/SWC46_2.pdf)
2. Canda, E. R., Furman, L. D., & Canda, H.-J. (2020). Ethical guidelines for spiritually sensitive and culturally appropriate practice. In *Spiritual Diversity in Social Work Practice: The Heart of Helping* (3rd ed., pp. 385–420). New York, NY: Oxford University Press. URL: <https://global.oup.com/academic/product/spiritual-diversity-in-social-work-practice-9780190602291>
3. Dessel, A. B., Jacobsen, J., Levy, D. L., McCarty-Caplan, D., Lewis, T. O., & Kaplan, L. E. (2017). LGBTQ topics and Christianity in social work: Tackling the tough questions. *Social Work & Christianity*, 44(1–2), 11–30. URL: [https://www.nacsw.org/Publications/SWC/SWC44\\_1-2.pdf](https://www.nacsw.org/Publications/SWC/SWC44_1-2.pdf)

### **Recommended Reading**

Koenig, H.G. (2014). The spiritual care team: Enabling the practice of whole person medicine. *Religions*, 5(4), 1161–1174.

## **Module 8: Perspectives on the Spiritual Dimension for Individuals Across the Lifespan**

### **Core Readings**

1. Bengtson, V. L., Copen, C. E., Putney, N. M., & Silverstein, M. (2008). Religion and intergenerational transmission over time. In *Social Structures and Aging Individuals: Continuing Challenges* (pp. 305–333). Cambridge University Press. URL: <https://www.cambridge.org/core/books/social-structures-and-aging-individuals>
2. Butler-Barnes, S. T., Martin, P. P., & Boyd, D. T. (2017). African American adolescents' psychological well-being: The impact of parents' religious socialization on adolescents' religiosity. *Race and Social Problems*, 9, 115–126. URL: <https://link.springer.com/article/10.1007/s12552-017-9201-2>



3. Gutierrez, I. A., Goodwin, L. J., Kirkinis, K., & Mattis, J. S. (2014). Religious socialization in African American families: The relative influence of parents, grandparents, and siblings. *Journal of Family Psychology*, 28(6), 779. URL: <https://psycnet.apa.org/record/2014-45469-001>
4. Richardson, S. E., & Lake Monticello, V. (2017). The generational transmission of Jewish values in small communities: The utility and magic of thinking small. *Sociology*. URL: [https://jscn.us/wp-content/uploads/2018/03/1\\_Richardson\\_Samuel\\_2017\\_PHD.pdf](https://jscn.us/wp-content/uploads/2018/03/1_Richardson_Samuel_2017_PHD.pdf)
5. Flory, R. W., & Miller, D. E. (2016). The embodied spirituality of the post-boomer generations. In *A Sociology of Spirituality* (pp. 201–218). Routledge. URL: <https://www.routledge.com/A-Sociology-of-Spirituality/Flory-Miller/p/book/9780367863089>

## **Module 9: Constructing a Spiritual Narrative**

### **Core Readings**

1. Beres, L. (2017). Narrative therapy ideas and practices for working with addictions. In R. Csiernick (Ed.), *Responding to the oppression of addiction: Canadian social work perspectives* (3rd ed.). Toronto: Canadian Scholars Press. URL: <https://www.canadianscholars.ca/books/responding-to-the-oppression-of-addiction>
2. Buser, J. K., Goodrich, K. M., Luke, M., & Buser, T. J. (2011). A narratology of lesbian, gay, bisexual, and transgender clients' experiences addressing religious and spiritual issues in counseling. *Journal of LGBT Issues in Counseling*, 5(3–4), 282–303. URL: <https://www.tandfonline.com/doi/full/10.1080/15538605.2011.633052>
3. Kim, E. E., Chen, E. C., & Brachfeld, C. (2019). Patients' experience of spirituality and change in individual psychotherapy at a Christian counseling clinic: A grounded theory analysis. *Spirituality in Clinical Practice*, 6(2), 110–123. URL: <https://psycnet.apa.org/record/2019-18948-001>

## **Module 10: Assessment**

### **Core Readings**

1. Archibald, P., Daniels, K., & Austin, S. (2015). Exploring urban faith-based-social work community collaboration for mental health promotion in urban African American communities. In Vakalahi, H. F. O., Wells-Wilbon, R., & McPhatter, A. R. (Eds.), *Social Work Practices with African Americans in Urban Environments* (Chapter 8, pp. 49–167). URL: <https://rowman.com/ISBN/9781498527017>
2. Canda, E. R., Furman, L. D., & Canda, H.-J. (2020). Spiritual diversity in social work practice: The heart of helping (3rd ed.). New York, NY: Oxford University Press.

Chapter 9: Spiritual Assessment – Spiritual assessment for groups, organizations, and social policy. URL: <https://global.oup.com/academic/product/spiritual-diversity-in-social-work-practice-9780190602291>

3. Captari, L. E., Hook, J. N., Hoyt, W., Davis, D. E., McElroy-Heltzel, S. E., & Worthington, E. L. (2018). Integrating clients' religion and spirituality within psychotherapy: A comprehensive meta-analysis. *Journal of Clinical Psychology*, 74, 1938–1951. URL: <https://onlinelibrary.wiley.com/doi/10.1002/jclp.22681>
4. Starnino, V. R., & Canda, E. R. (2014). The spiritual developmental process for people in recovery from severe mental illness. *Journal of Religion & Spirituality in Social Work*, 33, 274–299. URL: <https://www.tandfonline.com/doi/full/10.1080/15426432.2014.930630>

## **Module 11: Spirituality and Coping**

**\*\*\*Interview with a religious/spiritual leader/teacher due\*\*\***

### **Core Readings**

1. Handelzalts, J. E., Stringer, M. K., Menke, R. A., & Muzik, M. (2020). The association of religion and spirituality with postpartum mental health in women with childhood maltreatment histories. *Journal of Child and Family Studies*, 29(2), 502–513. URL: <https://link.springer.com/article/10.1007/s10826-019-01552-8>
2. 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. URL: <https://journals.sagepub.com/doi/10.1606/1044-3894.112>
3. Pomeroy, E. C., Hai, A. H., & Cole Jr., A. H. (2021). Social work practitioners' educational needs in developing spiritual competency in end-of-life care and grief. *Journal of Social Work Education*, 57(2), 264–286. URL: <https://www.tandfonline.com/doi/full/10.1080/10437797.2020.1805335>
4. Van Warmer, K. (2003). Restorative justice: A model for social work practice with families. *Families in Society: The Journal of Contemporary Human Services*, 84(33), 441–448. URL: <https://journals.sagepub.com/doi/10.1606/1044-3894.147>

## **Module 12: Spirituality and IPV**

### **Core Readings**

1. Davis, M. (2015). Theorizing religious abuse within the context of intimate partner violence: The African American community. *Journal of Black Sexuality and Relationships*, 1(4), 45–61. URL: <https://muse.jhu.edu/article/580164>
2. Davis, M., & Johnson, M. (2021). Exploring Black clergy perspectives on religious/spiritual related domestic violence: First steps in facing those who wield the sword abusively. *Journal of Aggression, Maltreatment & Trauma*, 30(7), 950–971. URL: <https://www.tandfonline.com/doi/full/10.1080/10926771.2020.1796878>
3. Dyer, J. T. (2016). Just social work? Collaborating with African American clergy to address intimate partner violence in churches. *Social Work & Christianity*, 43(4). URL: [https://www.nacsw.org/Publications/SWC/SWC43\\_4.pdf](https://www.nacsw.org/Publications/SWC/SWC43_4.pdf)
4. McAllister, J. M., & Roberts-Lewis, A. (2010). Social worker's role in helping the church address intimate partner violence: An invisible problem. *Social Work & Christianity*, 37(2). URL: [https://www.nacsw.org/Publications/SWC/SWC37\\_2.pdf](https://www.nacsw.org/Publications/SWC/SWC37_2.pdf)

### **Module 13: Spirituality and Recovery**

#### **Core Readings**

1. Alcoholics Anonymous. (2001). *The story of how many thousands of men and women have recovered from alcoholism* (4th ed.). New York City: Alcoholics Anonymous World Services. Chapter 2: “There is a Solution,” Chapter 5: “How It Works.” URL: <https://www.aa.org/the-big-book-online>
2. Cook, C. H. (2004). Addiction and spirituality. *Addiction*, 99, 539–551. URL: <https://onlinelibrary.wiley.com/doi/full/10.1111/j.1360-0443.2004.00715.x>
3. Okundaye, J. N., Smith, P., & Lawrence-Webb, C. (2001). Incorporating spirituality and the strengths perspective into social work practice with addicted individuals. *Journal of Social Work Practice in the Addictions*, 1(1), 65–82. URL: [https://www.tandfonline.com/doi/abs/10.1300/J160v01n01\\_05](https://www.tandfonline.com/doi/abs/10.1300/J160v01n01_05)
4. Hodge, D. R. (2011). Alcohol treatment and cognitive-behavioral therapy: Enhancing effectiveness by incorporating spirituality and religion. *Social Work*, 56(1), 21–31. URL: <https://academic.oup.com/sw/article/56/1/21/1907930>
5. Kurtz, E., & White, W. (2015). Recovery spirituality. *Religions*, 6(1), 58–81. URL: <https://www.mdpi.com/2077-1444/6/1/58>

### **Module 14: Spirituality and COVID-19**

## Core Readings

1. Dombo, E. A. (2023). Continuing the work: Exploring intersections of religion, spirituality, and social work. *Journal of Religion & Spirituality in Social Work: Social Thought*, 42(2), 133–134. URL: <https://www.tandfonline.com/doi/full/10.1080/15426432.2023.2182223>
2. Jaysawal, N., & Saha, S. (2023). COVID-19 and spiritual well-being: Implications for social work. *Journal of Religion & Spirituality in Social Work: Social Thought*, 42(2), 135–151. URL: <https://www.tandfonline.com/doi/full/10.1080/15426432.2023.2182324>
3. Malliar Bellian, P. (2024). “Your crisis is our crisis; we take those on!” Exploring the profound role of spiritual diversity in social work. *Journal of Religion & Spirituality in Social Work: Social Thought*, 43(4), 423–442. URL: <https://www.tandfonline.com/doi/full/10.1080/15426432.2024.2263244>
4. Audate, T. S. (2020). The pandemic within the pandemic of 2020: A spiritual perspective. In C. Tosone (Ed.), *Shared Trauma, Shared Resilience during a Pandemic: Social Work in the Time of COVID-19* (pp. 271–279). Springer. URL: [https://link.springer.com/chapter/10.1007/978-3-030-61442-3\\_20](https://link.springer.com/chapter/10.1007/978-3-030-61442-3_20)

## Module 15: Diverse Forms of Healing

\*\*\*Final paper due\*\*\*

## Core Readings

1. Bhagwan, R. (2017). The sacred in traditional African spirituality: Creating synergies with social work practice. In Crisp, B. R. (Ed.), *The Routledge Handbook of Religion, Spirituality and Social Work* (pp. 64–72). Routledge/Taylor & Francis. URL: <https://www.routledge.com/The-Routledge-Handbook-of-Religion-Spirituality-and-Social-Work/Crisp/p/book/9780367334580>
2. Canda, E. R., Furman, L. D., & Canda, H.-J. (2020). *Spiritual diversity in social work practice: The heart of helping* (3rd ed.). New York, NY: Oxford University Press. Chapter 7: Creating a spiritually sensitive context for practice (pp. 275–310). URL: <https://global.oup.com/academic/product/spiritual-diversity-in-social-work-practice-9780190602291>
3. Dennison, A., & Powell-Watts, L. (2021). Ancestral healing in psychotherapy. *Spirituality in Clinical Practice*, 8(3), 188–194. URL: <https://psycnet.apa.org/doi/10.1037/scp0000260>
4. Dylan, A., & Smallboy, B. (2016). Land-based spirituality among the Cree of the Mushkegowuk territory. *Journal of Religion & Spirituality in Social Work: Social*

*Thought*, 35(1–2), 108–119. URL:

<https://www.tandfonline.com/doi/full/10.1080/15426432.2015.1011263>

5. Willoughby, M. (2020). The natural world: The role of ecosocial work during the COVID-19 pandemic. In C. Tosone (Ed.), *Shared Trauma, Shared Resilience during a Pandemic: Social Work in the Time of COVID-19* (pp. 193–203). Springer. URL: [https://link.springer.com/chapter/10.1007/978-3-030-61442-3\\_16](https://link.springer.com/chapter/10.1007/978-3-030-61442-3_16)