

**LOYOLA UNIVERSITY CHICAGO**

**SCHOOL OF SOCIAL WORK**

**COURSE SYLLABUS**

**SOWK 618**

**The Role of Religion and Spirituality in Clinical Social Work**

**[Add Semester and Year]**

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**Instructor Name, Title, and Pronouns:**

**Email:**

**Telephone:**

**Office Hours:** [Add days, times, in-person/virtual]

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Class Day and Time:**

**Class Location:** [Add building and room number or note online via zoom]

**Credits/Length of Course:**

**Method of Delivery:** [Note: In-person/hybrid/online]

**Prerequisites:**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**SCHOOL OF SOCIAL WORK MISSION & IDENTITY STATEMENT**

Loyola University Chicago School of Social Work provides transformative education for practice-informed social work. The school advances rich and diverse knowledge grounded in empowering work with clients and organizations from a participatory, person-in-environment perspective. We promote social justice through macro, meso, and micro practice. “Transformative education” reflects our commitment to engaging students to be effective change agents for social justice in a global context. “Practice-informed social work” refers to a strengths-based, client-centered focus in working with individuals, families, groups, communities, and environmental systems.

**Course Description**

This advanced elective examines the predominant practice theories regarding religion and spirituality for the "person-in-the-situation". Included in the course material are relevant neurological, psychological, philosophical, theological, and sociocultural understandings of the interface between social work practice and religion and spirituality. While the desire to treat the whole person in his/her environment is a historical value in social work, the effort to be scientific in our approach to clinical practice often obscures our examining religious and spiritual beliefs and practices of our clients and of ourselves. This course is designed to assist social workers in their development as critically reflective of and respectfully responsive to the diversity of religious and spiritual values, ethics, and principles that contribute to the worldviews of practitioners and the people with whom they work. Building on the successful completion of a generalist and advanced clinical foundation, this course provides an opportunity to learn advanced practice behaviors and the learning outcomes identified below.

The consideration of both religious and spiritual beliefs and practices will be included in the course. Despite the fact that a large percentage of the population in the United States claims a belief in God (95-99%), there are many different interpretations and experiences of religion vs. spirituality. Some definitions contrast the two terms as religion reflecting external behavior and spirituality reflecting an internal experience. However, for some clients, spirituality is not only an interior or private experience but one that affects social relationships and provides a cultural linkage to ancestors. Because of the interplay between these two concepts, and the probability that client experiences of these two terms will be important and possibly different, it is important that practitioners understand both aspects.

Additionally, social work itself (i.e., the field’s theoretical perspectives, practice models, etc.) is grounded in metaphysical beliefs, mainly arising from Eurocentric thought. Part of our commitment to diversity involves an awareness of and critical engagement with the field’s assumptions and other ways of knowing ways of being, and perspectives on wellness/change. In this class, we will also discuss how social work can be perceived and approached from different metaphysical starting points. Content is organized in four modules in order to achieve the goals and objectives of the course**: Exploring Self; Exploring Other; Exploring Mind and Body; and Exploring our Narratives (past, present, and future).**

**Learning Objectives & EPAS Related Competencies\***

\*Framed by the Council on Social Work Education’s Educational Policy and Accreditation Standards (EPAS)

**Competency 1: Demonstrate Ethical Behavior**

|  |  |
| --- | --- |
| Assignment 1 | Knowledge, Values, Skills and Cognitive & Affective Processes |
| Assignment 2 | K, C, A, |

**Competency 2: Engage Diversity and Difference in Practice**

|  |  |
| --- | --- |
| Assignment 1 | K, V, C/A |
| Assignment 2 | K, S, C/A |

**Competency 3: Advance Human Rights and social, economic, and environmental justice**

|  |  |
| --- | --- |
| Assignment 1 | K, V, S, C/A |
| Assignment 2 | K, V, S, C/A |
| Assignment 3 | K, V, S, C/A |

**Competency 6: Engage with Individuals, Families, Groups, Organizations, and Communities**

|  |  |
| --- | --- |
| Assignment 1 | K, V, S, C/A |
| Assignment 2 | K, V, S, C/A |
| Assignment 3 | K, V, S, C/A |
| Role Plays | K, V, S, C/A |
| Case Discussions | K, V, S, C/A |
| Presentation | K, V, C/A |

**Competency 7: Assess Individuals, Families, Groups, Organizations, and Communities**

|  |  |
| --- | --- |
| Assignment 2 | K, V, S, C/A |
| Assignment 3 | K, V, S, C/A |
| Role Plays | K, V, S, C/A |
| Case Discussions | K, V, S, C/A |

**Competency 8: Intervene with Individuals, Families, Groups, Orgs, & Communities**

|  |  |
| --- | --- |
| Assignment 3 | K, V, S, C/A |
| Group Project | K, S, C/A |
| Role Plays | K, V, S, C/A |
| Case Discussions | K, V, S, C/A |

**Methods of Instruction**

**Sakai**

This course will be conducted ***in person*** with content available via Sakai. Sakai is the learning platform used at Loyola University Chicago. The platform offers a variety of tools that allow students and instructors to communicate, turn in assignments, participate in discussions, provide/receive feedback, and track students’ grades and progress. Make sure to do the following before the first day of the semester:

* Verify that your credentials to access the course are working properly
* Locate and access the course within Sakai
* Familiarize yourself with the Sakai tools

This course is taught with both didactic material and experiential components. The Ignatian Pedagogy includes the process of praxis – reflection and action which is reflected in the teaching methodology. The classes follow a seminar format and depend heavily on group discussion of topics. The content of the instructor’s presentations may come from additional readings outside the syllabus, designed to augment the readings rather than repeat them.  The discussion is dedicated to students’ clarification of the readings they have done prior to class and to a respectful and stimulating exchange of ideas.  Guest speakers, role play, media, and student presentations supplement the course content. It is expected that course objectives will be achieved through evaluations of students’ performance in each of these areas through class assignments and class participation. To better accomplish these goals, **all electronics must be shut off for the duration of class unless engaged in a class assignment or individual students express the need for a special accommodation to the instructor. The purpose of this protocol is to minimize multitasking, enhance learning from and listening to each other, and encourage the development of a contemplative spirit when considering course content and clinical relationships.**

**Minimum Technical Requirements**

The course is delivered ***in person;*** however, students are expected to have basic knowledge and command of a computer/tablet and be familiar with the following software and tools:

* Web browsers such as Firefox. Tools such as VoiceThread work better with Firefox
* Reliable high-speed internet access
* Access to an active e-mail account. Be sure to check your Loyola University e-mail regularly, including the Spam folder.
* Word processing program (Microsoft Word recommended)
* Antivirus software
* Adobe Acrobat
* Access to a Windows, Chromebook, or Mac computer to complete assignments in the event your mobile device does not meet the minimum technical requirements

**POLICIES & RESOURCES**

**LUC SSW BSW/MSW Student Handbooks**

Each student is expected to read and be familiar with the student handbook and refer to that document with any class concerns. Please familiarize yourself with all content in the [MSW Handbook](https://www.luc.edu/socialwork/student-support/forms/).

The syllabus is a document that provides the framework, schedule, and Course Content/ Mutual Expectations of students and instructors for the course. However, it is important to recognize that unforeseen circumstances lead to changes in assignments, reading, and assignment due dates, some aspects of the course may change. Any modifications/updates/edits in the syllabus will be sent to students via Emails/Sakai if the syllabus is revised. As a result, it is each student’s responsibility to check his or her LUC e-mail, mail folders, and the Sakai website regularly and at multiple times during each week through the semester.

**Students with Special Needs – Student Accessibility Center**

Loyola University Chicago provides reasonable accommodations for students with disabilities. Any student requesting accommodations related to a disability or other condition is required to register with the Student Accessibility Center (SAC). Professors will receive an accommodation notification from SAC, preferably within the first two weeks of class. Students are encouraged to meet with their professors individually in order to discuss their accommodations. All information will remain confidential. Please note that in this class, the software may be used to audio record class lectures in order to provide equal access to students with disabilities.  Students approved for this accommodation use recordings for their personal study only and recordings may not be shared with other people or used in any way against the faculty member, other lecturers, or students whose classroom comments are recorded as part of the class activity.  Recordings are deleted at the end of the semester.  For more information about registering with SAC or questions about accommodations, please contact SAC at 773-508-3700 or [SAC@luc.edu](mailto:SAC@luc.edu).

**Respect for Diversity**

Guided by the NASW Code of Ethics and the mission of the University, the School of Social Work is committed to the recognition and respect for variations in racial, ethnic, and cultural backgrounds and with regard to class, gender, age, physical and mental ability/disability, religion, sexual orientation, gender identity, and gender expression. The School values ethnically sensitive and culturally competent social work education and practice. Students must uphold the ethical standards set forth by the profession and the Jesuit ideals of the university. (See: [Respect for Diversity](https://www.luc.edu/socialwork/aboutus/) for more information).

**Gender Pronouns and Name on Roster**

Addressing one another at all times by using appropriate names and gender pronouns honors and affirms individuals of all gender identities and gender expressions. Misgendering and heteronormative language exclude the experiences of individuals whose identities may not fit the gender binary, and/or who may not identify with the sex they were assigned at birth. Explicit identification of pronouns is increasingly used in professional identification (e.g., conference nametags, Twitter handles, etc.).

As part of our professionalization and in the spirit of our professional values, during our first class as we introduce ourselves, you may choose to share your name and gender pronouns (e.g., Hello, my name is Sam and my gender pronouns are she/her/hers or Hello, my name is Lou, and my gender pronouns are they/them/theirs). If you would only like to introduce yourself by name, without pronouns, that is also completely fine. If you do not wish to be called by the name listed on the roster, please inform the class. You may also choose to add your pronouns to your zoom account profile (e.g., Sam Smith (they/them) so they always appear on the screen. Note that if you choose to do so, you must change your profile name from the main login on your Zoom account (e.g., add the pronouns after your last name) or you will have to add the pronouns manually during each and every zoom session. The goal is to create an affirming environment for all students with regard to their names and gender pronouns.

**Brave and Safe Space**

A safe space is ideally one where the expression of identity and experience can exist and be affirmed without fear of repercussion and without the pressure to educate. While learning may occur in these spaces, the ultimate goal is to provide support. A brave space encourages dialogue. Recognizing differences and holding each person accountable to do the work of sharing experiences and coming to new understandings - a feat that’s often hard, and typically uncomfortable.

The School of Social Work values creating a brave and safe space within classrooms for all students. Our instructors welcome all course-related comments and concerns from students. If you have a concern about whether your classroom is a supportive, brave, and safe space, or any other concerns, you are welcome to speak with your instructor or any other faculty or staff member that you trust. That person will help you talk through a pathway to address your concerns and bring them to the Associate Dean with you or on your behalf if you so desire. You should be reassured that expressing your concerns will not result in any penalty to you.

**Title IX Disclosure and Rights**

Under Title IX federal law, "no person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving federal financial assistance" (Title IX of the Education Amendments of 1972).  It is important for you to know the professor has a mandatory obligation to notify designated University personnel of incidents of gender-based misconduct (sexual assault, dating/domestic violence, stalking, sexual harassment, etc.) that are shared in private or during class discussions.  The reason for this is to keep all members of the Loyola community safe, also to ensure you are connected to the resources and reporting options available. Hypothetical scenarios that are discussed do not require any action.  Please visit the [Title IX at Loyola University Chicago Page](http://www.luc.edu/hr/titlenine.shtml) for more information regarding the University’s response to notifications of gender-based misconduct.  The following link contains information if you wish to [speak or contact a confidential resource on campus](https://www.luc.edu/equity/about/contacttheoecteam/).

**Student Code of Conduct**

Respecting the rights and opinions of others is an important aspect of a Jesuit education. Please respect others by allowing others to express their opinion, avoiding the use of vulgar language and/or offensive or discriminatory comments (racial, ethnic, etc.). It’s the student’s responsibility to read and adhere to [the Loyola University Code of Conduct](https://www.luc.edu/media/lucedu/law/fyi/pdfs/Code_of_Conduct.pdf).

**Privacy Policy – FERPA**

FERPA (Family Educational Rights and Privacy Act) is a federal law that protects the privacy of students and educational records. To learn more about students’ privacy rights visit the [FERPA Act](https://www.luc.edu/regrec/ferpa.shtml) at Loyola University website or the [U.S Dept. of Education](https://ed.gov/policy/gen/reg/ferpa/index.html) website. Loyola University, e-mail, and Learning Management System meet FERPA requirements.

**Third-Party and FERPA**

Some assignments may require the use of public online websites, applications, social media, and/or blogs among others. If a course requires students to participate in these types of activities the students can choose not to participate. In this case, the students should contact the instructor as soon as possible and let them know of their decision. Please avoid sharing the private information of others.

**Resources for Writing**

The Writing Center, Loyola University Chicago, is available to help writers develop and clarify ideas and work on specific issues such as punctuation, grammar, documentation, and sentence structure. Students are encouraged to visit the [Writing Center Website](http://www.luc.edu/writing/home/) for additional information. Services are available at both WTC & LSC. Resources for APA may be found here: <http://owl.english.purdue.edu/owl/resource/560/01/>

## Help with Technology – Help Desk

The ITS Service Desk provides the University with a single point of access for support with technology. They are committed to providing excellent, professional customer service in tracking and resolving support requests. To request assistance, please contact the ITS Service Desk at 773.508.4ITS or via email at ITS Service Desk [ITSServiceDesk@luc.edu](mailto:ITSServiceDesk@luc.edu). Help Desk [Support Hours](https://www.luc.edu/its/service/support_hours.shtml).

**Help with Mental Health Issues**

During the semester, if you find that health problems, life stressors, or emotional difficulties are interfering with your academic or personal success, and you are therefore finding it difficult to cope or to complete your academic work, please consider contacting the Wellness Center.  Healthcare services, crisis intervention, time-limited individual counseling, and group therapies are free of charge, and strictly confidential, having nothing to do with your educational records.

You can [make an appointment online](http://www.luc.edu/wellness/appointment)**.**You may also call 773-508-2530 for counseling appointments or 773-508-8883 to speak with a nurse about medical concerns. More information is available on the [Wellness Center Website](http://www.luc.edu/wellness.). If your medical or mental health condition requires ongoing academic accommodations, please register with Student Accessibility Services [https://www.luc.edu/sac/] and provide me with a copy of your accommodation letter.

## Important Contact Information

IT Help Desk: 773-508-4487, [IT Help Desk Website](http://www.luc.edu/its/service/)

Wellness Center: 773- 494-3810,  [Wellness Center Website](https://www.luc.edu/wellness/)  
Writing Center: 312-915-6089, [Writing Center Website](https://www.luc.edu/writing/index.shtml)  
Tutoring – Academic Excellence: 773-508-7708, [Tutoring Website](https://www.luc.edu/tutoring/index.shtml)  
Ethics Hotline: 1-855-603-6988, [Ethics Hotline Website](https://www.luc.edu/hr/ethics/)  
Military Veteran Student Services: 773-508-7765, [Veteran Student Services Website](https://www.luc.edu/veterans/)  
Library: 312-915-6622, [Library Website](http://libraries.luc.edu/)

Students Accessibility Center: 773-508-3700, [Students Accessibility Center Website](https://www.luc.edu/sac/)

**ACADEMIC INTEGRITY, GRADING, & ASSIGNMENTS**

**Academic Integrity and Plagiarism**

Academic integrity is essential to a student’s professional development, their ability to serve others, and to the university’s mission. Therefore, students are expected to conduct all academic work within the letter and the spirit of the Statement on Academic Honesty of Loyola University Chicago, which is characterized by any action whereby a student misrepresents the ownership of academic work submitted in their name. Students who plagiarize risk receiving a failing grade at the instructor’s discretion. All students who plagiarize will be referred to the Committee of Student Affairs (CSA) for judicial review. Knowledge of what plagiarism is will help you from inadvertently committing it in your papers. Additional [information on plagiarism](http://www.plagiarism.org/).

Plagiarism is a serious ethical violation, the consequences of which can be a failure of a specific class and/or expulsion from the school**.** Responsibilities of Academic Honesty are detailed in [the LUC BSW & MSW Student Handbooks](https://www.luc.edu/socialwork/student-support/forms/). Please read the Graduate Catalog stating the university policy on plagiarism. The definition of plagiarism is: “In an instructional setting, plagiarism occurs when a writer deliberately (or unintentionally) uses someone else’s language, ideas, or other original (not common-knowledge) material without acknowledging its source." Source: WPA (n.d.). Defining and Avoiding Plagiarism: The WPA Statement on Best Practices, retrieved from <http://wpacouncil.org/files/wpa-plagiarism-statement.pdf>

This commitment ensures that a student in the School of Social Work will neither knowingly give nor receive any inappropriate assistance in academic work, thereby, affirming personal and professional honor and integrity. Students may not use the same assignment content to fulfill different course requirements. If a paper is submitted to a course that is closely related to a paper submitted for another course, it is suggested that the student cite the paper. (Example: paper submitted for SOWK 000, Instructor: Wayne Williams, Semester: Spring 2020)

**Turn-It-In**

By taking this course you agree that all required papers may be subject to submission review to Turnitin.com (within Sakai or otherwise) to detect plagiarism. Any and all written material submitted as course work may be subject to detection of plagiarism using the Turn-it-in database. To learn about their usage policy, visit the [Turn-It-In](https://www.turnitin.com/) website.

**Academic Warnings**

Students are responsible for tracking their progress through each class. As a result, students should identify and resolve any academic difficulty as early as possible. In the event that a student is experiencing academic difficulty, the student will be notified by the instructor in writing (via e-mail) no later than the deadline for early alert according to the LUC Academic calendar at mid-term. See the [LUC SSW BSW & MSW Student Handbook](https://www.luc.edu/socialwork/student-support/forms/)s for additional information regarding academic concerns.

**Facilitator Feedback to Learners**

The instructor will provide individual feedback to each student for each assignment submitted. These comments will be offered to complement the grade obtained and will include comments about student progress, knowledge, skills, and participation. Instructors will post constructive feedback no later than 7 days after assignment submission.

**Recording and Sharing Recordings of Lectures**

Course materials prepared by the instructor, together with the content of all lectures and review sessions presented by the instructor, are the property of the instructor. Video and audio recording of lectures and review sessions without the consent of the instructor is prohibited. At the discretion of the instructor, the student might receive permission for audio taping the lectures, on the condition that these audio tapes only be used as a study aid by the individual enrolled in the course.

**Attendance and Class Participation**

*Social Work Comportment and Class Norms*

Social work practice requires the cultivation of unconditional regard, respect, active listening, and sustained engagement.  The classroom is the laboratory that serves to develop these critical clinical skills. The classroom is also seen as a professional community and as such, comes with duties and responsibilities not only between instructor and students but also between students. In order to support this professional development and establish a learning context which mirrors the practice relationship, the following rules will be enforced:

* All phones and handheld devices will be turned off prior to class and must remain off throughout the class. **No texting is permitted. NO EXCEPTIONS. In the event we must meet via zoom, the personal chat function will be turned off.**
* Students are expected to display the engagement, respect, and active listening skills employed in clinical practice toward their social work colleagues.
* Students who are not present for student presentations in the class must present a written explanation for the absence. Consistent with professional responsibility in the field, students will be held to standards that reflect how they might conduct themselves in a professional role. In terms of student presentations, this means that students are accountable to each other as well as to the instructor and will be graded not only on their individual performance but also on their professionalism in working with others.
* All papers must be submitted in compliance with the most recent edition of the *Publication Manual of the American Psychological Association* format unless directed otherwise by the instructor.
* **Violation of these class norms may result in deduction of participation points from the final class grade, when applicable.**

**Academic Warnings**

Students are responsible for tracking their progress through each class. As a result, students should identify and resolve any academic difficulty as early as possible. In the event that a student is experiencing academic difficulty, the student will be notified by the instructor in writing (via e-mail) no later than the deadline for early alert according to the LUC Academic calendar at mid-term. Please see the Student Handbook for additional information regarding academic concerns.

**Grading Criteria**

Grades are based upon criterion-referenced grading.  The Description of Assignments section of this document reviews the specific points for each assignment.  In general, letter grades are assigned using the criteria below:

|  |  |  |
| --- | --- | --- |
| **Letter Grade** | **Description** | **Grades and Values** |
| **A** | Overall performance is**Exceptional –**includes: grammar, sentence structure, application of course content, use of references/resources, etc. | A  4.00   96-100%  A- 3.67   92-95% |
| **B** | Overall performance is **Good –** written work not as polished as above, ideas not as fully developed, but still includes important course content, references, etc. | B+ 3.33 88-91%  B   3.0    84-87%  B-  2.67  80-83% |
| **C** | Overall performance is **Acceptable** - work meets basic expectations set by Instructor. A grade of C- requires that social work majors (BSW/MSW) retake the course. | C+  2.33 76-79%  C    2.0    72-75%  C-  1.67   68-71% |
| **D** | Overall performance is **Poor - s**tudent must retake course. | D+ 1.33   64-67%  D    1.0    60-63% |
| **F** | Overall performance is **Unsatisfactory** - student fails course. Effects of a final grade of F may vary by academic program. See Student Handbook. | F     0      Below 60% |
| **I** | At the discretion of the section Instructor a temporary grade of **Incomplete** may be assigned to a student who, for a reason beyond the student’s control, has been unable to complete the required work in a course on time. The request signed by the student and the faculty member must be approved and on file with the BSW or MSW Program Director when grades are submitted.  **Requirements for submission of Final grade differ by degree. See Student Handbook.** | |

**Grading Scale**

| **Grade** | **Percentage (%)** |
| --- | --- |
| **A** | 96 – 100 |
| **A-** | 92 – 95 |
| **B +** | 88 – 91 |
| **B** | 84 – 87 |
| **B-** | 80 – 83 |
| **C+** | 76 – 79 |
| **C** | 72 – 75 |
| **C-** | 68 – 71 |
| **D+** | 64 – 67 |
| **D** | 60 – 63 |
| **F** | Below 60 |

**Grade of “Incomplete”**

The temporary grade of “Incomplete” will be considered for those students who, for reasons beyond their control, have not been able to complete the requirements and tasks of the course on time, within the time stipulated in the academic calendar. It is the student's responsibility to request an “Incomplete” grade. This request must be approved and signed by the instructor and the student with final approval of the program director. If the student fails to complete the request or receive appropriate approval, the final grade will be F.

**Use of Rubrics as an Evaluation Tool**

Rubrics will be used as assessment tools for course activities and assignments. All tasks and assignments will be evaluated following the criteria outlined in the specific rubric. The grade of each activity will be based on the combination of points assigned to each evaluation criteria listed in the rubric for that assignment. Unless an obvious error can be established and documented in the rubric, the points and/or grade awarded by the instructor will be considered final for that activity or assignment.

**Facilitator Feedback to Learners**

The instructor will provide individual feedback to each student for each assignment submitted. These comments will be offered to complement the grade obtained and will include comments about student progress, knowledge, skills, and participation. Instructors will post constructive feedback no later than 7 days after assignment submission.

**COURSE FEEDBACK & SYLLABUS REFERENCES**

**Course Feedback**

You will receive an email communication near the end of this semester with regard to your feedback for this course related to the content, assignments, instructor support, etc. Your feedback for each of your courses improves learning outcomes for students and the instruction process in the course. Your feedback is valuable and affects revisions to this course.

**Resources (Professional Journals)**

* Journal of Religion & Spirituality in Social Work: Social Thought
* International Journal of Religion & Spirituality in Society
* Journal of Religion & Health
* Psychology of Religion & Spirituality
* International Journal for the Psychology of Religion
* Social Work and Christianity
* Families in Society
* Jewish Social Work Forum
* British Journal of Social Work

**Recommended Texts for Required Reading:**

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. **EBL (Electronic Book Library)**

Dudley, J.R. (2016). *Spirituality matters in social work: Connecting spirituality, religion, and practice.* New York, NY: Routledge. **On Reserve and required chapters on Sakai**

Crisp, B. R. (ed) (2017). *The Routledge Handbook of Religion, Spirituality and Social Work.* Routledge/Taylor & Francis. **Required chapters on Sakai**

Jaffe, M., Nicola, W., Floersch, J., Longhofer, J. (Eds.). (2020). *Spirituality in mental health practice: A narrative casebook*. New York, NY: Routledge Taylor & Francis Group.

Walsh, F. (2009). *Spiritual resources in family therapy.* 2nd Ed.NY: Guilford Press **EBL**

**Recommended Texts for Outside Reading:**

De Botton, A. (2013). *Religion for atheists: A non-believers guide to the uses of religion.*  Vintage books.

Epstein, M. (2013). *The trauma of everyday life. P*enguin Press.

Harris, D., Warren, J. & Adler, C. (2017). *Meditation for fidgety skeptics: A 10% happier How- to book.* NY: Spiegel & Grau

Hicks, S. F. (2009). *Mindfulness and social work.* Chicago: Lyceum.

Land, H. (2014). *Spirituality, Religion & Faith in Psychotherapy: Evidence-Based Expressive Methods for Mind, Brain, and Body.* Oxford Press. S**elected chapters on Sakai**

Northcut, T. N. (2017). *Cultivating mindfulness in clinical social work.* NY: Springer **Selected chapters on Sakai**

Pargament, K. I. (2011, paperback). *Spiritually integrated psychotherapy: Understanding and addressing the sacred*. NY: Guilford Press.

Pollak, S. M., Pedulla, T. & Siegel, R. D. (2014). *Sitting together: Essential skills for mindfulness-based psychotherapy.* NY: Guilford Press.

**DESCRIPTION OF ASSIGNMENTS**

**Class Participation:** (10% of final grade). Reading the required assignments and regular class attendance is necessary for a full understanding of the course topics. Regular attendance and class participation are major expectations for this course. Class participation is an important requirement since the course will be conducted as a seminar. Learning is dependent upon student involvement. Students are therefore expected to read all assignments prior to class, to participate actively in class discussions of case studies and topics, and to engage in experiential learning activities such as group or case presentations. Quality of participation and questions, however, is more important than quantity.

Promptness and attendance will be noted by the instructor and may be utilized as a deciding factor for the final course grade.  If students are unable to attend a class for any reason, they are to notify the instructor **in advance** by phone or email. Such courtesy reflects a professional and mutually respectful attitude towards classmates and the instructor.

**Assignment I: Choice of 4 options**(30% of final grade) - unless assignment choice requires a different date to accommodate field internship schedule or class presentation. **Due Date:**

**You may choose one of the four activities listed below.**

1. **Develop a digital story** by writing a script, reading the script, and putting images and music (or ambient noise) to that script. Students will be graded on the quality of that narrative, the use of resources, and their critical appraisal of their own spiritual journey (or others depending on their use of this exercise). Start with writing a script of about 300 words. Try to answer the following questions: Why this story? Why now? What is it about the story that matters to your life right now? The “story” is read aloud into a microphone on a computer. Then apply images and music to create a 3–4-minute digital story. Choose a computer program that works well for you such as GarageBand, iMovie or even Microsoft PowerPoint. The digital story can also be used to illustrate injustice or a policy that has impacted your spiritual or religious development. (Hitchcock, Sage, Smyth, 2019).

* Keep in mind the following elements:
* Own your own story – this is a story only you can tell.
* Show, instead of telling the watchers what they are supposed to hear/know.
* Find the moment of some kind of change/transition.
* Hear your story: use music and other ambient sounds (water, dog barking, car driving, etc.).
* Assemble/share your story (3-4 minutes).
* Identify where in the story you would use explicit story/images and where you would put images that are implicit and put ambient effects; let images sometimes tell the story.
* Know that your script is the foundation.
* Maybe start with an arresting moment, instead of chronologically, and then go to the backstory.
* Take the watcher on the journey. The destination is not always the key. You can get by with as few images as ten. Music is the last element to add. Keep in mind your audience. Choose audio to help you tell the story – silent time is fine. Speak at the pace in which you converse. Don’t rush it. Pause appropriately and naturally.

1. **“Field trip”** to a religious/spiritual tradition **different** from your own and participate in a worship service or celebration. It would be beneficial if you chose a tradition similar to the clients with whom you are currently working. Write a 3–5-page summary of your experience and what you learned. This may be difficult given the pandemic – talk with me about virtual services.

**Questions to be addressed in the assignment:**

*The goal is to be able to understand and articulate some of the beliefs and modes of expressing these beliefs of the religious or spiritual community you visited.* ***Please do some research ahead of time so that you will know what is expected of participants. If you do not understand something that occurs during your visit, you must either talk to someone at the service or do the research to learn more about the issue. Reference whatever sources you use.***

* What did you observe about the physical space and the participants in the ceremony or service?
* What forms of communication were used to communicate the values of the belief system? Why were these used and to what effect?
* What were the practices demonstrated that supported these beliefs?
* What forms of communication were not used? Why do you think these were not used?
* What symbols were utilized and what did they express?
* Articulate what you learned as a result of this experience, but not just statements of fact. What value does this learning have for you?

1. **Class Presentation** one of the course topics in greater depth. When possible, a discussion of a case that reflects an integration of course content is preferred. The instructor should be given an outline of the presentation one week prior to the scheduled presentation. The presentation should be approximately 15 minutes in length and should include knowledge of the subject, critical thinking, and questions for class discussion. Students should arrange presentation dates with the professor as soon as possible. Depending on the topic, the instructor can provide more direction about areas to be covered in the presentation.
2. **Presentation in your field placement** on one of the course topics in greater depth that coincides with a particular need of the placement (e.g., spirituality and grief, the spirituality of children, spirituality with addictions, etc.). The topic, content to be covered, and the mode of presentation should be improved by the instructor and the supervisor. In addition, the instructor and the field supervisor should be given an outline of the presentation one week prior to the scheduled presentation. Participants should provide a brief paragraph evaluating your presentation. These summaries should be turned in to the professor.

**Assignment II: Critical Analyses**(30% of final grade) - **Due Date:**

Complete five journal entries of 2-3 pages each (Total 10-15 pages).Three of the entries should be a critical analysis of course readings. The remaining two entries should relate to your personal integration of course content into your clinical work or your professional identity.

**Questions to be answered in the 3 critical analysis entries:**

* What is (are) the primary point(s) of the reading?
* How can I relate these ideas to a clinical situation or my professional or personal experiences?
* What questions do I have about the reading material for this week?
* **Very Important to include**: What are some of the answers to these questions? What resources did I use to answer the questions? (This should include more than just asking a classmate!) Provide the citation(s) of where you found some answers.
* What is important learning from what I found --- not just a statement of fact. What does it mean?
* Is there a problem in the author’s explanation in the current reading? In my understanding of the reading? In the concepts or ideas, the author is trying to explain?

**Assignment III** (30% of final grade) - Due Date:

**You may choose one activity listed below.**

1. **Final Paper:** Describe and critically analyze the assessment, intervention, and evaluation of your work with a client system paying particular attention to how religious &/or spiritual beliefs and practices were acknowledged and considered (positive or negative) in the choice of interventions and evaluation of the impact of your work together. Include theoretical frameworks that guided or hindered your practice and your rationale of the choice. (10-12 pages, APA required)
2. **Critical Analyses: Continue Assignment II with 5 more entries following the same guidelines as above.**
3. **Final Paper: Spiritual & Metaphysical Diversity in Social Work**

Social workers need to understand spirituality’s role in clients’ lives. However, it is crucial to acknowledge that social work *itself* (i.e., the field’s theoretical perspectives, practice models, etc.) is grounded in metaphysical beliefs, mainly arising from Eurocentric thought. If we are to honor our commitment to diversity, we must find creative ways of including other ways of knowing, ways of being, and perspectives on wellness/change into social work theory and practice.

For this assignment, you will apply the beliefs of a specific (chosen by you) spiritual tradition or metaphysical perspective to social work’s theoretical perspectives and practice approaches. In your paper, which should be **10-12 pages in length (not including references)**, please cover the following points:

1. **What are the core beliefs of the spiritual tradition or metaphysical perspective that you have chosen to learn/write about?** Focus on the beliefs that are most relevant to social work theory and practice (e.g., perspectives on self, life and death, purpose in life, ethics and morality, etc.). Be sure to choose a *specific tradition/perspective* (e.g., *Jesuit* Christianity, *Sunni* Islam, *Vedanta* Hinduism, *Theravada* Buddhism, *Reconstructionist* Judaism, *Lakota* perspective, *Ubuntu* perspective, etc.). Simply choosing *Christianity* or *Buddhism* is not acceptable for the purposes of this paper. Please include at least 6 references related to your chosen tradition/perspective, including relevant class readings, academic journal articles, and book chapters.
2. **What are the implications of this tradition’s/perspective’s beliefs for the standards found in the NASW Code of Ethics?**
3. **What are the implications of this tradition’s/perspective’s beliefs for one of the theories or perspectives that is prominent in social work** (e.g., systems theory, person-in-environment, feminist theory, developmental theories, psychodynamic, cognitive behavioral theory, etc.)?
4. **What are the implications of this tradition’s/perspective’s beliefs for social work practice?** Be sure to specify a practice context… can be micro/mezzo/macro or articulated in another way.

**If you need help identifying a tradition/perspective/theory, please make an appointment to meet with me before the beginning of April.** Should you choose to pursue publishing this paper, either in Praxis or in another professional journal, I would be glad to provide additional guidance after grading your paper. It is very important to begin to contribute to social work’s body of knowledge through professional scholarship.

**COURSE SCHEDULE**

**Each week bring to class at least 2 questions you have from your readings of that week for class discussion. I will be checking in with you at the beginning of each class to address those questions.**

**Module I - Introduction (Please complete the readings before the first class.)**

**Date:**

**Description**

The class begins with understanding the historical relationship between religion/spirituality and social work while also clarifying values about different perspectives and experiences

**Learning Objectives**

1. Demonstrate knowledge of history of the relationship between religion/spirituality and professional social work.
2. Utilize a spiritually sensitive social work framework
3. Participate in class discussions utilizing a “brave space”

**In-class exercises:**

1. Complete the Student Information Sheet posted on Sakai.
2. Watch video: “The Danger of a Single Story” [Chimamanda Ngozi Adichie](https://r.search.yahoo.com/_ylt=AwrC5pmKCQ1fuycAQkaXnIlQ;_ylu=X3oDMTJkbWlmdXBpBHNlYwNjZC1hdHRyBHNsawNzb3VyY2UEdnRpZAMEcnVybANodHRwczovL3d3dy55b3V0dWJlLmNvbS93YXRjaD92PUQ5SWhzMjQxemVn/RV=2/RE=1594718730/RO=10/RU=https%3a%2f%2fwww.youtube.com%2fwatch%3fv%3dD9Ihs241zeg/RK=2/RS=g38mitnHxzIPfLgB3TdaZh8kbjw-) <https://www.youtube.com/watch?v=D9Ihs241zeg> 19 minutes

**Required Content:**

* 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.*  271-279. Springer. ***EBL is available from LUC website.***

Garran, A. M. & Rasmussen, B. (2014). Safety in classroom: Reconsidered. *Journal of Teaching in Social Work.* 34:401-412. ***E-journal***

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.* NY: Routledge Taylor & Francis Group, 17-36. ***Sakai***

* 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, <https://doi.org/10.1093/sw/swx055> ***E-journal***

**Part One: Exploring Self in Context**

**Module 2 - Importance of Self Awareness and Self Care and the Impact on Spiritually Sensitive Social Work Practice**

**Date:**

**Description**

Class will focus on developing self-awareness about personal and professional experiences with religion/spirituality. Focus will also include developing a program of self-care.

**Learning Objectives**

1. Demonstrate ability to use religious and spiritual timelines and genograms as tools for self-awareness and clients’ awareness
2. Recognize conflicts between practitioner beliefs, professional values, and theoretical orientation
3. Demonstrate ability to tolerate “not knowing” in clinical practice
4. Develop and implement a self-care plan through the arts, music, etc.

**In class exercises:**

1. Self-awareness exercises posted on Sakai in the Resources section of Class. (genogram, lifeline, questionnaire, Dudley’s Personal exercises 1-9). Do this in private – try to take your time – approximately 30 minutes. Write out your answers – writing is different than just thinking about your answers.
2. Develop a plan for self-care for the remainder of the semester. What are the potential interferences with you enacting this plan?
3. Visual Thinking Strategies: Learning to “see more” and “hear more” about religious and spiritual diversity with empathy – through Visual Thinking Strategies

**Required Content:**

* Beres, L. (2016). Maintaining the ability to be unsettled and learn afresh: What philosophy contributes to our understanding of “reflective” and “experience”? *Reflective Practice*, 18(2), 280-290. ***Sakai***
* 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. ***EBL***
* 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. ***E-journal***
* 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. ***E-journal***

**Recommended Content:**

* 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. ***EBL***

Weingarten, K. (2010). Stretching to meet what’s given: Opportunities for a spiritual practice. In F. Walsh (ed.) *Spiritual resources in family therapy,* (Chapter 18) NY: Guilford. ***EBL***

**Module 3 - Reconnecting mind, body, & spirit**

**Date:**

**Description**

Class will examine the need for a mind/body/perspective in spiritually sensitive social work practice

**Learning Objectives**

1. Examine the interface of neuroscience, religion/spirituality, and clinical work
2. Rethink the concept of health, quality of life, and well-being through   
   “eastern” and “western” perspectives.
3. Rethink the separation of body, mind, and spirit in spiritually sensitive social work practice including perspectives on disability

**Required Content:**

* Aydoğdu, B.N. (2019). Disability and spirituality. *Spiritual Psychology and Counseling* 4, 181–193. https://dx.doi. Org/10.12738/spc.2019.4.2.007
* 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. ***Text***
* Fulton, P. R. (2014). Contributions and challenges to clinical practice from Buddhist psychology. *Clinical Social Work Journal,* 42(3). 208-217. ***E-journal***
* 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

**Recommended Content:**

* Leung, P. P., Chan, C. L., Ng, S., & Lee, M. (2009). Towards body-mind-spirit integration: East meets west in clinical social work practice. *Clinical Social Work Journal,* 37(4), 303-311. ***E-journal***

**Module 4 – Cultural Context in Understanding Suffering and Resilience**

**Date:**

**Description**

Class will examine diverse cultural and sociological perspectives on suffering and resilience

**Learning Objectives**

1. Demonstrate knowledge of and ability to engage with diverse cultural and religious beliefs, values, and practices with humility
2. Recognize the ways social work thought is grounded in certain metaphysical assumptions

**In-class exercise:**

1. Video with Fayth Parks on “How Culture Connects to Healing and Recovery”13.40 minutes <https://www.youtube.com/watch?v=q9Tkb879dsY>
2. Over the next two weeks we will be discussing three themes prevalent in spirituality that are impacted by cultural experiences and beliefs in the next two class sessions**: 1) how to understand suffering;** **2) how to understand resiliency; 3) how to cope with suffering and mental illness.** You will be divided into groups in class and assigned a particular belief system to answer these three questions from that perspective. Your task is to research your topic, summarize and synthesize your results, and then present these summaries to the class. Each student is responsible for finding at least one resource to read and contribute to your group presentation.

**Required Content:**

* Ahmed, S. R., Amer, M.M., & Killawi, A. (2017). The ecosystems perspective in social work: Implications for culturally competent practice with American Muslims. *Journal of Religion & Spirituality in Social Work: Social Thought*, 36(1-2), 48-72. ***E-journal***
* Hodge, D. R. (2018). Increasing spiritual diversity in social work discourse: A scientific avenue toward more effective mental health service provision. *Social Work Education,* 1-13.
* ***E-journal***
* Kirmayer, L. (2004). The cultural diversity of healing: Meaning, metaphor and mechanism. *British Medical Bulletin,* 69, 33-48 ***Classic on Sakai***
* Wolin, S. J., Muller, W., Taylor, F., Wolin, S., Ranganathan, S., Saymah, D., & Zevada, H. (2010). Religious perspectives on resilience: Buddhism, Christianity, Judaism, Hinduism, and Islam. In F. Walsh (ed.). *Spiritual resources in family therapy,* (Chapter 5). NY: Guilford. ***EBL***

**Module 5 - Ethical and Professional Dilemmas in Spiritually Sensitive Social Work Practice**

**Date:**

**Description**

Class content will focus on the ethical dilemmas related to spiritually sensitive social work practice.

**Learning Objectives**

1. Demonstrate knowledge of professional guidelines and values as they advance social justice
2. Demonstrate knowledge of ethical guidelines for using spiritually-based activities with diverse populations
3. Recognize ways in which religious and spiritual beliefs and practices can strengthen and/or impede mental health

**In class exercises:** Negotiating ethical dilemmas

**Required Content:**

* Brice, T. S. (2019). Reconciliation reconsidered: Advancing the national conversation on race among Christian social workers. *Social Work & Christianity,* Vol. 46, No. 2 (2019), 8–20 DOI: 10.34043/swc.v46i2.74 Journal of the North American Association of Christians in Social Work ***E-journal***
* Canda, E. R. & Furman, L. D., & Canda, H-J. (2020). Ethical guidelines for spiritually sensitive and culturally appropriate practice, 385-420. *Spiritual diversity in social work practice: The Heart of Helping*, Oxford University Press. ***Sakai***
* 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 ***E-journal***
* Social Work Podcast Interview with Holly Oxhandler, 45 min.
* <https://socialworkpodcast.blogspot.com/2020/08/Oxhandler.html>

**Part Two: Exploring Others in Social Work Practice**

**Module 6 – Social Justice Framework, Restorative Justice and Talking Circles**

**Date:**

**Description**

Focus will be on the spiritually sensitive practice needed within a social justice framework

**Learning Objectives**

1. Ability to articulate the role of social work in social justice through understanding religious and spiritual beliefs including mind/body/spirit interventions
2. Demonstrate an understanding of how to utilize restorative justice in a variety of contexts

**In class exercises:**

Guest speaker: Restorative Justice and Talking Circles, Constance Sheehan, Ph.D.,

**Required Content:**

Gale, F. & Dudley, M. (2017). Ultimate concerns and human rights: how can practice sensitive to spirituality and religion expand and sharpen social work capacity to challenge social justice. 347-357. In Crisp, B. R. (ed) *The Routledge Handbook of Religion, Spirituality and Social Work.* Routledge/Taylor & Francis. ***Sakai***

Gwathney, A. N. (2021) Offsetting Racial Divides: Adolescent African American Males & Restorative Justice Practices. *Clinical Social Work Journal* 49:346–355 https://doi.org/10.1007/s10615-021-00794-z 1 3 ***E-journal***

* Hodge, D. R. (2012). The conceptual and empirical relationship between spirituality and social justice: Exemplars from diverse faith traditions. *Journal of Religion and Spirituality in Social Work: Social Thought,* 31:32-50. ***E-journal***
* Moore, S. E., Robinson, M. A., Christson, A., Brooks, M., Harmon, D. K., & Daniel Boamah (2016) Hands up—Don’t shoot: Police shooting of young Black males: Implications for social work and human services, *Journal of Human Behavior in the Social Environment*, 26:3-4, 254-266, DOI: 10.1080/10911359.2015.1125202

Module 7 - Psychological and Developmental Perspectives on Religious Beliefs and Spiritual Practices for Children and Adolescents

Date:

Description

Class will focus on understanding developmental and theoretical models for how religious and spiritual experiences can be understood.

**Learning Objectives**

1. Demonstrate understanding of the theoretical framework of self-psychology to frame developmental and psychological perspectives on religious beliefs and practices.
2. Learn the developmental aspects of religious experience
3. Consider and demonstrate understanding of distinctive features of child and adolescent spiritual development including internationally

**Required Content:**

* Adams, K., Bull, R., & Maynes, M-L (2016). Early childhood spirituality in education: Towards an understanding of the distinctive features of young children’s spirituality. *European Early Childhood Education Research Journal,* 24(5), 760-774, ***E-journal***
* 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.* 33:201-217 ***E-journal***
* Benson, P. L., Scales, P.C., Syvertsen, A. K., & Roehlkepartain, E. C. (2012). Is youth spiritual development a universal developmental process? An international exploration. *The Journal of Positive Psychology*. 7(6), 453-470. ***E-journal***
* Cornet, C. (1998). Narcissus and psyche: The development of identity and its impact on spirituality. 62-81. *The soul of psychotherapy*. New York: Free Press.***Sakai***

**Spring Break**

**Module 8 - Perspectives on the Spiritual Dimension for Families and Individuals across the lifespan**

**Date:**

**Description**

Class focus will be on developing an understanding of R/S in diverse families across the lifespan.

**Learning Objectives**

1. Demonstrate understanding of the potential impact of spirituality on the aging process
2. Demonstrate knowledge of diverse forms of religious practices in families
3. Knowledge of spiritual crises as related to families across the lifespan

**In class exercise: Video**

“Spirituality and Healthy Aging” with Douglas Ziedonis . MD MPH, 55 minutes. (Longer video with a great deal of information covered over the course of the whole semester (e.g., self-care, assessment, mindfulness, life cycle, culture, community, etc.), so some of it will be repetitive and some will be foreshadowing what is to come in the next few weeks.We will start watching at 5:00 minutes to skip the promotional material.

<https://www.youtube.com/watch?v=plmOIfRnpY4>

**Required Content:**

* 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. **EBL**
  + Chapter 8: Spiritual Development (311-344).
* Hatch, T., Alghafli, Z., Marks, L., Rose, A., Rose, J., Hardy, B., & Lambert, N. (2017). Prayer in Muslim families: A qualitative exploration. *Journal of Religion & Spirituality in Social Work: Social Thought*, 36(1-2), 73-95. ***E-journal***
* Hodge, D. R., Reynolds, C., (2019). Spirituality among people with disabilities: A Nationally representative study of spiritual and religious profiles. *Health & Social Work*, 44 (2) 75–86, ***E-journal***  <https://doi.org/10.1093/hsw/hly035>

Renzenbrink, I. (2017). Social work and suffering in end-of-life care: An arts-based approach. In Crisp, B. R. (ed) *The Routledge Handbook of Religion, Spirituality and Social Work.* Routledge/Taylor & Francis. ***Sakai***

**Recommended Content:**

* Walsh, F. (2010). Spiritual resources in family adaptation to death and loss. In F. Walsh (ed.) Spiritual *resources in family therapy,* (Chapter 4) New York: Guilford. ***EBL***

**Part Three: Assessment & Interventions in a Spiritual Sensitive Context for Practice**

**Module 9 – Assessment**

**Date:**

**Description**

Students will learn about and critically analyze diverse assessment tools for assessing R/S

**Learning Objectives**

1. Demonstrate knowledge of methods to conduct spiritual assessments for individuals, families, groups, and organizations
2. Ability to articulate spiritual developmental process in clinical practice
3. Demonstrate understanding of community spiritual development as impacts mental health

**In-class exercise:**

Role plays of spiritual assessments

**Required Content:**

* 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: 49-167. ***E-journal***
* 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. **EBL (Electronic Book Library)**
* Chapter 9: Spiritual Assessment – spiritual assessment for groups, organizations, and social policy
* 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. ***E-journal***
* 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.

**Module 10 – Diverse Forms of Healing**

**Date:**

**Description**

Focus will be on diverse practice interventions that embrace R/S in varied social systems.

**Learning Objectives**

1. Demonstrate understanding of selected diverse practice interventions with varied religious/spiritual beliefs including traditional African, Indigenous, and Ancestral as they relate to social work practice
2. Examination of eco-social work and relationship to cultural and spiritual beliefs.
3. Ability to implement a spiritually sensitive context for practice.

**In-class exercise:**

Guest speaker: Lu Rocha, <https://www.lurocha.net/> Diverse Forms of Healing, Intergenerational.

**Required Content**: (The class will divide the readings to summarize and organize the discussion)

* Bhagwan, R. (2017). The sacred in traditional African spirituality: Creating synergies with social work practice. 64-72. In Crisp, B. R. (ed) *The Routledge Handbook of Religion, Spirituality and Social Work.* Routledge/Taylor & Francis. ***Sakai***
* 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. **EBL** 
  + Chapter 7: Creating a spiritually sensitive context for practice 275-310
* Dennison, A., & Powell-Watts, L. (2021). Ancestral healing in psychotherapy. *Spirituality in Clinical Practice, 8*(3), 188–194 ***E-journal***  [https://doi.org/10.1037/scp0000254](https://psycnet.apa.org/doi/10.1037/scp0000254)
* 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. ***E-journal***
* 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.* 193-203. Springer

**Recommended Content:**

* Dylan, A. & Smallboy, B. (2017). The constructed “Indian” and indigenous sovereignty: Social work practice with Indigenous peoples. 55-63. In Crisp, B. R. (ed) *The Routledge Handbook of Religion, Spirituality and Social Work.* Routledge/Taylor & Francis. ***Sakai***
* Shibusawa, T. & Chung, I. W. (2009). Wrapping and unwrapping emotions: clinical practice with East Asian immigrant elders. *Clinical Social Work Journal,* 37(4), 312-319*.* ***E-journal***

## Module 11 - Mindfulness and Meditation

## Date:

## Description

## Class focus will be on understanding practice interventions that incorporate mindfulness.

**Learning Objectives**

1. Knowledge of methods integrating body, mind, and spirit into social work practice through mindfulness particularly in the area of substance misuse
2. Demonstrate knowledge of Acceptance and Commitment Therapy (ACT)

**In-class exercise:**

*Guest speaker: Acceptance and Commitment Therapy, Ruri Kim, Doctoral Candidate, LUCSSW* Graduate Research Assistant at Center for Research on Self-Sufficiency (CROSS) at Loyola University Chicago, Licensed Professional Counselor, Playful Healing Center, Northwestern Family Institute. Our guest speaker will choose selected readings from the Harris text for you to review.

**Required Content:**

* Gutierrez, D., Mason, N., Dorais, S., & Fox, J. (2021). Gradually sudden: Vital spiritual experiences for individuals in recovery from substance use disorders. *Spirituality in Clinical Practice, 8*(1), 16–29. [https://doi.org/10.1037/scp0000218](https://psycnet.apa.org/doi/10.1037/scp0000218)
* Harris, R. (2019). ACT Made Simple: An Easy-to-Read Primer on Acceptance and Commitment Therapy. (2nd ed) New Harbinger Publications. ***EBL (selected readings)***
* Leitz, C. A. & Hodge, D. R. (2013). Incorporating spirituality into substance abuse counseling: Examining the perspectives of service recipients and providers. *Journal of Social Service Research*, 39:498-510. ***E-journal***
* Talley, J. (2017). Integrating mindfulness in the treatment of substance misuse. In T. Northcut (Ed.) Cultivating mindfulness in clinical social work. ***Text***

**Module 12 - Constructing a Spiritual Narrative**

**Date:**

**Description**

Focus will be on a narrative approach to Spiritually Sensitive Social Work Practice.

**Learning Objectives**

1. Knowledge of the relevance of postmodern theories (narrative, feminist, etc.) for practice interventions
2. Knowledge of spiritual narratives and their role in social work practice
3. Ability to identify spiritual themes in clinical work

**In-class exercise: Video**

“A Meaning-Making Approach to Work with Trauma”, Dr. Jeanne M. Slattery

<https://psyctherapy.apa.org/Title/777700636-001>

**Required Content:**

* 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 Edition.*Toronto: Canadian Scholars Press. ***Sakai***
* 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.* ***E-journal***
* *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.* ***E-journal***

**Module 13** – **Applications of the use of mind, body, spirit in practice**

**Date:**

**Description**

Focus will be on practice interventions that incorporate expressive therapies with R/S

**Learning Objectives**

1. Understanding integrative approaches to including spirituality (e.g. art, music, drama, writing)
2. Knowledge of therapies that include the body and their indications and contraindications (e.g., yoga, dance, mindfulness)

**In class exercise: The use of music.**

1. Read the short post on “Music: A Powerful Ally in Counseling Sessions” by Courtney Armstrong from the American Counseling Association

<https://ct.counseling.org/2016/02/music-a-powerful-ally-in-your-counseling-sessions/>

1. Choose two songs that capture your mood/spirit/life this semester in this course. A Spotify slot will be set up for all of you to download those songs into a SW 618 playlist. Put the names/artists on your blog.

**Required Content:**

* Duros, P. & Crowley, D. (2014). The body comes to therapy too. *Clinical Social Work Journal:* 42(3), 237-246. ***E-journal***

## Land, H. (2015). *Spirituality, Religion & Faith in Psychotherapy: Evidence-Based Expressive Methods for Mind, Brain, and Body.* Oxford Press. Selected chapters: Art Therapy: Art Production and Art Imagery for Psychospiritual Problems; Music Therapy: Assessment and Treatment for Spirituality, Religion, and Faith; Writing and Poetry in Therapy; Drama and Psychodrama; Dance and Movement Therapy: A Sacred-Sensitive Treatment Approach; Sand-Tray Therapy and Spirituality, Religion, and Faith; Guided Imagery in Religion, Spirituality, and Faith *Selected Chapters on Sakai*

* Rogan, M. (2017). Integrating mindfulness in general mental health practice. In T. Northcut (Ed.) *Cultivating mindfulness in clinical social work*. pp. 81-102. NY: Springer. ***Text***
* Zoogman, S., Goldberg, S. B., Vousoura, E., Diamond, M. C., & Miller, L. (2019). Effect of yoga-based interventions for anxiety symptoms: A meta-analysis of randomized controlled trials. *Spirituality in Clinical Practice*, August, ***E-journal***

**Module 14 – Social Justice Spirituality**

**Date:**

**Description**

Class focus will be on reviewing course content and expanding knowledge about global issues related to R/S

**Learning Objectives**

1. Broadening spirituality beyond micro and mezzo interventions
2. Understanding the impact of spirituality on social change including the provision of social services, our consideration of global climate change, and social justice, nationally and internationally.

**In-class exercise:**

Discussion questions – thinking personally, locally, and globally

**Required Content:**

* Besthorn, F. H. & Hudson, J. (2017). The spiritual dimensions of ecosocial work in the context of global climate change. 338-346. In Crisp, B. R. (ed) *The Routledge Handbook of Religion, Spirituality and Social Work.* Routledge/Taylor & Francis. ***Sakai***
* 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. **EBL**
* ***Chapter 12:*** Transformational Process in Spiritually Sensitive Social Work Practice.
* ***Chapter 13:*** A Worldwide View. (499-524)
* Lusk. M. & Corbett, D.  (2021) Liberation theology and international social work, Journal of Religion & Spirituality in Social Work: Social Thought, 40:1, 92-107, DOI: [10.1080/15426432.2020.1848750](https://doi.org/10.1080/15426432.2020.1848750)
* Williams, J., Jackson, M. S., Barnett, T., Pressley, T., & Thomas, M. (2019). Black megachurches and the provision of social services: An examination of regional differences in America. *Journal of Religion and Spirituality in Social Work: Social Thought*, 38(2), 161-179. ***E-journal.***

**Rubric for Assignment III:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Extensive revision required** | **Moderate revision required** | **Minor revisions recommended** | **Requires almost no revision** |
| **Presentation of core beliefs of the spiritual tradition/metaphysical perspective** | Core beliefs are presented with little to no detail and are not relevant to social work themes | Core beliefs are presented with some detail and their relevance to social work themes is unclear | Core beliefs and relevance are presented clearly but may need additional detail/depth | Presentation of core beliefs and relevance to social work themes is clear and compelling |
| **Presentation of implications for NASW Code of Ethics standards** | Specific ethical standards are unidentified and the connection between beliefs and ethical standards lacks clarity | Ethical standards are identified but the connection between beliefs and ethical standards needs additional clarification | Ethical standards are identified and connected to beliefs, but additional detail/depth would strengthen case | Ethical standards are clearly identified and connected to beliefs with detail and clarity |
| **Presentation of implications for prominent social work theory or perspective** | Specific theory is unidentified and implications for theory are not clearly explained | Specific theory is identified but implications for theory need additional clarification | Specific theory is identified and the implications for theory are clear, but additional detail/depth would strengthen case | Specific theory is identified and the implications for theory are presented with detail and clarity |
| **Implications for social work practice** | Implications of beliefs for practice are almost or completely lacking | Implications of beliefs for practice need additional clarification | Implications of beliefs for practice are presented clearly but additional detail/depth would strengthen case | Implications of beliefs for practice are presented with detail and clarity |
| **Clarity, consistent grammar, APA formatting, Adequate references** | Writing is unclear, includes many grammatical problems, omits APA formatting, and includes fewer than 6 relevant references | Writing is unclear in places, includes some grammatical problems, APA formatting needs improvement, and includes fewer than 10 relevant references | Writing is clear and grammatically strong, APA formatting is followed consistently, and paper includes 10 or more relevant references. Minor clarifications and stylistic revisions are needed | Writing is clear, grammatically strong, follows APA format consistently, and includes 10 or more relevant references of varied type (e.g., journal articles, book chapters, etc.) |