CSWE Religion and Spirituality Clearinghouse Submission Form

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TITLE OF RESOURCE	TIME FRAME (Check all that apply)
Syllabus for: Spirituality and Social Work	A semester-long course

DESCRIPTION (Maximum 250 words)
This social justice–informed course provides a framework for culturally competent practice with diverse spiritual populations. Social work has a strong commitment to providing human services that support human diversity and alleviate social injustice. This course provides a more specialized understanding of these commitments in the area of spirituality and religion. Ethical standards commonly enjoin practitioners to obtain the necessary training to work with diverse spiritual groups in a nondiscriminatory, culturally competent manner. In addition, social workers are typically encouraged to understand oppression with respect to religion and to strive to eliminate discrimination based upon religious beliefs, both nationally and internationally. Accordingly, this course lays a foundation for spiritually competent practice with diverse spiritual groups, with special consideration of those who are marginalized by the dominant culture.

RELIGIOUS/SPIRITUAL TRADITION OR PERSPECTIVE EMPHASIZED BY RESOURCE (Maximum 250 words)
- An ecumenical perspective is emphasized that focuses on the strengths in diverse spiritual groups.   - Students select a group other than their own on which to present a PowerPoint presentation, the aim of which is to engender a strengths-based, culturally competent practice with the group.   - Instructors ensure all major spiritual groups are covered, particularly groups in a given social work program's catchment area.

CONNECTION TO 2008 EPAS COMPETENCIES (Select most relevant; maximum of 3)
EP 2.1.2 – Apply social work ethical principles to guide professional practice
EP 2.1.4 – Engage diversity and difference in practice
EP 2.1.5 – Advance human rights and social and economic justice

RELEVANCE OF RESOURCE FOR PRACTICE (Maximum 250 words)
This course provides a foundation for effective and ethical practice with diverse spiritual groups.

APPLICABLE PROGRAM LEVEL	CONTENT AREA
Graduate level course; this course can also be used with undergraduates by reducing some of the weekly readings.	This is an elective course. The concepts presented, however, overlaps those presented in diversity and practice courses.

ASSESSMENT MEASURES (Check all that apply)	
_X__ Case study paper _X__ Individual presentation ____ Journal _X__ Participation in group discussion	____ Participation in group presentation ____ Research paper _X__ Other (specify): Self-administered spiritual assessment; House of worship ethnography

SUGGESTIONS, IF ANY, IN APPLYING RESOURCE IN DIFFERENT SETTINGS (Maximum 250 words)

Although designed for in-person delivery, it is possible to adapt this course for an online environment.

SUGGESTIONS, IF ANY, FOR PREPARATION FOR INSTRUCTOR (Maximum 250 words)

- Obtain and post required readings on Blackboard or a similar learning management system.
- Read and self-administer all content/exercises before presenting to optimize classroom discussion.

READINGS OR OTHER LEARNING MATERIALS (APA format for references)

The readings for this course are comprised of articles and book chapters which expose students to diverse perspectives and minimize costs to students. This format also enables instructors to update the weekly sessions with new content as it becomes available and/or include content that is relevant to a particular geographic catchment area. For instance, instructors could remove the weekly module that focuses on "spirituality and the elderly" (i.e., Week 10) and replace it with content that focuses on, for example, spirituality and people with disabilities, if that happens to be a particularly salient population in the catchment area served by a program.

DESCRIPTION OF LEARNING ACTIVITIES AND PROCEDURES (Maximum 250 words) or Attachment (Maximum 6 pages, double-spaced)

Please see below a rubric of the competencies addressed in this course, the weekly schedule, and a description of the assignments.

CSWE Core Competencies

Competency	Practice Behavior	Evaluation Method
EP 2.1.1 – Conduct one's self in a professional manner	• Advocate for client access to social work services • Practice personal reflection and self-correction to assure continual professional development • Engage in career-long learning • Attend to professional roles and boundaries	• Question papers and discussion • Self-administered spiritual assessment • House of worship ethnography
EP 2.1.2 – Apply ethical principles to guide professional practice	• Recognize and manage personal values in a way that allows professional values to guide practice • Make ethical decisions by applying the standards of the NASW Code of Ethics • Tolerate ambiguity in resolving ethical conflicts • Apply strategies of ethical reasoning to arrive at principled decisions	• Question papers and discussion • Self-administered spiritual assessment • Supplemental assignments (case study)
EP 2.1.4 – Engage diversity and difference in practice	• Gain sufficient self-awareness to progressively minimize the influence of personal biases and values in working with diverse spiritual groups • Recognize and communicate the importance of difference in shaping life experience • View one's self as a learner and engage those with whom one works as informants • Build spiritual vocabularies that facilitate dialogue across various spiritually based cultures	• Question papers and discussion • Self-administered spiritual assessment • House of worship ethnography • Teaching each other PowerPoint presentation
EP 2.1.5 – Advance human rights and social justice	• Understand the forms and mechanism of oppression and discrimination • Advocate for fundamental human rights, such as those in Article 18 of the United Nation's Universal Declaration of Human Rights • Engage in practices that advance social justice	• Question papers and discussion • Supplemental assignments (address human rights violations)
EP 2.1.7 – Apply knowledge of human behavior and the social environment	• Use conceptual frameworks to guide the process of assessment, intervention, and evaluation • Critique and apply knowledge to understand person and environment	• Question papers and discussion
EP 2.1.8 – Engage in policy practice to advance social well-being and deliver effective services	• Analyze, formulate, and advocate for policies that advance social well-being	• Question papers and discussion
EP 2.1.10 – Engage, assess, and intervene with clients	• Understand the Joint Commission's spiritual assessment standards & various assessment tools • Use spiritual assessment tools to identify clinically relevant information	• Question papers and discussion • Self-administered spiritual assessment

Weekly Schedule

Class 1—Introduction to course

a) Review the syllabus; b) Answer any questions about the syllabus; c) Discuss ideas (e.g., communication skills) for making the course a productive, enjoyable experience.

Class 2—Ethics and values

Key concepts: Ethical principles related to spirituality and religion; universality of value systems; value neutral vs. value-informed perspectives; self-awareness regarding one's own value system; client autonomy; Western value systems vs. Islamic value systems.

Required readings:
Fife, S. T., & Whiting, J. B. (2007). Values in family therapy practice and research: An invitation for reflection. *Contemporary Family Therapy, 29*(1/2), 71–86.
National Association of Social Workers. (2008). *Code of ethics*. Retrieved from http://www.socialworkers.org/pubs/code/code.asp
Jafari, M. F. (1993). Counseling values and objectives: A comparison of Western and Islamic perspectives. *The American Journal of Islamic Social Sciences, 10*(3), 326–339.
Richards, P. S., Rector, J. M., & Tjeltveit, A. C. (1999). Values, spirituality, and psychotherapy. In W. R. Miller (Ed.), *Integrating spirituality into treatment* (pp. 133–160). Washington, DC: American Psychological Association.

Class 3—The connections and distinctions between spirituality and religion

Key concepts: Connections and distinctions between spirituality and religion; interrelationship between spirituality and religion; irrationality of faith; rationales offered in support of belief in God or the Transcendent.

Required readings:
Canda, E. R., & Furman, L. D. (2010). Chapter 3: The meaning of spirituality. In *Spiritual diversity in social work practice* (pp. 59–95). New York, NY: Oxford University Press.
Hodge, D. R., & McGrew, C. C. (2006). Spirituality, religion and the interrelationship: A nationally representative study. *Journal of Social Work Education, 43*(3), 637–654.
Kreeft, P., & Tacelli, R. K. (1994). Twenty arguments for the existence of God. In *Handbook of Christian apologetics* (pp. 47–88). Downers Grove, IL: InterVarsity Press.
Lewis, C. S. (2001). Book I: Right and wrong as a clue to the meaning of the universe. In *Mere Christianity* (pp. 3–34) New York, NY: Harper Collins.

Class 4 —Common norms for addressing potential value conflicts in an ethical manner

Key concepts: Informed consent; consultation and referral; boundary issues/dual relationships; areas of competence; displacing the role of spiritual authorities; importance of respecting client autonomy.

Required readings:
Frame, M. W. (2003). Chapter 10: Ethical considerations. In *Integrating religion and spirituality into counseling* (pp. 281–297). Pacific Grove, CA: Brooks/Cole.
Miller, G. (2003). Chapter 7: Ethical issues. In *Incorporating spirituality in counseling and psychotherapy* (pp. 163–188). Hoboken, NJ: John Wiley & Sons.
Richards, P. S., & Bergin, A. E. (2005). Chapter 7: Ethical and process issues and guidelines. In *A spiritual strategy for counseling and psychotherapy* (2nd ed.) (pp. 183–217). Washington, DC: American Psychological Association.

Class 5—Spiritual assessment and interventions

Key concepts: The Joint Commission's spiritual assessment requirements; brief and comprehensive spiritual assessment; verbal spiritual histories; spiritual lifemaps; spiritual ecomaps; spiritual genograms; spiritual ecograms; strengths and limitations of various comprehensive spiritual assessment tools; spirituality modified cognitive/behavioral therapy; assessment and aging.

Required readings:
Hodge, D. R. (2000). Spiritual ecomaps: A new diagrammatic tool for assessing marital and family spirituality. *Journal of Marital and Family Therapy*, 26(1), 229–240.
Hodge, D. R. (2001a). Spiritual assessment: A review of major qualitative methods and a new framework for assessing spirituality. *Social Work, 46*(3), 203–214.
Hodge, D. R. (2001b). Spiritual genograms: A generational approach to assessing spirituality. *Families in Society, 82*(1), 35–48.
Hodge, D. R. (2005a). Developing a spiritual assessment toolbox: A discussion of the strengths and limitations of five different assessment methods. *Health and Social Work, 30*(4), 314–323.
Hodge, D. R. (2005b). Spiritual assessment in marital and family therapy: A methodological framework for selecting between six qualitative assessment tools. *Journal of Marriage and Family Therapy, 31*(4), 341–356.
Hodge, D. R. (2005c). Spiritual ecograms: A new assessment instrument for identifying clients' spiritual strengths in space and across time. *Families in Society, 86*(2), 287–296.
Hodge, D. R. (2005d). Spiritual lifemaps: A client-centered pictorial instrument for spiritual assessment, planning, and intervention. *Social Work, 50*(1), 77–87.
Hodge, D. R. (2006a). Spiritually modified cognitive therapy: A review of the literature. *Social Work, 51*(2), 157–166.
Hodge, D. R. (2006b). A template for spiritual assessment: A review of the JCAHO requirements and guidelines for implementation. *Social Work, 51*(4), 317–326.
Nelson-Becker, H., Nakashima, M., & Canda, E. R. (2007). Spiritual assessment in aging: A framework for clinicians. *Journal of Gerontological Social Work, 48*(3/4), 331–347.

Class 6—Social justice and people of faith in the United States

Key concepts: Separation of church and state; constitutional rights of people of faith in the United States; orthodox and progressive worldviews; media and self-perceptions; secularism; common stereotypes of Muslims in the United States.

Required readings:

Clarke, S. H. (2005). Created in whose image? Religious characters on network television. *Journal of Media and Religion, 4*(3), 137–153.

Hamburger, P. (2002). Introduction and Conclusion. In *Separation of church and state* (pp. 1–17; 479–492). Cambridge, MA: Harvard University Press.

Hodge, D. R. (2009). Secular privilege: Deconstructing the invisible rose-tinted sunglasses. *Journal of Religion and Spirituality in Social Work, 28*(1/2), 8–34.

Hunter, J. D. (1991). *Culture wars: The struggle to define America*. New York, NY: Basic Books. Prologue, Chapter 1 & sections of Chapter 5 (pp. 135–136; 143–158), & Part IV (Opening observations, pp. 173–175).

Smith, C. (2003). Portions of Chapter 1: Introduction. In *The secular revolution*. (pp. 1–12; 25–79). Berkeley, CA: University of California Press.

Stockton, R. (1994). Ethnic archetypes and the Arab image. In E. McCarus (Ed.), *The development of Arab-American identity* (pp. 119–153). Ann Arbor, MI: The University of Michigan Press.

Class 7—International advocacy for people of faith

Key concepts: Universal Declaration of Human Rights; importance of the right of religious freedom as a building block for other fundamental freedoms; scope of religious persecution in the world; United States' Commission on International Religious Freedom.

Required readings:

Hertzke, A. D. (2004). Chapter 1: Herod's Challenge. In *Freeing God's children: The unlikely alliance for global human rights*. (pp. 1–39). Lanham, Md: Rowman & Littlefild.

Hodge, D. R. (2007). Social justice and people of faith: A transnational perspective. *Social Work, 52*(2), 139–148.

United Nations. (1948/1998). *Universal Declaration of Human Rights*. Particularly Article 18. Retrieved from http://www.un.org/Overview/rights.html

United Nations High Commissioner for Human Rights. (2003). *Elimination of all forms of religious intolerance*. Retrieved from http://www.unhchr.ch/Huridocda/Huridoca.nsf/(Symbol)/E.CN.4.RES.2003.54.En?Open document

Class 8—Spirituality and religion: Empirical associations

Key concepts: Empirical relationships between spirituality/religion and mental health outcomes; spirituality as an empirical strength; spirituality as a resource for empowerment, particularly for minority populations; the relationship between spirituality and aging.

Required readings:

Dalby, P. (2006). Is there a process of spiritual change or development associated with aging? A critical review of research. *Aging and Mental Health, 10*(1), 4–12.

Harvey, I. S. (2006). Self-management of a chronic illness: An exploratory study on the role of spirituality among older African American women. *Journal of Women and Aging, 18*(3), 75–88.

Koenig, H. G., McCullough, M. E., & Larson, D. B. (2001). Chapter 15: Understanding religion's effects on mental health. In *Handbook of religion and health* (pp. 214–228). New York, NY: Oxford University Press.

Koenig, H. G., McCullough, M. E., & Larson, D. B. (2001). Chapter 25: Understanding religion's effects on physical health. In *Handbook of religion and health* (pp. 382–394). New York, NY: Oxford University Press.

Class 9—Theoretical models of spirituality and religion

Key concepts: Theoretical frameworks to explain spirituality's effects; attachment theory and spiritual experience; models for understanding spirituality and religion's influence on health/mental health; models for conceptualizing spiritual development across the lifespan.

Required readings:
Hodge, D. R. (2000b). Spirituality: Towards a theoretical framework. *Social Thought, 19*(4), 1–20.
Kirkpatrick, L. A. (1995). Attachment theory and religious experience. In R. W. Hood (Ed.), *Handbook of religious experience* (pp. 446–475). Birmingham, AL: REP Publishers.
Straughan, H. H. (2002). Spiritual development. In B. Hugen & T. L. Scales (Eds.). *Christianity and social work: Readings on the integration of Christian faith and social work practice* (2nd ed.) (pp. 145–165). Botsford, CT: NACSW Press.

Class 10—Spirituality and the elderly

Key concepts: Spirituality and the elderly; spiritual development and aging; spiritual conflicts between older parents and adult children; spiritual needs of older adults; spirituality and death anxiety in late adulthood; spirituality and palliative care in old age.

Required Readings:
Clarke, E. J., Preston, M., Raksin, J., & Bengtson, V. L. (1999). Types of conflicts and tensions between older parents and adult children. *The Gerontologist, 39*(3), 261–270.
Cnaan, R. A., Boddie, S. C., & Kang, J. J. (2005). Religious congregations as social services providers for older adults. *Journal of Gerontological Social Work, 45* (1/2), 105–130.
Koenig, H. G. (2006). Religion, spirituality and aging. *Aging and Mental Health*, *10*(1), 1–3.
Lo, R. S., & Woo, J. (2006). Palliative care in old age. *Reviews in Clinical Gerontology, 16*(1), 35–44.
MacKinlay, E. (2006). Spiritual care: Recognizing spiritual needs of older adults. *Journal of Religion, Spirituality and Aging, 18*(2/3), 59–71.
Wink, P. (2006). Who is afraid of death? Religiousness, spirituality, and death anxiety in late adulthood. *Journal of Religion, Spirituality and Aging, 18*(2/3), 93–100.

Class 11—Faith-based providers and charitable choice

Key concepts: Welfare reform; charitable choice; faith-based providers; characteristics of faith-based drug and alcohol treatment providers; the debate over government funding of faith-based social services.

Required readings:
Anti-Defamation League. (2002). The government should not fund faith-based services. In W. Dudley (Ed.), *Religion in America* (pp. 99–105). San Diego, CA: Greenhaven Press.
Ashcroft, J. (2002). The government should fund faith-based services. In W. Dudley (Ed.), *Religion in America* (pp. 93–98). San Diego, CA: Greenhaven Press.

Cnaan, R. A. (2009). Valuing the contribution of urban religious congregations. *Public
    Management Review, 11*(5), 641–662.
Personal Responsibility and Work Opportunity Reconciliation Act of 1996, §104 of P.L. 104–
    193. *Services provided by charitable, religious, or private organizations*. Retrieved from
    http://frwebgate.access.gpo.gov/cgi-
    bin/getdoc.cgi?dbname=104_cong_bills&docid=f:h3734enr.txt.pdf

Class 12—Demographic overview of spiritual and religious diversity in North America

Key concepts: Major spiritual traditions in North America; Roman Catholicism; mainline
Protestants; evangelical Christians; Pentecostalism; Latter Day Saints; New Age or syncretistic
spirituality; Judaism; Islam; Hinduism; Sikhism; Buddhism; Native American religions.

Required readings:
Keller, R. R. (2000). Religious diversity in North America. In P. S. Richards & A. E. Bergin
    (Eds.), *Handbook of psychotherapy and religious diversity* (pp. 27–55). Washington, DC:
    American Psychological Association

Class 13—Teaching Each Other PowerPoint presentations

Class 14—Teaching Each Other PowerPoint presentations

Assignments

Assignment	Due Date	Percentage
Question papers	Weekly	30
House of worship ethnography	Class 4	10
Self-administered spiritual assessment	Class 5	10
Teaching each other PowerPoint	As determined by sign-up sheet	30
Class participation	Classes 4, 8, and 12	10
Supplemental assignments	As assigned in class	10
TOTAL		100

Question papers
This course is centered upon student-led discussions. Each week students are responsible to
actively participate in class discussions that are based on the readings. Students are required to
develop one question paper for each required reading: As implied by the name, this paper asks
questions of the reading and provides the basis for the class discussions.
EP 2.1.1; 2.1.2; 2.1.4; 2.1.5; 2.1.7; 2.1.8; 2.1.10

House of Worship Ethnography
Students will be responsible for attending and observing—in a neutral, impartial manner—a
worship service. This service should be from a spiritual tradition that differs from the student's
personal tradition. Students will be responsible for sharing their ethnographically oriented
observations in class. Alternative learning experiences will be created on a case-by-case basis for
students who object to attending services outside their own tradition for religious reasons.
EP 2.1.1; 2.1.4

Self-Administered Spiritual Assessment
Students are also required to conduct a self-administered spiritual assessment. In other words, students will administer a spiritual assessment using themselves as the subjects of the assessment. The assessment will be conducted using one of the four diagrammatic comprehensive assessment tools (cf. Class 5). The purpose of this exercise is to sharpen self-awareness and reflection.
EP 2.1.1; 2.1.2; 2.1.4; 2.1.10

Teaching Each Other PowerPoint Presentation
Students will give a 20-minute PowerPoint presentation on a specific population that differs from their own. The purpose of this presentation is to lay the groundwork for strengths-based, culturally competent practice with a particular spiritual group (e.g., Latter Day Saints, specific Native American tribes, Southern Baptists, the Metropolitan Community Church movement, Catholics, Pentecostals, New Age religions, Wicca, Hinduism, Islam, Judaism—and various sub-traditions with these larger traditions, etc.) All presentation topics must be approved by the instructor.
EP 2.1.4

Class participation
Class participation is assessed at three points during the semester.
EP 2.1.1; 2.1.2; 2.1.4; 2.1.5; 2.1.7; 2.1.8; 2.1.10

Supplemental assignments
The class also includes supplement assignments to facilitate the adoption of practice competencies. For example, case studies featuring complex ethical dilemmas involving spirituality may be used in the first few weeks (cf. *Spirituality and religion in social work practice* edited by Scales et al., 2002). Later in the semester, advocacy projects that address violations of people's basic human rights may be employed (e.g., After developing familiarity with Article 18 of the United Nations' Universal Declaration of Human Rights, students may be asked to identify a severe violation, contact the relevant governmental authorities, and advocate for individuals' freedom).
EP 2.1.2; 2.1.5