



Course title:	Spirituality in Social Work Practice
Course#/term:	SW616 Winter 2021
Time/place:	Thursdays 9 a.m. to 12 noon
Credit hours:	3
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Pronouns:	She, her, hers
Contact info:	Email: debmatt@umich.edu Phone: 734-763-1624 You may expect a response within 48 hours Monday-Friday. Please put SW616 the subject line.
Office hours:	I welcome communicating and connecting with each of you throughout the semester. I am happy to make individual scheduled phone/zoom appointments to ensure that you have access to talk with me to discuss any class interests, feedback, questions or concerns. Due to public health guidelines, in-person appointments in offices are not recommended.

WELCOME to our class! This course affirms our core foundational bio-psycho-social spiritual framework with a focus on the oft-neglected second “S” in BPSS assessments--spirituality. Social workers need to be prepared to competently explore and respond to client’s spirituality as a part of their human experience. Canda (2010) affirms this so well stating: *“We also know that many of the people we serve draw upon spirituality, by whatever names they call it, to help them thrive, to succeed at challenges, and to infuse the resources and relationships we assist them with to have meaning beyond mere survival. We all have many different ways of understanding and drawing on spirituality. And in social work practice, all these ways come together, knowingly or unknowingly.”*
Spiritual diversity in social work practice (p. 3)

I invite you to come to this course intending it will be meaningful for you in a variety of contexts, both professionally and personally. Together, we will strive to create a class community that provides space that is both a *safe space* to be open and vulnerable, to feel included and to “not know”.... as well as a *forward space* that anticipates self-exploration, stretching and perhaps discomfort. We will encourage and commit to personal growth and learning, while assuming the best in one another. **I look forward to what we will experience and learn together as we engage our mind, body and spirit in this meaningful topic.**

This syllabus serves as our guiding contact for the term. You are responsible for reading it no later than the second week of class to ensure you understand the plan for our time together. I welcome and encourage your questions and feedback.

COVID-19

For the safety of all students, faculty, and staff on campus, it is important for each of us to be mindful of safety measures that have been put in place for our protection. By returning to campus, you have acknowledged your responsibility for protecting the collective health of our community. Your participation in this course on an in-person/hybrid basis is conditional upon your adherence to all safety measures mandated by the state of Michigan and the University, including maintaining physical distancing of six feet from others, and properly wearing a face covering in class. Other applicable safety measures may be described in the [Wolverine Culture of Care](#) and the [University's Face Covering Policy for COVID-19](#). Your ability to participate in this course in-person/hybrid may be impacted by failure to comply with campus safety measures. Individuals seeking to request an accommodation related to the face covering requirement under the Americans with Disabilities Act should contact the [Office for Institutional Equity](#). If you are unable or unwilling to adhere to these safety measures while in a face-to-face class setting, you will be required to participate on a remote basis. I also encourage you to review the [Statement of Student Rights and Responsibilities](#) and the [COVID-related Addendum to the Statement of Student Rights and Responsibilities](#).

The health of an individual is connected to the health of others and that we are all in this together. We commit to caring for one another and for the members of the communities in which we live, work, and learn. We are all invited to actively demonstrate a compassionate spirit by intentionally and consistently following these and other health guidelines and requirements.

Health-Related Class Absences

Please evaluate your own health status regularly and refrain from attending class and coming to campus if you are ill. You are encouraged to seek appropriate medical attention for treatment. School of Social Work students who miss class due to illness of any kind will be given opportunities to access course materials online or provided with alternative learning opportunities. Please notify me by email about your absence as soon as practical, so that I can make accommodations. Please note that documentation (a doctor's note) for medical excuses is *not* required.

Student Cameras

Students are invited and expected to turn and leave their cameras on. Having cameras on is a way to increase engagement and can help faculty assess student understanding. For students worried about showing personal environments, we suggest enabling a [virtual background](#). **Please speak with me individually if you have circumstances which may interfere with you meeting this expectation.** Study areas are available within the SSWB for students to participate in online courses if they lack stable or reliable internet access.

Zoom login

Please be sure that you sign-in to your licensed UM Zoom Account with your UM credentials rather than simply accessing Zoom via other methods. This will decrease problems with login to class Zoom meetings.

Watch this video for details. <https://www.youtube.com/watch?v=rziSpZNnhfl>

If you had a free Zoom account prior to coming to UM, you will need to be sure you use your UM licensed account for class related thing. You can merge your Zoom accounts through this link: <https://documentation.its.umich.edu/zoom-account-switch>

Also please **regularly update your Zoom account** to ensure access to new features that may be used in class.

[This course will also have a password for safety and this is noted in the Zoom invitation.](#)

Please note passwords have to be typed EXACTLY as written including any capitalization. A common error is having a space before or after the password which makes it invalid.

For IT Assistance contact: Please keep contact available for easy access should you have any difficulties with log in or other IT needs.

<https://its.umich.edu/help>

SYLLABUS TABLE OF CONTENTS

My syllabus is indeed long, but please don't let that scare you. I believe in providing detailed information to help your succeed in reaching your learning goals. I also value providing many invitations for learning in these pages. My syllabus is intentional and I hope it will be a helpful resource for you to guide you through our time together.

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Learning is in service to our clients.

We each take responsibility to talk WITH each other rather than ABOUT each other.

1. Course Statement

a. Course description

This course provides a framework of knowledge, values, skills and experiences to promote culturally competent, ethical, spiritually-sensitive Social Work practice which takes into account diverse expressions of spirituality. In adopting a holistic perspective to guide practice, spirituality will be viewed as a vital and essential dimension of the bio psychosocial spiritual assessment and treatment planning process. This course will explore the rationale and need to integrate assessment and interventions related to spirituality in social work in a manner that supports cultural humility, social justice and competent practice. We will examine spirituality as rooted in the history of Social Work practice as well as exploring how to best define, integrate, and use spiritual assessment and interventions in addressing presenting client issues.

The relationship between spirituality and considerations related to gender, ethnicity, culture, race, sexual orientation, ability, social economic status and age, as well as spirituality across the life span will be explored. Spiritual assessment and intervention related to specialized areas such as trauma, addiction/recovery and mental health will be addressed including research on the links between religious/spiritual beliefs and practices and physical, mental and behavioral health. Specific methods and interventions will be highlighted and applied to practice.

Relevant readings, discussion, case presentations, and experiential exercises will be used to deepen one's competence and comfort level in integrating spirituality into practice. Students will be asked to explore their own spirituality as it relates to professional identity and Social Work practice effectiveness. Ultimately, we seek to develop effective assessment and intervention skills by which spiritual strengths and resources can be tapped to better assist clients.

This class affirms that spirituality and faith traditions are experienced in very diverse ways. Thus, honoring differences and practicing sensitivity to different expressions and experiences of spirituality and religious practice form the bedrock of our learning in service to our clients and to our goal of effectively addressing their spirituality concerns.

b. Course objectives and competencies

Upon successful completion of the course, students will be able to:

1. Apply the spiritual dimension of the biopsychosocial spiritual perspective as essential in holistically understanding individuals in the assessment and treatment planning and intervention process.

2. Demonstrate awareness of spirituality in the content of person-in-environment and culture and its impact on client coping with suffering, loss, injustice and attempts to heal, endure and reach one's goals.
3. Articulate and respect a variety of expressions of spirituality with and without relationship to religion.
4. Identify and critically reflect on diverse spiritual/religious perspectives and their implications for Social Work practice
5. Formulate qualities of a spiritually sensitive helping relationship and be able to apply a framework of spirituality in Social Work practice that is inclusive and respectful of diversity.
6. Develop skills necessary to assess the roles of spirituality and of religious practices in the lives of social work clients and to evaluate the potential place of spirituality in the helping process.
7. Identify and utilize different assessment models and tools for assessing clients' spirituality.
8. Identify and demonstrate various spiritually sensitive interventions and apply them to social work practice.
9. Articulate both the supportive and the oppressive role spiritual/religious perspectives have played concerning issues of human diversity and marginalizing and exclusion based on gender, race and ethnicity, gender identity, sexual orientation, health and mental health and social and economic class.
10. Examine and reflect on one's own spirituality and the impact on the development of professional identity and one's Social Work practice.
11. Establish familiarity with social research related to the application of spiritual practices in relationship to physical, mental and spiritual health and well-being.

CSWE COURSE COMPETENCIES

Educational Policy and Accreditation Standards (EPAS) 2015

This course will address and support competency development in the following CSWE identified core competency areas:

Competency 1: Demonstrate Ethical and Professional Behavior

Competency 2: Engage Diversity and Difference in Practice

Competency 4: Engage In Research-informed Practice

Competency 6: Engage with Individuals, Families, Groups, Organizations & Communities

Competency 7: Assess Individuals, Families, Groups, Organizations & Communities

c. Course design

This course will meet online with synchronous lecture, class discussions and learning activities for the assigned 3 hour class period.

This course uses **a relationship-based engaged approach to learning in which we learn from and with each other.** A variety of collaborative learning methods will be used to promote skill development including interactive lectures with active

student participation, readings, in-class application exercises, role plays, practice clinical scenarios, videos and written assignments. Understanding core class concepts and the ability to apply these concepts will be emphasized.

This course is not designed to be a review of specific religious belief systems.

For those desiring more information about specific religions, the following link may be helpful to you as well as additional resources provided in course handouts.

<http://pluralism.org/religions/>

d. Privilege, oppression, diversity and social justice (PODS)

This course integrates PODS content and skills with an emphasis on the identification of theories, practice and/or policies related to spiritual and/or religious beliefs and practices that have both promoted or impeded well-being and social justice. Social Justice and Social Change will be addressed by examining the potential impact of spirituality/religious beliefs and practices on social justice both in the United States and globally. Key spiritual diversity dimensions will be examined as both a source of support as well as potential marginalization, exclusion and oppression for disenfranchised populations.

Students are invited and expected to be partners in actively contribute from their experiences, field placement practice and knowledge of readings, etc. in service to our goal to continually develop a vision of social justice. We strive to learn together to recognize and reduce mechanisms that support oppression and injustice, work toward social justice processes, apply intersectionality and intercultural frameworks and strengthen critical consciousness, self-knowledge and self-awareness to facilitate PODS learning in the context of spirituality in social work practice.

e. Relationship to social work ethics and values

Integration of spirituality into social work practice will be explored in the context of Social work ethics and values. We will also discuss the need for personal reflection, awareness and the impact of the social worker's values and reactions to these issues.

Sources of guiding ethical and value-based principles include the National Association of Social Workers (NASW) Code of Ethics

<https://www.socialworkers.org/About/Ethics/Code-of-Ethics/Code-of-Ethics-English> ,

the National Association of Black Social Workers(NABSW) Code of Ethics

<https://www.nabsw.org/page/CodeofEthics> and the International Federation of Social

Workers(IFSW) Global Social Workers Statement of Ethical Principles

<https://www.ifsw.org/global-social-work-statement-of-ethical-principles/>.

2. My Teaching Philosophy

2.1 Learning is in service to our clients.

2.2. Relationship focused partnership

You are invited to enter into a mutual learning commitment as active partners. Many times learning experiences can be approached from expectations of what one will **get** from them. This approach focuses on the professor **giving** information and the student **getting** information. **Relationship-based learning** focuses instead on mutually **“giving, getting and growing together”** as we learn *with* and *from* each other. This will be the intentional learning philosophy used as the foundation for this course.

2.3 Intentionality

Intentional learning is not passive, but rather is focused on actively pursuing your learning goals. It involves intentionally choosing: **what** you want to achieve in this class, **why** these goals are important to you and **how** you engage and invest to reach these goals.

2.4 Incremental skill building and learning

The course assignments are designed to be INCREMENTAL, building and demonstrating core competencies over time with a variety of SMALLER assignments rather than focusing only on a few larger assignments. My commitment is to provide organized, meaningful course material and intentionally designed opportunities for learning.

2.5 How we communicate with each other

It can often be easier to talk about people than talking with them. Talking with people often requires taking the risk to be honest, courageous and humble. Providing feedback is a core competency all social workers need and we will use this class to further develop this skill. Please provide feedback on your learning needs, how the class is going for you and suggestions for improvement throughout the class. We will do a mid-term and final evaluation, however the opportunity to respond to feedback is much more beneficial for both professors and class members if it is **ongoing and not just provided at the end of the term**. **You are encouraged to proactively address any concerns or needs with your class colleagues and myself as they arise.**

We take responsibility to talk WITH each other rather than ABOUT each other.

Guiding Principles and Commitments for Learning are provided in a Canvas document. **These principles illuminate our commitments to each other in this class** and you are responsible for reading and demonstrating these behaviors in this class.

3. EXPECTATIONS OF STUDENTS

3.1 Demonstrate School of Social Work Technical Standards

[These technical standards](#) acknowledge that given the ethical responsibilities of professional social work practice to promote and protect the well-being of the clients and communities we serve, that the following abilities and attributes are essential for the profession and apply in the classroom, field placements, our school, university and community. I encourage you to review these areas which provide expectations regarding communication, intellectual and cognitive skills and emotional and behavioral readiness.

3.2 Personal accountability in learning

Personal Accountability shifts the focus from being solely about what one is taught, to self-determination and about what one consciously chooses to learn.

Students are invited to be active and engaged partners in the learning process by coming to class **prepared, engaged, willing and able to contribute to meaningful discussion and learning**. Your learning is not just about academic learning but also involves learning and improving life skills and **professional use-of-self**. Students are invited to take **personal responsibility** and be committed to their own learning experience by **being active and response-able** members of each class session.

3.3 Professional use-of-self

Respect for Others

- ✓ Students are encouraged and expected to demonstrate openness to ideas and perspectives different from one's own interests, views, belief and preferences.
- ✓ Listening and learning require a safe place and forward space we commit to provide in this class
- ✓ Sharing differing ways of thinking and how one sees the world is not always focused on changing others' minds, but about cultivating **a way of being with others that fosters curiosity** and a desire to see and hear another's point of view.
- ✓ We will be mindful that in our desire to advocate for our own beliefs and values, that **we do not commit the very acts of aggression, devaluation, marginalization, disenfranchisement and dismissal of others we are trying to prevent and advocate not happen to others or ourselves.**

3.4 In-class application of NASW Code of Ethics

The NASW Code of Ethics outlines a set of core values that form the basis of the Social Work profession's purpose and perspective. The Code encourages behaviors which promote professionalism and respect **not only for clients, but for colleagues and employers as well.**

- *“Social workers should treat colleagues with respect...” “Social workers should avoid unwarranted negative criticism of colleagues in verbal, written and electronic communications with clients or with other professionals.” Unwarranted negative criticism may include demeaning comments that refer to colleagues’ level of competence or to individuals’ attributes such as race, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age, marital status, political belief, religion, immigration status, and mental or physical disability.”* (NASW Code of Ethics, 2.01a and b)
- It is expected that all students conduct themselves in a manner consistent with the Code of Ethics and demonstrate professional use-of-self behaviors in class including respect, courtesy and ACTIVE, deep listening with fellow students, the instructor and guest presenters. See Use-of-Self documents on Canvas.
- As professionals, you are expected to **maintain confidentiality and respect** differences. You are asked to honor confidentiality of the information shared by professor, colleagues and guest speakers in order to support a safe atmosphere for sharing and learning.

3.5 Academic conduct and honesty

UM Students are held to the **highest standards of academic and professional conduct**. Cheating is the act of obtaining or attempting to obtain credit for academic work through use of any dishonest, deceptive or fraudulent means. Any form of cheating is unacceptable and inconsistent with the NASW Code of Ethics and the Code of Academic and Professional Conduct which applies to all students enrolled in the School of Social Work and will **result in a failing grade for the relevant assignment and is grounds for expulsion**.

Examples of cheating include: copying/use of someone else’s work, obtaining or sharing tests from previous semesters, re-use of assignments from other classes, having others to your assignments and/or aiding and abetting academic dishonesty.

Plagiarism is a form of cheating (verbatim copy of another’s material and not acknowledging the direct quotation or unacceptable paraphrasing which does not use one’s own words and structure, and failure to acknowledge that the content is not original) **You are responsible for understanding the meaning of academic integrity and plagiarism**. Please refer to the Student Guide to the Master’s in Social Work Degree Program or see <http://www.lib.umich.edu/academic-integrity/resources-students> and <https://guides.lib.umich.edu/swintegrity> for further information.

3.6 Attendance and presence

a. Presence

Showing up for class is not enough. Presence is about **how** you show up, **who** you demonstrate you are in the class and **what** attitude and intention you bring.

Presence is a professional skill. Being present is more than just “showing up.” It involves **attention and intention**. Presence is perhaps one of the most important

interventions we offer to our clients and thus we will practice the art of presence throughout this semester in this class.

Presence is crucial to our ultimate goal of service to our clients. Predictability, reliability and consistency (“being there”) are core to any strong relationship as well as being incredibly important to our clients and our employers. Thus, “being here” with predictability, reliability and consistency is **an important core competency for this class**. Our colleagues who share their thoughts, feelings, and experiences with us can expect to receive our presence and demonstration of professional use-of-self.

b. Digital citizenship: Use of phones, computers and electronic devices

The concept of “digital citizenship” is a complex topic that has become increasingly important and will continue to evolve as we explore the impact of technology on individuals and communities.

In this class, we will be intentional about digital etiquette and respectful and ethical use of electronic devices for professional use. Research regarding portable technology (laptop computers, phones, etc.) confirms that these devices can be a supportive learning tool when used with a clear goal (i.e. note taking, interactive exercises) while also having negative consequences such as time spent on non-course tasks (i.e. emails, texting) and disruption to others (*CRLT Occasional Papers, No. 30 Use of Laptops in the Classroom: Research and Best Practices*).

To foster an environment of safety, openness and presence, the focus of class time will center on understanding and discussion of the content presented, asking questions, sharing integrative ideas, giving examples, taking notes, practicing active listening and presence, or otherwise deepening yours and other’s knowledge of the material in some way. Using electronic devices to assist in note taking and specifically directed class activities is encouraged for those who find this beneficial. **If you must monitor email and text messages, you are respectfully asked to do so whenever possible during breaks.**

Presence is a professional use-of-self skill. Therefore, use of non-class related computer/phone/electronic devices/reading materials **will be considered as the equivalent of being absent from class** and will impact individually demonstrated levels of attendance and class participation.

c. Participation

Beyond physical presence through attendance, **class participation is vital** to the learning experience of this course and focuses on being emotionally and intellectually present and engaged in class each week. Active engagement and sharing of your diverse ideas, perspectives and experiences are highly valued and invited.

In service to our clients, we must learn to use our voices on their behalf. Class participation provides the opportunity to develop speaking, advocacy and discussion, facilitation, and /persuasion skills, as well as the ability to listen effectively. Thus, verbal participation in class is an opportunity to practice and develop skills even when it can be sometimes challenging and/or uncomfortable.

Participation is not simply about frequency, but also about the level and quality of preparedness and thoughtful and integrative analysis and application of concepts. Students are expected to **be prepared each week** to initiate and to be invited to contribute knowledgeable sharing of their understanding, ideas, reactions and applications from readings and integration across progressive weeks of class. Some may feel uncomfortable speaking in class.

Ways to contribute to our class learning include your valuable suggestions, appropriate amplifications, alternative interpretations and perspectives, constructive criticism and relevant observations. **Students are expected to have read assigned readings in order to actively participate in pair/share and small group activities/breakout rooms with preparation and intention as each student's learning is dependent upon each other's engagement.**

In addition to responding to questions and discussions in class, there are a number of ways **to prepare** to speak in class:

- Prepare a response to share in weekly check-ins and check-outs
- Prepare a comment about the assigned readings
- Bring an example, experience, observation of how course material applies to real life situations
- Prepare and raise a course question you have been pondering to the whole class
- Prepare a response to share in weekly check-out

We will utilize a variety of strategies to encourage safe spaces, engagement and mutual accountability for all voices to be heard in this class.

d. Attendance and absence policy

A significant part of learning in this course is interactive and experiential with discussion, in-class activities which cannot be fully replicated or replaced by make-up work. Therefore, both your learning and the learning of your colleagues are benefitted by your attendance. The School of Social Work Class Attendance Policy states: "It is expected that students attend classes and instructors are encouraged to monitor attendance." Attendance, participation and engagement are expectations and requirements (See Student Guide). Class grades include demonstrated levels of attendance, participation and engagement. This class focuses on learning and demonstrating competencies in service to our clients. **Therefore, grades are based on points earned through demonstration of competency and class participation.**

Students have requested that their educational experience provide preparation for professional practice environments. **Thus, our attendance policy seeks to prepare one for practice by addressing professional behavior and impact when absent.** Life happens and each individual may have absences from personal choices made regarding prioritization of competing demands, as well those due to uncontrollable events and circumstances. **Professional behavior in academic and professional practice environments involves taking initiative to communicate with the instructor regarding**

absences and to initiate taking responsibility for what is missed when absent in service to our clients.

e. Absences

In this class, **absences ARE NOT determined as “excused” or “unexcused”** but rather as a reality that may occur. Students are asked to demonstrate professional behavior by providing the instructor with **advanced notification** for known planned absences when possible, and notification when reasonably able to do so after an unanticipated absence.

As relevant preparation for professional practice, **students are responsible for class readings, assignments and in-class competence learning that occurred in their absence.** An opportunity is given for students to **take initiative for class content missed when absent for any reason by completing a competency make-up assignment for a limited number of absences.** Remember, learning competencies is ultimately in service to the client, not to the class.

f. Competency demonstration make-up assignments for all absences

Completion of Competency Make-Up Assignments **is a choice** students have after any absence for any reason. It is up to the student to initiate Competency Make-Up Assignments.

Standard Competency Make-Up Assignment instructions for **all absences** are provided in Canvas and must be completed no later than the second class following the absence (unless pre-negotiated for a different date with the instructor) by submitting via Canvas to Competency Make-up Assignment area. Make-up assignments will be graded as Pass-Fail.

Competency Deduction for Absences without Student Initiated Make-Up

NOT initiation and submitting Competency Make-up Assignments for any absence within the required make-up timeframe will result in a **2 point competency deduction per each class missed.**

Please note that established regular course assignments are due as scheduled even if absent.

g. Partial absences

Promptness in attendance is valued as it conveys professionalism, respect and courtesy and creates a safe environment for sharing among one another. **We will begin and resume class promptly after designated break(s).**

Partial absences can negatively impact learning and can impact demonstration of class engagement and participation. **A partial absence may include any of the following:** Lack of engaged presence due to use of electronic devices for non-class related activities during class, late arrival after class start time, late return from break after class has resumed and/or early departure before class ends.

h. More than 3 absences

More than three absences represent a significant percentage of the course which cannot be sufficiently addressed with established competency make-up assignments. This level of absence will require further discussion with the instructor to explore options for demonstration of course-related knowledge and objectives. It is the student's responsibility for initiating discussion to address absences. If no communication and plan has been agreed upon by the last day of class, grades will be given based on current completed work and our absentee policy. **This level of absence may result in an incomplete grade, a course grade deduction and/or non-passing grade.**

4. READINGS AND CLASS MATERIALS

4.1 Course readings

Readings serve as the foundation for class discussions, activities and assignments. To fully engage in the course and become a more competent and skilled practitioner, it is expected that students will complete all weekly required readings **prior to** each class session.

Grades of A will require completion of all assigned readings.

The quality and preparedness of responses illustrating completion of the readings will be used as a part earned grades for class participation and will differentiate grades of exceptional mastery (A) from grades of mastery (B). **Superior ratings in Professional Use-of-Self will require completion of all assigned readings.**

Required readings

There is no required textbook for this course. Readings will be from a wide range of articles posted in Canvas and have been designed to provide you with a basic foundation while giving you freedom to individualize supplemental readings. The amount of assigned reading will vary from week to week, but overall, is consistent with graduate level workload expectations.

You are expected and encouraged to do literature searches and additional reading to meet some assignments and to pursue areas of interest. **Useful spirituality-focused journals and websites are listed in Canvas Modules.** Additional reference materials specific to class topics will be discussed throughout the term and **relevant handouts** will be provided each class session in Canvas for reading.

Self-selected readings

Some assignments will provide opportunities for you to self-select diverse peer-reviewed articles in your areas of interest and incorporate evidence-based research and practice into class discussion and assignments.

4.2 Application of Required Readings

As you are completing the required readings, actively consider the following questions:

- How would you summarize or paraphrase the reading(s)?
- What are the author(s) main themes and take-away points of this reading?
- What did you learn from the reading(s): new concepts, theories, perspectives, theories, terminology?
- What reflections and/or questions do you have about the readings?
- How does this reading relate to other information about the topic; other course concepts we have discussed in previous sessions?
- How might the information you take from this article apply to your Social Work practice?

5.0 ASSIGNMENT DESCRIPTIONS AND RUBRICS

Students are responsible for reading the assignment instructions and grading rubrics and to **self-monitor due dates**. **You are encouraged to timely initiate asking questions regarding assignments and grading to assist in your completion and submission.**

Assignments are designed to use a variety of evaluation methods including written papers, classroom activities and discussions to allow opportunities to address strengths and learning preferences of diverse individual students. The goal of the course assignments is to **promote integration and meaning** of the material and competency in services provided to clients. You are empowered to self-direct your learning and assignments with some opportunities to choose areas of interest.

5.1 Assignment expectations

Writing and communication skills are essential to effective professional practice. As professionals, we will be continually assessed and have outcomes impacted by our ability to express ideas clearly and professionally on behalf of our clients, our organizations, our profession and ourselves.

Graduate level writing and communication skills are encouraged in this course including grammar, in-text citations, references, organization of thought, clarity of expression and creativity in your writing. The Writing Coordinator for the School of Social Work is open to meeting with students during any phase of the writing process. The Writing Coordinator's office is housed within the Career Services Office. The Career Services Office also offers workshops, resources and individual assistance to help improve skills and confidence in written communication. *For more information or to schedule an appointment, contact: [SSW Writing Assistance Career Services](#) (734) 763-6259; ssw-cso@umich.edu).*

Writing labs are also available through the Sweetland Writing Clinic:

<https://lsa.umich.edu/sweetland/graduates/writing-workshop.html>

and the English Language Institute Graduate Writing Clinic

<https://lsa.umich.edu/eli/language-clinics/graduate-writing-clinic-for-international-students.html>

APA format is a definitive source for standardized writing in the behavioral and social sciences and is required for assignments requiring referencing. Please refer to the MLibrary APA Citation Guide as needed. The Purdue Owl website is another helpful resource for assistance with APA formatting. Referencing internet sources:
<http://www.apastyle.org/elecref.html>

5.2 Submission of written assignments

Assignment descriptions and grading rubrics have been provided to clearly explain assignment expectations and point values. **Please review these prior to completing and submitting assignments to help you meet assignment criteria.**

All assignments are to be typed and submitted via Canvas by 11:59 p.m. on the night before our scheduled class.

Please note that WORD documents are preferred and that Canvas does not interface well with .pages files.

5.3 Late completion of assignments

Meeting deadlines, planning ahead and timeliness in completing tasks are all important in demonstrating competencies and preparing for professional practice. Therefore, late assignments will be accepted with deduction after the due date/time. Late deductions will be one point each day/partial day after the due date/time.

6. GRADING

Academic standards matter to our clients and the responsibilities with which we are entrusted in our work with and on behalf of them.

Grades are the outcome of student efforts and demonstration of competency. *They are “earned” based on demonstration of competencies rather than “given” or based on effort alone.* While this course has been designed to provide information and learning experiences, **what you ultimately gain will largely depend on your use-of-self, your engagement in the class and your commitment to take responsibility for your individual learning.**

Graduate school standards anticipate that for every credit hour spent in the classroom, students will spend additional time outside of the classroom to complete readings and assignments at a level of mastery. Time constraints are validated as a part of life. We acknowledge that while **not every assignment may be completed at the exceptional mastery level of an A grade, that meaningful learning can still occur.**

I will provide feedback and often pose questions and comments to encourage reflection, different perspectives, etc. Please let me know if you have questions and reactions to my comments and wish to discuss them. I am always happy to meet with you.

All assignments will be graded with these criteria:

- Address specific assignment criteria defined in instructions and grading rubric
- Professional and academically sound writing skills (clarity of thought, organization and flow, APA referencing when appropriate)
- Ability to think critically and integrate concepts/content across the term
- Demonstrate professional use-of-self and social work values and ethics (e.g. PODS, strengths-based perspective)
- Integration and demonstration of completion and understanding assigned readings and additional literature when appropriate
- On time completion by assigned due date/time

Final Grades will be based on individual demonstration of course competencies including the quality of the work, demonstration of completion of assigned readings, ability to apply concepts, professional use-of-self and class participation as defined in course documents using a **100 point system**.

The **total accumulation of points earned** reflect competencies demonstrated. When considering an individual assignment grade (i.e. 8 out of 10 points earned), think of the score as competency points demonstrated rather than an overall course percentage. For example, an 8 out of 10 on an individual assignment is **not** an 80% overall course grade but a loss of 2% of the available 100 points earned.

Final letter grades are defined as follows:

A grades	A (95-100), and A- (90-94)	Exceptional, superior mastery
B grades	B+ (87-89), B (84-86), B- (80-83)	Adequate mastery
C grades	C+ (77-79), C (74-76) and C- (70-73).	Limited mastery
D grades	Below 70 Carries no credit	Deficient mastery
E grades	No credit	

6.1 Grades of incomplete

Incomplete grades can be given in **rare situations** in which significant unforeseen, extraordinary and compelling reasons prevent completion of work. Incomplete grades are not intended for time extensions to complete assignments based solely on common life experiences such as having multiple class deadlines.

Students are responsible for initiating advanced contact before the last day of class with the instructor to request consideration of an incomplete grade and to

establish a specific plan for completion. If more than one-third of required course assignments are incomplete and/or a student has more than 3 total absences (full or partial combined), an incomplete grade may be considered in unusual situations, but is not guaranteed.

If no contact has been initiated by the student with the instructor regarding incomplete work and/or no specific plan has been established to complete work by the last day of class, a grade will be given based on the completed work submitted thus far. This may potentially result in a grade which carries no credit.

6.2 Assignment revisions for additional competency credit

I am open to discussing the option of accepting a revision of a completed assignment that was submitted on time by the original due date when a student initiates this request to redo the paper to better demonstrate their learning and learning goals.

The MSW Student Guide provides policies on [Grades in Academic Courses and in Field Instruction](#) as well as [Student Grievance procedures](#) and the [policy for grading in special circumstances](#) provide further details on grading policies.

6.3 Assignment Overview and Schedule

Class assignments are intentionally designed to be incremental, building and demonstrating core competencies over time with a variety of **smaller** assignments, often experiential and application focused rather than a few large written assignments. So, please consider not simply the number of assignments in perceiving workload, but also the total deliverables. **Please read assignment descriptions at the beginning of the semester so you are clear them and have ample time ask questions and discuss any concerns.**

Assignments total 100 points: See Canvas Assignments for details

Assignment	Due Date	Points
Pre-Class Goal setting	Jan. 21	Completed/Not Completed
Online FICA Assessment Module	Feb. 3	15 points
Spirituality Self Assessment	Feb. 10	15 points
Discussion Board Post	Feb. 11	Completed/Not Completed
Spiritual Life Map	Feb. 17	10 points
Article of Choice #1 (Relevance)	Feb. 24	10 points
Article of Choice #2 (Intervention)	March 10	15 points
Spiritual Interview	March 24	15 points
Final Reflection	April 14	10 points
*Participation/Use of Self Form	April 14	10 points

***11:59 p.m. night before relevant in-class meeting.**

*Expectations are defined in a separate Canvas Professional Use of-Self folder with Use of Self grading rubric. **Please read these at the beginning of the semester so you are clear about what is expected and how you are being evaluated for Professional Use-of-Self.**

7.0 CLASS RECORDING and DISTRIBUTION of COURSE MATERIALS

7.1 Audio and video recording

Audio and video recordings of in-class lectures and discussions is prohibited without the advance written permission of the instructor. Students with an approved accommodation from the Office of Services for Students with Disabilities permitting the recording of class meetings must present documentation to the instructor in advance of any recording being done. The instructor reserves the right to disallow recording for a portion of any class time where privacy is a special concern. If the instructor chooses to record a class, they will decide which classes, if any, are recorded, what portion of each class is recorded, and whether a recording is made available on the course management website. On days when classes are recorded, students will be notified a recording is occurring. Class recordings and course materials may not be reproduced, sold, published or distributed to others, in whole or in part, without the written consent of the instructor. Watching recorded classes is a part of absence make-up and does not equate with synchronous attendance and class participation and engagement.

7.2 Class PowerPoints

Class PowerPoints may not be shared with others, reproduced, sold, published or distributed to others, in whole or in part, without written consent of the instructor.

8.0 ADDITIONAL POLICIES, INFORMATION AND RESOURCES

Accommodations for students with disabilities:

If you are in need of any accommodations, please let me know at your earliest convenience. Any information you provide is private and confidential and will be treated as such. [Additional information about accommodations for students with disabilities, as well as a list of appropriate accommodation forms, is available here.](#) For more information, contact: **Services for Students with Disabilities**
Phone: (734) 763-3000; **Email:** ssdoffice@umich.edu

Additional School and University policies, information and resources are available here: <https://ssw.umich.edu/standard-policies-information-resources>. They include:

- *Safety and emergency preparedness*
- *Mental health and well-being*
- *Teaching evaluations*

- *Proper use of names and pronouns*
- *Accommodations for students with disabilities*
- *Religious/spiritual observances*
- *Military deployment*
- *Writing skills and expectations*
- *Academic integrity and plagiarism*

Weekly Class Schedule on next page



Changes may be made in the syllabus as appropriate at any time at the instructor's discretion to support class learning goals and objectives.

Course Schedule, Learning Opportunities

Required Readings

Assignments Due

Jan. 21 Overview of Course

#1 Introduction to Spirituality and Social Work

Why Should Social Workers Care About Spirituality?
Historical Background, Rationale & Relevance to Social Work
Our Fears and Concerns; View of Clients

Required Reading

Seinfeld, J. (2012). Spirituality in social work practice. *Clinical Social Work Journal*, 40: 240-244.

Optional Reading

Oxhandler, H., Ellor, J., & Stanford, M. (2018). Client attitudes toward integrating religion and spirituality in mental health treatment: Scale development and client responses. *Social Work*, 63(4), 337-345.

Oxhandler, H. & Giardina, T. (2017). Social workers' perceived barriers to and sources of support for integrating clients' religion and spirituality in practice. *Social Work*, 62(4). 323-332.

Gillespie, R., & Oxhandler, H. K. (2018). Spirituality matters in social work: Connecting spirituality, religion, and practice. *Social Work and Christianity*, 45(4), 124-127.

Larsen, K. M., & Rinkel, M. (2016). What does religion and spirituality mean to a racially diverse group of social work practitioners?. *Journal of Religion & Spirituality in Social Work: Social Thought*, 35(3), 200-221.

Hodge, D. (2015). Spirituality and religion among the general public: Implications for social work discourse. *Social Work*, 60(3), 219-227.

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

1.
ben Asher, M. (2001). Spirituality and religion in social work practice. *Social Work Today*, Oct. 29, 1-5.

Oxhandler, H., Polson, E. & Achenbaum, A. (2018). The religious and spiritual beliefs and practices of clinical social workers: A national survey, *Social Work*, 63(1), 47-55.

Canda, E. (2010). *Spiritual diversity in social work practice: The heart of helping* (2nd ed). New York: Oxford University Press.

NASW Code of Ethics. <http://www.socialworkers.org/pubs/code/code.asp>

NASW Standards for Cultural Competence in Social Work Practice (2015). <http://www.socialworkers.org/practice/standards/PRA-BRO-253150-CC-Standards.pdf>

United Nations Universal Human Rights

<http://www.ohchr.org/EN/ProfessionalInterest/Pages/UniversalHumanRightsInstruments.aspx>

Jan. 28
#2

Journey from Mainstream to Fringe to Mainstream

Historical Background, Rationale & Relevance to Social Work

DEI and Ethical Principles for Social Work Practice

What is Spirituality?

Definitions and Differentiating Spirituality from Religion

Required Readings: RAINBOW COLOR GROUP JIGSAW

Crisp, Beth (2010). *Spirituality and Social Work*. Burlington, VT: Ashgate Publishing Company. Part I Concepts and Contexts: Chapter 2. This book is provided on line at:

<http://lib.myilibrary.com.proxy.lib.umich.edu/Open.aspx?id=265754>

Gotterer, R. (2001). The spiritual dimension in clinical social work practice: A client perspective. *Families in Society*, 82(20), 187-193.

Larsen, K. M., & Rinkel, M. (2016). What does religion and spirituality mean to a racially diverse group of social work practitioners? *Journal of Religion & Spirituality in Social Work: Social Thought*, 35(3), 200-221.

Oxhandler, H., Parrish, D., Torres, L. & Achenbaum, W. (2015). The integration of clients' religion and spirituality in social work practice: A national survey. *Social Work*, 60(3). 228-237.

Optional Readings

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 injustice?. *The Routledge Handbook of Religion, Spirituality and Social Work*, 347-357.

Frame, M. W. (2000). Spiritual and religious issues in counseling: Ethical considerations, *Family Journal: Counseling and Therapy for Couples and Families*, 8 (1), 72-74.

Gilham, J. (2012). The ethical use of supervision to facilitate the integration of spirituality in social work practice. *Social Work & Christianity*, 39(3), 255-272.

Constable, R. T. (1983). Values, religion, and social work practice, *Journal of Religion & Spirituality in Social Work: Social Thought*, 9 (4), 29-41.

Senreich, E. (2013) An inclusive definition of spirituality for social work education and practice. *Journal of Social Work Education*, 49:4, 548-563.

Weathers, E., McCarthy, G., & Coffey, A. (2016). Concept analysis of spirituality: An evolutionary approach. *Nursing forum*, 51(3/4) 79-96.

Hodge, D.R. & Bushfield, S. (2006). Developing spiritual competence in practice. *Journal of Ethnic & Cultural Diversity in Social Work*, 15 (3/4), 101-127.

Kvarfordt, C., & Sheridan, M. (2009). Understanding the pathways of factors influencing the use of spirituality. *Journal of Social Work Education*, 45(3), 385-405.

Oxlander, H. & Parrish, D. (2017). Integrating clients' religion/spirituality in clinical practice. A Comparison among social workers, psychologists, counselors, marriage and family therapists, and nurses. *Journal of clinical Psychology*, 74, 680-694.

**Feb. 4
#3**

FICA Spiritual Assessment Online Module Due Assessment Part 1: Types of Assessments and Tools

Required Reading

Gomi, S., Starnino, V. & Canda, E. (2014). Spiritual assessment in mental health recovery. *Community Mental Health Journal*, 50, 447-453.

Hodge, D. R. (2013). Implicit spiritual assessment. An alternative approach for assessing client spirituality. *Social Work*, 58(3), 223-230. <http://sw.oxfordjournals.org.proxy.lib.umich.edu/content/58/3/223.full>

Optional Reading

Stewart, M. (2014) Spiritual assessment: A patient-centered approach to oncology social work practice. *Social Work in Health Care*, 53:1, 59-73.

DOI: 10.1080/00981389.2013.834033

Hodge, D. R. (2006). A template for spiritual assessment: A review of the JCAHO requirements and guidelines for implementation. *Social Work*, 51: 317-326. Click on link below.

<http://sw.oxfordjournals.org.proxy.lib.umich.edu/content/51/4/317.full.pdf+html>

Hodge, D. R. (2004). Why conduct a spiritual assessment? A theoretical foundation for assessment. *Advances in Social Work*, *5*: 183-196.

<http://journals.iupui.edu/index.php/advancesinsocialwork/article/view/67/59>

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

Nelson-Becker, H., Nakashima, M. & Canda, E. (2006) Spiritual assessment in aging. *Journal of Gerontological Social Work*, *48*:3-4, 331-347. DOI: [10.1300/J083v48n03_04](https://doi.org/10.1300/J083v48n03_04)

Feb. 11
#4

SPIRITUAL SELF-ASSESSMENT DUE

Spiritual Assessments (Continued)

Assessment Tools and Application

Required Reading

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

Hodge, D. R., & Limb, G. E. (2010). Conducting spiritual assessments with Native Americans: enhancing cultural competency in social work practice courses. *Journal of Social Work Education*, *46*(2), 265-284. doi:<http://dx.doi.org.proxy.lib.umich.edu/10.5175/JSWE.2010.200800084>

Optional Reading

Cadge, W. & Bandini, J.(2015). The Evolution of Spiritual Assessment Tools in Healthcare. *Society*, *52*, 430-437.

Bredle, J., Salsman, J., Debb, S., Arnold, B., Cella, D. Spiritual Well-Being as a Component of Health-Related Quality of Life: The Functional Assessment of Chronic Illness Therapy-Spiritual Well-Being Scale (FACIT-Sp). *Religions*, *2*(1), 77-94.

Hodge, D.R. (2005a). Spiritual assessment in marital and family therapy: A methodological framework for selecting from among six qualitative assessment tools. *Journal of Marital and Family Therapy*, *31* (4), 341-356.

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: The Journal of Contemporary Human Services*, *82* (1), 35-48.

Hodge, David R, Williams, Trina R, (2002), Assessing African American spirituality with spiritual ecomaps. *Families in Society*, 83(5-6), 585-595.

Paloutzian R.F. et al. (2021) The Spiritual Well-Being Scale (SWBS): Cross-Cultural Assessment Across 5 Continents, 10 Languages, and 300 Studies. In: Ai A.L., Wink P., Paloutzian R.F., Harris K.A. (eds) *Assessing Spirituality in a Diverse World*. Springer, Cham. https://doi.org/10.1007/978-3-030-52140-0_17

Feb. 18
#5

Spiritual Life Map Due
Spirituality Development over the Life Span
Fowler's Stages

Required Reading

Hodge, D.R. (2005b). Spiritual life maps: A client-centered pictorial instrument for spiritual assessment, planning, and intervention. *Social Work*, 50 (1), 77-87. (All read this)

And ONE or the following readings on older adults or children:

Snodgrass, J. & Sorajjakool, S. (2011). Spirituality in older adulthood: Existential meaning, productivity and life events. *Pastoral Psychology*, 60(1), 85-94.

Crisp, Beth (2010). *Spirituality and Social Work*. Burlington, VT: Ashgate Publishing Company. Part II Spirituality over the Life Span: Chap. 3: Children. This book chapter is provided on line at: <http://lib.myilibrary.com.proxy.lib.umich.edu/Open.aspx?id=265754>

Optional Reading

Lifshitz, R., Nimrod, G., & Bachner, Y. G. (2019). Spirituality and wellbeing in later life: a multidimensional approach. *Aging & mental health*, 23(8), 984-991.

Bovero, A., Leombruni, P., Miniotti, M., Rocca, G., & Torta, R. (2016). Spirituality, quality of life, psychological adjustment in terminal cancer patients in hospice. *European Journal of Cancer Care*, 25(6), 961-969.

Weaver, M. S., & Wratchford, D. (2017). Spirituality in adolescent patients. *Annals of palliative medicine*, 6(3), 270-278.

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

Mistretta, E. G. (2017). Spirituality in young adults with end-stage cancer: a review of the literature and a call for research. *Annals of palliative medicine*, 6(3), 279-283.

Sharley, V. (2012). New ways of thinking about the influence of cultural identity, place and spirituality on child development within child placement practice. *Adoption and Fostering*, 36(3-4), 112-117.

Goldstein, S. (2010). The exploration of spirituality and identity status in adolescence. *Currents*, 9(1), 1-23.

Boston, P., Bruce, A., Schreiger, R. (2011). Existential suffering in the palliative care setting: An integrated literature review. *Journal of Pain and Symptom Management*, Volume 41(3), 604–618.

Sulmasy, D.P. (2006). Spiritual issues in the care of dying patients: “It’s okay between me and God.” *Journal of the American Medical Association (JAMA)*, 296 (11), 1385-1392.

Harris, H., Ellor, J. & Yancey, G. (2017) *DSM-5: The intersectionality of spirituality, culture, and aging*, *Journal of Religion, Spirituality & Aging*, 29:1, 3-17, DOI: 10.1080/15528030.2016.1243502

Feb. 25
#6

DISCUSSION POST ON YOUR ARTICLE OF CHOICE DUE

Color Group Reading Jigsaw

Spiritual Identity: Dealing with Differences

Namaste Theory

Spirituality with Diverse Populations

Required Reading:

COLOR GROUP ZIGSAW

Graham, J. (2008). Who am I? An essay on inclusion and spiritual growth through community and mutual appreciation. *Journal of Religion & Spirituality in Social Work*, 27(102). 5-24.

Knitter, P. (2010). Social work and religious diversity: Problems and possibilities. *Journal of Religion & Spirituality in Social Work*, 29(3): 256-270.

Henrickson, M. (2009). Sexuality, religion and authority: Toward reframing estrangement. *Journal of Religion & Spirituality in Social Work*, 28(1), 48-62.

Oxhandler, H. (2017). Namaste theory: A quantitative grounded theory on religion and spirituality in mental health treatment. *Religions*, 8(9), 168.

AND

ARTICLE OF CHOICE

One article of your choice regarding spirituality and a population/topic of your interest. An extensive diverse list of articles is provided in CANVAS for your perusal to get you thinking, but you may choose any article you want to seek out and explore.

**Mar. 4
#7** **Spiritual Interventions: Part 1
CBT Spiritually Modified Therapy**

Required Reading:

Bushfield, S. & Fitzpatrick, T. (2010). Therapeutic interventions with immigrant Muslim families in the United States. *Journal of Religion and Spirituality in Social Work*, 29(3), 165-179.

Higashida, M. (2016). Integration of religion and spirituality with social work practice in disability issues: Participant observation in a rural area of Sri Lanka. *SAGE Open*, 6(1), 1-8.

**March 11
#8** **Intervention Article of Choice: 5 minute Presentation (See Canvas
for details)**
**Spirituality Interventions: Part 2
Narrative Therapy and Spirituality**

Options to get your thinking about your Article of Choice are below. Feel free to find an article of your own! **JUST BE SURE IT IS FOCUSED ON A SPIRITUAL INTERVENTION.**

Smothers, Z. & Koenig, H. (2018). Spiritual interventions in veterans with PTSD: A systematic review. *Journal of Religion and Health*, 57, 2033-2048.

Limb, G. E., Hodge, D. R., Ward, K., Ferrell, A., & Alboroto, R. (2018). Developing cultural competence with LDS clients: Utilizing spiritual genograms in social work practice. *Journal of Religion & Spirituality in Social Work: Social Thought*, 37(2), 166-181.

Pandya, S. (2017). Spirituality for wellbeing of bereaved children in residential care: Insights for spiritually sensitive child-centred social work across country contexts. *Child Adolescent Social Work Journal*, 35, 181-196.

Aziato, L., Odai, P. N., & Omenyo, C. N. (2016). Religious beliefs and practices in pregnancy and labour: an inductive qualitative study among post-partum women in Ghana. *BMC pregnancy and childbirth*, 16(1), 138.

George, M., Ellison, V. (2015). Incorporating spirituality into social work practice with migrants, *The British Journal of Social Work*, 45 (6), 1717–1733. <https://doi-org.proxy.lib.umich.edu/10.1093/bjsw/bcu035>

- Layer, S., Roberts, C., Wild, K., & Walter, J. (2004). Postabortion grief: Evaluating the possible efficacy of a spiritual group intervention. *Research on Social Work Practice, 15*(5), 344-350.
- Hodge, D. (2011). Alcohol treatment and cognitive-behavioral therapy: Enhancing effectiveness by incorporating spirituality and religion. *Social Work, 56* (1) 21-31.
- Hodge, D.R. (2010). Using prayer and other forms of positive mental energy in direct practice: An evidence-based perspective. *Smith College Studies in Social Work, 80*, 121-138.
- Bowland, S. E., Foster, K. & Vosler, A. N. (2013). Culturally competent and spiritually sensitive therapy with lesbian and gay Christians. *Social Work, 58* (4): 321-332
- Delaney, C. & Barrere, C. (2010). The influence of a spirituality-based intervention on quality of life, depression, and anxiety in community-dwelling adults with cardiovascular disease. *Journal of Holistic Nursing, 29*(1), 21-32.
- Avants, S.K., & Margolin, A. (2004). Development of spiritual self-schema (3-S) therapy for the treatment of addictive and HIV risk behavior: A convergence of cognitive and Buddhist psychology. *Journal of Psychotherapy Integration, 14* (3), 253-289.
- Smith, T.B., Bartz, J., & Richards, P.S. (2007). Outcomes of religious and spiritual adaptations to psychotherapy: A meta-analytic review. *Psychotherapy Research, 17* (6), 643-655.
- Feuerverger, G. (2010). Fairy tales and other stories as spiritual guides for children of war: An auto-ethnographic perspective. *International Journal of Children's Spirituality, 15*(3), 233-245.
- Erlichman, K. (2002). Together we build a mishkan. *Women and Therapy, 24*(304), 36-53.
- Cervantes, J. (2010). Mestizo spirituality: Toward an integrated approach to psychotherapy for Latina/os. *Psychotherapy Theory, Research, Practice, Training, 47*(4), 527-539.
- Jackson, L, White, C, O'Brien, K., et al (2009). Exploring spirituality among youth in foster care: Findings from the Casey Filed Office Mental Health Study. *Child and Family Social Work 15*, 107-117.
- Vis, J. & Boynton, H. (2008). Spirituality and transcendent meaning making: Possibilities for enhancing posttraumatic growth. *Journal of Religion and Spirituality in Social Work: Social Thought, 27*(1-2). 69-86.

Hodge, D. R. & Bonifas, R. P. (2010). Using spiritually modified cognitive behavioral therapy to help clients wrestling with depression: A promising intervention for some older adults. *Journal of Religion & Spirituality in Social Work Thought: Social Work Thought*, 29, 185-206.

Cnaan, R.A. & Boddie, S.C. (2006). Setting the context: Assessing the effectiveness of faith-based social services. *Journal of Religion & Spirituality in Social Work*, 25 (3/4), 5-18.

Thyer, B.A. (2006). Faith-based programs and the role of empirical research. *Journal of Religion & Spirituality in Social Work*, 25 (3/4), 63-82.

Groninger, H., & Knapik, M. (2019). Twelve-Step Programs and Spiritual Support at the End of Life. *American Journal of Hospice and Palliative Medicine®*, 36(9), 807–811.

Oxhandler, H. K., & Pargament, K. I. (2014). Social work practitioners' integration of clients' religion and spirituality in practice: A literature review. *Social Work*, 59(3), 271-279.

Mar. 18
#9

Spiritual Crises and Struggles

Crisis of Beliefs and Meaning Making
Destructive/Toxic Practices

Required Reading: Jigsaw Groups

Knapp, S., Lemoncelli, J., & VandeCreek, L., (2010). Ethical responses when patients' religious beliefs appear to harm their well-being. *Professional Psychology: Research and Practice*, 41 (5), 405-412.

Walsh, J. (2012). Spiritual interventions with consumers in recovery from mental illness. *Journal of Spirituality and Mental Health*, 14(4), 229-241.

WATCH: YouTube Video on (See Canvas)

Optional Readings

Burke, L. & Neimeyer, R. (2016). The inventory of complicated spiritual grief: assessing spiritual crisis following loss. *Religions*, 7(6) 67.

Krause, N., Pargament, K.I. and Ironson, G. (2017). Spiritual struggles and health: assessing the influence of socioeconomic status. *Journal for the scientific Study of Religion*, 56: 620-636.

Bronn, G. & McIlwain, D. (2015). Assessing spiritual crises: Peeling off another layer of a seemingly endless onion. *Journal of Humanistic Psychology*, 55(3), Vol. 55, 346-382.

Harris, K., Rock, A. & Clark, G. (2015). Spiritual emergency, psychosis and personality: A Quantitative Investigation. *Journal of Transpersonal Psychology*, 47(2), 263–285.

Neimeyer, R. & Burke, L. (2011). Complicated Grief in the Aftermath of Homicide: Spiritual Crisis and Distress in an African American Sample. *Religions*, 2, 145-164.

Litz, B.T., Stein, N., Delaney, E., Lebowitz, L., Nash, W.P., Silva, C., & Maguen, S. (2009). Moral injury and moral repair in war veterans: A preliminary model and intervention strategy. *Clinical Psychology Review*, 29, 695-706.

Orcutt, H. K., Pickett, S. M., & Pope, E. B. (2005). Experiential avoidance and forgiveness as mediators in the relation between traumatic interpersonal events and posttraumatic stress disorder symptoms. *Journal of Social and Clinical Psychology*, 24(7), 1003-1029. doi:10.1521/jscp.2005.24.7.1003

Legaree, T-A., Turner, J., & Lollis, G. (2006). Forgiveness and therapy: A critical review of conceptualizations, practices, and values found in the literature. *Journal of Marital and Family Therapy*, 33 (2), 192-213.

**March 25
#10**

**Spiritual Interview Due
Compassion and Kindness for Self and Others**

Required Reading: Assigned Groups

Stickle, M. (2016) The expression of compassion in social work practice, *Journal of Religion & Spirituality in Social Work: Social Thought*, 35:1-2, 120-131.

Gilbert, P. (2014), The origins and nature of compassion focused therapy. *British Journal of Clinical Psychology*, 3, 6-41. doi:10.1111/bjc.12043

WATCH: HUMAN KIND (See Canvas)

Optional Reading

Halifax, J. (2011). The precious necessity of compassion. *Journal of pain and symptom management*, 41(1), 146-153.

Kotera, Y., Green, P., & Sheffield, D. (2020). Roles of positive psychology for mental health in UK social work students: self-compassion as a predictor of better mental health. *The British Journal of Social Work*, 50(7), 2002-2021.

Birnie, K., Speca, M., & Carlson, L. E. (2010). Exploring self-compassion and empathy in the context of mindfulness-based stress reduction (MBSR). *Stress and Health*, 26(5), 359-371.

Tae-Won Moon, Won-Moo Hur, Sung-Hoon, K., Jae-Woo, K., & Sung-Won, Y. (2014). Bridging corporate social responsibility and compassion at work: Relations to organizational justice and affective organizational commitment. *Career Development International*, 19(1), 49-72.

Bae, J., Jennings, P., Hardeman, C., Kim, E., Lee, M., Littleton, T. & Saasa, S. (2019). Compassion satisfaction among social work practitioners: the role of work–life balance. *Journal of Social Service Research*, DOI: [10.1080/01488376.2019.1566195](https://doi.org/10.1080/01488376.2019.1566195)

Leaviss, J., & Uttley, L. (2015). Psychotherapeutic benefits of compassion-focused therapy: An early systematic review. *Psychological Medicine*, 45(5), 927-945. doi:<http://dx.doi.org.proxy.lib.umich.edu/10.1017/S0033291714002141>

Collins, M. E. & Garlington, S. (2017) Compassionate response: Intersection of religious faith and public policy, *Journal of Religion & Spirituality in Social Work: Social Thought*, 36:4, 392-408, DOI: [10.1080/15426432.2017.1358127](https://doi.org/10.1080/15426432.2017.1358127)

Chi, M. (2018) Faith-inspired praxis of love: A framework for helping, *Journal of Religion & Spirituality in Social Work: Social Thought*, 37:4, 414-435, DOI: [10.1080/15426432.2018.1511389](https://doi.org/10.1080/15426432.2018.1511389)

Hollingsworth, A. (2008). Implications of interpersonal neurobiology for a spirituality of compassion. *Zygon*®, 43(4), 837-860.

Jones, B. L. (2006). Companionship, control, and compassion: a social work perspective on the needs of children with cancer and their families at the end of life. *Journal of Palliative Medicine*, 9(3), 774-788.

**April 1
#11**

Forgiveness

Required Reading; READ ONE PLUS Assigned Color Group Article

Tittler, M. V., & Wade, N. G. (2019). Forgiveness Interventions from a Multicultural Perspective: Potential Applications and Concerns.

In *Theoretical Approaches to Multi-Cultural Positive Psychological Interventions* (pp. 179-199). Springer, Cham. **(All Read this article)**

AND

Assigned Color Group Articles

Toussaint, L. L., Owen, A. D., & Cheadle, A. (2012). Forgive to Live: Forgiveness, Health, and Longevity. *Journal of Behavioral Medicine*, 35(4), 375-386.

Toussaint, L., Worthington Jr, E. L., Van Tongeren, D. R., Hook, J., Berry, J. W., Shivy, V. A., ... & Davis, D. E. (2018). Forgiveness working: Forgiveness, health,

and productivity in the workplace. *American Journal of Health Promotion*, 32(1), 59-67.

Shah, S., & Sharma, A. (2018). Parents' forgiveness and coping styles as predictors of Children's self-esteem. *Journal of Indian Association for Child & Adolescent Mental Health*, 14(4).

Lyons, G., Dean, R. Caputi, P. & Kelly, P. (2011). Spirituality and the treatment of substance use disorders: An exploration of forgiveness, resentment and purpose in life. *Addiction Research and Theory*, 19(5). 459-469.

Optional Reading

Breitbart, W. (2018). Forgiveness. *Palliative & Supportive Care*, 16(3), 244-245.

Burrow, A. & Hill, P. (2012). Flying the unfriendly skies? The role of forgiveness and race in the experience of racial microaggressions. *The Journal of Social Psychology*, 152(5), 639-653.

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Chi, P., Tang, Y., Worthington, E. L., Chan, C. L., Lam, D. O., & Lin, X. (2019). Intrapersonal and interpersonal facilitators of forgiveness following spousal infidelity: A stress and coping perspective. *Journal of Clinical Psychology*.

Toussaint, L., Shields, G. S., Dorn, G., & Slavich, G. M. (2016). Effects of lifetime stress exposure on mental and physical health in young adulthood: How stress degrades and forgiveness protects health. *Journal of Health Psychology*, 21(6), 1004-1014.

Strelan, P. (2019). The stress-and-coping model of forgiveness: Theory, research, and the potential of dyadic coping. In *Handbook of Forgiveness* (pp. 63-73). Routledge.

Ysseldyk, R., Matheson, K., & Anisman, H. (2019). Revenge is sour, but is forgiveness sweet? Psychological health and cortisol reactivity among women with experiences of abuse. *Journal of Health Psychology, 24*(14), 2003-2021.

Worthington, E.L & Langberg, D. (2012). Religious considerations and self-forgiveness in treating complex trauma and moral injury in present and former soldiers. *Journal of Psychology & Theology, 40* (4), 274-288.

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

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

Brunning, L., & Milam, P. E. (2018). Oppression, Forgiveness, and Ceasing to Blame. *J. Ethics & Soc. Phil., 14*, 143.

Wade, N. & Worthington Jr., E. (2005). In search of a common core: Content analysis of interventions to promote forgiveness. *Psychotherapy: Theory, Research, Practice, Training, 42*, 160-177.

Wade, N., Worthington Jr., E. & Haake, S. (2009). Comparison of explicit forgiveness interventions with an alternative treatment: A randomized clinical trial. *Journal of Counseling and Development, 87*, 143-151.

Lawler-Row, K. , Hyatt-Edwards, L. A. , Wuensch, K. , & Karremans, J. (2011). Forgiveness and health: The role of attachment. *Personal Relationships, 18*(2), 170-183.

April 8
#12

Gratitude and Joy

Integrative Practices: Rituals, Mindfulness

Required Reading/WATCH

Emmons, R. A., & Mishra, A. (2011). Why gratitude enhances well-being: What we know, what we need to know (chapter 16) . In Sheldon, Kashdan & Steger *Designing positive psychology: Taking stock and moving forward* (Chapter 16), 248-262.

Optional Readings

Lavelock, C., Griffin, B., Worthington, E. et al. (2016). A qualitative review and integrative model of gratitude and physical health. *Journal of Psychology and Theology. 44*(1), 55-86.

Nezlek, J. B., Newman, D. B., & Thrash, T. M. (2017). A daily diary study of relationships between feelings of gratitude and well-being. *The Journal of Positive Psychology, 12*(4), 323-332.

Greene, N., & McGovern, K. (2017). Gratitude, psychological well-being, and perceptions of posttraumatic growth in adults who lost a parent in childhood. *Death studies, 41*(7), 436-446.

de Souza, A., & Kamble, S. V. (2016). Spirituality and Gratitude as Predictors of the Quality of Life in Adult Cancer Patients. *The International Journal of Indian Psychology, 3*(2), 40-47.

Algoe, S. B., Haidt, J., & Gable, S. L. (2008). Beyond reciprocity: Gratitude and relationships in everyday life. *Emotion, 8*(3), 425.

Kim, K., Tulachan, B. P., Cho, Y. H., & Kim, T. H. (2020). Gratitude Enhances Work Engagement through Reduced Perception of Damage: A Case Study in Nepals' Earthquake Disaster. *The Open Psychology Journal, 13*(1).

Lau, B. H. P., & Cheng, C. (2017). Gratitude and coping among familial caregivers of persons with dementia. *Aging & mental health, 21*(4), 445-453.

Lin, C. C. (2016). The roles of social support and coping style in the relationship between gratitude and well-being. *Personality and Individual Differences, 89*, 13-18.

Lies, J., Mellor, D., & Hong, R. Y. (2014). Gratitude and personal functioning among earthquake survivors in Indonesia. *The Journal of Positive Psychology, 9*(4), 295-305.

Corona, K., Senft, N., Campos, B., Chen, C., Shiota, M., & Chentsova-Dutton, Y. E. (2020). Ethnic variation in gratitude and well-being. *Emotion, 20*(3), 518.

**April 15
#13**

Photo Reflection Assignment Due

Professional Use of Self Rubric Due

Hope

Transformative Practices and Meaning Making

Nurturing the Spirit

Looking Back-Looking Ahead

Closing Ritual

Required Readings: Jigsaw Groups

Counted, V., Pargament, K. I., Bechara, A. O., Joynt, S., & Cowden, R. G. (2020). Hope and well-being in vulnerable contexts during the COVID-19 pandemic: does religious coping matter? *The Journal of Positive Psychology, 1-12.*

Fry, L. & Cohen, M. (2009). Spiritual leadership as a paradigm for organizational transformation and recovery from extended work hours cultures. *Journal of Business Ethics*, 84(2), (Supplement 2: Working to Live or Living to Work), 265-278.

Optional Readings

Rinkel, M., Kelli Larsenm K. Harrington, C. & Chun, C. (2018) Effects of social work practice on practitioners' spirituality. *Journal of Religion & Spirituality in Social Work: Social Thought*, 37:4, 331-350, DOI: 10.1080/15426432.2018.1512388

Gallagher, M. W., & Lopez, S. J. (Eds.). (2018). *The Oxford handbook of hope*. Oxford University Press.

Pleeging, E., Burger, M., & van Exel, J. (2019). The relations between hope and subjective well-being: A literature overview and empirical analysis. *Applied Research in Quality of Life*, 1-23.

Guse, T., & Shaw, M. (2018). Hope, Meaning in Life and Well-Being Among a Group of Young Adults. In *Hope for a Good Life* (pp. 63-77). Springer, Cham.

Rand, K. L., Shanahan, M. L., Fischer, I. C., & Fortney, S. K. (2020). Hope and optimism as predictors of academic performance and subjective well-being in college students. *Learning and Individual Differences*, 81, 101906.

Lee, J. Y., & Gallagher, M. W. (2018). Hope and well-being. *The Oxford handbook of hope*, 287-298.

Jahanara, M. (2017). Optimism, hope and mental health: Optimism, hope, psychological well-being and psychological distress among students, University of Pune, India. *International Journal of Psychological and Behavioral Sciences*, 11(8), 452-455.

D'Souza, J. M. (2019). *The Unique Effects of Hope, Optimism, and Self-efficacy on Subjective Well-being and Depression in German Adults* (Doctoral dissertation).

Kernochan, R. A., McCormick, D. W., & White, J. A. (2007). Spirituality and the management teacher: Reflections of three Buddhists on compassion, mindfulness, and selflessness in the classroom. *Journal of Management Inquiry*, 16(1), 61-75.

Gray, B. (2014). The use of rituals, primarily related to grief, in a hospital setting: How are they helpful and how can they be most effective? *Critical Horizons*, 2(2), 165-177.

Strathern, A, & Stewart, P.(2007). Healing Practices, Creative Words among the healers: Stories of spiritual and ritual healing around the world. *Anthropology & Humanism*, 32(1), 101 – 102.

Tedeschi, R.G. & Calhoun, L.G. (2004). Posttraumatic growth: Conceptual foundations and empirical evidence. *Psychological Inquiry*, 15 (1), 1-18.

Anderson, R. (2010). How rituals heal. *Word & World*, 30, 41-50.
https://wordandworld.luthersem.edu/content/pdfs/30-1_Health_Healing_and_Wellness/30-1_Anderson.pdf

Jameson, J., Shrestha, S., Escamilla, M., Clark, S., Wilson, N., Kunik, M. & Stanley, M. (2012). Establishing community partnerships to support late-life anxiety research: Lessons learned from the calmer life project. *Aging and Mental Health*, 16(7), 874-883.

Hollingsworth, A. (2008). Implications of interpersonal neurobiology for a spirituality of compassion. *Zygon®*, 43(4), 837-860.

Mir, U. R., Hassan, S. S., Egel, E., & Murad, H. S. (2019). An integrated framework for organizational performance enhancement through spirituality. *Journal of the Research Society of Pakistan–Vol*, 56(2).

Harris, D. E., Holyfield, L., Jones, L., Ellis, R., & Neal, J. (2019). Literature Review: Spiritually and Developmentally Mature Leadership. In *Spiritually and Developmentally Mature Leadership* (pp. 17-55). Springer, Cham.

**THANK YOU FOR YOUR PRESENCE IN THIS CLASS AND
A MEANINGFUL SEMESTER.**