



SW 616
Spirituality in Social Work Practice
Winter, 2023
Thursday 9:00 a.m. -12:00 p.m.
Room SSWB 2752

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She, her, hers
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My intent is to respond to emails within 24-48 hours Monday-Friday. Email is not monitored regularly on weekends. **Please put “SW616” in the subject line.**

Office Hours: I welcome communicating and connecting with each of you throughout the semester. I am happy to make scheduled appointments with you to ensure that you have access to discuss class interests, feedback, questions or concerns during office hours on Wednesdays 12:00-1:30 p.m. or at other times that may fit better with your schedule.

WELCOME to our class! It is well that you have come.

This course affirms our core, foundational bio-psychosocial 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 & Furman (2010) affirms this so well by 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 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 for each student to feel they belong, are included and are accountable for their own learning. Our goal will be to provide both a *safe space* to be open and vulnerable, and that it is OK to “not know” and make mistakes, 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 and discovering the best in one another. I look forward to what we will explore, 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 prior to the start of class to ensure you understand the plan for our time together and can

ask questions early regarding content, readings, assignments, format, expectations and any other concerns you may have. Syllabus changes may be made as appropriate at any time at the instructor's discretion to meet class needs. I welcome and encourage your questions and feedback.

1. Course Statement

a. Course description

This course provides a framework of knowledge, values, skills and experiences designed to promote culturally competent, ethical, spiritually-sensitive Social Work practice taking 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 the treatment and 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 diversity such as gender, ethnicity, culture, race, sexual orientation, ability, social economic status, identity, age, etc. 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 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 is 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 engaging about 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 in person with synchronous (in real time) lecture, class discussions and learning activities for the assigned 3 hour class period. In person attendance is expected.

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 focused on spirituality and is NOT designed to provide content nor focus on an in-depth review of specific religions of the world.

This course is focused on integration of spirituality in Social Work practice and bio psychosocial spiritual assessments. 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. Dimensions of spiritual diversity 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:

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

You are invited to enter into a mutual learning commitment as active partners. Many times learning experiences can be approached from **transactional** 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. I am dually committed to supporting you and your learning and assisting in removing barriers when possible, while also being committed to accountability to demonstrating competencies needed to serve clients, organizations, communities and society. This will be the intentional learning philosophy used as the foundation for this course

3. Expectations of Students

3.1 Demonstrate School of Social Work Technical Standards

Please review **the technical standards** which all students sign upon entry into this program. They acknowledge the ethical responsibilities of professional social work practice regarding communication, intellectual and cognitive skills, and emotional and behavioral readiness. These standards seek to promote and protect the well-being of the clients and communities we serve, by describing abilities and attributes that are essential for the profession and apply in the classroom, field placements, our school, university and community.

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

- The SSW Technical Standards note that “Students must be willing and able to maintain respectful relationships with peer, faculty, field instructors, staff, clients and client systems and other professionals.”
- 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. Unacceptable paraphrasing which does not use one's own words and structure, but rather changes a few words of another's text and/or rearranging words with failure to acknowledge that the content is not original, constitutes plagiarism. 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 is essential and valued.

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" and digital etiquette with respectful and ethical use of electronic devices is a complex topic that has become increasingly important as data continues to emerge regarding the impact of technology on individuals and communities as we learn and interact together. 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 for learning when time is spent on non-course tasks (i.e. emails, texting) and can be a disruption to others (*CRLT Occasional Papers, No. 30 Use of Laptops in the Classroom: Research and Best Practices*).

Our intent is to be respectful digital citizens with awareness of the potential impact of our digital use during class on others. To foster an environment of safety, openness and presence, the focus of class time will center on paying more attention to each other in class than to screens. Thus our class will promote a "closed screen classroom" with the

use of electronic devices/screens being minimal with use only for specific class related activities.

c. Class Contribution and “doing your part”

Students are expected to be **prepared each week** to initiate, be invited, and called upon to contribute knowledgeable sharing of their understanding, ideas, reactions and applications from readings and integration across progressive weeks of class **both** in full class discussion and in small groups. Engaged contribution is not simply about frequency, but also about the level and quality of preparedness and thoughtful, integrative analysis and application of course concepts.

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 small group activities/breakout groups 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

Preparation for Social Work practice

Students have requested that their educational experience provide preparation and readiness for professional practice environments. Thus, our attendance policy seeks to prepare one for practice by modeling professional behaviors when absent.

A significant part of learning in this course is interactive and experiential with discussion, in-class activities and guest speakers 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).

This class focuses on learning and demonstrating competencies in service to our clients including assessment of attendance, class engagement and participation.

Life happens and individuals may experience absences related to personal choices regarding prioritization of competing demands, as well those due to uncontrollable events and circumstances. I believe students are the best equipped to prioritize and manage their time and choices and to be responsible for any missed classes. Professional behavior in academic and professional practice environments involves **taking initiative to communicate** with your instructor/your work team regarding absences, and **to initiate taking responsibility for what is missed** when absent, all 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, just as they would in employment and practice environments. Students are asked to demonstrate practice-readiness behaviors related to communication and responsibility for follow-up regarding class content/activities missed as one would do in professional practice. Active and timely communication with the instructor regarding both planned and unplanned absences is essential.

Students are asked to demonstrate practice-readiness behavior by:

- Providing the instructor with advanced notification as early as possible for known planned absences (a minimum of 24 hours), and notification of an unanticipated absence when reasonably able to do so.
- As relevant preparation for practice, students are responsible for class readings, assignments and in-class competence learning that occurred in their absence. Remember, learning competencies are ultimately in service to the client.
- Initiating action for one’s responsibility for content, activities, announcements, etc. missed when absent as one would do be expected to do in the workplace and with clients.
- An opportunity is given to all students to choose to complete a competency demonstration make-up assignment for up to two absences (See Canvas for competency make-up details).
- It is up to the student to initiate the Competency Make-Up Assignments with the instructor and complete them no later than the next class after the absence. Competency Make-up assignments will be graded as “adequate completion” or “not completed/not adequate completion.”
- An absence without initiation and Canvas submission of a competency make-up assignment by the next class following the absence will result in a deduction in use-or self and competency demonstration point (1 point per class).
- Pre-established course assignments are due as scheduled even if one is absent from class.

e. More than 2 absences

More than 2 absences cannot be sufficiently addressed solely with established competency make-up assignments. This level of absence will require students to initiate further discussion with the instructor to suggest and discuss effective options for demonstration of course learning objectives. It is the student's responsibility for initiating discussion to address absences and their ideas to address the missed content as early after they occur as possible.

f. Partial absences

The SSW Technical Standards state that "Students must have the ability to be punctual and dependable, prioritize responsibilities, manage time and attend class...." Promptness in attendance is valued as a way to demonstrate engagement, respect and courtesy and contributes to creating a safe environment for sharing among one another and our guest speakers. We will begin class and resume class promptly after designated break(s).

Partial absences can negatively impact learning and can result in missed content and discussion and decreased opportunities for demonstration of competencies. Partial absences may include any of the following: Lack of engaged presence (i.e. use of electronic devices for non-class related activities during class, side conversations), late arrival after class start time, late return from breaks, and/or early departure before class ends.

Life happens and when late arrival is unavoidable, please quietly enter into the classroom space with awareness and with as little disruption as possible to what is occurring in class.

4. Readings and class materials

4.1 Required Textbook

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.

4.2 Course readings

The required readings in this course matter.

We will focus on specific engagement with and discussion of the required readings and on students' demonstrated competency in application of the readings in class discussions and activities and in all assignments. Advanced preparation and required readings serve as the foundation for class discussions, activities and assignments. To fully engage in the course and become a more competent, practice-ready and skilled practitioner, it is expected that students will complete all weekly required readings **prior to** each class session.

Required readings have been designed to provide you with a basic foundation while giving you freedom to individualize supplemental readings while also providing space for your own exploration and choices to explore additional readings.

I have intentionally made the required readings quite manageable to support the accountability and expectation that all students will read them and be able to articulate learning from them in the class discussions.

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** at the top. Additional reference materials specific to class topics will be discussed throughout the term and relevant [handouts](#) will be provided in in-class sessions and in Canvas for reading.

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 competency (A) from grades of adequate competency (B).

Grades of A will require completion of all assigned readings.

4.3 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? To PODS? A global perspective?
- How might the information you take from readings 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/electref.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 submission of assignments

Meeting deadlines, advanced planning and timeliness in completing tasks are all important in demonstrating SSW Technical Standards (Students must have the ability to observe deadlines...) and preparation for practice and employment readiness. Thus, on time completion is a competency criteria of every assignment. Late assignments will

receive a competency demonstration deduction (one point for each day/partial day after the due date/time).

5.4 Extension of due date

Students may occasionally experience extraordinary and compelling reasons which prevent on time completion of an assignment they have been actively working on.

Extensions due to unusual circumstances (beyond common life experiences such as being busy and having multiple deadlines) may be requested prior to the assignment due date (at least 24 hours when reasonably possible) and will be considered on a case-by-case basis. Extensions are generally used for short extensions of time (i.e. 1–2 days). Timely communication with the instructor is key in evaluating extension requests.

Requests for an extensions must be accompanied by submission of the work done thus far on the assignment and a specific plan and date for completion. Please be prepared to meet these criteria when requesting an extension.

Extension requests on or after the due date are not congruent with practice-ready preparation and generally will not be considered.

5.5 Incomplete Assignments at end of term

Late assignments are not accepted after the final in-class meeting of class at the end of the term. If course assignments are not completed by this last class meeting, students may explore potential appropriateness and consideration of an Incomplete Grade but this is not guaranteed.

6. GRADING

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

Grades are based on assessment of the demonstration of competencies and thus are “demonstrated” rather than “given.” Grades are not based on effort alone, but on learning and growth throughout the semester, improvements based on feedback given and demonstrated competencies.

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 your own individual learning.

6.1 Time spent on coursework

While time needed to complete required readings and assignments will vary from student to student and week to week, with some weeks requiring less time and other requiring more time, using a general formula can be helpful in your planning. Graduate school standards anticipate that for every credit hour spent in the classroom, students will spend additional time outside of the classroom to engage with the material and

complete readings and assignments at a level of mastery. In compliance with United States Department of Education requirements, the School of Social Work utilizes a 1:2 ratio as a guideline: for every one hour of classroom instruction each week, approximately two hours of out-of-class activity is anticipated.

Time constraints are validated as a part of life, and thus, it is acknowledged there are times when not all assignments can be/are completed at the outstanding, advanced demonstration level of an A grade. Meaningful learning and demonstration of competency can still occur with out an A grade.

6.2 Feedback

Feedback comments on assignments are intended to be of greater value to your learning than a letter grade.

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 on that one assignment 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 by the end of the term. Incomplete grades are not intended to address ongoing, cumulative uncompleted assignments that have been delayed until the end of the semester as this has a negative impact on adequate demonstration of competencies which progressively build on each assignment.

Students are responsible for initiating advanced contact with the instructor well before the last day of class to request consideration of an incomplete grade. Incomplete grade requests require a definite, written plan that clearly specifies the work to be completed and deadlines that is mutually agreed upon by the student and the instructor. The deadline for final completion of all work cannot exceed 2 terms after the conclusion of the course to receive academic credit per SSW policy. NOTE: "I" grades remain on student academic records permanently, even once a grade is assigned.

If more than one-third of the required course assignments are incomplete and/or a student has been absent more than one-third of the class (full or partial absences combined), an incomplete grade may be considered in extraordinary situations, but is not guaranteed.

If no contact has been initiated by the student with the instructor before the end of the last class session regarding incomplete work and/or incomplete competency make-up for absences, and no specific plan has been established and agreed upon to complete work, a grade will be submitted based on the completed work submitted thus far which may potentially result in a grade deduction and/or a grade which carries no credit.

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 (e.g. pages written). Please read assignment descriptions at the beginning of the semester so you are clear them and have ample time to ask questions and discuss any concerns.

Assignments total 100 points: See Canvas Assignments for details

| Assignment | Due Date | Points |
|---|-----------------|-------------------------|
| Read Syllabus & guiding principles | Jan. 4 | Completed/Not Completed |
| Class Intentions and Goals: Completed in class | Jan. 5 | Completed/Not Completed |
| Online FICA Assessment Module | Jan. 18 | 15 points |
| Spirituality Self Assessment | Jan. 25 | 15 points |
| Spiritual Life Map Reflection | Feb. 5 | 15 points |
| Article of Choice #1 (Relevance) | Feb. 8 | 10 points |
| Article of Choice #2 (Intervention) | Feb. 22 | 10 points |
| Spiritual Interview | March 22 | 15 points |
| Final Reflection | April 13 | 10 points |
| Use of Self/Contribution Rating Form | April 13 | 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, reproduced, sold, published or distributed to others, in whole or in part, in any format, without written consent of the instructor.

8.0 ADDITIONAL POLICIES, INFORMATION AND RESOURCES

Accommodations for students with disabilities

The University promotes efforts to provide equal access and a culture of inclusion through provision of reasonable accommodations without changing the essential elements of coursework or academic requirements. If you are in need of any accommodations and/or have a SSD accommodation letter, please let me know at your earliest convenience so that we can meet to ensure timely provision of the accommodations needed. 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.

Additional extensive optional reading lists to focus on and further explore global and diverse perspectives will be provided for each week's course.

Course Schedule, Learning Opportunities

Jan. 5 #1 Reading attestation of syllabus and course documents My intentions for this course (completed in class)

Overview of Course

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

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

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., 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.

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

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.

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

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

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

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.

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

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. 12
#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

1. Required Reading: All read this article

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.

2. Required Reading: One article per Group

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

Bowles, D., Clayton, O., & Hopps, J. G. (2017). Spirituality and social work practice at historically black colleges and universities. *Journal of Human Behavior in the Social Environment*, 27(5), 424-437.

Crisp, Beth (2010). *Spirituality and Social Work*. Burlington, VT: Ashgate Publishing Company. Part I Concepts and Contexts: Chapter 2.

Harris, K., Randolph, B., & Gordon, T. (2016). What do clients want? Assessing spiritual needs in counseling: A literature review. *Spirituality in Clinical Practice*, 3(4), 250-275.

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

**Jan. 19
#3**

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

Required Reading: All student read both articles

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

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>

Jan. 26
#4

**Spiritual Self-Assessment Due
Spiritual Assessments (Continued)**

Assessment Tools and Application

Required Reading: All students read both readings

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

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

Feb. 2
#5

**Spiritual Life Map (will do in class)
Spiritual Life Map Reflection due after class Feb. 5
Spirituality Development over the Life Span
Fowler's Stages**

Required Reading:

1. 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 students read this article)**

2. **Your choice from 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.

Feb. 9
#6

**Article Of Choice #1 Relevance to Diverse Populations: 2 page paper
Spirituality and Diverse Populations
Namaste Theory**

Required Reading:

Article Of Choice focused on the **relevance of spirituality for a particular population** of your choice. An extensive diverse list of articles is provided in CANVAS Module 6 for your perusal just to get you thinking. You are encourage you to search the literature and choose any article you really want to explore. Please look for articles focused on **relevance of spirituality** rather than **intervention-focused** articles which will be the focus of a future week.

Feb. 16
#7

Spiritual Interventions: Part 1 CBT Spiritually Modified Therapy

Required Reading and sharing with the class:

Choose any ONE of these articles to read and prepared to share your learning about spirituality-informed interventions from the article.

- Allen, R. S., Harris, G. M., Crowther, M. R., Oliver, J. S., Cavanaugh, R., & Phillips, L. L. (2013). Does religiousness and spirituality moderate the relations between physical and mental health among aging prisoners?. *International Journal of Geriatric Psychiatry, 28*(7), 710-717.
- Hodge, D. R. (2011). Alcohol treatment and cognitive-behavioral therapy: Enhancing effectiveness by incorporating spirituality and religion. *Social Work, 56*(1), 21-31.
- 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.

Feb. 24
#8

Intervention Article of Choice #2 and Presentation due Spirituality Interventions: Part 2 Narrative Therapy and Spirituality

A list of sample articles to get you thinking about your Article of Choice focused on **spiritual-informed interventions** are provided in Canvas Module 8. You are encouraged to do your own literature search to choose and area of your interest.

March 2 SPRING BREAK: NO CLASS

March 9 Spiritual Crises and Psychosis
#9 Crisis of Beliefs and Meaning Making

Required Reading: Articles will be assigned by name

Phillips III, R. E., Lukoff, D., & Stone, M. K. (2009). Integrating the spirit within psychosis: Alternative conceptualizations of psychotic disorders. *The Journal*, 41(1), 0-20.

Kéri, Szabolcs (2020). Self-transformation at the boundary of religious conversion and psychosis." *Journal of Religion and Health* 59(1), 584-597.

March 16 Dealing with Differences
#10 Destructive, Harmful Practices

Required Readings: Read one of the following articles as assigned by name in class

Cashwell, C. S., & Swindle, P. J. (2018). When religion hurts: Supervising cases of religious abuse. *The Clinical Supervisor*, 37(1), 182-203.

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.

March 23 Spiritual Interview due
#11 Compassion for Self and Others

Required Reading: All students read

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.

Loving Kindness Script: Take time to read and engage with this script twice this week

March 30 Forgiveness
#12

Required Reading: All students read this article + one for your color group below

1. 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)**

2. Required Reading: Assigned color group article

Singh, H., & Sharma, U. (2018). Effect of forgiveness on psychological well-being. *Indian Journal of Positive Psychology, 9*(2), 258-262.

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), 109-125.

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.

Hussain, S., & Damani, Z. N. (2022). Forgiveness, revenge and psychological well-being among adolescents: Evidence from Karachi, Pakistan. *JISR Management and Social Sciences & Economics, 20*(1), 152-164.

Jo, K. H., & An, G. J. (2018). Effects of a group reminiscence program on self-forgiveness, life satisfaction, and death anxiety among institutionalized older adults. *Korean Journal of Adult Nursing, 30*(5), 546-554.

**April 6
#13**

**Gratitude
Integrative Practices: Rituals, Mindfulness**

Required Reading: All Read one article and watch video

1. WATCH: Assigned video

2. Required reading: Choice one of these articles below to read or another peer-reviewed journal article on gratitude of your choice

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.

Jiang, D. (2022). Feeling gratitude is associated with better well-being across the life span: A daily diary study during the COVID-19 outbreak. *The Journals of Gerontology: Series B*, 77(4), e36-e45.

Datu, J. A. D., Valdez, J. P. M., McInerney, D. M., & Cayubit, R. F. (2022). The effects of gratitude and kindness on life satisfaction, positive emotions, negative emotions, and COVID-19 anxiety: An online pilot experimental study. *Applied Psychology: Health and Well-Being*, 14(2), 347-361.

**April 14
#14**

Pictorial reflection assignment due

Professional use of self rubric due

Hope and Legacy: Transformative practices and meaning making

Nurturing the Spirit

Looking Back-Looking Ahead

Required Readings:

Read and be prepared to share your thoughts about one of the two articles below or an article of your choice related to spirituality that you want to read as your last article of this course.

- 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.