387R19/360K

Spirituality and Social Work Practice

Required Texts and Materials

Canda, E. & Furman, L. D. 2010. *Spiritual Diversity in Social Work Practice: The heat of helping.* Second edition. New York: Oxford University Press.

This text can be purchased at the University Co-op, 2246 Guadalupe, 476-7211, http://www.universitycoop.com.

Required readings will be posted on Canvas. All readings must be completed before each class. While not required, students are also encouraged to stay abreast of current events. This will be helpful for our in-class discussions.

Standardized Course Description

This course provides a framework of knowledge, values, skills and experiences for spiritually sensitive social work practice. In order to prepare students to respond competently and ethically to diverse spiritual perspectives, a comparative, critically reflective approach to the content is utilized. Students will critically examine the roles of religion and spirituality in supporting or impeding human functioning and a socially just society. Students will develop self-awareness of religious and spiritual diversity and selected social work skill application in clinical, organizational, community, or policy practice.

Standardized Course Objectives

1. Increase awareness of the history of the relationship between religion, spirituality, social work, other helping professions, volunteerism, and philanthropy.
2. Identify and comparatively reflect on diverse sectarian, nonsectarian/indigenous, religious, and philosophical spiritual perspectives and traditions and their implications for micro/macro social work practice.
3. Critically analyze both the supportive and oppressive aspects of religious and spiritual perspectives concerning issues of human diversity; such as gender, race, ethnicity, sexual orientation, age, and disability.
4. Demonstrate increased self-awareness of personal values and bias with religiously/spiritually diverse populations by analyzing personal and professional tensions in ethical social work practice.
5. Develop direct practice criteria for spiritually sensitive assessment of human development, functioning, and wellbeing.
6. Identify the complexity and unique nature of managing and practicing in religious-based social service agencies/volunteer organizations and/or religiously/spiritually-orientated communities.
7. Identify strategies for developing effective collaborative relationships with religious/spiritual community leaders for clients systems support.
8. Develop a preliminary framework of knowledge, values, and skills for spiritually sensitive social work in their own micro/macro practice.

Accreditation

The University of Texas' School of Social Work has been continuously accredited by the Council on Social Work Education (CSWE) since 1952. In order to maintain our accreditation status, we engage in ongoing curriculum assessment to demonstrate compliance with CSWE's Education Policies and Accreditation Standards (EPAS).

Teaching Methods

Teaching involves collaboration between instructor and student in a mutual learning process. The content of the course has the potential to be controversial and emotionally charged: students and instructor will therefore together establish guidelines to create a respectful, safe and challenging learning environment. Interactive lectures, reading assignments and class discussion will facilitate critical engagement with and integration of the material. Importance and applicability of content to micro, meso and macro level social work practice will be foregrounded.

Course Requirements

Your grade for this course will be based upon the following assignments.

1.   Active Learning (10 points MSSW; 15 points BSW)

Social workers need to engage in professional learning, including being (a) the chair of your agenda, understanding that no one else can do your learning for you, (b) aware of group dynamics and contributing to group process, and (c) responsible for asking questions, finding information, and facilitating your own learning. The active learning grade will be assigned for attendance, preparation, self-aware participation and engaged, creative contribution.

Expectations:

- Participate in an interactive educational process grounded in course readings. Content and process are both are necessary for an optimal learning experience.
- Active, cooperative learning is a requirement of this course. You will learn through listening, talking together, reading with a critical eye, and writing in response to what you read and experience. Your thoughtful contributions in each of these modes are important.
- Raise questions, express your viewpoints, and engage in small and large group discussions and experiential exercises.
- Participate in a professional manner that respects difference.

Criteria for Evaluation:

- Evidence that you have reflected upon and integrated material learned via readings, class and field.

- Degree to which your communication is self-aware, relevant, thoughtful and creative.
- Evidence that you are present (mind, body, and spirit).
- Attendance: students are expected to attend all classes.
- Arrival on time.
- Adherence to the NASW Code of Ethics.

2.   Spiritual Self-Assessment (15 points MSSW; 20 points BSW)   DUE: Feb 12

Conduct a self-assessment of your own spiritual development. Using the following questions and Appendix A in Canda and Furman, write a **1000 word** paper assessing your own spirituality and spiritual development. Upload your paper to the spiritual self-assessment essay assignment in Canvas.

- What authors/writings have influenced you?
- What music, musicians, composers and visual artists speak to you spiritually?
- What forms of creative expression are most meaningful to you?
- What are the areas of compatibility and conflict between you and other significant persons regarding spirituality?
- Give a concrete example of an occasion when you have been discriminated against because of your spiritual practices
- Give a concrete example of a time when you have discriminated against someone because of her/his spiritual or religious orientation?
- What do you love?
- How do you live knowing that you will die?
- What is your gift to the earth and humanity?

Criteria for Evaluation:

- Quality of reflective responses, including demonstration of self-awareness.
- Timely completion.

3.   Canvas Postings (10 points MSSW; 15 points BSW)   DUE: 3 dates of your choice, 1pm Wednesday

The reflections provide an opportunity to integrate the course readings with your own experience. Follow these steps:

- Choose three weeks that have material of particular interest to you
- Read the assigned readings for that week and reflect on what you have read
- Write **your** thoughts, opinions, feelings related to the issues raised in the readings
- 500 words each
- Post in the relevant **Discussion** on Canvas, and also upload each to the Canvas Reflections assignment on Canvas.

Criteria for Evaluation:

- Relevance to readings.
- Ability to integrate readings with own experience and current events.
- Clarity and timely completion of the assignment (late reflections will not be graded).

4.   Worship Ethnography (35 points MSSW; 25 points BSW)   DUE: March 26

You are required to attend worship in a religious tradition that is not your own. Even if there are different expressions of your own religious tradition (e.g. Catholic, Methodist, Baptist in the Christian tradition), you need to choose a place to visit that lies outside the broad group of worship contexts connected with your own. The goal of this assignment is to learn about a religion or spiritual perspective with which you are unfamiliar, and to gain awareness of issues helpful for effective social work practice with persons who inhabit this tradition.

MSSW and BSW students are required to:

- Attend and observe worship. Go in pairs. A list of options will be handed out in class. Before going, be sure to find out about any customs/practices this place of worship has in terms of clothing, gender, food, hand-shaking, etc.

- As you observe, consider the following questions and make some notes after you leave (not during the worship):

  What do you see, smell, say, do?
  Who is present and how are they dressed? What about gender, ethnicity, race, age?
  Who leads worship (in different ways)?
  What is the building/space like? How is it configured? How is it decorated? Where in the city is it? What surrounds it?
  What sacred texts (if any) are used? Is there music, art or food, or are other items used in worship?
  How long does it last?
  What happens before and after the worship time?
  What is said about god or the divine or spirituality?
  Are morals talked about, and if so, what is said about how people should live?
  What else is interesting to you?
  What is similar or different from worship you are familiar with in your own tradition or that you grew up in?

- Research this religious tradition to learn more about practices, beliefs, customs, etc.
- As a pair, prepare a **15 minute presentation** to share with the class. In it, respond to the following questions:

  What did you observe?
  What are the key features – practices, beliefs, customs – of this religious tradition, and does this correspond with what you observed?
  What should practitioners know and bear in mind when they are working with individuals and/or groups from this religious tradition? What should effective social work practice with this group involve?
  How did you feel doing this exercise? Do you have any personal reflections on the experience?

- Cite all sources used and include a reference list, following APA format (see Publication Manual of the American Psychological Association, 6th Edition).
- Provide instructor with a copy of the slides.

MSSW students are, in addition, required to:

- Interview a member of the religious tradition (learn about the religious tradition and practice skills of spiritual assessment)
- Look at/read one or more sacred texts of the tradition
- Write a **2500 word paper** discussing your observation experience, what you learned from the interview and sacred texts (in terms of content and process), and suggestions for social work practice in relation to people inhabiting this tradition. Critically compare this religious tradition with your own spiritual/religious tradition. Submit to the Worship Ethnography assignment on Canvas.

Criteria for Evaluation:

- Format (whether you have followed guidelines described above).
- Content (argument and substance).
- Critical analysis (ability to reflect thoughtfully on what you observe, read and learn and to bring this into critical conversation with your own experience).
- Presentation Style (creativity, clarity, visuals, keeping to time, communication).
- For MSSW paper, Writing Style (organization, clarity, grammar, punctuation).

5.   Final Project   (30 points MSSW; 30 points BSW)   Due: April 30

Choose ONE of the following options designed to help you integrate your learning from class with your own experience and social work practice. Submit to the Final Project assignment on Canvas.

EITHER

(a) Creative Project

   Through a creative project of your choice, demonstrate sophisticated integration of your learning from this course. This project must have demonstrable relevance for your personal and professional development and have implications for social work practice.

These can be presented to class on April 30 should you wish to do so.

If you choose this option, you need to submit a 1200 word paper discussing the ways in which this project relates to your professional development and social work practice. Examples of creative projects include (but are not limited to):

- Artistic work (e.g. painting, sculpture, poetry, music, dance)
- Original exercise or ritual for use with clients and/or colleagues
- Creative approaches to undertaking spiritual-religious assessment
- Idea(s) for spiritually-engaged practice interventions with particular client populations or in particular agency settings
- Creative ways in which to nurture the spirituality or "whole person" of social workers

OR

(b) Conceptual Framework for Spiritually Sensitive and Spiritually Engaged Social Work Practice

Write a 2500 paper integrating knowledge and insight gained from the class (readings, presentations, discussions, worship observation, etc.) with your own personal experience and practice. Offer self-reflection and articulate commitments and skills necessary for spiritual sensitive and spiritually engaged social work practice.

Criteria for evaluation:

- Well-conceptualized and researched content
- Clearly organized and presented ideas and arguments
- Demonstration of critical analysis skills and in-depth discussion
- Capacity for nuanced and sophisticated self-reflection
- Ability to connect course content and learning with social work practice
- Creativity

Requirements and Support for all Written Assignments

All written assignments must be typed, double-spaced, 12 size font (with the exception of headings) and 1 inch margins. They should be formatted in accordance with the *Publication Manual of the American Psychological Association* (5th ed.). All written submissions should be posted on Canvas by the determined deadline. Please use inclusive language in all assignments, and include a word count at the end of every assignment and a page number on each page. In the event that there is a difficulty experienced in posting electronic assignments on Canvas, students should inform the instructor and submit the written assignment via e-mail to both the instructor and the TA. Students will be required to later post the document on Canvas when the issue with Canvas has been resolved.

If you would like some guidance or support in developing your writing skills, please contact the graduate writing coordinator through the DiNitto Center for Career Services in the School of Social Work: http://www.utexas.edu/ssw/dccs/students-and-alumni/writing-consultations/. There is also support available through the Sanger Learning Center: http://www.utexas.edu/ugs/slc/grad.

Grading

Course Grades will be assigned according to the cumulative number of points the student has earned on the above assignments. The UT grading scale for graduate students is as follows:

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100 – 94.00 = A
93.999 – 90.0 = A-
89.999 – 87.0 = B+
86.999 – 84.0 = B
83.999 – 80.0 = B-
79.999 – 77.0 = C+
76.999 – 74.0 = C
73.999 – 70.0 = C- (Class failed/no credit: 73.999 and below)
69.999 – 67.0 = D+
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66.999 – 64.0 = D
63.999 – 60.0 = D-
59.999 and below = F

Work will be assessed on the basis of the following criteria:

Completeness and Thoroughness
How fully has the issue been addressed? When appropriate, has the issue been sufficiently researched using library resources, interview, and other means in order to gain differing perspectives and full knowledge of the issue? Has the theoretical and empirical literature on the subject been incorporated in the paper? Does the paper leave the reader with the impression that major questions have been considered, or are important issues left unaddressed? Has the paper been carefully proofread?

Organization and Clarity
Is the paper well written and organized in a logical manner? Are there appropriate transitions between sentences, paragraphs, and sections? Are the sentence structure, syntax, and grammar of appropriate quality? Have headings and subheading been used to improve organization? Has the student addressed issues in a way that can be understood by someone unfamiliar with the issues as well as by someone knowledgeable about the issues?

Referencing
Are there a sufficient number of appropriate references? Has referencing been done appropriately and according to the style of the American Psychological Association? Are the references well integrated in the text? Were the references obtained from various sources (scholarly, Internet, interviews, etc.)? Are short direct quotations noted in quotation marks; are longer direct quotations indented, and are page numbers indicated for all direct quotations? Are indirect quotes paraphrased sufficiently? Were interviews of those who are involved with the creation or setting of policy and those impacted by the policy included in the analytical discuss of the policy?

Originality and Creativity
Have different viewpoints been compared and contrasted in a way that shows that the writer has a thorough understanding of the issues? Has the writer used his or her analytical skills in a way that suggests more than a restatement of what other have said about this issue? Has the student suggested points that have not been addressed by others?

Course Policies

1. Social work students adhere to the Student Standards for Professional Conduct of the NASW Code of Ethics and assume responsibility for their conduct. Scholastic honesty and integrity are to be consistent social work values.
2. The instructor will comply with University guidelines regarding scholastic dishonesty, including plagiarism.
3. Social work practitioners respect others. Therefore, differences in values, opinions, and feelings of class members and guest speakers will be respected.
4. Punctuality and timeliness are important for social work practitioners. Class attendance is expected. Missing more than two classes will result in loss of a letter grade. It is your responsibility to sign the weekly attendance sheet. Permission to miss a class should be requested in advance by emailing the instructor in the case of a planned absence, and as soon as possible in case of an unforeseen, serious emergency.
5. Students are expected to be active in the learning process, to do the assigned readings and participate in the class activities and discussions. If you do not have a personal computer with Internet access, there are computers available for your use at the SW Learning Resource Center (LRC), the Flawn Academic Center, campus and public libraries.
6. Assignments should be turned in at the beginning of class on the date they are due, barring serious, unforeseen medical illness or family emergencies. Late assignments will not be accepted.
7. The Publication Manual of the American Psychological Association Sixth Edition (APA) is the style manual to be used by all students. The manual is available at the library or for purchase at the Co-op.

University Policies

The University of Texas Honor Code
The core values of The University of Texas at Austin are learning, discovery, freedom, leadership, individual opportunity, and responsibility. Each member of the university is expected to uphold these values through integrity, honesty, trust, fairness, and respect toward peers and community.

Professional Conduct in Class

The professor expects students to act like professionals in class. This means students should arrive on time for class, be prepared to participate in the class discussion, and show respect for one another's opinions. We will not, nor should we, always agree with one another. In this environment we should be exposed to diverse ideas and opinions, and sometime we will not agree with the ideas expressed by others. However, the professor does ask that students engage one another with respect and professionalism.

Policy on Scholastic Dishonesty

Students who violate University rules on scholastic dishonesty are subject to disciplinary penalties, including the possibility of failure in the course and/or dismissal from the University. Since such dishonesty harms the individual, all students, and the integrity of the University, policies on scholastic dishonesty will be strictly enforced. For further information, the student may refer to the Web Site of the Student Judicial Services, Office of the Dean of Students (http://deanofstudents.utexas.edu/sjs/).

Documented Disability Statement

Any student who requires special accommodations must obtain a letter that documents the disability from the Services for Students with Disabilities area of the Division of Diversity and Community Engagement (471- 6259 voice or 471-4641 TTY for users who are deaf or hard of hearing). Present the letter to the professor at the beginning of the semester so that needed accommodations can be discussed. The student should remind the professor of any testing accommodations no later than five business days before an exam. For more information, visithttp://www.utexas.edu/diversity/ddce/ssd/.

Religious Holidays

By UT Austin policy, students must notify the professor of a pending absence at least fourteen days prior to the date of observance of a religious holy day. If the student must miss a class, an examination, a work assignment, or a project in order to observe a religious holy day, the professor will give the student an opportunity to complete the missed work within a reasonable time after the absence.

Use of E-Mail for Official Correspondence to Students

Email is recognized as an official mode of university correspondence; therefore, students are responsible for reading their email for university and course-related information and announcements. Students are responsible to keep the university informed about changes to their e-mail address. Students should check their e-mail regularly and frequently—daily, but at minimum twice a week—to stay current with university-related communications, some of which may be time- sensitive. Students can find UT Austin's policies and instructions for updating their e-mail address at http://www.utexas.edu/its/policies/emailnotify.php.

Safety

As part of professional social work education, students may have assignments that involve working in agency settings and/or the community. As such, these assignments may present some risks. Sound choices and caution may lower risks inherent to the profession. It is the student's responsibility to be aware of and adhere to policies and practices related to agency and/or community safety. Students should notify the professor regarding any safety concerns.

Behavior Concerns Advice Line (BCAL)

If students are worried about someone who is acting differently, they may use the Behavior Concerns Advice Line to discuss by phone their concerns about another individual's behavior. This service is provided through a partnership among the Office of the Dean of Students, the Counseling and Mental Health Center (CMHC), the Employee Assistance Program (EAP), and The University of Texas Police Department (UTPD). Call 512-232-5050 or visit http://www.utexas.edu/safety/bcal.

Emergency Evacuation Policy

Occupants of buildings on the UT Austin campus are required to evacuate and assemble outside when a fire alarm is activated or an announcement is made. Please be aware of the following policies regarding evacuation:

· Familiarize yourself with all exit doors of the classroom and the building. Remember that the nearest exit door may not be the one you used when you entered the building.
· If you require assistance to evacuate, inform the professor in writing during the first week of class.
· In the event of an evacuation, follow the professor's instructions.
· Do not re-enter a building unless you are given instructions by the Austin Fire Department, the UT Austin Police Department, or the Fire Prevention Services office.

Policy on Social Media and Professional Communication

Public social networks are not private. Even when open only to approved or invited members, users cannot be certain that privacy will exist among the general membership of sites. If social work students choose to participate in such forums, please assume that anything posted can be seen, read, and critiqued. What is said, posted, linked to, commented on, uploaded, subscribed to, etc., can be accessed and archived, posing potential harm to professional reputations and prospective careers.

Social work students who use social media (i.e. Facebook, Twitter, etc.) and other forms of electronic communication (i.e. blogs, etc.) must be mindful of how their communication may be perceived by clients, colleagues, faculty, and others. Social work students are expected to make every effort to minimize material which could be considered inappropriate for a professional social worker in training. Because of this, social work students are advised to manage security settings at their most private levels and avoid posting information/photos or using any language that could jeopardize their professional image. Students are asked to consider the amount of personal information posted on these sites and are obliged to block any client access to involvement in the students' social networks. Client material should not be referred to in any form of electronic media, including *any* information that might lead to the identification of a client or compromise client confidentiality in *any* way. Additionally, students must critically evaluate any material that is posted regarding community agencies and professional relationships, as certain material could violate the standards set by the School of Social Work, the Texas Code of Conduct for Social Workers, and/or the NASW Code of Ethics.

Social work students should consider that they will be representing professional social work practice as well as the University of Texas at Austin School of Social Work program while in the classroom, the university community, and the broader area communities.

Electronics in Class

Please turn off and put away your cell phones before class begins, and only use laptops for work directly relating to that class session.

Course Schedule

1.   Introduction: Frameworks and Guidelines   *Jan 15*

Key Concepts: Introductions; course outline; frameworks

Optional Readings

- Canda and Furman, *Spiritual Diversity*, Chapter 1
- Crisp, B. 2010. *Spirituality and Social Work*. Farnham: Ashgate, 17-28.
- Stewart. 2009. 'The inevitable conflict between religious and social work values.' *Journal of Religion and Spirituality in Social Work* 28(1), 35-47.

2.   Social Work as a Profession of Compassion   *Jan 22*

Key Concepts: History of social work; varied religious perspectives on altruism and social service; idea of compassion

Required Readings

- Canda and Furman, *Spiritual Diversity*, 30-58 (Chapter 2) and 101-118.
- Armstrong, K. 2011. *Twelve Steps to a Compassionate Life.* Knopf, 3-24.
- Thich Nhat Hanh, 2001. *Essential Writin*gs. Orbis, 99-102.
- Walz, T. and Ritchie, H. 2000. 'Gandhian Principles in Social Work Practice: Ethics Revisited.' *Social Work* 45(3), 213-222.

3.   Spiritually Sensitive and Holistic Approaches to Social Work   *Jan 29*

Key Concepts: What is the difference between religion and spirituality?; spiritual person; holism; wonder

Required Readings

- Canda and Furman, *Spiritual Diversity*, 59-97 (Chapter 3) and 213-242 (Chapter 7).
- Zinnbauer, B., Pargament, Cole, B. et al. 1997. 'Religion and Spirituality: Unfuzzying the Fuzzy'. *Journal for the Scientific*

Study of Religion 36(4), 549-564.
- Ammerman, N. 2013. 'Spiritual But Not Religious? Beyond Binary Choices in the Study of Religion'. *Journal for the Scientific Study of Religion* 52(2), 258-278.

Optional Readings

- Crisp, B. 2010. *Spirituality and Social Work*. Farnham: Ashgate, 3-15 (Chapter 1).

4. Spiritual Development and Spiritual Assessment   *Feb 5*

Guest Lecturer: Shirley Haulotte, Chaplain for Resolutions Hospice, Austin

Key Concepts: Brief and comprehensive spiritual assessment; verbal spiritual histories; spiritual lifemaps; spiritual ecomaps; spiritual genograms; strengths and limitations of assessment tools; spiritual pathology

Required Readings

- Canda and Furman, *Spiritual Diversity,* 243-285 (Chapter 8) and 379-383 (Appendix A).
- Hodge, D. R. 2005. 'Spiritual life maps: A client-centered pictorial instrument for spiritual assessment, planning, and intervention'. *Social Work* 50, 77-87.
- Hodge, D.R. 2001. 'Spiritual Assessment: A review of major qualitative methods and a new framework for assessing spirituality'. *Social Work* 46, 203-214.
- Hodge, D. R. 2001. 'Spiritual genograms: A generational approach to assessing spirituality'. *Families in Society* 82(1) 35-48.
- Hodge, D.R. and Limb, G. E. 2010. 'A Native American perspective on spiritual assessment: The strengths and limitations of a complementary set of assessment tools'. *Health and Social Work* 35,121-131.
- Pargament, K. 2007. *Spiritually Integrated Psychotherapy: Understanding and addressing the sacred.* New York: Guilford Press, 129-171 (only required for MSSW students)

Optional Readings

- Hodge, D. 2013. 'Implicit Spiritual Assessment: An Alternative Approach for Assessing Client Spirituality', *Social Work* 58(3)
- Nelson-Becker, H., Nakashima, M., and Canda, E. R. 2007. "Spiritual assessment in aging: A framework for clinicians", *Journal of Gerontological Social Work* 48(3/4), 331-347.
- Crisp, B. 2010. *Spirituality and Social Work*. Farnham: Ashgate, Part II.
- Furness, S. and Gilligan, P. 2010*. Religion, belief and social work*. Bristol: Policy Press, 35-52.
- Podcast: Jonathan Springer, 'Using Bio-Psycho-Social-Spiritual Assessments'. Available at: www.socialworkpodcast.com/BPSS-MSE-64.mp3
- Pargament and Krumrie, E.J. 2009. 'Clinical assessment of clients' spirituality'. In J. D. Aten & M.M. Leach, eds., Spirituality and the therapeutic process: A comprehensive resource from intake

5. Clinical Contexts: Ethics in Practice   *Feb 12*

Guest Lecturer: Mitch Sudolsky, Director of Jewish Family Services of Austin

Key Concepts: ethics; cultural competency; drawing on religion and engaging spirituality in counseling; referral

Spiritual Self-Assessment Due

Required Readings

- Canda and Furman, *Spiritual Diversity,* 286-313 (Chapter 9).
- Hodge, D. R. 2011. "Using spiritual interventions in practice: Developing some guidelines from evidence-based practice", *Social Work* 56, 149-158.
- Sheridan, M. 2009. 'Ethical issues in the use of spiritually based Interventions in social work practice: What we are doing and why'. *Journal of Religion and Spirituality in Social Work* 28 (1/2), 99-126.

- Hathaway, W. 2011. 'Ethical Guidelines for Using Spiritually Oriented Interventions'. In Aten, J., McMinn, M., and Worthington, E. (eds.) *Spiritually Oriented Interventions for Counseling and Psychotherapy*. Washington DC: American Psychological Association, 65-81.
- Sheridan, M. 2010. 'Ethical Issues in the use of prayer in social work: implications for professional practice and education', *Families in Society* 91(2).

Optional Readings

- Rose, E.M., Westefled, J.S., & Ansley, T.N. 2008. 'Spiritual issues in counseling: Clients' beliefs and preferences'. *Psychology of Religion and Spirituality*, S(I), 18-33.
- Griffith and Griffith. 2002. Encountering the sacred in psychotherapy. New York: Guilford.
- Walker, D. and Moon, G. 2011. 'Prayer'. In Aten, J., McMinn, M., and Worthington, E. (eds.) *Spiritually Oriented Interventions for Counseling and Psychotherapy*. Washington DC: American Psychological Association, 139-167.

6.   Clinical Context: Spiritual Practices   *Feb 19*

Guest Lecturer: Vicki Packheiser, Clinical Associate Professor, UT School of Social Work

Key Concepts: using spiritual practices in counseling; mindfulness; ritual; creativity; forgiveness

Required Readings

- Canda and Furman, *Spiritual Diversity,* 314-358 (Chapter 10).
- Crisp, B. 2010. *Spirituality and Social Work*. Farnham: Ashgate, 93-116 (Chapters 8 and 9).
- Worthington, E., Davis, D. et al. 2011. 'Promoting Forgiveness as a Religious or Spiritual Intervention'. In Aten, J., McMinn, M., and Worthington, E. (eds.) *Spiritually Oriented Interventions for Counseling and Psychotherapy*. Washington DC: American Psychological Association, 169-195.
- Watch: The Dhamma Brothers (available in LRC)
- Germer, C., Siegal, R. and Fulton, P. 2013. *Mindfulness and Psychotherapy*. Second edition. Guilford Publications, 133-147.

Optional Readings

- Germer, C., Siegal, R. and Fulton, P. 2013. *Mindfulness and Psychotherapy*. Second edition. Guilford Publications, 76-93, 282-294.
- Crisp, Part III
- DVD: Series VI – Spirituality, Zindel Segal demonstrates mindfulness-based cognitive therapy for depression (available in LRC)
- Cook, S., Dixon, L., Fukuyama, M. 2011. 'Integrating Sacred Writings in Therapy'. In Aten, J., McMinn, M., and Worthington, E. (eds.) *Spiritually Oriented Interventions for Counseling and Psychotherapy*. Washington DC: American Psychological Association, 277-301.
- Wiggins, M. 'Spiritual Journaling'. In Aten, J., McMinn, M., and Worthington, E. (eds.) *Spiritually Oriented Interventions for Counseling and Psychotherapy*. Washington DC: American Psychological Association, 303-321.
- Hick, (ed.) 2009. Mindfulness and Social Work.

7.   The Suffering Dilemma: Stop it or Engage it?   *Feb 26*

Guest Lecturer: Kendra Koch, PhD Student, UT School of Social Work

Key Concepts: Suffering in religious and philosophical thought; paradox; moral claims of suffering

Required Readings

TO BE DECIDED

8.   **Spiritual Diversity: The Abrahamic Religions**   *March 5*

Guest Lecturer: Islam Mossaad, North Austin Muslim Community Center Imam

Key Concepts: Islam; Judaism; Christianity; spiritual diversity; cultural sensitivity

Required Readings

- Canda and Furman, *Spiritual Diversity*, 118-162; 174-210
- Podcast: Nancy Boyd-Franklin, "Incorporating religion and spirituality in social work practice with African Americans'. Available at: http://socialworkpodcast.blogspot.com/2010/05/incorporating-religion-and-spirituality.html (27 mins)
- Kahn, N. 1995. 'The adult bar mitzvah: Its use in the articulation of women's identity'. *Affilia* 10(3), 299-314.
- Schnoor, R.2006. 'Being Gay and Jewish: Negotiating Intersecting Identities'. *Sociology of Religion* 67(1), 43-60.
- Barise, A. 2005. 'Social Work with Muslims: Insights from the Teachings of Islam'. *Critical Social Work* 6(2): 73-89.

Optional Readings

- Look at Pluralism Project website – pluralism.org, especially pages on Austin and pluralism.org/we-the-people
- McDowell, M and Brown, N. 2009. *World Religions: At your fingertips*. New York: Alpha, 14-35, 98-120.
- Boyd-Franklin, N. and Lockwood, T. W. (2009). "Spirituality and religion: Implications for psychotherapy with African American families". In F. Walsh (ed.) *Spiritual Resources in Family Therapy*. 2nd ed. New York: Guilford Press, 141-155.
- Van Hook, M., Hugen, B., Aguilar, M. (eds). *Spirituality within Religious Traditions in Social Work Practice*. Belmont, CA: Brooks Cole.

SPRING BREAK: NO CLASS   *March 12*

9.   **Indigenous Traditions and Hinduism**   *March 19*

Key Concepts: Indigenous Traditions; Hinduism; cultural sensitivity; voyeurism and spiritual appropriation

Required Readings

- Canda and Furman, *Spiritual Diversity*, 162-174.
- Van Hook, M., Hugen, B, and Aguilar, M. (eds.) 2002. *Spirituality within Religious Traditions in Social Work Practice*, 18-31; 34-50
- Al-Krenawi, A. and Graham, J. 2009. *Helping professional practice with Indigenous peoples: The Bedouin-Arab Case.* Lanham, MD: University of America Press, 139-168.
- Coggins, K. 1990. *Alternative pathways to healing: The recovery medicine wheel*. Deerfield Beach, FL: Health Communications, 1-4; 13-36; 54-58
- Voss, R., Douvill, V., Soldier, A. and Twiss, G. 1999. 'Tribal and Shamanic-Based Social Work Practice: A Lakota Perspective.' *Social Work* 44(3), 228-241.
- Gray, M., Coates, J., and Yellow Bird, M. (eds). *Indigenous social work around the world: Towards culturally relevant education and practice*. Aldershot: Ashgate, 49-58 (Chapter 3).

Optional Readings

- Al-Krenawi, A. 1996. 'Group work with Bedouin widows'. *Afillia* 11(3), 303-318.
- McDowell, M and Brown N. 2009. *World Religions: At your fingertips*. New York: Alpha.
- Weaver, H. 2008. "Indigenous Social Work in the United States: Reflections on Indian Tacos, Trojan Horses and Canoes Filled with Indigenous Revolutionaries" in Gray, M., Coates, J., and Yellow Bird, M. (eds). *Indigenous social work around the world: Towards culturally relevant education and practice*. Aldershot: Ashgate, 71-81.

10.   **Student Presentations**   *March 26*

> House of Worship Ethnography Presentations

> MSSW House of Worship Ethnography Papers Due

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MARCH 28: **"**Enabling Spirituality: Addressing the Spiritual Needs of Person with Disabilities" Event at Austin Presbyterian Seminary, 9-3.30pm. Details available at: http://www.austinseminary.edu/page.cfm?p=2498. Let me know by February 19 if you intend to come. This is an option for extra credit.

11.   **Faith-Based Social Service Agencies**   *April 2*

Key Concepts: Faith-based providers; debate over faith in the public square and funding of FBOs

Required Readings

- Belcher, J., Fandetti, D., Cole, D. 2004. 'Is Christian Religious Conservatism Compatible with the Liberal Social Welfare State', *Social Work* 29(2), 269-276.
- Kaseman and Austin. 2005. 'Building a faith-based human service agency.' *Journal of Religion and Spirituality in Social Work* 24(3), 69-91.
- Ellor, J., Netting, F. and Thibault, J. 1999. *Religious and Spiritual Aspects of Human Service Practice*. Columbia, SC: University of South Carolina Press, 174-187.
- Adkins, J., Occhipinti, L. and Hefferan, T. (eds.) 2010. *Not by Faith Alone: Social Services, Social Justice and Faith-Based Organizations in the United States*. Lanham, MD: Lexington, 5-21 (Chapter 1) and 145-164 (Chapter 8).
- Slessarev-Jamir, H. 2011. *Prophetic Activism: Progressive Religious Justice Movements in Contemporary America*. New York: New York University Press, 131-165.

Optional Readings

- Hugen and Venema. 2009. 'The difference of faith. The influence of faith in human service programs', *Journal of Religion and Spirituality in Social Work* 28(4), 405-429.
- 'Pohl, F. The Muhammadiyah: A Muslim Modernist Organization in Contemporary Indonesia', in M. Palmer and S. Burgess (eds.) *The Wiley-Blackwell Companion to Religion and Social Justice*, Chapter 37.
- Williams, R. 2013. "Civil Religion and the Cultural Politics of National Identity in Obama's America", *Journal for the Scientific Study of Religion* 52(2), 239-257
- Other chapters in Adkins, J., Occhipinti, L. and Hefferan, T. (eds.) 2010. *Not by Faith Alone: Social Services, Social Justice and Faith-Based Organizations in the United States*. Lanham, MD: Lexington.
- Hutchison, E. 2012. "Spirituality, Religion, and Progressive Social Movements: Resources and Motivation for Social Change", *Journal of Religion and Spirituality in Social Work* 31, 105-127.
- Dudley, W. (ed.) 2002. *Religion in America*. San Diego, CA: Greenhaven Press, 93-105.
- Website of Office of Faith-based and Neighborhood Partnerships. Watch the video on the front page.
- Furness, S. and Gilligan, P. 2010. *Religion, belief and social work: making a difference.* Bristol: Policy Press, 151-164.

12.   **Religiosity as a Resilience Factor**   *April 9*

Guest Lecturer: Bill Wigmore, Chair of Recovery Ministries for the Episcopal Diocese of Texas

Key Concepts: Religion as protective factor; substance use recovery; adolescents; crime

Required Readings

- Smith, C. 2003. 'Theorizing Religious Effects Among American Adolescents'. *Journal for the Scientific Study of Religion* 42(1), 17-30.
- Maher, M. 2013. 'Spiritualities of Social Engagement: Women Resisting Violence in Mexico and Honduras'. In Azaransky, S. (ed.) *Religion and Politics in America's Borderlands*. Lanham, MD: Lexington, 121-141.
- Hodge, D. 2011. 'Alcohol Treatment and Cognitive Behavioral Therapy: Enhancing Effectiveness by Incorporating Spirituality and Religion', *Social Work* 56(1), 21-31.
- Salas-Wright, C.P., Vaughn, M.G., Hodge, D.R., & Perron, B.E. (2012). 'Religiosity profiles of American youth in relation to substance use, violence, and delinquency.' *Journal of Youth and Adolescence, 41*(12), 1560-1575.
- Carlson and Larkin, 'Meditation as a coping intervention for treatment of addiction', *Journal of Religion and Spirituality in Social Work* 28(4), 379-392.
- Look at: http://www.twowayprayer.org

Optional Readings

- Williams, R. and Kraft, J. 2012. *The Mindfulness Workbook for Addiction: a Guide to Coping with the Grief, Stress and Anger that Trigger Addictive Behaviors*. New Harbinger.
- Johnson, B.R. (2011). More God, less crime: Why religion matters and how it could matter more. Conshohocken, PA: Templeton Press.
- Hardie, J. H., Pearce, L. D., & Denton, M. L. (2013). The Dynamics and Correlates of Religious Service Attendance in Adolescence. *Youth & Society*. Advance online publication. doi: 10.1177/0044118X13483777
- Yonker, J. E., Schnabelrauch, C. A., & DeHaan, L. G. (2012). 'The relationship between spirituality and religiosity on psychological outcomes in adolescents and emerging adults: A meta-analytic review.' *Journal of Adolescence*, 35(2), 299-314.

13.   **Meaning-Making: Grief, Dying and Death**   *April 16*

Guest Lecturer: Barbara Jones, Associate Professor, UT School of Social Work

Key Concepts: Grief; bereavement; cancer; palliative care; coping

Required Readings

- Jones, B**.,** Remke, S. 2011. 'Palliative care: The pediatric perspective', in *Oxford Textbook of Palliative Care Social Work.* Oxford: OUP, **OR** Jones, B., Volker, D., Vinajeras, Y., Butros, L., Fitchpatrick, C., Rosetto, K. 2010. 'The meaning of surviving cancer for Latino adolescents and emerging young adults', in *Cancer Nursing: An International Journal for Cancer Care.* 33 (1). PMID 19926975.
- Exline, J.J., Park, C. L., Smyth, J. M., & Carey, M.P. 2011. "Anger toward God: Social-cognitive predictors, prevalence, and links with adjustment to bereavement and cancer", *Journal of Consulting and Clinical Psychology* 100, 129-148.
- Nelson-Becker, H. 2005. 'Religion and coping in older adults: A social work perspective.' *Journal of Gerontological Social Work* 45 (1/2), 51-67.
- Puchalski, C. et al. 2009. 'Improving the Quality of Spiritual Care as a Dimension of Palliative Care: The Report of the Consensus Conference'. *Journal of Palliative Medicine* 12(10), 885-904.

14. **Spirituality for Justice** *April 23*

Key Concepts: Social justice, liberation theology, environment

Required Readings

- DeYoung, C. P. 2012. 'Christianity: Contemporary Expressions' in M. Palmer and S. Burgess (eds.) *The Wiley-Blackwell Companion to Religion and Social Justice*. Malden, MA: Wiley-Blackwell, Chapter 4.
- Cone, J. 1998. "God is Black" in S. B. Thistlethwaite and M. P. Engel (eds.) *Lift Every Voice: Constructing Christian Theologies from the Underside*. Maryknoll, NY: Orbis, 101-114
- Smith, A. 1998. "Walking in Balance: The Spirituality/Liberation Praxis of Native Women" in S. B. Thistlethwaite and M. P. Engel (eds.) *Lift Every Voice: Constructing Christian Theologies from the Underside*. Maryknoll, NY: Orbis, 53-68
- Dylan, A. and Coates, J. 2012. "The Spirituality of Justice: Bringing Together the Eco and the Social", *Journal of Religion and Spirituality in Social Work* 31, 128-149.
- Fasching, D. J., Dechant, D. and Lantigua, D. 2011. "Hindu Stories: Ancient and Postmodern", in *Comparative Religious Ethics: A Narrative Approach to Global Ethics*. 2nd ed. Malden, MA: Wiley-Blackwell, 137-159, **OR** Nanji, A. 2012. 'Zakat: Faith and Giving in Muslim Contexts', in M. Palmer and S. Burgess (eds.) *The Wiley-Blackwell Companion to Religion and Social Justice*. Malden, MA: Wiley-Blackwell, Chapter 21.

Optional Readings

- Hick, S. and Furlotte, C. 2009. 'Mindfulness and Social Justice Approaches: Bridging the Mind and Society in Social Work Practice', *Canadian Social Work Review* 26(1).
- Gutierrez, G. 1999. 'The task and content of liberation theology', in C. Rowland (ed.) 1999. *The Cambridge Companion to Liberation Theology*. Cambridge: CUP, 19-38.
- Hunt, M. 2012. 'Gender and Sexuality in the Context of Religion and Social Justice', in M. Palmer and S. Burgess (eds.) *The Wiley-Blackwell Companion to Religion and Social Justice*. Malden, MA: Wiley-Blackwell, Chapter 37.
- Other chapters in M. Palmer and S. Burgess (eds.) 2012. *The Wiley-Blackwell Companion to Religion and Social Justice*. Malden, MA: Wiley-Blackwell.

15. **Conclusion: Self-Care** *April 30*

Key Concepts: Spirituality as support for social workers; self-care; concluding

Required

- Spend two hours engaging in self-care.
- Ai, A., Richardson, R., Plummer, C., Eliison, C., Lemieux, C., Tice, T., Huang, B. 2013. "Character Strengths and Deep Connections Following Hurricanes Katrina and Rita: Spiritual and Secular Pathways to Resistance Among Volunteers", *Journal for the Scientific Study of Religion* 52(3), 537-556

Final Project Due

Submit all 3 Canvas Postings