ASU

ARIZONA STATE UNIVERSITY
GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:
*Copy and paste **current** course information from Class Search/Course Catalog.*

Academic Unit **College of Public Programs** Department **School of Social Work**

Subject **SWU** Number **459** Title **Spirituality and the Helping Professions** Units: **3**

Is this a cross-listed course? No
If yes, please identify course(s)

Is this a shared course? No If so, list all academic units offering this course
Course description:
This social justice informed course provides a framework for spiritually/culturally competent practice with diverse populations.

Requested designation: Humanities, Fine Arts and Design–HU
*Note- a **separate** proposal is required for each designation requested*

Eligibility:
Permanent numbered courses must have completed the university's review and approval process.
For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu or Lauren.Leo@asu.edu.

Submission deadlines dates are as follow:

For Fall 2015 Effective Date: October 9, 2014   For Spring 2016 Effective Date: March 19, 2015

Area(s) proposed course will serve:
A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

Checklists for general studies designations:
Complete and attach the appropriate checklist

- Literacy and Critical Inquiry core courses (L)
- Mathematics core courses (MA)
- Computer/statistics/quantitative applications core courses (CS)
- Humanities, Arts and Design core courses (HU)
- Social-Behavioral Sciences core courses (SB)
- Natural Sciences core courses (SQ/SG)
- Cultural Diversity in the United States courses (C)
- Global Awareness courses (G)
- Historical Awareness courses (H)

A complete proposal should include:
☒ Signed General Studies Program Course Proposal Cover Form
☒ Criteria Checklist for the area
☒ Course Catalog description
☒ Course Syllabus
☒ Copy of Table of Contents from the textbook and list of required readings/books

Respectfully request that proposals are submitted electronically with all files compiled into one PDF. If necessary, a hard copy of the proposal will be accepted.

Contact information:

Name   Cecilia Ayon   Phone   602.496.1196

Mail code   3920   E-mail: cecilia.ayon@asu.edu

Department Chair/Director approval: *(Required)*

Chair/Director name (Typed):   Michelle M Carney   Date: 9/8/2014

Chair/Director (Signature):

Arizona State University Criteria Checklist for

HUMANITIES, ARTS AND DESIGN [HU]

Rationale and Objectives

The humanities disciplines are concerned with questions of human existence and meaning, the nature of thinking and knowing, with moral and aesthetic experience. The humanities develop values of all kinds by making the human mind more supple, critical, and expansive. They are concerned with the study of the textual and artistic traditions of diverse cultures, including traditions in literature, philosophy, religion, ethics, history, and aesthetics. In sum, these disciplines explore the range of human thought and its application to the past and present human environment. They deepen awareness of the diversity of the human heritage and its traditions and histories and they may also promote the application of this knowledge to contemporary societies.

The study of the arts and design, like the humanities, deepens the student's awareness of the diversity of human societies and cultures. The arts have as their primary purpose the creation and study of objects, installations, performances and other means of expressing or conveying aesthetic concepts and ideas. Design study concerns itself with material objects, images and spaces, their historical development, and their significance in society and culture. Disciplines in the arts and design employ modes of thought and communication that are often nonverbal, which means that courses in these areas tend to focus on objects, images, and structures and/or on the practical techniques and historical development of artistic and design traditions. The past and present accomplishments of artists and designers help form the student's ability to perceive aesthetic qualities of art work and design.

The Humanities, Arts and Design are an important part of the General Studies Program, for they provide an opportunity for students to study intellectual and imaginative traditions and to observe and/or learn the production of art work and design. The knowledge acquired in courses fulfilling the Humanities, Arts and Design requirement may encourage students to investigate their own personal philosophies or beliefs and to understand better their own social experience. In sum, the Humanities, Arts and Design core area enables students to broaden and deepen their consideration of the variety of human experience.

Revised April 2014

Proposer: Please complete the following section and attach appropriate documentation.

ASU - [HU] CRITERIA			
HUMANITIES, ARTS AND DESIGN [HU] courses must meet *either* 1, 2 or 3 *and* at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria **A CENTRAL AND SUBSTANTIAL PORTION** of the course content.			
YES	**NO**		**Identify Documentation Submitted**
☒	☐	1. Emphasizes the study of values; the development of philosophies, religions, ethics or belief systems; and/or aesthetic experience.	See syllabus content on values, belief systems, religions, etc.
☐	☐	2. Concerns the interpretation, analysis, or creation of written, aural, or visual texts; and/or the historical development of textual traditions.	
☐	☐	3. Concerns the interpretation, analysis, or engagement with aesthetic practices; and/or the historical development of artistic or design traditions.	
☐	☐	4. In addition, to qualify for the Humanities, Arts and Design designation a course must meet one or more of the following requirements:	
☒	☐	a. Concerns the development of human thought, with emphasis on the analysis of philosophical and/or religious systems of thought.	See syllabus content on values, belief systems, religions, etc.
☐	☐	b. Concerns aesthetic systems and values, especially in literature, arts, and design.	
☐	☐	c. Emphasizes aesthetic experience and creative process in literature, arts, and design.	
☐	☐	d. Concerns the analysis of literature and the development of literary traditions.	
		THE FOLLOWING TYPES OF COURSES ARE EXCLUDED FROM THE [HU] DESIGNATION EVEN THOUGH THEY MIGHT GIVE SOME CONSIDERATION TO THE HUMANITIES, FINE ARTS AND DESIGN:	
		• Courses devoted primarily to developing skill in the use of a language.	
		• Courses devoted primarily to the acquisition of quantitative or experimental methods.	
		• Courses devoted primarily to teaching skills.	

Course Prefix	Number	Title	General Studies Designation
SWU	459	Spirituality and the Helping Professions	

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1	Course emphasizes the study of values, religions, spiritual belief systems, and ethics in dealing with these various worldviews.	See, for example, the following assignment on page 29 of the syllabus: House of Worship Ethnography on Populations of the Southwest
4a	Course focuses on human thought manifested in different spiritual and religious belief systems. Students analysize these belief systems.	See, for eample, the following assignment on page 29: Teaching Each Other PowerPoint presentation
1	Course addresses issues related to ethics and values; key concepts include: Ethical principles related to spirituality and religion; Universality of value systems; Value neutral vs. value-informed perspectives; Self-awareness regarding one's own value system; client autonomy; Western value systems vs. Islamic value systems.	See class 2 content on page 13 of syllabus
4a	Students critically examine (1) the connection and distinction between spirituality and religion; (2) issues of social justice and faith; (3) theoretical models of sprirituality and religion	See class 3 content on page 14 of syllabus; class 6 conent on page 18; see class 9 content on page 22

SWU 459: Spirituality and the Helping Profession

Course Catalog Description

This social justice informed course provides a framework for spiritually/culturally competent practice with diverse populations.

Arizona State University
School of Social Work
Spring 2014

I. Course Title: SWU 459—Spirituality and the Helping Professions

II. Instructor: Dr. David R. Hodge
       Office hours: Thursday 3:00 pm - 5:30 pm; immediately after class, &
          by appointment (602-496-0051)/DavidHodge@asu.edu

III. Course Requirements:

    Credit: 3 semester hours
    Elective

IV. Course Description:

  This social justice informed course provides a framework for spiritually/culturally competent practice with diverse populations.

V. Rationale for the Course:

  The helping professions have a strong commitment to providing human services that support human diversity and alleviate social injustice. This course provides a more specialized understanding of these commitments in the area of spirituality and religion. Ethical standards commonly enjoin helping professionals to obtain the necessary training to work with diverse spiritual groups in a non-discriminatory, culturally competent manner. In addition, helping professionals are typically encouraged to understand oppression with respect to religion and to strive to eliminate discrimination based upon religious beliefs, both nationally and internationally. Accordingly, this course lays a foundation for spiritual competent practice with diverse groups, with special consideration of those who are marginalized by the dominant culture.

VI. Course Competencies and Resulting Practice Behaviors:

  Conduct one's self in a professional manner [EP 2.1.1]

    Advocate for client access to social work services

    Practice personal reflection and self-correction to assure continual professional development

Engage in career long learning in practice with diverse spiritual groups

Attend to professional roles and boundaries

Apply ethical principles to guide professional practice [EP 2.1.2]

Recognize and manage personal values in a way that allows professional values to guide practice

Make ethical decisions by applying ethical principles that directly bear upon practice with people of faith

Tolerate ambiguity in resolving ethical conflicts

Apply strategies of ethical reasoning to arrive at principled decisions

Engage diversity and difference in practice [EP 2.1.4]

Gain sufficient self-awareness to progressively minimize the influence of personal biases and values in working with diverse spiritual groups

Recognize and communicate the importance of difference in shaping life experience

View one's self as a learner and engage those with whom one works as informants

Build spiritual vocabularies that facilitate dialogue across various spiritually-based cultures

Advance human rights and social justice [EP 2.1.5]

Understand the forms and mechanism of oppression and discrimination

Advocate for fundamental human rights, such as those in Article 18 of the United Nation's Universal Declaration of Human Rights

Engage in practices that advance social justice

Apply knowledge of human behavior and the social environment [EP 2.1.7]

Utilize conceptual frameworks to guide the process of assessment, intervention, and evaluation

Critique and apply knowledge to understand person and environment

Engage in policy practice to advance social wellbeing and deliver effective services [EP 2.1.8]

Analyze, formulate, and advocate for policies that advance social well-being

Engage, assess, and intervene with clients [EP 2.1.10]

Understand the Joint Commission's spiritual assessment standards and various spiritual assessment tools

Use spiritual assessment tools to identify clinically relevant information

These practice behaviors will be assessed with the procedures delineated in section XII.

VII.   Key Course Concepts:

Ethics and values
Ethical principles related to spirituality and religion; Universality of value systems; Value neutral vs. value-informed perspectives; Self-awareness regarding one's own value system; client autonomy; Western value systems vs. Islamic value systems.

The connections and distinctions between spirituality & religion
Connections and distinctions between spirituality and religion; Interrelationship between spirituality and religion; Irrationality of faith; Rationales offered to support belief in God or the Transcendent.

Common norms for addressing potential value conflicts in an ethical manner
Informed consent; Consultation and referral; Boundary issues/dual relationships; Areas of competence; Displacing the role of spiritual authorities; Importance of avoiding the imposition of the practitioner's own values in practice settings.

Spiritual assessment and interventions
The Joint Commission's spiritual assessment requirements; Brief and comprehensive spiritual assessment approaches; Verbal spiritual histories; Spiritual lifemaps; Spiritual ecomaps; Spiritual genograms; Spiritual ecograms; Strengths and limitations of various comprehensive spiritual assessment tools; Spiritually modified cognitive/behavioral therapy; Assessment and aging.

Social justice and people of faith in the United States

Separation of church and state; Constitutional rights of people of faith in the United States; Orthodox and progressive worldviews; Media and self-perceptions; Common stereotypes of Muslims in the United States

International advocacy for people of faith
Universal Declaration of Human Rights; Importance of religious freedom as a building block for other rights; Scope of religious persecution in the world; United States' Commission on International Religious Freedom.

Spirituality and religion: Empirical associations
Empirical relationships between spirituality/religion and various mental health outcomes; Spirituality and religion as empirical strengths; Spirituality and religion as a resource for empowerment, particularly for minority populations; the relationship between spirituality and aging.

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

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

Faith-based providers and charitable choice
Welfare reform; Charitable choice; Faith-based providers; Characteristics of faith-based drug and alcohol treatment providers; The debate about government funding of faith-based social services.

Demographic overview of spiritual and religious diversity in North America
Major spiritual traditions in North America; Roman Catholicism; Mainline Protestants; Evangelical Christians; Pentecostalism; Latter Day Saints; Eastern Orthodoxy; New Age or Syncretistic Spirituality; Judaism; Islam; Hinduism; Sikhism; Buddhism; Native American religions.

VIII. Texts and Readings (Required and Recommended)

Ai, A. L., Corley, C., Peterson, C., Huang, B., & & Tice, T. (2009). Private prayer and quality of life in cardiac patients: Pathways of cognitive coping and social support. *Social Work in Health Care, 48*(4), 471-494.
Ai, A., & Ardelt, M. (Editors). (2009). *Faith and well-being in later life: Linking theories with evidence in an interdisciplinary inquiry.* New York: Nova Science Publishers.

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

Ashcroft, J. (2002). The government should fund faith-based services. In W. Dudley (Ed.), *Religion in America* (pp. 93-98). San Diego, CA: Greenhaven Press.

Beck, W. D. (2000). The cosmological argument: A current bibliographical appraisal. *Philosophica Christi, 2*(2), 283-304.

Brennan, M., & Heiser, D. (2005). *Spiritual assessment and intervention with older adults: Current directions and applications.* Binghamton, NY: Haworth Pastoral Press.

Canda, E. R. (1997). Spirituality. In R. L. Edwards (Ed.), *Encyclopedia of social work* (19th ed., pp. 299-309). Washington, DC: NASW Press.

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

Carroll, M. M. (1998). Social work's conceptualization of spirituality. *Social Thought, 18*(2), 1-13.

Clarke, E. J., Preston, M., Raksin, J., & Bengtson, V. L. (1999). Types of conflicts and tensions between older parents and adult children. *The Gerontologist, 39*(3), 261-270.

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

Clinton, W. J. (1995). *Remarks by the President on religious liberty in America* (Office of the press secretary, Ed.). *The White House.* Retrieved 05/01/2010, from http://www.ed.gov/PressReleases/07-1995/religion.html.

Cnaan, R. A. (2009). Valuing the contribution of urban religious congregations. *Public Management Review, 11*(5), 641-662.

Cnaan, R. A., Boddie, S. C., McGrew, C. C., & Kang, J. J. (2006). *The other Philadelphia story: How local congregations support quality of life in urban America.* Philadelphia, PA: University of Pennsylvania Press.

Cnaan, R. A., & Boddie, S. C. (2002). Philadelphia census of congregations and their involvement in social service delivery. *Social Service Review, 75*(4), 559-589.

Cnaan, R. A., Boddie, S. C., & Danzig, R. A. (2005). Teaching about organized religion in social work: Lessons and challenges. *Journal of Religion and Spirituality in Social Work, 24*(1/2), 93-110.

Cnaan, R. A., Wineburg, R. J., & Boddie, S. C. (1999). *The newer deal: Social work and religion in partnership.* New York: Columbia University Press.

Crisp, B. R. (2010). *Spirituality and social work.* Surrey, England: Ashgate Publishing.

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

Davis, S. T. (1999). The cosmological argument and the epistemic status of belief in God. *Philosophia Christi, 1*(1), 5-15.

Dudley, W. (Editor). (2002). *Religion in America: Opposing viewpoints.* San Diego, CA: Greenhaven Press.

Ellis, A. (2000). Can rational emotive behavior therapy be effectively used with people who have devout beliefs in God and religion? *Professional Psychology: Research and Practice, 31*(1), 29-33.

Ellor, J. W., & Myers, D. R. (2007). Logotherapy and depression: Implications for interventions with older adults. *Counseling and Spirituality, 26*(2), 153-170.

Engstrom, D. W., & Okamura, A. (2004). A plague of our time: Torture, human rights, and social work. *Families in Society, 85*(3), 291-300.

Fife, S. T., & Whiting, J. B. (2007). Values in family therapy practice and research: An invitation for reflection. *Contemporary Family Therapy, 29*(1/2), 71-86.

Flew, A., & Habermas, G. R. (2004). My pilgrimage from atheism to theism: An exclusive interview with former British atheist professor Antony Flew. *Philosophia Christi, 6*(2), 197-262.

Fowler, J. W. (1981). *Stages of faith: The psychology of human development and the quest for meaning.* San Francisco: Harper & Row.

Frame, M. W. (2003). *Integrating religion and spirituality into counseling.* Pacific Grove, CA: Brooks/Cole.

Frankl, V. E. (1963). *Man's search for meaning.* New York: Washington Square.

Furness, S., & Gilligan, P. (2010). *Religion, belief and social work: Making a difference.* Bristol, UK: Policy Press.

Gallup, G. J., & Castelli, J. (1989). *The people's religion: American faith in the 90's.* New York: Macmillan.

Gallup, G. J., & Jones, T. (2000). *The next American spirituality: Finding God in the twenty-first century.* Colorado Springs: Victor.

Gallup, G. J., & Lindsay, D. M. (1999). *Surveying the religious landscape.* Harrisburg, PA: Morehouse Publishing.

Genia, V. (2000). Religious issues in secularly based psychotherapy. *Counseling and Values, 44*(3), 213-221.

Gil, D. G. (1998). *Confronting injustice and oppression: Concepts and strategies for social workers.* New York: Columbia University Press.

Gilligan, C. (1993). *In a different voice: Psychological theory and women's development.* Cambridge: Harvard University Press.

Granqvist, P., & Kirkpatrick, L. A. (2013). Religion, spirituality, and attachment. In K. I. Pargament (Ed.), *APA handbook of psychology, religion, and spirituality: Vol. 1. Context, theory, and research* (pp. 139-155). Washington, DC: American Psychological Association.

Hamburger, P. (2002). *Separation of church and state.* Cambridge, MA: Harvard University Press.

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

Hepworth, D. H., Rooney, R. H., Rooney, G. D., & Strom-Gottfried, K. (2013). *Direct social work practice: Theory and skills* (9th ed.). Belmont, CA: Brooks/Cole.

Hertzke, A. D. (2004). *Freeing God's children: The unlikely alliance for global human rights.* Lanham, Md: Rowman & Littlefield.

Hodge, D. R. (2000a). Spiritual ecomaps: A new diagrammatic tool for assessing marital and family spirituality. *Journal of Marital and Family Therapy, 26*(2), 217-228.

Hodge, D. R. (2000b). Spirituality: Towards a theoretical framework. *Social Thought, 19*(4), 1-20.

Hodge, D. R. (2001a). Spiritual assessment: A review of major qualitative methods and a new framework for assessing spirituality. *Social Work, 46*(3), 203-214.

Hodge, D. R. (2001b). Spiritual genograms: A generational approach to assessing spirituality. *Families in Society, 82*(1), 35-48.

Hodge, D. R. (2002). Equally devout, but do they speak the same language? Comparing the religious beliefs and practices of social workers and the general public. *Families in Society, 83*(5/6), 573-584.

Hodge, D. R. (2003). *Spiritual assessment: A handbook for helping professionals.* Botsford, CT: NACSW.

Hodge, D. R. (2004a). Spirituality and people with mental illness: Developing spiritual competency in assessment and intervention. *Families in Society, 85*(1), 36-44.

Hodge, D. R. (2004b). Why conduct a spiritual assessment? A theoretical rationale for assessment. *Advances in Social Work, 5*(2), 183-196.

Hodge, D. R. (2004c). Working with Hindu clients in a spiritually sensitive manner. *Social Work, 49*(1), 27-38.

Hodge, D. R. (2005a). Developing a spiritual assessment toolbox: A discussion of the strengths and limitations of five different assessment methods. *Health and Social Work, 30*(4), 314-323.

Hodge, D. R. (2005b). Social work and the house of Islam: Orienting practitioners to the beliefs and values of Muslims in the United States. *Social Work, 50*(2), 162-173.

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

Hodge, D. R. (2005d). Spiritual ecograms: A new assessment instrument for identifying clients' spiritual strengths in space and across time. *Families in Society, 86*(2), 287-296.

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

Hodge, D. R. (2005f). Spirituality in social work education: A development and discussion of the goals that flow from the profession's ethical mandates. *Social Work Education, 24*(1), 1-19.

Hodge, D. R. (2006a). Advocating for the forgotten human right: Article 18 of the Universal Declaration of Human Rights-Religious freedom. *International Social Work, 49*(4), 431-443.

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

Hodge, D. R., Baughman, L. M., & Cummings, J. A. (2006). Moving toward spiritual competency: Deconstructing religious stereotypes and spiritual prejudices in social work literature. *Journal of Social Service Research, 32*(4), 211-232.

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Holloway, M., & Moss, B. (2010). *Spirituality and social work.* London, England: Palgrave Macmillan.

Hook, J. N., Worthington, E. L., Davis, D. E., Jennings, D. J., Gartner, A. L., & Hook, J. P. (2010). Empirically supported religious and spiritual therapies. *Journal of Clinical Psychology, 66*(1), 46-72.

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Johnson, Y. M., & Munch, S. (2009). Fundamental contradictions in cultural competence. *Social Work, 54*(1), 220-231.

Kazemzadeh, F. (2000). The Baha'is in Iran: Twenty years of repression. *Social Research, 67*(2), 537-559.

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

Kimble, M. A., McFadden, S. H., Ellor, J. W., & Seeber, J. J. (2004). *Aging, spirituality, and religion: A handbook.* Minneapolis, MN: Augsburg Fortress Publishers.

Kirkpatrick, L. A. (1995). Attachment theory and religious experience. In R. W. Hood (Ed.), *Handbook of religious experience* (pp. 446-475). Birmingham, Alabama: REP Publishers.

Koenig, H. G. (2006). Religion, spirituality and aging. *Aging and Mental Health, 10*(1), 1-3.

Koenig, H. G. (2013). *Spirituality in patient care: Why, how, when, and what* (3rd ed.). West Conshohocken, PA: Templeton Press.

Koenig, H. G., King, D., & Carson, V. B. (2012). *Handbook of religion and health* (2nd ed.). New York: Oxford University Press.

Koopman, D. L. (2002). Faith-based initiatives: An essay on the politics of social service change. In B. Hugen & T. L. Scales (Eds.), *Christianity and Social Work* (2nd ed., pp. 339-360). Botsford, CT: NACSW Press.

Krause, N. (2009). Lifetime trauma, prayer, and psychological distress in late life. *International Journal for the Psychology of Religion, 19*(1), 55-72.

Kreeft, P., & Tacelli, R. K. (1994). Twenty arguments for the existence of God. In *Handbook of Christian apologetics* (pp. 47-88). Downers Grove, IL: InterVarsity Press.

Kuhn, T. S. (1970). *The structure of scientific revolutions* (2nd ed.). Chicago: University of Chicago.

Levin, J., S. (1994). Investigating the epidemiologic effects of religious experience. In J. S. Levin (Ed.), *Religion in aging and health: Theoretical foundations and methodological frontiers* (pp. 3-17). Thousand Oaks, CA: Sage Publications.

Levine, J. (2001). Working with victims of persecution: Lessons from Holocaust survivors. *Social Work, 46*(4), 350-361.

Lewis, C. S. (2001/1952). *Mere Christianity.* New York: HarperCollins.

Lo, R. S., & Woo, J. (2006). Palliative care in old age. *Reviews in Clinical Gerontology, 16*(1), 35-44.

Low, G., & Molzahn, A. E. (2007). Predictors of quality of life in old age: A cross-validation study. *Research in Nursing and Health, 30*(2), 141-150.

MacKinlay, E. (2006). Spiritual care: Recognizing spiritual needs of older adults. *Journal of Religion, Spirituality and Aging, 18*(2/3), 59-71.

Marshall, P. A. (Editor). (2008). *Religious freedom in the world.* Lanham, MD: Rowman & Littlefield.

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Paige, R. (2003, February 7). *Guidance on constitutionally protected prayer in public elementary and secondary schools*. Retrieved 06/01/2010, from U.S. Department of Education: http://www.ed.gov/policy/gen/guid/religionandschools/letter_20030207.html?exp=0%20.

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Sayyid, B. S. (1997). *A fundamental fear.* New York: St. Martin's Press.

Scales, T. L., Wolfer, T. A., Sherwood, D. A., Garland, D. R., Hugen, B., & Pittman, S. W. (Editors). (2002). *Spirituality and religion in social work practice.* Alexandria, VA: CSWE.

Section 104 of P.L. 104-193. (1996). *Services provided by charitable, religious, or private organizations.* Retrieved 1/12/2013, from http://www.gpo.gov/fdsys/pkg/PLAW-104publ193/pdf/PLAW-104publ193.pdf.

Smith, C. (2003). *Moral, believing animals: Human personhood and culture.* New York: Oxford University Press.

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

Stoltzfus, K. M. (2007). Spiritual interventions in substance abuse treatment and prevention: A review of the literature. *Journal of Religion and Spirituality: Social Thought, 26*(4), 49-69.

Straughan, H. H. (2002). Spiritual development. In B. Hugen & T. L. Scales (Eds.), *Christianity and Social Work* (2nd ed., pp. 145-165). Botsford, CT: NACSW Press.

Tjeltveit, A. C. (1999). *Ethics and values in psychotherapy.* New York: Routledge.

Townsend, M., Kladder, V., Ayele, H., & Mulligan, T. (2002). Systematic review of clinical trials examining the effects of religion on health. *Southern Medical Journal, 95*(12), 1429-1434.

UN Human Rights Council. (2011, 12 April). *Freedom of religion or belief: Resolution adopted by the Human Rights Council.* Retrieved 13/09/2011, from http://www.unhcr.org/refworld/docid/4db95c7c2.html.

United Nations High Commissioner for Human Rights. (2003/54). *Elimination of all forms of religious intolerance.* Retrieved March 29/2013, from http://www.unhchr.ch/Huridocda/Huridoca.nsf/(Symbol)/E.CN.4.RES.2003.54.En?Opendocument.

United Nations. (1948/1998). *Universal Declaration of Human Rights.* Retrieved 27/02/2006, from http://www.un.org/Overview/rights.html.

Van Hook, M., Hugen, B., & Aguilar, M. A. (Editors). (2001). *Spirituality within religious traditions in social work practice.* Pacific Grove, CA: Brooks/Cole.

Wahass, S., & Kent, G. (1997). The modification of psychological interventions for persistent auditory hallucinations to an Islamic culture. *Behavioral and Cognitive Psychology, 25,* 351-364.

Weaver, A. J., Flannelly, L. T., Strock, A. L., Krause, N., & Flannelly, K. J. (2005). The quantity and quality of research on religion and spirituality in four major gerontology journals between 1985-2002. *Research on Aging, 27*(2), 119-135.

Wilson, S. M., & Miles, M. S. (2001). Spirituality in African American mothers coping with a seriously ill infant. *Journal of the Society of Pediatric Nurses, 6*(3), 116-125.

Wineburg, R. R., Coleman, B. L., Boddie, S. C., & Cnaan, R. A. (2008). Leveling the playing field: Epitomizing d evolution through faith-based organizations. *Journal of Sociology and Social Welfare, 35*(1), 17-42.

Wink, P. (2006). Who is afraid of death? Religiousness, spirituality, and death anxiety in late adulthood. *Journal of Religion, Spirituality and Aging, 18*(2/3), 93-100.

Wolf, D. B., & Abell, N. (2003). Examining the effects of meditation techniques on psychological functioning. *Research on Social Work Practice, 13*(1), 27-42.

Xiao, S., Young, D., & Zhang, H. (1998). Taoistic cognitive psychotherapy for neurotic patients: A preliminary clinical trial. *Psychiatry and Clinical Neurosciences, 52*(Supplemental), S238-S241.

COURSE SCHEDULE

IX.   <u>Plan of Instruction</u>

Required textbooks:

The required readings for this course will typically be posted on blackboard a week in advance. You are expected to print these readings out and bring them to class, after having read them.

It is recommended, however, that you consider purchasing one of the following texts as a resource to help you work in a culturally competent manner with diverse spiritual groups:

Richards, P. S., & Bergin, A. E. (Editors). (2000). *Handbook of psychotherapy and religious diversity.* Washington, DC: American Psychological Association.

Van Hook, M., Hugen, B., & Aguilar, M. A. (Editors). (2001). *Spirituality within religious traditions in social work practice.* Pacific Grove, CA: Brooks/Cole.

Optional Texts:

Ai, A., & Ardelt, M. (Editors). (2009). *Faith and well-being in later life: Linking theories with evidence in an interdisciplinary inquiry.* New York: Nova Science Publishers.

Canda, E. R., & Furman, L. D. (2010). *Spiritual diversity in social work practice.* New York: Oxford University Press.

Dudley, W. (2002). (Editor). *Religion in America: Opposing viewpoints*. San Diego, CA: Greenhaven Press.

Frame, M. W. (2003). *Integrating religion and spirituality into counseling*. Pacific Grove, CA: Brooks/Cole.

Koenig, H. G. (2013). *Spirituality in patient care*. West Conshohocken, PA: Templeton Press.

Miller, G. (2003). 2003. *Incorporating spirituality in counseling and psychotherapy*. Hoboken, NJ: John Wiley & Sons.

Pargament, K. I. (2007). *Spiritually integrated psychotherapy: Understanding and addressing the sacred.* New York: Guildford Press.

Pargament, K. I. (2013). (Editor). *APA handbook of psychology, religion, and spirituality.* Washington, D.C.: American Psychological Association.

Plante, T. G. (2009). *Spiritual practices in psychotherapy*. Washington, D.C.: American Psychological Association.

Richards, P. S. & Bergin, A. E. (2005). *A spiritual strategy for counseling and psychotherapy*. (2nd Edition). Washington, DC: American Psychological Association.

Class 1   **Introduction to course**

In this class we will:

> A) Review the syllabus
> B) Answer any questions you have about the syllabus
> C) Discuss some basic ideas (e.g., communication skills) for
>   making this course a productive, enjoyable experience

Class 2   **Ethics and values**

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

Required readings:

NASW Code of Ethics (2008). Retrieved 16/12/2013, from http://www.socialworkers.org/pubs/code/code.asp.

Richards, P. S., Rector, J. M., & Tjeltveit, A. C. (1999). Values, spirituality, and psychotherapy. In W. R. Miller (Editor), *Integrating spirituality into treatment* (pp. 133-160). Washington: American Psychological Association.

Fife, S. T. & Whiting, J. B. (2007). Values in family therapy practice and research: An invitation for reflection. *Contemporary Family Therapy, 29*(1/2), 71-86.

Jafari, M. F. (1993). Counseling values and objectives: A comparison of western and Islamic perspectives. *The American Journal of Islamic Social Sciences, 10*(3), 326-339.

Recommended reading:

Genia, V. (2000). Religious issues in secularly based psychotherapy. *Counseling and Values, 44*(3), 213-221.

Gilligan, C. (1993). *In a different voice: Psychological theory and women's development.* Cambridge: Harvard University Press.

Hodge, D. R. (2005f). Spirituality in social work education: A development and discussion of goals that flow from the profession's ethical mandates. *Social Work Education, 24*(1), 37-55.

Johnson, Y. M. & Much, S. (2009). Fundamental contradictions in cultural competence. *Social Work, 54*(1), 220-231.

Kuhn, T. S. (1970). *The structure of scientific revolutions*. (2nd ed.). Chicago: University of Chicago.

Tjeltveit, A. C. (1999). *Ethics and values in psychotherapy.* New York: Routledge.

Class 3   **The connections and distinctions between spirituality & religion**

Key concepts: Connections and distinctions between spirituality and religion; Interrelationship between spirituality and religion; Irrationality of faith; Rationales offered to support belief in God or the Transcendent.

Required readings:

Hodge, D. R. & McGrew, C. C. (2006). Spirituality, religion and the interrelationship: A nationally representative study. *Journal of Social Work Education, 43*(3), 637-654.

Canda, E. R., & Furman, L. D. (2010). Chapter 3: The meaning of spirituality. In *Spiritual diversity in social work practice* (pp. 59-95). New York: Oxford University Press.

Lewis, C. S. (2001/1952). Book I: Right and wrong as a clue to the meaning of the universe. In Mere Christianity (pp. 3-34) New York: Harper Collins.

Kreeft, P., & Tacelli, R. K. (1994). Twenty arguments for the existence of God. In *Handbook of Christian apologetics* (pp. 47-88). Downers Grove, IL: InterVarsity Press.

Flew, A., & Habermas, G. R. (2004). My pilgrimage from atheism to theism: An exclusive interview with former British atheist professor Antony Flew. *Philosophia Christi, 6*(2), 197-262.

Recommended reading:

Beck, W. D., (2000). The cosmological argument: A current bibliographical appraisal. *Philosophia Christi, 2*(2), 283-304.

Canda, E. R. (1997). Spirituality. In R. L. Edwards (Editor), *Encyclopedia of social work* (19th ed., pp. 299-309). Washington, DC: NASW Press.

Carroll, M. M. (1998). Social work's conceptualization of spirituality. *Social Thought 18*(2), 1-13.

Davis, S. T., (1999) The cosmological argument and the epistemic status of belief in God. *Philosophia Christi, 1*(1): 5-15.

Frankl, V. E. (1963) *Man's search for meaning*. New York: Washington Square.

Hodge, D. R. & McGrew, C. C. (2005). Clarifying the distinctions and connections between spirituality and religion. *Social Work & Christianity, 32*(1), 1-21.

Class 4   *House of Worship Ethnography on Populations of the Southwest assignment due*

          Assessment of class participation

          Common norms for addressing potential value conflicts in an ethical manner

          Key concepts: Informed consent; Consultation and referral; Boundary issues/dual relationships; Areas of competence; Displacing the role of spiritual authorities; Importance of avoiding the imposition of the practitioner's own values in practice settings.

          Required readings:

          Miller, G. (2003). Chapter 7: Ethical issues. In *Incorporating spirituality in counseling and psychotherapy*. (pp. 163-188). Hoboken, NJ: John Wiley & Sons.

          Frame, M. W. (2003). Chapter 10: Ethical considerations. In *Integrating religion and spirituality into counseling*. (pp. 281-297). Pacific Grove, CA: Brooks/Cole.

Richards, P. S. & Bergin, A. E. (2005). Chapter 7: Ethical and process issues and guidelines. In *A spiritual strategy for counseling and psychotherapy*. (2nd ed.). (pp. 183-217). Washington, DC: American Psychological Association.

Recommended reading:

Canda, E. R., & Furman, L. D. (2010). *Spiritual diversity in social work practice*. New York: Oxford University Press.

Crisp, B. (2010). *Spirituality and social work*. Surrey, England: Ashgate Publishing.

Furness, S., & Gilligan, P. (2010). *Religion, belief and social work: Making a difference*. Bristol, UK: The Policy Press.

Hepworth, D. H., Rooney, R. H., Rooney, G. D., & Strom-Gottfried, K. (2013). *Direct social work practice: Theory and skills*. (9th ed.). Belmont, CA: Brooks/Cole.

Holloway, M. & Moss, B. (2010). *Spirituality and social work*. London, England: Palgrave Macmillan.

Richards, P. S. & Bergin, A. E. (2002) (Editors). *Casebook for a spiritual strategy in counseling and psychotherapy*. Washington, DC: APA.

Scales, T. L., Wolfer, T. A., Sherwood, D. A., Garland, D. R., Hugen, B. & Pittman, S. W. (2002) (Editors). *Spirituality and religion in social work practice*. Alexandria, VA: CSWE.

Class 5   *Self-administered Spiritual Assessment assignment due*

Spiritual assessment and interventions

Key concepts: The Joint Commission's spiritual assessment requirements; Brief and comprehensive spiritual assessment approaches; Verbal spiritual histories; Spiritual lifemaps; Spiritual ecomaps; Spiritual genograms; Spiritual ecograms; Strengths and limitations of various comprehensive spiritual assessment tools; Spirituality modified cognitive/behavioral therapy; Assessment and aging.

Required readings:

Hodge, D. R. (2006b). A template for spiritual assessment: A review of the JCAHO requirements and guidelines for implementation. *Social Work, 51*(4), 317-326.

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

Hodge, D. R. (2005a). Developing a spiritual assessment toolbox: A discussion of the strengths and limitations of five different assessment methods. *Health and Social Work, 30*(4), 314-323.

Hodge, D. R. (2001a). Spiritual assessment: A review of major qualitative methods and a new framework for assessing spirituality. *Social Work, 46*(3), 203-214.

Hodge, D. R. (2005e). Spiritual lifemaps: A client-centered pictorial instrument for spiritual assessment, planning, and intervention. *Social Work, 50*(1), 77-87.

Hodge, D. R. (2001b). Spiritual genograms: A generational approach to assessing spirituality. *Families in Society, 82*(1), 35-48.

Hodge, D. R. (2000a). Spiritual ecomaps: A new diagrammatic tool for assessing marital and family spirituality. *Journal of Marital and Family Therapy*, *26*(1), 229-240.

Hodge, D. R. (2005d). Spiritual ecograms: A new assessment instrument for identifying clients' spiritual strengths in space and across time. *Families in Society, 86*(2), 287-296.

Hook, J. N., Worthington, E. L., Davis, D. E., Jennings, D. J., Gartner, A. L., & Hook, J. P. (2010). Empirically supported religious and spiritual therapies. *Journal of Clinical Psychology*, *66*(1), 46-72.

Nelson-Becker, H., Nakashima, M. & Canda, E. R. (2007). Spiritual assessment in aging: A framework for Clinicians. *Journal of Gerontological Social Work, 48*(3/4), 331-347.

Recommended reading:

Ellis, A. (2000). Can rational emotive behavior therapy be effectively used with people who have devout beliefs in God and religion? *Professional Psychology: Research and Practice, 31*(1), 29-33.

Hodge, D. R. (2004b). Why conduct a spiritual assessment? A theoretical foundation for assessment. *Advances in Social Work, 5*(2), 183-196.

Hodge, D. R. (2004a). Spirituality and people with mental illness: Developing spiritual competency in assessment and intervention. *Families in Society, 85*(1), 36-44.

Hodge, D. R. (2003). *Spiritual assessment: A handbook for helping professionals*. Botsford, CT: NACSW Press.

Frame, M. W. (2003). *Integrating religion and spirituality into counseling*. Pacific Grove, CA: Brooks/Cole.

Miller, G. (2003). 2003. *Incorporating spirituality in counseling and psychotherapy*. Hoboken, NJ: John Wiley & Sons.

Pargament, K. I. (2007). *Spiritually integrated psychotherapy: Understanding and addressing the sacred.* New York: Guildford Press.

Plante, T. G. (2009). *Spiritual practices in psychotherapy*. Washington, D.C.: American Psychological Association.

Richards, P. S. & Bergin, A. E. (2005). *A spiritual strategy for counseling and psychotherapy*. (2nd ed.). Washington, DC: American Psychological Association.

Wahass, S., & Kent, G. (1997). The modification of psychological interventions for persistent auditory hallucinations to an Islamic culture. *Behavioral and Cognitive Psychology, 25,* 351-364.

Wolf, D. B., & Abell, N. (2003). Examining the effects of meditation techniques on psychological functioning. *Research on Social Work Practice, 13*(1), 27-42.

Xiao, S., Young, D., & Zhang, H. (1998). Taoistic cognitive psychotherapy for neurotic patients: A preliminary clinical trial. *Psychiatry and Clinical Neurosciences, 52*(Supplemental), S238-S241.

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

Key concepts: Separation of church and state; Constitutional rights of people of faith in the United States; Orthodox and progressive worldviews; Media and self-perceptions; Common stereotypes of Muslims in the United States.

Required readings:

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

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

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

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

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

Recommended reading:

Clinton, W. J. (1995). *Remarks by the President on religious liberty in America.* Retrieved 16/12/2013, from http://clinton1.nara.gov/White_House/EOP/OP/html/book3-plain.html.

Gil, D. G. (1998). *Confronting injustice and oppression: Concepts and strategies for social workers.* New York: Columbia University Press.

Hodge, D. R., Baughman, L.M., & Cummings, J. A. (2006). Moving toward spiritual competency: Deconstructing religious stereotypes and spiritual prejudices in social work literature. *Journal of Social Service Research, 32*(4), 211-232.

Hodge, D. R. (2002). Equally devout, but do they speak the same language? Comparing the religious beliefs and practices of social workers and the general public. *Families in Society, 83*(5/6), 573-584.

Paige, R. (2003). *Guidance on constitutionally protected prayer in public elementary and secondary schools*. Retrieved 16/12/2013, from http://www2.ed.gov/policy/gen/guid/religionandschools/prayer_guidance.html

Jenkins, P. (2003). *The new anti-Catholicism*. New York: Oxford University Press.

Sayyid, B. S. (1997). *A fundamental fear*. New York: St. Martin's Press.

Class 7   **International advocacy for people of faith**

Key concepts: Universal Declaration of Human Rights; Importance of religious freedom as a building block for other rights; Scope of religious persecution in the world; United States' Commission on International Religious Freedom.

Required readings:

United Nations. (1948/1998). *Universal Declaration of Human Rights*. Particularly Article 18. Retrieved 16/12/2013, from http://www.un.org/Overview/rights.html.

United Nations High Commissioner for Human Rights. (2003/54). *Elimination of all forms of religious intolerance*. Retrieved 16/12/2013, from http://www.unhchr.ch/Huridocda/Huridoca.nsf/(Symbol)/E.CN.4.RES.2003.54.En?Opendocument

United Nations Human Rights Council (2011). Freedom of religion or belief. Retrieved 18/12/2013, from http://www.refworld.org/docid/4db95c7c2.html

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

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

Recommended reading:

Engstrom, D. W., & Okamura, A. (2004). A plague of our time: Torture, human rights, and social work. *Families in Society, 85*(3), 291-300.

Hodge, D. R. (2006a). Advocating for the forgotten human right: Article 18 of the Universal Declaration of Human Rights—Religious freedom. *International Social Work, 49*(4), 431-443.

Kazemzadeh, F. (2000). The Baha'is in Iran: Twenty years of repression. *Social Research, 67*(2), 537-559.

Levine, J. (2001). Working with victims of persecution: Lessons from Holocaust survivors. *Social Work, 46*(4), 350-361.

Marshall, P. (2008). (Editor). *Religious freedom in the world.* Lanham, MD: Rowman & Littlefield Publishers.

Nassar, R. (2002). Social justice advocacy by and for Tibetan immigrants: A case example of international and domestic empowerment. *Journal of Immigrant and Refugee Services, 1*(1), 21-32.

Osttveit, J. (2003). *Freedom of religion - a forgotten human right?* Retrieved 16/12/2013, from F18News: http://www.forum18.org/Archive.php?article_id=164.

Class 8   *Assessment of class participation*

Spirituality and religion: Empirical associations

Key concepts: Empirical relationships between spirituality/religion and various mental health outcomes; Spirituality and religion as empirical strengths; Spirituality and religion as a resource for empowerment, particularly for minority populations; The relationship between spirituality and aging.

Required readings:

Koenig, H. G., King, D. E., & Carson, V. B. (2012). Chapter 15: Understanding religion's effects on mental health. In *Handbook of religion and health.* (2nd Ed., pp. 298-314). New York: Oxford University Press.

 Koenig, H. G., King, D. E., & Carson, V. B. (2012). Part 5: Understanding the religion–physical health relationship. In *Handbook of religion and health.* (2nd Ed., pp. 579-605). New York: Oxford University Press.

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

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

Recommended reading:

Low, G., & Molzahn, A. E. (2007). Predictors of quality of life in old age: A cross-validation study. *Research in Nursing and Health, 30*(2), 141-150.

Pargament, K. I. (2007). *Spiritually integrated psychotherapy: Understanding and addressing the sacred.* New York: Guildford Press.

Plante, T. G. (2009). *Spiritual practices in psychotherapy*. Washington, D.C.: American Psychological Association.

Stoltzfus, K. M. (2007). Spiritual interventions in substance abuse treatment and prevention: A review of the literature. *Journal of Religion and Spirituality: Social Thought, 26*(4), 49-69.

Townsend, M., Kladder, V. A., Hana, & Mulligan, T. (2002). Systematic review of clinical trials examining the effects of religion on health. *Southern Medical Journal, 95*(12), 1429-1434.

Weaver, A. J., Flannelly, L. T., Strock, A. L., Krause, N. & Flannelly, K. J. (2005). The quantity and quality of research on religion and spirituality in four major gerontology journals between 1985-2002. *Research on Aging, 27*(2), 119-135.

Wilson, S. M., & Miles, M. S. (2001). Spirituality in African American mothers coping with a seriously ill infant. *Journal of the Society of Pediatric Nurses, 6*(3), 116-125.

Class 9   **Theoretical models of spirituality and religion**

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

Required readings:

Hodge, D. R. (2000b). Spirituality: Towards a theoretical framework. *Social Thought, 19*(4), 1-20.

Kirkpatrick, L. A. (1995). Attachment theory and religious experience. In R. W. Hood (Editor), *Handbook of religious experience* (pp. 446-475). Birmingham, Alabama: REP Publishers.

Granqvist, P. & Kirkpatrick, L. A. (2013). Religion, spirituality, and attachment. In K. I. Pargament (Editor), *APA handbook of psychology, religion, and spirituality.* Washington, D.C.: American Psychological Association.

Straughan, H. H. (2002). Spiritual development. In B. Hugen & T. L. Scales (Editors). *Christianity and Social Work* (2nd ed., pp. 145-165). Botsford, CT: NACSW Press.

Ai, A. L., Corley, C., Peterson, C., Huang, B., & Tice, T. (2009). Private prayer and quality of life in cardiac patients: Pathways of cognitive coping and social support. *Social Work in Health Care, (48)*4, 471-494.

Recommended reading:

Canda, E. R., & Furman, L. D. (2010). *Spiritual diversity in social work practice.* New York: Oxford University Press.

Fowler, J. W. (1981). *Stages of faith: The psychology of human development and the quest for meaning*. San Francisco: Harper & Row.

Levin, J., S. (1994). Investigating the epidemiologic effects of religious experience. In J. S. Levin (Editor), *Religion in aging and health: Theoretical foundations and methodological frontiers* (pp. 3-17). Thousand Oaks, CA: Sage Publications.

Pargament, K. I. (2007). *Spiritually integrated psychotherapy: Understanding and addressing the sacred.* New York: Guildford Press.

Plante, T. G. (2009). *Spiritual practices in psychotherapy*. Washington, D.C.: American Psychological Association.

Class 10   **Spirituality and the elderly**

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

Required Readings:

Koenig, H. G. (2006). Religion, spirituality and aging. *Aging and Mental Health*, 10(1), 1-3.

Clarke, E. J., Preston, M., Raksin, J., & Bengtson, V. L. (1999). Types of conflicts and tensions between older parents and adult children. *The Gerontologist, 39*(3), 261-270.

MacKinlay, E. (2006). Spiritual care: Recognizing spiritual needs of older adults. *Journal of Religion, Spirituality and Aging, 18*(2/3), 59-71.

Cnaan, R. A., Boddie, S. C., & Kang, J. J. (2005). Religious congregations as social services providers for older adults. *Journal of Gerontological Social Work, 45* (1/2), 105-130.

Wink, P. (2006). Who is afraid of death? Religiousness, spirituality, and death anxiety in late adulthood. *Journal of Religion, Spirituality and Aging, 18*(2/3), 93-100.

Lo, R. S. & Woo, J. (2006). Palliative care in old age. *Reviews in Clinical Gerontology, 16*(1), 35-44.

Recommended reading:

Ai, A. & Ardelt, M. (2009). (Editors). *Faith and well-being in later life: Linking theories with evidence in an interdisciplinary inquiry*. New York: Nova Science Publishers.

Brennan, M., & Heiser, D. (2005). *Spiritual assessment and intervention with older adults: Current directions and applications.* Binghamton, NY: Haworth Pastoral Press.

Ellor, J. W. & Myers, D. R. (2007). Logotherapy and depression: Implications for intervention with older adults. *Counseling and Spirituality, 26*(2), 153-170.

Kimble, M. A., McFadden, S. H., Ellor, J. W., & Seeber, J. J. (2004). *Aging, spirituality, and religion: A handbook.* Minneapolis, MN: Augsburg Fortress Publishers.

Krause, N. (2009). Lifetime trauma, prayer, and psychological distress in late life. *International Journal for the Psychology of Religion, 19*(1), 55-72.

Moberg, D. O. (2002). *Aging and spirituality: Spiritual dimensions of aging, research, practice, and policy*. New York: Haworth Pastoral Press.

O'Connor, T. P., Hoge, D. R., & Alexander, E. (2002). The relative influence of youth and adult experiences on personal spirituality and church involvement. *Journal for the Scientific Study of Religion, 41*(4), 723-732.

Sadler, E. & Biggs, S. (2006). Exploring the links between spirituality and 'successful aging'. *Journal of Social Work Practice, 20*(3), 267-280.

Class 11   **Faith-based providers and charitable choice**

Key concepts: Welfare reform; Charitable choice; Faith-based providers; Characteristics of faith-based drug and alcohol treatment providers; The debate about government funding of faith-based social services.

Required readings:

Section 104 of (Section 104 of P.L. 104-193, 1996). *Services provided by charitable, religious, or private organizations*. Accessed 18/12/2013: http://www.gpo.gov/fdsys/pkg/PLAW-104publ193/pdf/PLAW-104publ193.pdf

Cnaan, R. A. (2009). Valuing the contribution of urban religious congregations. *Public Management Review, 11*(5), 641-662.

Ashcroft, J. (2002). The government should fund faith-based services. In W. Dudley (Editor), *Religion in America* (pp. 93-98). San Diego, CA: Greenhaven Press.

Anti-Defamation League. (2002). The government should not fund faith-based services. In W. Dudley (Editor), *Religion in America* (pp. 99-105). San Diego, CA: Greenhaven Press.

Recommended reading:

Cnaan, R. A., & Boddie, S. C. (2002). Philadelphia census of congregations and their involvement in social service delivery. *Social Service Review, 75*(4), 559-589.

Cnaan, R. A., Wineburg, R. J. & Boddie, S. C. (1999). *The newer deal: Social work and religion in partnership*. New York: Columbia University Press.

Cnaan, R. A, with Boddie, S. C., McGrew, C. C., & Kang, J. (2006). *The other Philadelphia story: How local congregations support quality of life in urban America*. Philadelphia: University of Pennsylvania Press

Koopman, D. L. (2002). Faith-based initiatives: An essay on the politics of social service change. In B. Hugen & T. L. Scales (Eds.), *Christianity and Social Work* (2nd ed., pp. 339-360). Botsford, CT: NACSW Press.

Wineburg, R. J., Coleman, B. L., Boddie, S. C., & Cnaan, R. A. (2008). Leveling the playing field: Epitomizing devolution through faith-based organizations. *Journal of Sociology and Social Welfare, XXXV*(1), 17-42.

Class 12   *Assessment of class participation*

Demographic overview of spiritual and religious diversity in North America

Key concepts: Major spiritual traditions in North America; Roman Catholicism; Mainline Protestants; Evangelical Christians; Pentecostalism; Latter Day Saints; Eastern Orthodoxy; New Age or Syncretistic Spirituality; Judaism; Islam; Hinduism; Sikhism; Buddhism; Native American religions.

Required readings:

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

Hodge, D. R. (2005b). Social work and the House of Islam: Orienting practitioners to the beliefs, practices, values and organizations of American Muslims. *Social Work, 50*(2), 162-173.

Hodge, D. R. (2004c). Working with Hindu clients in a spiritually sensitive manner. *Social Work, 49*(1), 27-38.

Recommended reading:

Gallup, G. J., & Castelli, J. (1989). *The people's religion: American faith in the 90's.* New York: Macmillan Publishing.

Gallup, G. & Jones, T. (2000). *The next American spirituality: Finding God in the twenty-first century.* Colorado Springs: Victor.

Gallup, G. J., & Lindsay, D. M. (1999). *Surveying the religious landscape.* Harrisburg, PA: Morehouse Publishing.

Class 13:   **Teaching Each Other Powerpoint presentations**

Class 14:   **Teaching Each Other Powerpoint presentations**

X.   ASU and Related Professional Policies:

Students are required to read and act in accordance with university and Arizona Board of Regents policies, including:

The Academic Integrity Policy:
http://provost.asu.edu/academicintegrity

The Student Code of Conduct: AZ Board of Regents Policies 5-301 through 5-308:
http://www.abor.asu.edu/1_the_regents/policymanual/index.html#5

The Computer, Internet and Electronic Communications Policy
http://www.asu.edu/aad/manuals/acd/acd125.html

School of Social Work Student Academic Integrity Policy:
http://ssw.asu.edu/portal/filelib/students/PlagiarismPolicy.pdf

Social work students are responsible for reviewing and complying with the National Association of Social Workers Code of Ethics:
http://www.socialworkers.org/pubs/code/code.asp

HIPPA Policy Statement:

In line with the new HIPAA regulations concerning protected health information, it is important that you understand that any case information you present from your work will need to be de-identified. What this means is that any information that would allow someone to know who the person was needs to be changed or eliminated. This includes obvious things like names and birthdates but may also contain other information that is so unique to the person that it will allow for identification, including diagnosis, race/ethnicity, or gender.

XI.   Accommodations for Students with Disabilities

If you are a student with a disability and have need of assistance or special accommodations, please refer to the Disability Resource Services website for eligibility requirements and resources.
http://www.asu.edu/studentaffairs/ed/drc/

XII.   Assignments and Grading Criteria

ASSIGNMENT	DUE DATE	POINTS
Question papers	Weekly/As determined by the instructor	30
House of Worship Ethnography on Populations of the Southwest	Class 4	10
Self-administered spiritual assessment	Class 5	10
Teaching Each Other PowerPoint presentation	As determined by sign-up sheet	30
Class participation	Classes 4, 8, and 12	10
Supplemental assignments (as determined by the instructor)	As assigned in class	10
TOTAL		100

GRADING

100 - 90	A
89 - 80	B
79 - 70	C
69 - 60	D
59	E

DESCRIPTION OF ASSIGNMENTS

1.   **Question papers**
     This class is centered upon student-led discussions. Each week you are responsible to actively participate in class discussions that are based on the readings. Students are required to develop one question paper for each required reading. As implied by the name, this paper asks questions of the reading and form the basis for the class discussions. Additional details are provided in Appendix I.

     Case studies that intersect the course readings may also be provided. As with the weekly readings, you are required to read the assigned case before class and write up your answers to any questions provided beforehand. You are responsible to be familiar with the case and ready to discuss the relevant issues at the start of the class.
     EP 2.1.1, .2, .4, .5, .7, .8, .10.

2.   **House of Worship Ethnography on Populations of the Southwest**
     Students will be responsible for attending and observing a worship service of some type in the Southwest. This service should be from a spiritual tradition that differs from the student's own tradition. Students will be responsible for sharing their ethnographically-oriented observations the next time the class meets.

     Alternative learning experiences will be created, on a case by case basis, for students who object for religious reasons to attending worship services outside their own tradition. See Appendix II for further details.
     EP 2.1.1, & .4.

3.   **Self-administered spiritual assessment**
     Students are also required to conduct a self-administered spiritual assessment. In other words, students will administer a spiritual assessment using themselves as the subjects of the assessment. The assessment will be conducted using one of the four diagrammatic comprehensive assessment tools discussed in the course. The purpose of this exercise is to sharpen self-awareness and reflection. See Appendix III for additional details.
     EP 2.1.1, .2, .4, & .10.

4.   **Teaching Each Other PowerPoint presentation**
     Students will give a 20 minute PowerPoint presentation on a specific population that differs from their own. The purpose of this presentation is to lay the groundwork for culturally competent practice with a particular spiritual group, ideally a group commonly encountered in the Southwest.

     All presentation topics must be approved by the instructor. Students are responsible for approaching the instructor—in person—to discuss possible topics either before class, during breaks, or after class. The sign-up sheet serves as the final word regarding which student gets to present on which group/topic. See Appendix IV for additional details.
     EP 2.1.4.

5.   **Class participation**
     Class participation is assessed at three points during the semester. See Appendix V for further details regarding grading criteria.
     EP 2.1.1, .2, .4, .5, .7, .8, .10.

6.   **Supplemental exercises and assignments**
     The class may also include a number of exercises that are designed to facilitate learning (e.g., case studies featuring complex ethical dilemmas involving spirituality; advocacy projects that address human rights violations). The nature of these assignments will be discussed when they are given. Accordingly, the instructor reserves the right to make changes to the syllabus as the course progresses from week to week.
     EP 2.1.2, & .5.

XIII. <u>Other Expectations</u>

1. Attend all class sessions, arrive promptly, and participate actively until the end of class. It is your responsibility to sign the sign-in sheet that will be passed around during each class. More than two absences will result in the lowering of your final class grade ("A" to "B", "B" to "C", etc.); therefore, choose your absences wisely. In cases of extreme medical or personal emergency, additional absences may be allowed. Even in such cases, however, you cannot receive an "A" for the course if you miss more than two classes. Missing the day you are scheduled to give your Teaching Each Other PowerPoint Presentation counts as a double absence.

2. Carefully read the assigned articles/chapters/cases and come to class prepared to discuss them. Each week you are responsible to actively participate in class discussions.

3. Turn in written assignments on time. Work that is late will not be accepted, unless you have prior approval from the instructor before the due date, or extenuating circumstances exist. In such cases, late assignments will be given a lower grade to be fair to those who hand in their assignments on time.

4. Unless instructed otherwise in this document, all work should be presented in APA (American Psychological Association) format (see the APA *Publication Manual*, 6th Edition for specific details). For example, citations and references in the Teaching Each Other PowerPoint presentations should be formatted in APA style.

5. Consider asking someone to proofread your work. Writing quality (grammar, spelling, formatting, etc.) is critical to your academic and professional career. Accordingly, good writing has been incentivized (see Appendix I). If you have challenges in these areas, as many of us do, proofreading, as well as accessing the writing lab, can be helpful.

6. Keep copies of your graded assignments. Although it happens infrequently, assignments get lost. To avoid problems, keep copies of the corrected assignments that have been returned to you.

7. Please ensure your cell phone is off during class and refrain from texting during class. If you have some reason that requires you to set your phone to vibration mode (e.g., a sick child at home, on-call for work, etc.), please let the instructor know at the start of class.

8. Each week you are responsible to actively participate in class discussions. Participation is divided into two components. You are expected to engage in and enhance class discussion. Put differently, you are expected to speak *respectfully* and you are also expected to listen *attentively* when others are speaking. Attentive listening includes paying attention to your non-verbal responses. For example, looking at a phone, clock or laptop instead of the speaker can communicate that you are uninterested in the conversation.

Appendix I

Question Papers

Purpose of exercise: The reason for this assignment is to help you and your classmates get more out of the readings and ensuing classroom discussion. Developing and formulating questions helps people to understand the concepts more thoroughly, hone their critical thinking skills, and come to conclusions about the presented ideas. Identifying the most crucial questions helps facilitate class discussion by exposing other students to key ideas they may not have fully considered. In the same way, others may enrich your understanding by highlighting key concepts you might not have considered with sufficient depth.

Developing the ability to read substantial amounts of information and take away the key issues is an important skill across the helping professions. And it typically becomes more salient as one progresses professionally. With practice, one can read content with increasing speed while developing more precision in honing in on the key points. In other words, the purpose encompasses more than just learning the ideas contained in the readings. The question papers are also designed to develop a distinct set of professional skill sets that will help you succeed in your chosen career.

Things to keep in mind while reading: As many therapists and other helping professionals can attest, identifying key issues and constructing good questions is a bit of an art form. Considering the following strategies may aid in the process of identifying key issues and formulating questions. To begin with, it may be helpful to take notes as you read each chapter/article. When authors write about a subject, they typically intend to convey a number of major ideas. In other words, they typically discuss a number of major points or themes in the course of addressing an issue. In the course of making their major points, authors typically make a number of smaller sub-points that serve to illustrate, or to build toward, their major points. For instance, examples might be offered to help drive home key points. As you read the chapter/article, focus on identifying the author's main points. Note the arguments, reasons, examples, or evidence used to support these main points.

As you read, also ask yourself the following questions: Why does the author bother to make this point (why does the author believe it matters)? Are the arguments good? Do the premises or evidence support the conclusion or main point? Why or why not? What is the most important or interesting argument in the reading? What links can you find between the author's points and other readings/class material?

After you've finished each reading, use your notes to write your paper. Think of the ideas or issues that intrigued, puzzled, confused, perplexed, confounded, disturbed, tweaked, irritated, stimulated or otherwise engaged you in the readings. These ideas and issues often serve as fodder for great questions.

Put differently, your questions might include:

  A) Clarifying questions (e.g., what you did not understand in the reading).

B) Dialogue questions (e.g., open-ended questions that have no clear answer and will provoke interesting conversations).

C) Observation questions about the author's main arguments (e.g., questions about a contradiction in the author's logic, or between one author and another).

Whatever form your questions take, the questions should focus on the ideas presented in the material, rather than your feelings about those ideas. Consequently, avoid opinions and emotions (e.g., I feel the author …) and focus on accurately summarizing the issues presented by various authors in a manner that leads into a question about the summarized content. During the subsequent discussion you will have an opportunity to say why you personally agreed or disagreed with the author's position. To help ensure you have accurately summarized the author's thought, it can be helpful to ask yourself if you think the author would agree with your summarization.

Putting your question paper together: For each article or book chapter listed in the required readings, you are responsible to come to class with a single sheet of paper—a single question paper. Thus, if there are three required readings, you should come to class with three separate question papers. Each question paper should have four separate discussion questions. These questions should be in paragraphs. Use the paragraph to provide background or context for your question, in addition to stating your question. Learning how to accurately and concisely summarize content is an essential skill in academic discourse and career success.

Thus, each paragraph will have two components: 1) background information in the form of a brief summarization of the content that sparked your question. This discussion leads into 2) a clear question for discussion. In other words, the background leads into a question you are asking, a point that puzzles you, an observation that you want to discuss. Put differently, your background provides a context for your discussion question.

Make sure you craft each paragraph so it flows into a question that can be discussed. These questions represent issues that you believe need to be discussed in the classroom. These paragraphs are your way of beginning this discussion and establishing the reason for raising the question. Be sure to reference your discussion with a page number. In other words, include references to the specific places (pages) in the text that informed each question and observation. This will help people locate the passage that sparked your question.

To reach for excellence, craft questions that create connections between the different texts and topics covered in class. Discovering unexpected intellectual connections can be exciting and, consequently, such connections are worth looking for. If you stumble upon an idea that connects to another text, or other class material, refer in your paper directly to the source where you found the connections.

Your papers serve as the basis for the class discussions. After the discussion, the papers are handed in to the instructor. Your papers should be written in 12-point Times New Roman font, single spaced, on a single sheet of paper, with your name at the top, followed by the APA formatted reference to indicate the reading your questions refer to, and then the four paragraph-length questions. In other words, your papers should be formatted as illustrated on the next page.

Chris Smith

Nadir, A., & Dziegielewski, S. F. (2001). Islam. In M. Van Hook, B. Hugen & M. Aguilar (Eds.), *Spirituality within religious traditions in social work practice* (pp. 146-166). Pacific Grove, CA: Brooks/Cole.

On page 9 the authors argue that-- Consequently, this raises the following question --?

The authors seem to imply that -- (p. 10). --This appears to contradict Hunter' comments on page 10 where he states --I was wondering if others a) felt this was a contradiction and b) if not, how the two ideas are to be resolved?

The authors contend on pages 8-9 that ---This left me with the following question--?

I was intrigued by the authors' argument that --(bottom p. 3/top of p. 4). --- How does this fit with the authors' overall thesis that we should-------------------?

Grading criteria for Question Papers

You already have an "A" before you start the assignment. To keep it, you merely have to satisfy the requirements discussed above and summarized below in the two areas of assessment. You must satisfy all criteria to receive an "A." Failure to satisfy all the requirements will result in a lower grade (e.g., B, C, etc.).

Area of assessment	*Criteria used to assess area*
Format of paper	Did your paper follow the above spacing and formatting guidelines? Did your question paper include four paragraphs, which contained accurate, background information that flowed into a discussion question? Did you reference your comments in each paragraph by including page numbers?
Content of paper	Did your summarized background information fit well with your discussion question? In other words, did it provide a context for the question? Did your work indicate that you put time, thought, and consideration into each paper (by, for example, the absence of spelling and grammatical errors, clarity of thought, etc.)?

Appendix II

House of Worship Ethnography on Populations of the Southwest

Purpose of exercise: The purpose of this exercise is to develop one's ability to conduct careful observations in cross-cultural settings and then develop hypotheses based upon the observations. One of the most important skills in essentially all helping professions is the ability to carefully observe people in their environments and then develop hypotheses based upon those observations. A marriage and family therapist, for example, observes couples interacting and then draws certain inferences based upon what she observes. This process of making careful observations and developing hypotheses is critical to essentially all the helping professions, perhaps particularly in cross-cultural settings when working with people from different spiritual traditions.

This exercise provides a forum in which to develop these skills in a cross-cultural context with people of faith. As discussed in class, an individual's personal spirituality is typically manifested with others who share similar understanding of the Transcendent. This community, which is designed to mediate an individual's relationship with the Transcendent, is often referred to as a religion, spiritual tradition, or faith tradition. These spiritual traditions may be traditional (e.g., the Catholic Church) or non-traditional (the "new age" or syncretistic movement). However one refers to them, they are widely understood to represent distinct cultures that can be studied and understood.

Theoretical background: Culture can be understood as a "web of significance," or the interaction of meanings that we attach to the patterns and artifacts around us (Geertz, 1973, p. 5). Learning about culture, according to this definition, is an interpretive science, a search of meaning. Geertz, in a seminal work, proposes that the most appropriate means of learning about culture is through "thick description," or sorting out the structures of significance present in the symbolic actions of how people order their worlds.

Thick description should focus not on the exotic but rather on the normal aspects of daily life. Through close, interpretive observation, we can begin to unravel the levels of meaning present in daily activity, or the "informal logic of actual life" (Geertz, 1973, p. 17). To attempt to analyze culture apart from these daily events is to divorce culture from its application and leave analysis meaningless. Geertz argues that "cultural analysis is (or should be) guessing at meanings, assessing the guesses, and drawing explanatory conclusions from the better guesses" (p. 20). Through this process, we not only gain a better understanding of culture but we are also able to attain some degree of cultural competence with a particular population.

The present exercise—*the House of Worship Ethnography on Populations of the Southwest*—is designed to encourage this type of ethnographic interpretation by exposing us to the cultural dimensions innate in a particular spiritual culture. The exercise encourages us to engage in thick description of a culture, attempting to discover the hidden symbolic webs of which it is composed. In addition, it teaches us how to do ethnographic research in an everyday context and helps us to begin to articulate the relationships between cultural values, the informal logic of a culture, and the symbolic expression of culture.

The exercise: As mentioned in the syllabus, select a house of worship that differs from whatever spiritual tradition you would affirm as your own. For example, if you would tend to self-identify as a mainline Protestant, you might want to consider attending a Pentecostal church service such as those held by the Assemblies of God. Similarly, if you typically attend a more formal "high church" service (e.g., Lutheran), or never attend any type of religious service, then you may wish to attend a more "seeker sensitive" service (e.g., the Vineyard). Or, if you are a traditional Catholic, you may want to attend a mosque.

As mentioned in the syllabus, alternative learning experiences will be created, on a case by case basis, for students who object for religious reasons to attending worship services outside their own tradition. If you believe you fall into this category, see the instructor after class to discuss various options.

Some helpful concepts to think about before you enter the house of worship include the use of space, nonverbal behaviors, resource allocation, what is prioritized, and so forth. Think of the house of worship as not merely a building, but rather as a warehouse of cultural values, attitudes, and beliefs of a particular group of people.

Your assignment is to explore this warehouse and be prepared to talk about what you discovered in class. As you note the differences, attempt to guess at the meaning of your observations (e.g., why rock music is played instead of hymns). What do these differences imply about the cultural group you are studying?

Potentially useful questions for this exercise:

1. In what ways is the house of worship organized differently from what you expected?

2. What type of music is played?

3. On what type of surfaces to people sit (comfortable chairs, hard pews, benches) and how to they sit (in circles, rows)?

4. How is the house of worship decorated—what items are given visual priority? What type of ambience is conveyed?

5. Did you find items displayed that you did not expect? Did you expect to find items displayed that were not available? How do you think the spiritual leaders decide what should be displayed?

6. In what type of building do the attendees meet? Does its physical shape indicate something about the spiritual values of the people who attend?

7. From your observation, who does the typical attendee seem to be in terms of age? Gender? Etc? How are they dressed (formally, informally)? Is this what you expected?

8. Does there seem to be different norms for behavior—such as politeness and friendliness—among attendees?

9. To what extent does the house of worship seem to be identified with a certain racial or ethnic culture or subculture? How does this impact the service?

10. Did the service include a spiritual teaching or message? If so, what was the content like (an exposition of scripture or a series of stories with relevant life applications)? What does this imply about the values of the people who attend?

11. How long were the various components of the service or how were the various components of the service structured (e.g., was the teaching longer than the singing or was the singing longer than the teaching)?

12. What kind of programs/social services were offered by the house of worship? What values are conveyed by the types of services offered?

Make sure that you spend sufficient time reflecting upon what you have observed and then guessing about its cultural significance. This is the heart of the exercise—and perhaps much of professional practice as well—developing tentative hypotheses based upon your observations.

Writing up and presenting your results: In preparation for your class presentation, type up your results using 12-point Times New Roman font, single spaced, in bullet format on a single sheet of paper. This sheet of paper should contain the following components in descending order from the top of the page: your name (centered at the top of the page), the name of the house of worship you attended (Phoenix Temple) and the spiritual group or tradition it represents (Hinduism), what you observed during the exercise, and most importantly, what you think your observations *may imply* or *might suggest* about the particular population that attends that house of worship. As indicated in the example on the following page, tentative language should be used when phrasing hypotheses and each hypothesis should be clearly linked to at least one observation. When developing your tentative hypotheses assume the best about people's motivations.

Based upon what you have written, be prepared to share the results of your study in class. In other words, on the class period in which the assignment is due, you should be ready to describe the type of house of worship you attended, and then expand upon the bulleted points in your paper. As implied above, your bulleted points should represent concise summarizations of your observations and hypotheses. You should be prepared to unpack these summarizations in class. More specifically you should explain to the class the specific characteristics you noticed and your hypotheses about what those characteristics might imply about the culture represented in that particular house of worship in a narrative format. In other words, be prepared to tell us a story about your experience, what you observed and what your guesses about what your observations might tell us about the group.

After class, you are responsible for turning in your one page paper to the instructor. If you the follow the suggestions above, you should have little trouble coming up with enough observations and hypotheses to fill the paper. Each hypothesis should be linked to at least one, if not more observations. Only include those observations and hypotheses that seem most relevant to you. You should space and format your paper as illustrated on the next page.

Martina Berryhill

Hope Community Fellowship
("seeker sensitive" non-denominational Pentecostal)

Observations:
- No overtly spiritual or religious symbols on display
- Very informal dress
- Extensive use of rock music during the service
- ….
- ….
- ….
- ….
- ….
- ….
- ….
- ….
- ….
- ….
- ….
- ….
- ….
- ….
- ….
- ….
- ….
- ….
- ….
- ….

Hypotheses:
- The "secular" feel may suggest the adoption of elements of the larger secular culture
- …
- …
- …
- …
- …
- …
- …
- …
- …
- …

Grading criteria for House of Worship Ethnography on Populations of the Southwest

You already have an "A" before you start the assignment. To keep it, you merely have to satisfy the requirements discussed above and summarized below in the two areas of assessment. You must satisfy all criteria to receive an "A." Failure to satisfy all the requirements will result in a lower grade (e.g., B, C, etc.).

Area of assessment	Criteria used to assess area
Content of paper	Did your paper follow the above spacing and formatting guidelines? Did you fill a single sheet of paper with pertinent observations and hypotheses? Was at least 1/3 of the paper devoted to hypotheses? (in many ways, this is the hardest part of the exercise). Was each hypotheses clearly based upon at least one observation?
Class presentation	Did you refrain from reading your bulleted points directly from your paper? Did you share your points in the form of a narrative? In other words, did you weave your points into a story that linked together your observations and tentative hypotheses?

References and additional classic readings on the topic

Clifford, J. (1988). *The predicament of culture: Twentieth-century ethnography, literature, and art*. Cambridge, MA: Harvard University Press.

Geertz, C. (1973). *The interpretation of cultures*. New York: Basic Books.

Hall, E. (1959). *The silent language*. New York: Doubleday.

Hall, E. (1969). *The hidden dimension*. New York: Anchor.

Hall, E. (1976). *Beyond culture*. New York: Anchor.

Leach, E. (1976). *Culture & communication: The logic by which symbols are connected*. Cambridge, UK: Cambridge University Press.

Schneider, D. (1976). *Notes toward a theory of culture*. In K. Basso & H. Selby (Editors), Meaning in anthropology (pp. 197-220). Albuquerque: University of New Mexico Press.

Appendix III

Self-administered Spiritual Assessment and Reflection Paper

Purpose of exercise: The purpose of this exercise is to sharpen self-awareness and reflection about your own spirituality. Developing self-awareness is a critical life-long process that is essential to ethical and professional practice. This skill enables us to better understand appropriate boundaries, when to refer in direct practice settings, issues that may affect our ability to work with certain people, and a host of dimensions that relate to developing good practice skills across the helping professions. Self-awareness is a multi-dimensional trait that includes reflection on many personal characteristics, including our spirituality.

Regardless of whether one self-identifies as spiritual or agnostic, religious or atheistic, essentially all of us have had some type of relationship with transcendent issues in our lives (e.g., some way in which we construct meaning and purpose in our lives). The goal of this exercise is to help you become more aware of that relationship and to reflect upon its meaning for your future practice as a helping professional.

Preparation for the exercise: Begin the exercise by reading the required readings for Class 5. For the purposes of this assignment, familiarize yourself with the four comprehensive diagrammatic spiritual assessment tools and their respective advantages and limitations. Select one of the four diagrammatic tools to conduct an assessment upon yourself.

The four diagrammatic tools, along with instructions for conducting assessments with the tools, are discussed in the following articles:

> Hodge, D. R. (2005e). Spiritual lifemaps: A client-centered pictorial instrument for spiritual assessment, planning, and intervention. *Social Work, 50*(1), 77-87.

> Hodge, D. R. (2001b). Spiritual genograms: A generational approach to assessing spirituality. *Families in Society, 82*(1), 35-48.

> Hodge, D. R. (2000a). Spiritual ecomaps: A new diagrammatic tool for assessing marital and family spirituality. *Journal of Marital and Family Therapy*, *26*(1), 229-240.

> Hodge, D. R. (2005d). Spiritual ecograms: A new assessment instrument for identifying clients' spiritual strengths in space and across time. *Families in Society, 86*(2), 287-296.

Drafting your spiritual self-assessment: Following the conventions discussed in the article (e.g., squares represent males, thick lines represent strong relationships, etc.), complete the assessment of yourself on a single sheet of paper. If you wish, this sheet of paper can be larger than standard 8 ½ by 11.

Ensure that enough information exists on the diagrammatic assessment so that it makes sense to an outside observer. In other words, you should add enough supplemental information so that I can readily understand the material you have depicted on the diagrammatic assessment.

Since the aim of the assignment is to heighten personal self-awareness and reflection, the assessment has the potential to address extremely personal issues. Consequently, students will not share the results of this self-assessment in class. Rather, the completed diagrammatic assessment will be handed in to the instructor.

Writing up your reflection paper: In addition to turning in a completed spiritual assessment of yourself, you are also responsible for handing in a one-page reflection paper. This reflection paper should describe the implications of your spiritual assessment for your future practice as a helping professional. In other words, now that you have completed your self-assessment, what are the implications of your relationship with the transcendent (however you define that) for future practice?

The reflection paper should consist of at least 3, equally spaced paragraphs. In other words, each of the three paragraphs should be approximately the same length. The first paragraph should summarize the most important aspects of your spiritual assessment. This summarization should lay the groundwork for your subsequent two paragraphs. Put differently, the first paragraph should provide a lead-in to the subsequent implications.

The second paragraph should address the following question: What particular spiritual populations are relatively foreign to my own spirituality? Another way of looking at this issue is to consider the spiritual populations about which you know relatively little.

The third paragraph should answer the following question: What potential value conflicts exist between your spirituality, or lack thereof, and various other groups? For example, if you personally affirm egalitarian gender roles in marriage relationships, a value conflict may exist between yourself and, for instance, Latter Day Saints, who generally affirm complementary gender roles in marriage. The converse is also true. In other words, if you are committed to complementary gender roles, you may have difficulty working with a lesbian Wiccan couple committed to egalitarian roles.

You may also add a fourth paragraph if you wish to address any additional issues you feel are relevant. An example of another relevant issue would be: Did you experience any traumatic events with individuals that would affect your practice with clients from certain spiritual traditions?

This reflection paper should be written in 12-point Times New Roman font, single spaced, with your name at the top, followed by the name of the spiritual assessment instrument you used in brackets—e.g., (Spiritual genograms). Place one space between each paragraph. In other words, the paragraphs are single spaced, with a space between each paragraph. The paper must be approximately one page in length. It cannot exceed one page regardless of whether you write 3 or 4 paragraphs. Thus, the reflection paper should be formatted as illustrated on the following page.

Terry Jones

(Spiritual Lifemap)

I attend the mainline Protestant denomination I was raised in. I …..

I know relatively little about groups such as . ….

Based upon what I know about Hindus, I believe that my spiritual values would conflict with their values in the area of …..

Grading criteria for self-administered spiritual assessment

You already have an "A" before you start the assignment. To keep it, you merely have to satisfy the requirements discussed above and summarized below in the two areas of assessment. You must satisfy all criteria to receive an "A." Failure to satisfy all the requirements will result in a lower grade (e.g., B, C, etc.), depending upon the degree to which the criteria were unmet.

Area of assessment	Criteria used to assess area
Diagrammatic assessment	Did you hand in a completed self-assessment using one of the diagrammatic spiritual assessment tools described the four articles? Did you follow the suggested conventions for the assessment tool you selected? Did you include enough information so that the diagrammatic assessment is readily understandable to someone reading it by itself?

Reflection paper	Did you follow the prescribed format?
	Is the paper close to 1 page in length, but no longer?
	Did it contain at least three paragraphs of equivalent length, discussing
	    A) Key aspects of your spirituality?
	    B) Groups about whom you know little?
	    C) Groups with whom value conflicts may tend to exist?

Appendix IV

Teaching Each Other PowerPoint Presentations

Purpose of presentation: The purpose of this 20 minute presentation is to orient listeners to a specific, faith-based population. Twenty-minute presentations of this type are common in the helping professions. Helping professionals give similarly formatted presentations at agencies, community centers, workshops, and academic conferences. The skills developed in this presentation are typically instrumental to professional advancement across the helping professions.

In the case of this specific presentation, the goal of the presentation is to lay the groundwork for strengths-based, culturally competent practice with a particular spiritual group. In keeping with the concept of cultural competency, you should attempt to set aside your own worldview and attempt to understand reality as perceived through the eyes of the group in question. The presentation should not focus upon how you view the group, but how the group understands the world. Thus, for example, you would avoid using negative terms developed by outsiders to describe the group (e.g., fundamentalist Muslim) and use descriptors chosen by members of the group themselves (e.g., mainstream, traditional, or practicing Muslim).

Content of presentation: The content of the presentation should address issues such as history, values, and current situational context (i.e., issues the group is dealing with now). More specifically, you should give us: a) some brief sense of the group's history, current demographics, b) common values that distinguish these individuals as a group, c) issues that the group is dealing with now in contemporary US society and, d) some specific, practical, strengths-based information on how to work with the group in a culturally competent manner.

Regarding the last point (d), it is critical that you provide practical, concrete information on how to work with the group in a manner that is respectful and sensitive to the group's norms and values. This is the point of the exercise. Listeners should walk away from your presentation with a better understanding of the population and specific information that will help them practice with the population in a culturally competent manner that is consistent with the population's values and emphasizes their strengths.

Those interested in further specificity, may wish to read the following two articles, both of which are included in the required readings. These two readings provide a general idea of the kind of content your presentation should include:

Hodge, D. R. (2005b). Social work and the House of Islam: Orienting practitioners to the beliefs, practices, values and organizations of American Muslims. *Social Work, 50*(2), 162-173.
Hodge, D. R. (2004c). Working with Hindu clients in a spiritually sensitive manner. *Social Work, 49*(1), 27-38.

Options for groups: In terms of selecting a group, a lot of options exist. The one restriction is that you must select a population that differs from your own and you have not presented on it previously (e.g., for your House of Worship Ethnography on Populations of the Southwest). It

can, however, be a group about which you are interested. Perhaps ideally, in many cases this would be a group that you would likely encounter in your future practice as a helping professional working in the Southwest.

For example, the presentation might be on a specific spiritual tradition or religious group. Common examples would include: Hinduism (or one of its major sub-traditions, such as Vaishnavism, Shaivism, Shaktism, and Smartism), Buddhism (or one of its major sub-traditions, such as Theravada, Mahāyāna, and Vajrayāna), Muslims (Sunni, Shiite, or Sufi), Judaism (Orthodox, conservative or reform), Sikhism, Zoroastrianism, Baha'is, Jehovah witnesses, Latter Day Saints (Mormons), Seventh-day Adventists, Eastern Orthodox, Roman Catholic (traditional or liberal), Mainline Protestants (or a single denomination within this category), Evangelical Protestants, Pentecostals, Southern Baptists, Assemblies of God, Amish, Mennonites and Anabaptists.

In addition to these more traditional expressions of spirituality, it is also possible to do a presentation on more alternative or newer religious groups/movements such as Wiccans, Eco-spiritualities, feminist spiritualities, and the Metropolitan Community Church movement.

Alternatively, the presentation could focus upon an expression of spirituality that is common among a certain racial/ethnic group. Examples would include, Black Muslims, Black Baptists, the Black church, Hispanic Pentecostals, Greek Orthodox, Asian Christians, or Native American spiritualities (e.g., the Native American church).

Another possibility is to select a group experiencing persecution for their spiritual beliefs somewhere outside the United States (e.g., Ahmadiyas in Pakistan, Baha'is in Iran, Buddhists in Tibet, Falun Gong adherents in China, Dalit Christians in India, or animists, disfavored Muslims, and Christians in Sudan). If you choose to do your presentation on a group experiencing persecution due to their spiritual beliefs, then your point "d" mentioned above, would include information on 1) how to advocate for the group and 2) how to work with members of the group who are successfully able to immigrate to the United States.

To prevent too much overlap between presentations, students are required to get prior approval from the instructor regarding their proposed group. Just run your idea by me, either before class, during a break, or after class. Put differently, discuss your idea with me in-person, not via email. The sign-up sheet will function as the final word regarding who presents on what group/topic.

Putting it all together: The presentation should be based upon extensive reading of the relevant literature. The presentation should include at least 15 scholarly references. The citations should be integrated into the PowerPoint presentation and the full references listed on the last slide(s) of the presentation. In other words, you would cite, and reference, content in your PowerPoint presentation in a manner analogous to a traditional term paper.

For the purposes of this presentation, a scholarly source consists of either: a) a peer reviewed, academic journal article or b) a book published by a university press, such as Oxford University Press (material published by a university press is also peer reviewed). All sources should be referenced as per APA style in the presentation. Since this assignment will require a substantial

amount of work, and likely the use of Inter-Library Loan services, you are encouraged to begin early in the semester.

As mentioned above, the presentation should be almost exactly 20 minutes long (give or take 2-3 minutes). This is the typical amount of time one would be granted if you were presenting at a professional academic conference [e.g., The Council of Social Work's (CSWE) Annual Program Meeting (APM)]. It may help to practice your presentation a few times beforehand. It may also help to watch the clock during your presentation, or have someone signal you at certain intervals, so that your presentation takes 20 minutes.

You are required to hand in a hard copy of the PowerPoint presentation to the instructor, before you present to the class. The hard copy should consist of one slide per sheet of paper.

Before presenting to the class, you are also required to post your presentation on Blackboard so that other students can benefit from your work. More specifically, you are responsible to post your PowerPoint presentation as an attachment on the Discussion board (under the PowerPoint presentation link).

After your presentation, you should be prepared to answer questions about the population on which you have presented. Each presentation will be followed by approximately 5-10 minutes of questions from the rest of the class. How you answer these questions will factor into your grade.

Your classmates will also provide anonymous peer review feedback on your presentation for your own use in improving your future presentations. More specifically, class members will be asked to supply each presenter with a single sheet of paper providing their assessment of the following two areas: a) one strength of the presentation and b) one area in which the presentation might be improved.

Grading template

You already have an "A" before you start the PowerPoint presentation. To keep it, you merely have to satisfy the requirements discussed above and summarized below. You must satisfy all the below criteria to receive an "A." Failure to satisfy all of the below requirements will result in a lower grade (e.g., B, C, etc.), depending upon the degree to which the criteria were unmet.

Area of assessment	*Criteria used to assess area*
Before the presentation	• Did you provide the instructor with a hard copy of your presentation (with each slide on a separate sheet of paper)? • Did you make your presentation available to others by posting it on Blackboard, as an attachment on the Discussion board (under the PowerPoint presentation link)?
Presentation's treatment of the existing literature	• Did your presentation include at least 15 scholarly references, listed at the end of the presentation? • Were the references integrated throughout the presentation? • Was APA format used? • Was the existing literature summarized concisely and coherently?
Presentation format	• Did your presentation last 20 mins (give or take 2-3 mins)? • Was the presentation free of spelling mistakes and, if applicable, grammatical errors? • Was the material clearly formatted and professionally presented? (e.g., does the content on one slide flow smoothly into the next? Did you use short, concise bullet points? Or were your slides text heavy?) • Did you speak in a loud enough voice so that everyone could hear? • Do the text, background, and graphics work together to make a visually appealing presentation?
Presentation content	• Did you include slides that oriented us to the population by addressing issues such as the group's history, current demographics in the US, and Arizona or the Southwest? • Did you include slides that discussed the common values that distinguish these individuals as a group? In other words, slides that discuss general characteristics that are widely shared among the population, particularly those that might be relevant to helping professionals (e.g., marriage arrangements, communication styles, parenting practices, eating customs, gender roles, recreational preferences, etc.)? • Did you include slides that discuss current issues that the group is dealing with now in contemporary US society? Or in the case of oppressed or persecuted groups, in their home societies?

	• Did you include at least 2 slides that list at least 8 specific, practical, concrete steps to help us work with the population in a culturally competent manner. • Was your presentation characterized by a strength-based approach? More specifically, did your presentation depict the world as seen through the eyes of the group in question? Rather than depicting the group as others (cultural outsiders) view the population.
After the presentation	• Did you answer questions about the group following the presentation in a manner that illustrated your understanding of the group and the issues it faces?

Appendix V

Assessment of Class Participation

An "A" represents *outstanding* participation during class time. In order to obtain a grade of "A," students must consistently participate in every class. More specifically, students consistently arrive on time, stay until the end of the class, and participate throughout the class. This includes participation during discussions and after Teaching Each Other PowerPoint presentations. More specifically, in terms of the class discussions, students should consistently comment during the course of class discussions. Similarly, after Teaching Each Other PowerPoint presentations, students should consistently have at least one question ready after each presentation.

As mentioned in the syllabus, class participation is about engaging in and enhancing class discussion. Accordingly, participation is divided into two components: speaking *respectfully* and listening *attentively*. Thus, in addition to verbally engaging in class discussions, you are also expected to facilitate class discussion via positive non-verbal communication. To obtain a grade of "A," your participation must encompass both components. Repeatedly looking at the clock, your phone, etc. instead of facilitating classroom discussions reflects "B" level participation or below.

A "B" represents *average* participation during class time. In order to obtain a grade of "B," students typically participate in every class. More specifically, students typically arrive on time, stay until the end of class, and typically participate during the course of the discussion. This includes typically participating during discussions and after Teaching Each Other PowerPoint presentations. More specifically, in terms of the class discussions, students usually comment during the course of the discussion. Similarly, after the Teaching Each Other PowerPoint presentations, students usually have at least one question ready after each presentation.

A "C" represents *below average* participation during class time. In order to obtain a grade of "C," students infrequently participate in every class. More specifically, students may be late, occasionally leave before the end of class, or infrequently participate during the course of the discussion. This includes infrequent participation during discussions and after Teaching Each Other PowerPoint presentations. More specifically, in terms of the class discussions, students infrequently comment during the course of the discussion. Similarly, after Teaching Each Other PowerPoint presentations, students occasionally have a question ready at the end of a presentation.

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