

Fordham University Graduate School of Social Service

Spirituality and Social Work Practice SWGS 6104

Course Description:

This course will explore the concept of spirituality as it broadly relates to the profession of social work. A number of holistic concepts under the definition of spirituality will be explored, and recognition of the need to include spirituality in the biopsychosocial perspective. Participants will be introduced to various definitions of spirituality, which will be differentiated from formal religion throughout the course. The course will explore assessment and culturally and spiritually sensitive interventions with clients. The course will also examine the crucial role of spirituality in global struggle for social and economic justice. A range of methods of spiritual practice and approaches to healing that can be used in a variety of social work practice settings will be covered. It is assumed that students enrolling in this course will bring an interest in learning about the many facets of spirituality. As such, students will be asked to explore their own spirituality as it relates to their professional identity and practice effectiveness.

To successfully complete this course, students will be expected to participate in 15 class sessions of one hour and fifty minutes each and 10 hours of guided instruction.

Place of Course in the Curriculum

This is a Clinical elective

Course Objectives:

Through completion of this course students will:

1. Gain an understanding of the historical relationship among spirituality, religion, and social work and appreciate the role that spirituality has played in the development of the professional value base.
2. Explore the implications of the various concepts of spirituality on human development and well-being, community development, and individual interpersonal, and social change efforts. Recognize that inclusion of the spiritual dimension of the biopsychosocial perspective is needed to understand individuals holistically.
3. Understand diverse forms of spirituality and of spiritual expression characteristics of a broad range of ethnic, racial, religious, and national communities.
4. Develop those skills necessary to assess the roles of spirituality and of religious practices in the lives of social work clients and to evaluate the potential place of spirituality in the helping process.
5. Develop the ability to apply diverse spiritually sensitive practice interventions in a manner fully consistent with professional ethics and client self-determination.
6. Develop those skills necessary to help engage clients with spiritual support systems, including self-help groups, religious organizations, and a range of other community/holistic resources.

7. Establish familiarity with social research studies related to the application of spiritual practices in professional treatment.
8. Comprehend the role spirituality has played in multiple global struggles for social and economic liberation, including populations that may have been marginalized, excluded, or oppressed by formal religions.
9. Become aware of the role of one's own spirituality in the development of the professional self-concept.

Texts:

Bennett-Goleman, T. (2001). *Emotional Alchemy: How the Mind Can Heal the Heart*. NY: Three Rivers Press.

Benson, H. (1996). *Timeless healing*. New York: Scribner.

Boff, L. & Boff, C. (1987). *Introducing Liberation Theology*. New York: Orbis Books.

Brazier, D. (1995). *Zen Therapy: Transcending the Sorrows of the Human Mind*. NY: John Wiley & Sons.

Bullis, R. K. (1996). *Spirituality in Social Work Practice*. Taylor & Francis

Canda, E. R. and Furman, L. D., (1999). *Spiritual Diversity and Social Work Practice*. New York: Free Press.

Cornett, C. (1998). *The soul of psychotherapy: Recapturing the spiritual dimension in the therapeutic encounter*. New York: The Free Press.

Griffith, J. L. & Griffith, M. E. (2002). *Encountering the Sacred in Psychotherapy: How to Talk with People about their Spiritual Lives*. New York: Guilford.

Fadiman, A. (1997). *The spirit catches you and you fall down: A Hmong child, her American doctors, and the collision of two cultures*. NY: The Noonday Press.

Fowler, J. W. (1995). *Stages of faith: The psychology of human development and the quest for meaning*. San Francisco: Harper.

Frankl, V. (1984). *Man's search for meaning*. (Rev.) New York: Washington Square Press.

Hall, C. & Vernon, J. (1973). *A primer of Jungian psychology*. New York: Penguin Books.

Hayes, S. C. & Strosahl, K. D. (Eds.). (2004). *A Practical Guide to Acceptance & Commitment Therapy*. Springer.

Hayes, S. C., Follette, V. M., & Linehan, M. M. (Eds.). (2004). *Mindfulness & Acceptance: Expanding the Cognitive-Behavioral Tradition*. NY: Guilford.

Jung, C. G. (1933). *Modern man in search of a soul*. New York: Hartcourt, Brace and World.

- Karasu, T. B. (2001). *The Psychotherapist as Healer*. Northvale, NJ: Jason Aronson.
- Kauffman, J. (Ed.) (2002). *Loss of the Assumptive World: A Theory of Traumatic Loss*. NY: Brunner-Routledge.
- Kimball, C. (2002). *When religion becomes evil*. San Francisco: CA: Harper Press
- Koenig, H. G. (2005). *Faith and Mental Health: Religious Resources for Healing*. Philadelphia, PA: Templeton Foundation Press. ISBN: 9 781932031911.
- Kubler-Ross, E. (1969). *On death and dying*. New York: Macmillan.
- Lesser, E. (1999). *The New American Spirituality: A Seeker's Guide*. New York: Random House.
- McCullough, M. E., Pargament, K. I., & Thoresen, C. E. (Eds.). (2000). *Forgiveness: Theory, research and practice*. New York: Guilford.
- Miller, W. R. (Ed.). (1999). *Integrating spirituality into treatment: Resources for practitioners*. Washington, D.C.: American Psychological Association.
- Miller, Geri (2003). *Incorporating Spirituality in Counseling and Psychotherapy: Theory and Technique*. Hoboken, NJ: John Wiley & Sons.
- Paloutzian, R.F. & Park, C.L. (Eds.). (2005). *Handbook of the psychology of religion and spirituality*. New York: The Guilford Press.
- Pargament, K. L. (1997). *The psychology of religion and coping: Theory, research and practice*. NY: The Guilford Press.
- Plante, T. G. & Sherman, A. C. (2001). *Faith and health: Psychological perspectives*. New York: Guilford.
- B. Reed (Editor). (2002). *Nothing sacred: Women respond to religious fundamentalism and terror*. NY: Nation Books.
- Richards, P.S. & Bergin, A.E. (Eds.). (2002). *A spiritual strategy for counseling and psychotherapy*. Washington, D.C. : American Psychological Association
- Richards, P. S. & Bergin, A. E. *Casebook for a spiritual strategy in counseling and psychotherapy*. Washington, D. C.: American Psychological Association.
- Shafranske, E.P. (Ed.). (1996). *Religion and the clinical practice of psychology*. Washington, D.C.: American Psychological Association.
- Sperry, L. (2001). *Spirituality in clinical practice: Incorporating the spiritual dimension in psychotherapy and counseling*. Philadelphia, PA: Brunner-Routledge. ISBN 1-58391-067-0
- Sperry, L. & Shafranske, E. P. (2005). *Spiritually oriented psychotherapy*. Washington, D.C.: American Psychological Association.
- Spilka, B.; Hood, R.W.; Hunberger, B., & Gorsuch, R. (2003). *The psychology of religion: An empirical approach*. 3rd edition. New York: Guilford.

Walsh, F. (Ed.) 1999). *Spiritual Resources in Family Therapy*. NY: Guilford.

Welwood, J. (2000). *Toward a psychology of awakening: Buddhism, psychotherapy, and the path of personal and spiritual transformation*. Boston, MA: Shambhala

Yalom, I. (1980). *Existential psychotherapy*. New York: Basic Books.

Zweig, C. (2003). *The Holy Longing: The Hidden Power of Spiritual Yearning*. NY: Tarcher/Putman.

Unit 1: Spirituality and Social Work

Historical Roots of Spirituality and Social Work Practice
Inclusion/Exclusion of Spirituality in Social Work Practice

Readings:

Canda & Furman. (1999). *Spiritual Diversity and Social Work Practice*. New York: Free Press.
Introduction and chapter 1, 7, 8.

Canda, E. R. (1989). Religious content in social work education: A comparative approach. *Journal of Social Work Education*. 25(1), 36 - 45.

Derezotes, D. S. (1995). Spirituality and religiosity: Neglected factors in social work practice. *Arete*. 20 (1), 1 – 15.

Dudley, J. and Helfgott, C. (1990). Exploring a place for spirituality in the social work curriculum. *Journal of Social Work Education*. 26 (3), 287 - 294.

Goldberg, C. (1996). The privileged position of religion in the clinical dialogue. *Clinical Social Work Journal*. 24. (2), 125 - 136.

Koenig, H. G. – chapter 2 “History of mental health care”

Koenig, H. (1990). Research on religion and mental health in later life: A review and commentary. *Journal of Geriatric Psychiatry*, 23 23-53.

Paloutzian & Park - chapter 1

Richards & Bergin, chapter 1

Sperry, Overview and chapter 1

Unit 2: Central Values and Concepts for Spiritually Sensitive Social Work

Definitions of Spirituality
Differentiating Spirituality and Religion
Ethics of Inclusion - Conflicts

Reading:

Canda & Furman – chapter 2

Cornett, C. (1998). *The soul of psychotherapy: Recapturing the spiritual dimension in the therapeutic encounter*. New York: The Free Press.

Frankl, V. (1984). *Man's search for meaning*. (Rev.) New York: Washington Square Press.

Hall, C. & Vernon, J. (1973). *A primer of Jungian psychology*. New York: Penguin Books.

Jung, C. G. (1933). *Modern man in search of a soul*. New York: Hartcourt, Brace and World.

Paloutzian – chapter 2

Splika et al. "The psychological nature and functions of religion"

Richards & Bergin – chapters 2 & 3

Unit 3: Spiritually Sensitive Social Work Practice

Creating a Spiritually Sensitive Context for Social Work Practice
The Helping Relationship from a Spiritually Sensitive Perspective
Creating a Sacred Space
The Metaphor of the Mythical Journey of the Hero/Heroine

Reading:

Faiver, C., Ingersoll, E., O'Brien, E., & McNally, C. (2001). *Explorations in Counseling and Spirituality: Philosophical, Practical, & Personal Reflections*. Brooks/Cole.

Welwood – chapters 1, 2, 7, & 8

Canda & Furman - chapter 6

Unit 4: Spirituality and Assessment

Spiritual Diversity and Assessment

Stages of Spiritual Development
Healthy/Unhealthy spirituality
Destructive use of spirituality
Spiritual crisis and psychopathology

Reading

Almeida, R. (1996). Hindu, Christian, and Muslim families. In McGoldrick, M., Giordano, J. and Pearce, J. (Eds.). *Ethnicity and family therapy*. (2nd ed.). New York: Guilford Press.

Canda & Furman – Part II – “Exploring Spiritual Diversity for Social Work Practice”

Canda & Furman - chapters 7 and 8

- Christ, C. P. (1997). *Rebirth of the Goddess: Finding meaning in feminist spirituality*. Reading, MA: Addison-Wesley Publishing
- Christ, C.P. (1992). Why women need the Goddess: Phenomenological, psychological, and political reflections. In Christ, C. P. and Plaskow, J. (Eds.) *Womanspirit rising: A feminist reader in religion*. San Francisco, CA: HarperSanFrancisco.
- Cornett – chapters 3, 4, and 6
- Cunningham, M. (2000). Spirituality, cultural diversity and crisis intervention. *Crisis Intervention*, 6(1), 65-77.
- De La Rosa, M. (1988). Puerto Rican spiritualism: A key dimension for effective social casework practice with Puerto Ricans. *International Social Work*. 31. 273-283.
- Fadiman, A. (1997). *The spirit catches you and you fall down: A Hmong child, her American doctors, and the collision of two cultures*. NY: The Noonday Press.
- Fowler, J. W. (1995). *Stages of faith: The psychology of human development and the quest for meaning*. San Francisco: Harper.
- Galanter, M. (1996). Cults and charismatic group psychology. In E.P. Shafranske (Ed.). *Religion and the Clinical Practice of Psychology*. Washington, DC: American Psychological Association. pp. 269-296.
- Griffith, J. L. & Griffith, M. E. (2002). *Encountering the Sacred in Psychotherapy: How to Talk with People about their Spiritual Lives*. New York: Guilford. "When Spirituality Turns Destructive" pp. 215-257.
- Hodge, D. R. (2005). Spiritual Life Maps: A Client-Centered Pictorial Instrument for Spiritual Assessment, Planning, and Intervention. *Social Work*, 50(1), 77-887.
- Griffith, J. L. & Griffith, M. E. (2002). *Encountering the Sacred in Psychotherapy: How to Talk with People about their Spiritual Lives*. New York: Guilford. (When Spirituality Becomes Destructive)
- Kimball, C. (2002). *When religion becomes evil*. San Francisco: CA: Harper Press. (especially chapters 1 & 2 "Is religion the problem?" pp. 15-40; "Absolute truth claims" pp. 41-70).
- Paloutzian & Park, chapter 3, 7, 8, 9
- Paloutzian & Park – chapter 29 "Religious violence, terrorism, and peace. pp. 529-549.
- Paulino, A. (1995). "Spiritism, santeria, bruja, and voodooism: A comparative view of indigenous healing systems." *Journal of Teaching in Social Work*. 12, 105-124.
- Richards & Bergin, chapter 8
- Richards & Bergin – chapter 4 "Western & Eastern spiritual worldviews"
- Spilka et al – chapters 4-7 (Religion in Childhood; Religious Socialization & Thought in Adolescence & Young Adulthood; Form & content of Adult Religion; Roles & Functions of

Religion in Adult Life)
Spilka et al – chapter 16 (Religion and Mental Disorder)

Welwood – chapter 3

Issues in Spirituality and Social Work Practice

Guilt, Shame, and Forgiveness

Paloutzian, chapter 22

Rye, M. S., Pargament, K. I., Ali, M. A., Beck, G.L., Dorff, E.N., Hallisey, C., Narayanan, V. & Williams, J. G. (200). Religious perspectives on forgiveness. In. McCullough, M. E., Pargament, K. I., & Thoresen, C. (Editors). NY: Guilford Press, pp. 17-40.

Exline, J.J. & Baumeister, R.F. (2000). Expressing forgiveness and repentance: Benefits & barriers. In. McCullough, M. E., Pargament, K. I., & Thoresen, C. (Editors). NY: Guilford Press, pp. 133-155.

Enright, R. D. & Fitzgibbons, R. P. (2000). *Helping Clients Forgive: An Empirical Guide for Resolving Anger and Restoring Hope*. Washington, DC: American Psychological Association. Chapter 3 – “What forgiveness is not” pp. 37-51.

Miller, W. R. (Ed.). (1999). *Integrating spirituality into treatment: Resources for practitioners*. Washington, D.C.: American Psychological Association. Chapter 10 “Acceptance & Forgiveness” pp. 199-216.

Spirituality and anxiety

Miller, W. R. (Ed.). (1999). *Integrating spirituality into treatment: Resources for practitioners*. Washington, D.C.: American Psychological Association. Chapter 9 “Spiritual Surrender” pp. 179-198.

Shreve-Neiger, A. & Edelstein, B. (2004). *Religion and anxiety: A critical review of the literature*

Vega, Selene “Breathing into Fear: Psychospiritual Approaches for Treating Anxiety,” Chapter 3, *The Psychospiritual Clinician’s Handbook*.

Trauma and spirituality

Gall, T. L. (2006). Spirituality and coping with life stress among adult survivors of childhood sexual abuse. *Child Abuse & Neglect*, 30, 829-843.

Falsetti, S. A., Resick, P. A., & Davis, J. L. (2003). Changes in Religious Beliefs Following Trauma. *Journal of Traumatic Stress*, 16(4), 391-398.

Linley, P. A. (2003). Positive adaptation to trauma: Wisdom as both process & outcome. *Journal of Traumatic Stress*. 16, 6, 601-610.

Linley, P. A. & Joseph, S. (2004). Positive change following trauma and adversity: A review. *Journal of Traumatic Stress*, 17(1), 11-21.

Pargament, K. I., Smith, B. W., Koenig, H. G., Perez, L. (1998). Patterns of positive and negative religious coping with major life stressors. *Journal for the Scientific Study of Religion*,

37(4), 710-724.

Sargent, N. M. (1989). Spirituality and adult survivors of child sexual abuse: Some treatment issues. In S. M. Sgori, (Ed.). *Vulnerable populations: Sexual abuse treatment of children, adult survivors, offenders, and persons with mental retardation* (Vol. 2). MA: Lexington.

Shaw, A., Joseph, S., & Linley, P. A. (2005). Religion, spirituality, and posttraumatic growth: A systematic review. *Mental health, religion & culture*, 8(1), 1-11.

Spilka et al – chapters 15 (Religion, Coping & Adjustment)

Tedeschi, R. G., Park, C. L., & Calhoun, L. G. (Editors). (1998). *Posttraumatic Growth: Positive Changes in the Aftermath of Crisis*. Mahway, NJ: Lawrence Erlbaum Associates.

Spirituality, Death, Dying and Bereavement

Breitbart, W., Gibson, C. Poppito, S. R., Berg, A. (2004). Psychotherapeutic interventions at the end of life: A focus on meaning and spirituality. *Canadian Journal of Psychiatry*, 49, 6, 366-371.

Cunningham, M. (2000). Spirituality, cultural diversity and crisis intervention. *Crisis Intervention*, 6(1), 65-77.

McClain, C.S., Rosenfield, B. Breitbart, W. (2004). Effects of spiritual well-being on end-of-life despair in terminally-ill cancer patients. *The Lancet*, 361, 1603-1607.

Puchalski, C. M. (2002). Spirituality and end-of-life care: A time for listening and caring. *Journal of Palliative Medicine*, 5 (2), 289-294.

Schwaartzberg, S. S. and Janoff-Bulman, R. (1991). Grief and the search for meaning: Exploring the assumptive worlds of bereaved college students. *Journal of Social and Clinical Psychology*. 10 (3). 270-288.

Spilka et al – chapter 8 (Religion and Death)

Ulmer, A., Range, L., Smith, P. (1991). Purpose of life: A moderator of recovery from bereavement. *Omega*. 23(4), 279 - 289.

Unit 5: Interventions

Austin, J.H. (2000). *Zen and the Brain*. The MIT Press.

Canda chapter 9 (pp. 290-305)

Cornett – chapters 7, 8, and Afterword

Cowley, A. (1993). Transpersonal social work: A theory for the 1990s. *Social*

Dalai Lama, Benson H., Goleman, D., Thurman, R., & Gardner, H. (2004). *Mind Science: East-West Dialogue*. Wisdom Publications.

d'Aquili, E., & Newberg, A.B. (1999). *The Mystical Mind: Probing the Biology of Religious Experience*. Fortress Press.

- Davidson, R., & Harrington, A., (Eds.) (2002). *Visions of Consciousness: Western Scientists and Tibetan Buddhists Examine Human Consciousness*. Oxford University Press.
- Enright, R. D. & Fitzgibbons, R. P. (2000). "The Process Model of Forgiveness Therapy." In *Helping Clients Forgive* pp. 65-88). Washington, D.C.:APA
- Epstein, M. (1996). "The Medicine Buddha." In (Nelson, J. E. & Nelson, A. (Eds.). Sacred Sorrows: Embracing and Transforming Depression (pp. 176-183). NY: Penguin Putman.
- Goleman, D. (2004). *Destructive Emotions: A Scientific Dialogue with the Dalai Lama*. Bantam. ISBN 0553381059
- Goleman, D. (2000). *Healing Emotions: Conversations with the Dalai Lama on Mindfulness, Emotions and Health*. Shambhala.
- Gunaratana, B.H. (2002). *Mindfulness in Plain English*. Wisdom Publications.
- Houshmand, Z., Livingstone, R.B., & Wallace, B.A., (Eds.) (1999). *Consciousness at the Crossroads: Conversations with the Dalai Lama on Brain Science and Buddhism*. Snow Lion Publications. ISBN 1559391278
- Johnson, R. A. (1986). *Inner Work: Using Dreams and Active Imagination for Personal Growth*. San Francisco, CA: HarperCollins.
- LeDoux, J. (1998). *The Emotional Brain*. Touchstone Books.
- Merton, T. (1971). *Contemplative Prayer*. Image Books.
- Merton, T. (1974). *New Seeds of Contemplation*. New Directions Publishing.
- Miller, W. R. (Ed.). (1999). *Integrating spirituality into treatment: Resources for practitioners*. Washington, D.C.: American Psychological Association. Chapter 9 "Spiritual Surrender" pp. 179-198.
- Pinker, S. (1997). *How the Brain Works*. Norton & Company.
- Rummel, R.J. (1997). *Death by Government*. Transaction Publications.
- Shreve-Neiger, A. & Edelstein, B. (2004). *Religion and anxiety: A critical review of the literature*
- Siegel, D.J. (1999). *The Developing Mind: How Relationships and the Brain Interact to Shape Who We Are*. Guilford Press.
- Siegel, D.J., & Hartzell, M. (2003). *Parenting from the Inside Out: How a Deeper Self-understanding Can Help You Raise Children Who Thrive*. Penguin Putnam Inc.
- Vega, Selene "Breathing into Fear: Psychospiritual Approaches for Treating Anxiety," Chapter 3, *The Psychospiritual Clinician's Handbook*.

Welwood – Part 2 – Introduction and chapters 9-14

Unit 5: Spirituality and the Struggle for Global Justice

Human Diversity, Spirituality and Social Work Practice

Ethnic Diversity and Spirituality

Homosexuality, Sexual Orientation and Spirituality

Women and Spirituality

Spirituality and Global Justice:

Liberation Theology

Eco/Feminism

Reading

- Boff, L. & Boff, C. (1987). *Introducing Liberation Theology*. New York: Orbis Books.
- Sargent, N. M. (1989). Spirituality and adult survivors of child sexual abuse: Some treatment issues. In S. M. Sgori, (Ed.). *Vulnerable populations: Sexual abuse*
- Gebara, I. (1999). *Longing for Running Water: Ecofeminism and Liberation*. Minneapolis, MN: Fortress Press.
- Gutiérrez, G. (1988). *A theology of liberation*. NY: Orbis Books
treatment of children, adult survivors, offenders, and persons with mental retardation (Vol. 2). MA: Lexington.
- Armstrong, K. (2002). Fundamentalism. In *Nothing sacred: Women respond to religious fundamentalism and terror*. B. Reed (Editor). NY: Nation Books. pp. 11-22.
- Kimball, C. (2002). *When religion becomes evil*. San Francisco: CA: Harper Press
- Canda & Furman - chapter 3 pp. 96-116

FORDHAM UNIVERSITY GRADUATE SCHOOL OF SOCIAL SERVICE

Guide for Grading Paper Assignments

The following summarizes the expectations and standards that are used to grade papers or essay questions.

- A.** A paper that is well written, interesting, and demonstrates an understanding of the topic. Essential information is included. Literature is drawn upon judiciously and referenced appropriately. Ideas are expressed clearly, and a cogent and convincing case is presented. The topic is approached creatively and the student presents his/her own ideas and observations. The way the material is handled suggests that the student learned, took advantage of the course and its readings, and accepted the challenge posed by the assignment. **AN EXCELLENT PAPER OR ANSWER THAT EXCEEDS THE EXPECTATIONS OF THE ASSIGNMENT.**
- B+.** A more than satisfactory paper. The topic is handled well, is written clearly, and demonstrates considerable work and effort in organization and presentation. Literature or references are used and cited appropriately and show that the student has done research on his/her own. It is easy to read and interesting. The student has been creative in his/her approach to addressing ideas and points. **A VERY GOOD PAPER OR ANSWER THAT IS MORE THAN SATISFACTORY.**
- B.** A satisfactory paper meeting the expectations of how the question or topic should be covered. It is grammatically correct, edited, organized, and referenced in presenting relevant points. Necessary and relevant content is included; irrelevant or extraneous material is omitted. The paper demonstrates student's knowledge of the topic and indicates student input beyond text or class notes. There are no serious gaps and few wrong or incorrect points (except those from imaginative thinking or risk taking opinions). **A GOOD ANSWER OR PAPER THAT SATISFACTORILY MEETS EXPECTATIONS OF THE ASSIGNMENT.**
- C.** The paper is unclear and difficult to read or understand. It raises doubt about the student's grasp of the topic. Poor writing, inappropriate references, and unfocused narrative style may characterize this paper. Irrelevant points or ideas are given as if the student hopes to cover all bases in hopes that some will be correct. The work demonstrates a minimum investment of time and/or effort. There are a sufficient number of points made and references used to suggest the student has some understanding of the topic or question. **A BORDERLINE ANSWER OR PAPER THAT BARELY MEETS EXPECTATIONS OF THE ASSIGNMENT AND GRADUATE SCHOOL STANDARDS.**
- F.** A paper that fails to minimally address the topic or respond to the question. No evidence is offered to indicate student's understanding of the course content. There is little evidence of independent learning. Writing is poor, making it difficult to understand the student's point of focus. There may be a question of plagiarism or unethical practices in preparing or completing the assignment. **AN ANSWER OR PAPER THAT IS UNACCEPTABLE BY GRADUATE**

SCHOOLS STANDARDS AND FAILS TO MEET EXPECTATIONS OF THE ASSIGNMENT.

INCOMPLETE Students are expected to discharge their obligations within the semester. Agreement to give an incomplete is an exception granted under unusual circumstances

Students With Disabilities

Any student with a documented disability (e.g. physical, learning, visual, hearing, psychiatric, etc.) and who has registered with the Office of Disability Services at 718-817-0655 may be entitled to accommodations. Students should register with the Office of Disability Services at the beginning of the semester.

What is Plagiarism?

- Plagiarism is a form of academic dishonesty, which involves using someone else's written work or even ideas without giving proper credit or presenting as one's own, work that has been partially or wholly prepared by someone else. "Someone else" may be another student, a published author, a professor, a friend, or a business or on-line service that sells or distributes such papers or materials. These ideas and words can come from an Internet source, a newspaper article, an unpublished dissertation, a conference presentation, the popular press and scholarly journals as well as other sources.
- The nature of the "work" most commonly plagiarized is written work. However, it also can be ideas, concepts, organizational structure, data sets, electronic media, logos and other graphics.
- Plagiarism is considered a form of fraud or lying. One does not have to intentionally attempt to deceive the reader to be guilty of plagiarism. Plagiarism also can happen inadvertently by not knowing how and when to cite sources.
- Plagiarism prevents students from learning new material and skills. It cheats students of learning opportunities by not allowing them to be challenged and to grow intellectually.

Examples of plagiarism include:

- Copying someone else's text verbatim, without using quotation marks and giving credit to the source. It is no defense to claim one has "forgotten" to do so.
- Paraphrasing someone else's work without giving him or her credit.
- Rewriting borrowed material by simply dropping a word here and there, substituting a few words for others, or moving around words or sentences, without giving proper credit.
- With the advent of the Internet, plagiarism has taken two forms:
 - Buying a term paper and trying to pass it off as one's own. [These are relatively easy to spot.]
 - Downloading or cutting and pasting text directly from on-line sources without giving proper credit.
- Copying a classmate's work or using a former student's paper. Even copying one sentence constitutes plagiarism.
- Making up a citation or making up data.

Can one plagiarize one's self?

- Yes! Typically, self-plagiarism takes one of two forms.
 - Either the person submits work for a course that was written for a previous course, or she or he turns in the same paper (or sections of the paper) for two different courses simultaneously.
- Self-plagiarism is considered as serious as plagiarizing someone else's work.

What are the penalties for plagiarism?

- Plagiarism is not only a serious academic offense, it is also considered to be a breach of professional ethics. Consequently, the penalties can be quite severe.
- The student who plagiarizes can receive a failing grade not only for the assignment, but also for the entire course. This is up to the discretion of the professor teaching the course.
- The matter may also be referred to Dean Susan Egan at Lincoln Center. In Tarrytown, the matter may be referred to Dean Jane Edwards. The Deans determine what other actions to take, including whether dismissal of the student from the program is warranted. Please refer to the GSSS Student Handbook for an explanation of the consequences of plagiarism.

Why do some students plagiarize if it can potentially cost them their careers?

- Most students who do plagiarize are not secure with either their knowledge of the material or their writing skills. They fear receiving a bad grade for the assignment. They consider themselves as good or excellent students. The thought of receiving a bad grade is emotionally threatening.
- Many students who plagiarize are overwhelmed and have not allotted enough time to research and write the paper.
- Some students who plagiarize do so to save time and effort.
- They do not realize that many professors have electronic search engines designed to detect plagiarism.

How can you maintain your academic integrity and avoid plagiarism?

- Plan your time wisely. Give yourself ample time to research and write your first draft of your paper.
- Know when to use quote marks, single quote marks, and when you may simply give the name of the author and the date of publication of the source. This means you have to know the difference between a paraphrase and a quotation. There is a distinct difference.
- Have someone who is familiar with academic writing read early drafts of your paper.
- Buy a copy of the American Psychological Association's Publication Manual. This manual contains the standards that faculty at GSSS adhere to when writing and publishing papers.
- Attend APA writing workshops offered at GSSS.
- Use the writing clinic at GSSS.
- When in doubt as to whether or not you are citing a source properly, consult your course instructor.