

**University of Kansas
School of Social Welfare**

**Diversity Practice Selective
SW 870 Spiritual Aspects of Social Work Practice**

Master Syllabus

Prerequisite: Advanced level MSW student

Credit Hours: 3

I. COURSE RATIONALE

The social work profession has a strong commitment to developing culturally competent practice that supports human diversity and alleviates or eliminates social oppression and injustice. Many practice settings serve diverse clients, involving issues pertaining to gender, ethnicity, culture, race, sexual orientation, religious and spiritual beliefs, ability, social class, and age. In keeping with the mission and themes of the University of Kansas School of Social Welfare, this course promotes an approach to social work practice that challenges dominant norms and world views that work to marginalize persons who present with these diverse attributes. This course is organized around understanding diversity and the application of that understanding to people of diverse religious and nonreligious spiritual perspectives and traditions, with special consideration of those that have been marginalized and oppressed. Students who complete this course will be able to apply a framework of knowledge, values, and practice methodologies needed to provide service to diverse populations.

Social work seeks to assist people to achieve their full potential within their environmental contexts. In order to do so it adopts an holistic person-in-environment perspective to guide practice. Since the historical foundation of the profession, many social workers have recognized that a holistic perspective requires taking into account the biological, psychological, sociological, and spiritual aspects of human needs, strengths, and experience. However, the spiritual aspects of social work practice have been commonly marginalized or ignored in social work education until recently. Minority spiritual perspectives have been especially neglected given the Eurocentric assumptions common in social work. However, current trends in social work education and practice, as well as the NASW Code of Ethics, support the inclusion of content on religious and spiritual diversity.

Accordingly this course is a diversity practice selective that provides a comprehensive introduction to spiritual aspects of culturally competent and spiritually sensitive social work practice. As a clinical practice selective, it builds on the generalist approach of the foundation curriculum by giving a more specialized understanding of spiritual diversity in social work practice and its relevance to policy, research, and theory.

In this course, the term "spirituality" designates the human striving for a sense of meaning and fulfillment through morally satisfying relationships between individuals, communities, the surrounding universe, and the ontological ground of our existence (whether conceived in theistic, animistic, nontheistic, atheistic or other terms). As such, spirituality is expressed through diverse forms in our clients' lives. Often, spirituality is expressed in religious forms (i.e. through institutionalized patterns of belief and behavior oriented toward spiritual concerns). However, spirituality may also be expressed without adherence to a religion. Clients' spiritual perspectives are related inextricably with their understandings of suffering and injustice and their attempts to accomplish personal and collective goals.

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Therefore, social work practitioners need to be prepared to respond to the spiritual aspects of client needs, strengths and experiences.

This course provides a framework of knowledge, values, skills and experiences for culturally competent, ethical, and spiritually-sensitive social work practice. A comparative, critically reflective approach to content is employed. The roles of religion and spirituality in supporting or impeding individual strengths and social justice are considered.

The rationale in individual instructors' syllabi should be exactly the same as in the master syllabus.

II. EDUCATIONAL OUTCOMES

By the conclusion of this course graduate students will demonstrate an ability to:

1. Describe and reflect critically upon the implications of human diversity for social work theory, research, policy, and practice. (Reflects Clinical Concentration Objectives 1, 2, 3, 4, 5, 6)
2. Evaluate themselves, their practice and their agency setting with regard to cultural competency in work with diverse populations. (Reflects Clinical Concentration Objectives 1, 3, 4, 5, 6, 7)
3. Describe, analyze, and respond to specific needs and strengths of diverse groups. (Reflects Clinical Concentration Objectives 1, 2, 3, 5, 6)
4. Identify and critically reflect on diverse religious and nonreligious spiritual perspectives and their implications for social work practice. (Reflects Clinical Concentration Objectives 1, 2, 3, 5, 6)
5. Understand and analyze the history of the relationship between religion and social work as well as the current state-of-the-art for culturally competent, ethical and spiritually-sensitive social work practice. (Reflects Clinical Concentration Objectives 1, 2, 3, 5, 6)
6. Understand and formulate qualities of a spiritually-sensitive helping relationship and evaluate their own practice and its outcomes accordingly. (Reflects Clinical Concentration Objectives 1, 2, 3, 4, 6, 7)
7. Understand and critically evaluate guidelines for spiritually-sensitive bio-psycho-social assessment of human development and well-being, including use of standard diagnostic systems such as DSM as well as strengths based assessment tools. (Reflects Clinical Concentration Objective 1)
8. Identify strategies for effective cooperation with religious and nonreligious spiritual support systems of clients regarding both direct and indirect practice. (Reflects Clinical Concentration Objectives 2, 3)
9. Identify and critically evaluate practical, theoretical, ethical and research-based guidelines for utilizing religiously derived social work practice activities, such as religious symbolism, prayer, meditation, ritual, and referral to and collaboration with religiously affiliated social service agencies and community organizations. (Reflects Clinical Concentration Objectives 2, 3, 4, 5, 6)

10. Understand the supportive and oppressive aspects of religious and spiritual perspectives concerning issues of human diversity, such as gender, ethnicity and culture, age, sexual orientation, ability, and social class. (Reflects Clinical Concentration Objectives 5 and 6)
11. Apply to practice a framework of knowledge, theory, values, and skills for spiritually-sensitive social work. (Reflects Clinical Concentration Objectives 1, 2, 3, 5, 6)

The educational outcomes in individual instructors' syllabi should be exactly the same as in the master syllabus.

III. CURRICULUM THEMES

Honoring the School's commitment to educational approaches that connect theory, knowledge, values, and skills to social work practice, this course is designed to educate students for advanced level clinical practice with people of diverse religious and nonreligious spiritual perspectives through:

1. Examining the **strengths** and resources of individuals related to spiritual beliefs and support systems, including religious affiliations, within the context of families, neighborhoods, organizations, and communities.
2. Use of a **critical perspective** to reflect on oneself, social work theory and practice, clients, and environmental contexts related to the pathologization, marginalization, and stigmatization of people's spiritual experiences, beliefs, and practices and to develop creative alternatives.
3. Understanding and valuing the **diversity** of religious and nonreligious spiritual perspectives and their implications for other issues of diversity, such as those pertaining to culture, race, ethnicity, gender, age, social class, ability, and sexual orientation.
4. Examining how issues of **social and economic justice** relate to ways that religious and nonreligious spiritual perspectives contribute to injustice and oppression as well as empowerment and liberation.

Individual instructors' syllabi should be exactly the same as in the master syllabus.

IV. THE LIBERAL ARTS PERSPECTIVE

Building upon the liberal arts perspective, students in this course are expected to: (1) think and write clearly and effectively about their practice activities and the specific ways in which client outcomes can be improved; (2) understand ways in which knowledge is gained and applied through review of research findings and analysis of various practice theories relevant to clinical social work practice; (3) use knowledge of the social, biological, and behavioral sciences in completing broad based bio-psycho-social assessments of clients' situations; (4) use knowledge of history in understanding the impact of oppression and discrimination on diverse people's individual and collective functioning; (5) understand the effects of variations between workers' and clients' values and cultural backgrounds on the clinical helping process.

This course links a broad range of liberal arts and social science concerns with the field of social work. Historical, cultural, philosophical, and religious information and concepts are derived from disciplines of comparative religious studies, anthropology, sociology, psychology, and philosophy. Since this course examines diverse forms of spiritual and religious experience, social work practice becomes connected with fundamental humanistic and existential issues. The course assumes that students have a liberal arts

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educational background and have completed foundation level social work courses, as preparation for understanding and applying the course content.

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V. PROFESSIONAL PURPOSES AND VALUES

Although American social work originated with a strong influence from religious movements for charity and social service, the past several decades have involved controversy over the connections between religion, spirituality, and social work. Since the mid 1980s, there has been increasing professional support for non-discriminatory and respectful ways of providing spiritually-sensitive social work. Students are familiarized with the history of these connections and controversies as well as the present state-of-the-art in the development of culturally competent and spiritually-sensitive social work.

In keeping with professional ethics and value commitments, the course adopts holistic and inclusive approaches to subject material. The holistic approach encourages understanding and responsiveness to the whole person, including the spiritual aspect, in the context of cultural and religious support systems. The concept of person-in-environment is expanded to include examination of how people deal with the spiritual tasks of establishing a sense of meaning and purpose in relations with the human community, the planetary ecology, and the ontological ground of existence, however conceived. The inclusive approach emphasizes the professional values of client self-determination, empowerment, and appreciation for diversity. All spiritual perspectives are to be understood and respected without judgmentalism or pressure from proselytization. Ethical dilemmas and guidelines for ethical decision-making, are considered, especially in relation to the uses of religiously derived helping resources, strategies, techniques, and support systems.

Individual instructors' syllabi should be exactly the same as in the master syllabus.

VI. PREPARATION FOR PRACTICE WITH DIVERSE POPULATIONS

In keeping with the mission and themes of the University of Kansas School of Social Welfare, this course promotes an approach to social work practice that challenges dominant norms and world views that work to marginalize persons who present with issues pertaining to gender, ethnicity, culture, race, sexual orientation, religious and spiritual beliefs, ability, social class, and age. This course is organized around understanding diversity and application of that understanding to people of diverse religious and nonreligious spiritual perspectives and traditions, with special consideration of those that have been marginalized and oppressed. Students who complete this course will be able to apply a framework of knowledge, values, and practice methodologies needed to provide service to diverse populations.

A comparative approach to teaching about religious and spiritual diversity is employed, to provide understanding of diverse perspectives and to foster self-awareness of students about their own spiritual commitments and congruence with professional values. In addition, religious and spiritual systems may support or inhibit, liberate or oppress clients. The potential for liberation or oppression of people, especially in relation to diversity of social class, ethnicity or culture, sexual orientation, age, ability, and gender is explored.

The course provides a general framework for culturally competent and spiritually sensitive practice; however, each student must clarify how to refine and apply this framework in his or her own practice. Therefore, class discussion, assignments, and practice exercises help the student to formulate an

individualized practice framework, inspired by state-of-the-art professional developments linked to personal interests and value commitments.

Individual instructors' syllabi should be exactly the same as in the master syllabus.

VII. TOPICS

Required:

- ✓ The influence of ethnocentrism and various forms of racism, discrimination, and oppression on social work theory, research, policy and practice.
- ✓ Various models of empowerment and liberation for understanding and working with spiritually diverse clients as an example of diverse clients populations.
- ✓ A foundation of theoretical perspectives for spiritually sensitive and culturally competent practice such as transpersonal theories and spiritual development models.
- ✓ Guidelines for ethical decision-making with regard to addressing spirituality in practice consistent with social work professional values and the NASW Code of Ethics.
- ✓ Guidelines for assessment of strengths and challenges of client systems related to spirituality, including appropriate use of DSM regarding distinguishing between psychopathology and spiritual crises.
- ✓ Guidelines for application of spiritually-oriented skills and techniques, including use of religiously derived helping activities and support systems and nonreligious interventions such as stress-reduction meditation.
- ✓ Guidelines for establishment of a spiritually-sensitive helping relationship, including interpersonal communication skills, organizational policies and procedures, and community collaboration.

Recommended Topics:

- Current debates and issues pertaining to recent federal policy initiatives on faith-based social services in relation to social work.
- Use of holistic approaches to practice that go beyond verbal interaction, such as creative arts, therapeutic dreamwork, meditation, and ritual.
- Understanding of local community religious traditions and support systems which are commonly used by diverse local client populations.
- Cross-cultural and international comparison of religious traditions and their impact on the understanding and provision of human service.

Individual instructors' syllabi should provide a topical outline for the course and provide adequate information to determine where and when the required topics are being covered

VIII. REQUIRED AND RECOMMENDED READINGS

Required

Book:

Canda, E. R. & Furman, L. D. (1999). Spiritual diversity in social work practice: The heart of helping. NY: Free Press.

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Individual instructors must either use the text listed or obtain approval from the faculty mentor for an alternative text

Recommended

Books:

- Abels, S. L. (Ed.). (2000). Spirituality in social work practice: Narratives for professional helping. Denver, CO: Love Publishing.
- Canda, E. R., Nakashima, M, Burgess, V. L., Russel, R, and Barfield, S. T. (2003). *Spiritual diversity and social work: An annotated bibliography with annotations*. Alexandria, VA: Council on Social Work Education.
- Cnaan, R., with Wineburg, R. J. & Boddie, S. C. (1999). The newer deal: Social work and religion in partnership. NY: Columbia University Press.
- Crompton, M. (1998). Children, spirituality, religion and social work. Brookfield, VT: Ashgate Publishing Company.
- Krill, D. F. (1990). Practice wisdom: A guide for helping professionals. Newbury Park, CA: Sage Publications.
- Ram Dass & Gorman, P. (1985). How can I help? New York: Alfred A. Knopf.
- Ellor, J. W., Netting, F. E., & Thibault, J. M. (1999). Religious and spiritual aspects of human service practice. Columbia, SC: University of South Carolina Press.
- Van Hook, M., Hugen, B., and Aguilar, M. (Eds.). (2001). *Spirituality within religious traditions in social work practice*. Pacific grove, CA: Brooks/Cole.

Journal:

Journal of Religion and Spirituality in Social Work: Social Thought.

Website:

See the online Spiritual Diversity and Social Work Resource Center (via www.socwel.ku.edu/canda) for numerous educational materials and internet links.

Additional Resources

- Al-Krenawi, A. (1996). Group work with Bedouin widows of the Negev in a medical clinic. Affilia, 11(3), 303-318.
- Banerjee, M. M. (1997). Strengths despite constraints: Memoirs of research in a slum in Calcutta. Reflections: Narratives of Personal Helping, 3(3), 36-45.
- Becvar, D. S. (Ed.) (1988). Family, spirituality and social work. Binghamton, NY: Haworth.
- Brothers, B. (Ed.). (1993). Spirituality and couples: Heart and soul in the therapy process. Binghamton, NY: Haworth.
- Bullis, R. K., & Harrigan, M. (1992). Religious denominational policies on sexuality: Implications for social work practice. Families in Society, 73(5), 304-312.

- Bullis, R. S. (1996). Spirituality in social work practice. Washington, DC: Taylor & Francis.
- Canda, E. R. (2005a). The future of spirituality in social work: The farther reaches of human nurture. *Advances in Social Work*, 6(1), 97-108.
- Canda, E. R. (Ed.). (2005b). *Reflections, Narratives of Professional Helping: Special Issue on Spiritual Diversity in Social Work*, 11(3).
- Canda, E. R. (Ed.). (1998). Spirituality in social work: New directions. Binghamton, NY: Haworth Pastoral Press.
- Canda, E. R., & Canda, H. J. (1996). Korean spiritual philosophies of human service: Current state and prospects. *Social Development Issues*, 18(3), 53-70.
- Canda, E., Chambers, D., & Sullivan, P. (1993). Should spiritual principles guide social policy? In H. J. Karger & J. Midgley (Eds.), Controversial issues in social policy (pp. 63-78). Boston: Allyn and Bacon.
- Canda, E. R., & Phaobtong, T. (1992). Buddhism as a support system for Southeast Asian refugees. *Social Work*, 37, 61-67.
- Chung, D., & Haynes, A. W. (1993). Confucian welfare philosophy and social change technology: An integrated approach for international social development. *International Social Work*, 36, 37-46.
- Coggins, K. (1990). Alternative pathways to healing: The recovery medicine wheel. Deerfield Beach, FL: Health Communications.
- Cowley, A. (1996). Transpersonal social work. In F. J. Turner (Ed.), Social work treatment: Interlocking theoretical approaches (4th ed., pp. 663-698). New York: Free Press.
- Delgado, M. (1996). Religion as a caregiving system for Puerto Rican elders with functional disabilities. *Journal of Gerontological Social Work*, 26(3/4), 129-144.
- Dunbar, H. T, Mueller, C. W., Medina, C., & Wolf, T. (1998). Psychological and spiritual growth in women living with HIV. *Social Work*, 43, 144-154.
- Eichler, M., Deegan, G., Canda, E. R., & Wells, S. (2006). Using the strengths assessment to mobilize spiritual resources. In K. B. Helmeke and C. F. Sori (eds.), *The Therapist's Notebook for Integrating Spirituality in Counseling*. NY: Haworth, pp. 69-76.
- Evans, E. N. (1992). Liberation theology, empowerment theory and social work practice with the oppressed. *International Social Work*, 35(2), 135-147.
- Faiver, C., Ingersoll, R. E., O'Brien, E., & McNally, C. (2001). *Explorations in Counseling and Spirituality*. Belmont, CA: Wadsworth/ Thomson Learning.
- Fallot, R. (Ed.) (1998). *Spirituality and religion in recovery from mental illness*. San Francisco, CA: Josey-Bass Publishers.
- Garland, D. S. (Ed.) (1992). Church social work: Helping the whole person in the context of the church. St. Davids, PA: North American Association of Christians in Social Work.
- Gelman, S. R., & Schnall, D. J. (1997). Jewish communal service. In R. L. Edwards (Ed.-in-Chief), Encyclopedia of social work (19th ed., Suppl., pp. 169-178). Washington, DC: NASW Press.

- Graham, J.R. (2006). Spirituality and social work: A call for an international focus of research. *Arete*, 30(1), 63-77.
- Guttman, D. (1996). Logotherapy for the helping professional: Meaningful social work. New York: Springer.
- Haynes, A. W., Eweiss, M. M. I., Mageed, L. M. A., & Chung, D. K. (1997). Islamic social transformation: Considerations for the social worker. *International Social Work*, 40(3), 264-275.
- Hodge, D. R., Langer, C., and Nadir, A. (Eds.). (2006). *Arete: Special Issue on Spirituality and Social Work Practice*, 30(1).
- Hugen, B. (Ed.) (1998). Christianity and social work: Readings on the integration of Christian faith and social work practice. Botsford, CN: North American Association of Christians in Social Work.
- Kahn, N. E. (1995). The adult bat mitzvah: Its use in the articulation of women's identity. *Affilia*, 10(3), 299-314.
- Karenga, M. (1995). Making the past meaningful: Kwanzaa and the concept of Sankofa. *Reflections: Narratives of Professional Helping*, 1(4), 36-46.
- Karnik, S. J., & Suri, B. (1995). The law of karma and social work considerations. *International Social Work*, 38(4), 365-377.
- Keefe, T. (1996). Meditation and social work treatment. In F. J. Turner (Ed.), Social work treatment: Interlocking theoretical approaches (4th ed., pp. 434-460). New York: Free Press.
- Koenig, H. G., McCullough, M. E., and Larson, D. B. (2001). *Handbook of religion and health*. New York: Oxford University Press.
- Koenig, H. G. (2007). *Spirituality in patient care: Why, how, when, and what* (2nd ed.). Philadelphia: Templeton Foundation Press.
- Koenig, T. L., & Spano, R. N. (1998). Taoism and the strengths perspective. In E. R. Canda (Ed.), Spirituality in social work: New directions (pp. 47-65). Binghamton, NY: Haworth Pastoral Press.
- Martin, P. (1999). The Zen path through depression. San Francisco, CA: HarperSanFrancisco.
- McLaughlin, C., & Davidson, G. (1994). Spiritual politics. New York: Ballantine.
- Miller, G. (2003). *Incorporating spirituality in counseling and psychotherapy*. Hoboken, NJ: John Wiley & Sons, Inc.
- Mokuau, N. (1990). A family-centered approach in native Hawaiian culture. *Families in Society*, 71, 607-613.
- Morell, C. (1996). Radicalizing recovery: Addiction, spirituality, and politics. *Social Work*, 41, 306-312.
- Nakashima, M. (1995). Spiritual growth through hospice social work. *Reflections: Narratives of Professional Helping*, 1(4), 17-27.
- Nelson-Becker, H. (2005). Religion and coping in older adults. *Journal of Gerontological Social Work*, 45(1/2), 51-68.

- Nelson-Becker, H. (2006). Voices of resilience: Older adults in hospice care. *The Journal of Social Work in End-of-Life and Palliative Care*, 2(3), 87-106.
- Nelson-Becker, H., Nakashima, M., and Canda, E.R. (2007). Spiritual assessment in aging: A framework for clinicians. *Journal of Gerontological Social Work*, 48 (3/4), 331-347.
- Pandey, R. S. (1996). Gandhian perspectives on personal empowerment and social development. *Social Development Issues*, 18(2), 66-84.
- Parr, R. G., & Jones, L. E. (1996). Point/Counterpoint: Should CSWE allow social work programs in religious institutions an exemption from the accreditation nondiscrimination standard related to sexual orientation? *Journal of Social Work Education*, 32, 297-313.
- Patel, I. (1987). *Vivekananda's approach to social work*. Mylapore, Madras, India: Sri Ramakrishna Math Printing Press.
- Paulino, A. (1995). Spiritism, santeria, brujeria and voodooism: A comparative view of indigenous healing systems. *Journal of Teaching in Social Work*, 12(1/2), 105-124.
- Rey, L. D. (1997). Religion as invisible culture: Knowing about and knowing with. *Journal of Family Social Work*, 2(2), 159-177.
- Robbins, S. P. (1995). Cults. In R. L. Edwards (Ed.-in-Chief), *Encyclopedia of social work* (19th ed., pp. 667-677). Washington, DC: NASW Press.
- Roehlkepartain, E. C., King, P. E., Wagener, L., & Benson, P. L. (Eds.). (2005). *The handbook of spiritual development in childhood and adolescence*. Thousand Oaks, CA: Sage Publications.
- Seeber, J. J. (Ed.) (1990). Spiritual maturity in the later years [Special issue]. *Journal of Religious Gerontology*, 7(1/2).
- Sheridan, M. J., Wilmer, C. M., & Atcheson, L. (1994). Inclusion of content on religion and spirituality in the social work curriculum: A study of faculty views. *Journal of Social Work Education*, 30, 363-376.
- Singh, R. N. (1992). Integrating concepts from Eastern psychology and spirituality: A treatment approach for Asian-American clients. *Spirituality and Social Work Journal*, 3(2), 8-14.
- Thyer, B. A. and Walton, E. (Eds.). (2007). *Research on Social Work Practice: Special Issue on Faith-Based Programs*, 17(2).
- Van Hook, M. P. (1997). Christian social work. In R. L. Edwards (Ed.-in-Chief), *Encyclopedia of social work* (19th ed., Suppl., pp. 68-77). Washington, DC: NASW Press.
- White, B. W., & Hampton, D. M. (1995). African American pioneers in social work. In R. L. Edwards (Ed.-in-Chief), *Encyclopedia of social work* (19th ed., pp. 101-115). Washington, DC: NASW Press.
- Yellow Bird, M. J. (1995). Spirituality in First Nations story telling: A Sahnish-Hidatsa approach to narrative. *Reflections: Narratives of Professional Helping*, 1(4), 65-72.

For individual syllabus, remove the word “RECOMMENDED.” In addition individual syllabi need to specify which readings are required and which are recommended. The entire list of “additional resources” does not need to be included in individual syllabi

IX. RECOMMENDED ASSIGNMENTS OR FOCUSED LEARNING OPPORTUNITIES

A. Attendance and Participation

This course relies heavily on students' participation and mutual support. Therefore, attendance and participation is typically graded for 10% of the total grade. Students sign a circulated attendance sheet before the end of each class.

Students will be asked to explain their views on required readings in class discussions. Accuracy, clarity, and reflectiveness of responses will influence grading for participation. This may be done through spontaneous questions from the instructor or students.

Besides participating in class discussion, students will have other opportunities to contribute to the effective learning atmosphere in the classroom. These include preparing the classroom environment, bringing music, sharing personal narratives, etc. The instructor will pass out sign-up sheets to coordinate these activities.

The topic of this course is inherently controversial. Students are expected to communicate between themselves and the instructor in a manner that encourages open dialogue, appreciates diversity, and tolerates disagreement. In a public educational institution, religious proselytization by the instructor or students is prohibited. We may well challenge each other to pursue understanding of truth, but we may not coerce or denigrate each other on the basis of our own versions of the truth.

This course combines educational methods of lecture, discussion and experiential exercises. The instructor will seek consent from all students for participation in experiential exercises. Students must make clear to each other and the instructor their comfort or discomfort with proposed exercises, so that modifications can be made and a consensus of agreement can be achieved. Failure to do so will adversely affect the class experience for everyone. This will be considered unprofessional behavior and will affect the grade for participation.

Any self-disclosure that could result from the papers or class discussion will be voluntary on the part of the student. At no time should the confidentiality of clients be violated.

The purpose of attendance and participation assignments and expectations is to assess your progress on all Educational Outcomes, since attendance and effective participation are necessary to obtain required information and practice how to apply it in a classroom setting.

B. Self-Reflection Exercises and Journal

This assignment is based on the exercises listed at the end of each chapter in Canda & Furmans' textbook. It allows for flexibility and variety of learning styles. The exercises stimulate self-reflection and provide guidance for application of text material to social work practice and personal growth. You will need to choose and complete an exercise for each chapter and write about each one. The length of each reflection paper should be about 4-5 pages.

Chapter 1, 2, 3, 5, 7 & 8	Select one exercise.
Chapter 4	No choice. There is only one exercise.
Chapter 6	Select one from 6.1 or one from 6.2.

In each journal entry, the student must identify the exercise chosen, describe how the exercise was completed, explain one's reaction to the exercise, identify implications for further personal or professional growth, and make a commitment to at least one action that will promote this growth. (See the instructions in the exercise at end of chapter one in the Canda and Furman text for more explanation.)

All entries must be typewritten.

The purpose of the self-reflection exercises and journal assignment is to assess your progress especially on Educational Outcomes 1, 2, 4, 6, 7, 8, 9, 10.

C. Conceptual Framework for Practice Paper and Project (20-25 pages)

The project is designed to help you connect cognitive and experiential learning to support the development of a personal framework for spiritually-sensitive social work practice. Therefore it requires you to integrate knowledge and insight from your own personal self-reflection, course discussion and readings, additional readings specific to your interests, and experiential exploration of a spiritual tradition or perspective that relates to your practice.

Use the following outline and headings to organize your paper. Give specific citations from scholarly and other sources to support your ideas in all parts of the paper. You must include thorough use of the required course readings.

1. Introduction (1 page)

Explain the approach you will be taking in this paper, including an introduction of your personal background and professional interests that shape your chosen approach.

2. Conceptual Framework for Spiritually Sensitive Practice (5-6 pages)

- a. Commitment to Service
- b. Linkage between Personal and Professional Growth Issues
- c. Primary Orienting Personal and Professional Values
- d. Primary Orienting Concepts (Theoretical, Philosophical, Spiritual)
- e. Primary Orienting Skills and Activities

Summarize the primary values, concepts, and skills that guide your approach to spiritually sensitive practice. Explain how these derive from your religious and/or nonreligious spiritual perspective and how they link to your professional values and practice interests. What do you mean by spiritually sensitive practice? How are your personal growth and professional development linked?

3. The Practice Situation (2 pages)

Choose a social work practice situation (or volunteer, if necessary) that will be the focus for your application of your framework in this paper. For example, you might select a current

practice example in working with an individual, family, or group in micro practice; you might discuss an agency administration issue, a community organizing activity, a research project, or policy action situation. The situation should involve a spiritual perspective unfamiliar to you, in order to encourage learning to address spiritual diversity. If you cannot use a current practice situation, then speak with a volunteer acquaintance. In the latter case, you can design a way of being helpful that reflects professional practice standards, even though this is not formal social work. Give the background of the client system including the presenting problem, issue, or goal that creates the need for assistance.

4. Exploring the Client System's Spiritual Perspective

a. Assessment of the Client's Spiritual Perspective (2-3 pages)

Ask the client to describe his/her spiritual perspective, how it developed since childhood, and how it is relevant to the present situation, and future possibilities for growth. Consider the religious or nonreligious spiritual aspects of the client's needs, strengths, resources, and goals. Consider relevant aspects of the client's environment.

b. Exploration of the Client's Spiritual Perspective (3-4 pages)

Once you know what the client's spiritual perspective is, you need to explore it to obtain direct personal experiential understanding about it. For example, you could attend a spiritual service or religious community event that is relevant. You could contact community leaders in the relevant tradition and ask for information and personal stories about how this spiritual perspective offers help or resources that could be of direct or indirect benefit to the client. (Do not identify the client without formal permission.) Collect documentation that illustrates key symbols, ideas, or rituals, as relevant (e.g. objects, documents, picture, photographs). Combine this information together with information you can find in the scholarly literature. Give a description about these key ideas, symbols, and practices that are relevant to the client's situation. Clarify the relevant psychological, social, physical or spiritual resources available to the client in the context of his/her spiritual perspective and community.

c. Designing Spiritually Sensitive Practice Activities (4-5 pages)

(1) Connection of Your Framework to the Client's Perspective

Explain how you will make a connection between your own personal spirituality, your framework for spiritually sensitive practice, and the client's particular spiritual perspective and situation. What are the ethical and practical considerations?

(2) Plan for Practice

Specify a plan for how you could do (or actually are doing) spiritually sensitive practice to address the client's needs, strengths, and goals. How well could you apply your own framework for practice and the information about the clients' spiritual perspective? How will this affect the nature of your helping relationship? What specific helping activities will you use?

5. Implications for Personal and Professional Growth (4-5 pages)

Discuss how you changed or grew through the process of developing this framework for spiritually sensitive practice. How did you react to specific course readings? Identify some salient themes or issues for our personal and professional growth raised by this project. Consider how your own strengths, limitations, values, biases, and spiritual orientation predisposed you to respond in particular ways (for example, in regard to the client or contacts with spiritual resources of the client). Specify implications for your continued personal and professional development. Conclude by identifying at least two specific activities which you commit to do after this course is completed that will promote your continued development of spiritually sensitive practice. Give specific plans and time frame or accomplishing these activities.

The purpose of the conceptual framework for practice assignment is to assess students' progress especially on Educational Outcomes 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.

Examples of Grading Criteria for Written Assignments

Content (80% of assignment grade)

- Each required content area is thoroughly discussed.
- Content shows how class materials and readings are drawn upon to develop responses to the questions.
- Demonstrates reflective, analytical, concrete and creative thinking.

Style (20% of grade)

- Discussion is coherent and well-organized.
- Writing is typed, double spaced, and edited for clarity, spelling and grammar.
- APA style citation is correctly used.

Timeliness

- Late papers without a notice will be reduced 20% of the total score for each day late. Late papers, with explicit permission of the instructor, will be reduced 5% of the total score for each day late. If a paper will be late for an emergency, the student must notify the instructor in advance, or as soon as possible, to make an arrangement.

Suggestion for Return of Written Assignments at End of Semester

In order to have the last writing assignments returned by mail, the student must supply a correct size, self-adhesive, self-addressed, stamped envelope. The student must be listed as both sender and receiver.

X. GRADING

A. What Grades Mean (plus and minuses are assigned at instructors' discretion)

A = Exceptional work: outstanding: this grade will be assigned to work that shows extensive use of the literature as well as wide use of concrete examples from practice.

B = Fully meets graduate standards: this grade will be assigned to work in which all aspects of assignments are completed satisfactorily, showing a combination of accurate use of theory and principles, and precise descriptions of practice.

C = Overall performance is unsatisfactory, below graduate standards, although all aspects of assignments were completed.

F = Failure: overall quality of work is unsatisfactory, or some aspect of assignments not done.

Incomplete grades. A temporary grade of Incomplete may be assigned to a student who, for a reason beyond the student's control, has been unable to complete the required work in a course on time. It is the student's responsibility to request an Incomplete from the instructor. A request signed by the student and the faculty member must be on file when grades are submitted. A student may not enroll in a course sequential to one in which he or she has an I or F letter grade. An incomplete not removed by the end of the next semester will be changed to an F.

ATTENDANCE POLICY

In order to pass the course, students cannot miss more than three classes during the semester. Any additional policies regarding class attendance will be determined by individual instructors

Individual instructors' syllabi should be exactly the same as in the master syllabus.

Individual instructors' syllabi should specify the following:

- A. The weighting of each assignment in the course and the dates by which they are done.
- B. For every assignment, explain the standards used for grading.
- C. If class participation is part of the grade indicate what this means. For example, if 10 points are awarded for class participation, one point will be deducted for every class missed.
- D. Indicate the policy on late assignments, e.g., they are not accepted and treated as an "F" grade or the grade is reduced by ___ for each day, week, etc.
- E. Indicate how final grades will be determined

XI. SPECIAL CONSIDERATIONS

Students who have special educational needs of any kind, including those related to learning disabilities, other disabilities, English as a second language should discuss necessary accommodations with the instructor within the first two sessions of the course. The university and School of Social Welfare are committed to provide supportive programs and accommodations to assist students who have special learning needs to successfully meet course expectations. In particular, students who feel that they have a disability that may require accommodation should advise the instructor of such disability and desired accommodation as soon as one obtains written documentation of the disability. The instructor will work with the student and the office of Services for Students with Disabilities to provide reasonable accommodations.

Please notify the instructor if your religious observances conflict with class or due dates for class assignments so we can make appropriate arrangements.

Individual instructors' syllabi should be exactly the same as in the master syllabus.

XII. RECORDING AND SHARING RECORDINGS OF LECTURES

Course materials prepared by the instructor, together with the content of all lectures and review sessions presented by the instructor are the property of the instructor. Video and audio recording of lectures and review sessions without the consent of the instructor is prohibited. On request, the instructor will usually grant permission for students to audio tape lectures, on the condition that these audio tapes are only used as a study aid by the individual making the recording. Unless explicit permission is obtained from the instructor, recordings of lectures and review sessions may not be modified and must not be transferred or transmitted to any other person, whether or not that individual is enrolled in the course.

Individual instructors' syllabi should be exactly the same as in the master syllabus.

XIII. HIPAA REGULATIONS

The Health Insurance Portability and Accountability Act (HIPAA) requires that any personal information that may identify a person must be removed to protect confidentiality. Confidentiality applies to both classroom discussions and to written work. Please follow these simple, yet essential guidelines:

- Always disguise the name and other personal identifying information when you speak and write about a person, following the guidelines established by HIPAA.
- If writing in great detail about a client, ask permission from the client.
- Share nothing about specific clients, agencies or other students outside of the classroom.

Any information shared with the class/instructor will be confidential, within the limits defined by the Code of Ethics and state guidelines.

Individual instructors' syllabi should be exactly the same as in the master syllabus.

XIV. INSTRUCTOR AVAILABILITY

Provide students with information on how to see and/or reach you.

XV. INCLEMENT WEATHER POLICY

In the event of inclement weather students should call

Lawrence: the University (785) 864-SNOW, or if hearing impaired and have

TTY/TDD equipment, (800) 766-3777

Edwards Campus: (913) 897-8499

KCKCC Campus: (913) 334-1100

to determine if classes have been cancelled. Class will be held if classes have not been cancelled, and students should contact the instructor if weather or driving conditions make it impossible for them to get to class.