



USC | School of Social Work

Social Work 682 Section #XXX

Spirituality, Religion, and Faith in Clinical Practice

3 Units

Spring 2012

Instructor:	Dr. Helen Land	Course Day:	Tuesday
E-Mail:	land@usc.edu	Course Time:	1:00-3:50
Telephone:	(213) 740-0299 (Office) (323) 462-4890 (Home)	Course Location:	MRF 338
Office:	MRF 335 and MRF 224		
Office Hours:	Tuesday and Thursday by Appointment		

I. COURSE PREREQUISITES

SOWK 543, 503, 545, 505 and SOWK 535

II. CATALOGUE DESCRIPTION

Examination of diverse spiritual and religious traditions. Spiritually-sensitive treatment approaches applied to psychological and spiritual clinical problems of individuals, couples, and families.

III. COURSE DESCRIPTION

This course is designed to provide students knowledge and skills in dealing with matters of the human spirit, thus enhancing clinical social work practice. The purpose of this course is to educate students about how diverse spiritual traditions impact and define clients' experiences of presenting problems and how to draw on these traditions to aid methods of treatment. Such faith traditions may include Judaism, Catholicism, Protestantism, Buddhism, Islam, Hindu, Native American/Indigenous and New Age traditions, and perspectives that search for ultimate meaning and purpose. This course will cover methods of using values and customs from various spiritual traditions in the phases of treatment (i.e., engagement, assessment, the core phase of treatment, termination, and evaluation), and across schools of treatment (i.e., cognitive behavioral, interpersonal, psychodynamic, expressive). We will examine common presenting problems where spiritually sensitive practice may be effective. In this course, students will gain self awareness and learn how their own spiritual traditions have affected their world view and professional sense of self. A reflective stance is employed.

This elective course builds on foundation and concentration HBSE knowledge of the bio-psycho-social-spiritual framework in which ecological forces interact with one another, with individual and family development, and with cultural traditions. Life cycle theory, theories of culture and diversity, systems theory, and personality theory provide foundation knowledge for this course. In addition, this course builds

on foundation clinical practice skill of relationship formation, and problems solving throughout the phases of treatment with diverse client groups.

IV. COURSE OBJECTIVES

The Spirituality, Religion, and Faith in Clinical Practice course (SOWK 682) will:

Objective #	Objectives
1	Present the tenets of differing spiritual traditions, their shared truths, and their diverse world views. Facilitate an understanding of the interlocking and complex nature of spiritual tradition, personal identity, culture, gender, and class that affect how human beings perceive, cope, and function in culturally diverse, urban settings.
2	Help students identify and understand their own spiritual/religious values, beliefs, attitudes, and practices and the impact of these on the helping relationship, including aspects of transference & counter-transference. Promote students' ability to recognize and analyze characteristics of a spiritually-sensitive social work helping relationship and evaluate his/her helping relationships regarding these characteristics.
3	Explore guidelines for a spiritually-sensitive assessment of person-in-situation within a bio-psycho-social framework. Increase understanding about aspects of various spiritual traditions that may be useful in engaging, assessing, planning, implementing, and evaluating phases of intervention(s) for common presenting problems that intersect with religion, faith, and spirituality and other life struggles. Promote student's ability to describe a spiritually-sensitive intervention for treatment of common presenting problems.
4	Teach strategies for cooperation with religious/faith-based support systems of clients.
5	Present and explore supportive and oppressive aspects of various religious and spiritual perspectives concerning issues of values and ethics and human diversity with respect to gender, sexual orientation, physical ability, ethnicity, and race.

V. COURSE FORMAT / INSTRUCTIONAL METHODS

This class will use a combination of didactic presentation, small group discussion, interviewing, film, experiential exercises such as role play, sculpting, guided imagery, music, art, and other evidence-based practices, as well as class discussion. Guest speakers will be invited to class for parts of several sessions. Please come to class on time and prepared to make the best use of everyone's schedule.

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. 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.

VI. STUDENT LEARNING OUTCOMES

Student learning for this course relates to one or more of the following ten social work core competencies:

	Social Work Core Competencies	SOWK 682	Course Objective
1	Professional Identity		
2	Ethical Practice		
3	Critical Thinking		
4	Diversity in Practice	*	2
5	Human Rights & Justice		
6	Research Based Practice		
7	Human Behavior		
8	Policy Practice		
9	Practice Contexts		
10	Engage, Assess, Intervene, Evaluate	*	1-5

* Highlighted in this course

The following table explains the highlighted competencies for this course, the related student learning outcomes, and the method of assessment.

Competencies/ Knowledge, Values, Skills	Student Learning Outcomes	Method of Assessment
<p>Diversity in Practice—Engage diversity and difference in practice.</p> <p>Social workers competent in Diversity in Practice:</p> <ul style="list-style-type: none"> ▪ Understand how diversity characterizes and shapes the human experience and is critical to the formation of identity. ▪ Recognize that the dimensions of diversity reflect intersectionality of multiple factors including age, class, color, culture, disability, ethnicity, gender, gender identity and expression, immigration status, political ideology, race, religion, sex, and sexual orientation. ▪ Appreciate that, as a consequence of difference, a person’s life experiences may include oppression, poverty, marginalization, and alienation as well as privilege, power, and acclaim. 	1. Recognize the extent to which a culture’s structures and values may oppress, marginalize, alienate, or create or enhance privilege and power.	Reflective Journal, Reading Cards, Spiritual Assessment, Class Exercises, Class Discussion, Final
	2. Gain sufficient self-awareness to eliminate the influence of personal biases and values in working with diverse groups.	Reflective Journal, Class Discussion, Exercises
	3. Recognize and communicate understanding of the importance of difference in shaping life experiences.	Class Discussion, Exercises, Reading Cards, Final, Reflective Journal, Spiritual Assessment
	4. View themselves as learners and engage those with whom they work as informants.	Class Exercises, Reflective Journal, Reading Cards

<p>Engage, Assess, Intervene, Evaluate—Engage, assess, intervene, and evaluate with individuals, families, groups, organizations and communities.</p> <p>Social workers competent in the dynamic and interactive processes of Engagement, Assessment, Intervention, and Evaluation apply the following knowledge and skills to practice with individuals, families, groups, organizations, and communities.</p> <ul style="list-style-type: none"> ▪ Identifying, analyzing, and implementing evidence-based interventions designed to achieve client goals ▪ Using research and technological advances ▪ Evaluating program outcomes and practice effectiveness ▪ Developing, analyzing, advocating, and providing leadership for policies and services ▪ Promoting social and economic justice 	<p>5. Engagement:</p> <p>Substantively and affectively prepare for action with individuals, families, groups, organizations, and communities.</p> <p>Use empathy and other interpersonal skills.</p> <p>Develop a mutually agreed-on focus of work and desired outcomes.</p>	<p>Spiritual Assessment, Exercises, Class Discussion, Final</p>
	<p>6. Assessment:</p> <p>Collect, organize, and interpret client data.</p> <p>Assess client strengths and limitations.</p> <p>Develop mutually agreed-on intervention goals and objectives.</p> <p>Select appropriate intervention strategies.</p>	<p>Spiritual Assessment, Reading Cards, Exercises, Class Discussion, Final</p>
	<p>7. Intervention:</p> <p>Initiate actions to achieve organizational goals.</p> <p>Implement prevention interventions that enhance client capacities.</p> <p>Help clients resolve problems.</p> <p>Negotiate, mediate, and advocate for clients.</p> <p>Facilitate transitions and endings.</p>	<p>Class Discussion, Exercises, Final, Reading Cards</p>
	<p>8. Evaluation: Critically analyze, monitor, and evaluate interventions.</p>	

VII. COURSE ASSIGNMENTS, DUE DATES & GRADING

Assignment	Due Date	% of Final Grade
Assignment 1: Reflective Journal	TBD	30%
Assignment 2: Paper or Presentation	TBD	40%
Assignment 3: Spiritual Assessment	TBD	10%
Assignment 4: Reading Cards	TBD	10%
Class Participation and Exercises	Ongoing	10%

Students are expected to complete the reading assignments and to use them as the basis for informed participation in class discussions throughout the semester. Attendance, like reading and class participation, are normal expectations and are necessary ingredients for a successful and fulfilling learning experience. Each of the major assignments is described below.

Assignment 1: Reflective Journal

Students will be required to keep a reflective journal documenting their thoughts and ideas about issues and concepts raised as a result of the class, your clients’ issues with spirituality, and your own thoughts and reactions. I encourage you to draw on how knowledge from class impacts your practice experience, and your own development as a clinician and a human being. In addition, please select a reading from the literature list and view at least one film from the film list below.

This assignment is integrative. Using the films list and the book list, note common themes across book, film, class discussion, client case, and even your own life. Feel free to critically comment on common issues or themes which emerge. Be careful in choosing which film and book to use for this assignment because some go together better than others. You may elect to view several films and pick which one you want to common on. This assignment will help to integrate your knowledge. Entries on this assignment can be on-going but the end product should be pulled together in a paper format. Please provide an introduction and summary paragraph that draws the assignment into a cohesive whole. Please see me for examples of papers. Pages: 10, typed.

Here are some sample issues which I have noticed from other papers:

- How has my family history along with my faith tradition also been a part of a bigger picture of common themes seen in film and literature?
- How has prejudice affected growth and development in of the sacred life?
- Has self awareness been increased or decreased and how?
- What role has self denial played in our circumstances and how has self denial affected the sacred life?
- Have there been conversion experiences? What are they and how have they occurred? What was the result?
- What causes exclusion behavior in my clients, in me, in film characters, in literature?
- What kind of sacred journey is present in the literature chose, in the film, in my life, in my client’s life?
- What are the circumstances of healing from victimization and how does the sacred become a part of that process?

Spirituality Film List (Partial List)

A Serious Man	It’s a Wonderful Life	Ushpizin
The Adjustment Bureau	Zorba the Greek	Pocahontas
Defiance	In this House of Brede	Miracle on 34th Street
The Infidel	Life is Beautiful	Friendly Persuasion
Gran Torino	Annie Hall	Monsoon Wedding
The Legend of Bagger Vance	The Last Temptation of Christ	Shenandoah
Rambling Rose	Hail Mary	Dead Man Walking
Afterlife	The Bishop’s Wife	The Mission
Doubt	Driving Lessons	Henry Poole is Here
Mass Appeal	Lilies of the Field	Miracle at St. Anna
Agnes of God	African Queen	Witness
Spring, Summer, Fall, Winter	Elmer Gantry	Breaking the Waves
The Pawn Broker	Bells of St. Mary’s	Fairytale: A True Story
Closely Watched Trains	A Midnight Clear	As it is in Heaven
The Nun’s Story	Joyeux Noel (Merry Christmas)	Star Wars
In the presence of Thine enemies	Hereafter	Boy in Stripped Pajamas
		<u>Waking Ned Devine</u>

Spirituality Literature List (Partial List)

<i>Bless Me Ultima</i>	LaMont, A., <i>Traveling Mercies</i>
Endo, S., <i>Wonderful Fool</i>	Merton, T., <i>Seven Story Mountain</i>
Gordon, M., <i>In the Company of Women</i>	Moon, S., <i>An Anthology</i>
Furie, S., <i>Sheila Levine Is Dead and Living in New York</i>	Armstrong, K., <i>The Spiral Staircase</i>
Hawthorne, N., <i>The Scarlet Letter</i>	Kasantsnakis, <i>The Road to Greco</i>
Potok, H., <i>My Name is Asher Lev.</i>	Dostoyevsky, F., <i>Brothers Karisamov</i>
Spark, N., <i>At First Sight</i>	Kidd, S., <i>Secret Life of Bees</i>
McCort, F., <i>Angela's Ashes</i>	Gordon, M., <i>Final Payments</i>
Weisel, E., <i>Night</i>	Hassler, Jon., <i>Staggerford; Green Journey</i>
Greely, A., <i>Patience of a Saint</i>	Angelou, M., <i>I know Why the Caged Bird Sings</i>
Hesse, H., <i>Siddhartha</i>	Neihardt, J., (2004). <i>Black Elk Speaks: Being the Story of a Holy Man of the Oglala Sioux.</i>
Kingover, B., <i>Pigs in Heaven; Poisonwood Bible</i>	Haruf, K., <i>Plainsong; Evensong</i>
Norris, K., <i>Dakota</i>	
Norris, K., <i>Cloisterwalk</i>	

Due: TBD (Unit 10)*This assignment relates to student learning outcomes 1-4.***Assignment 2: Paper or Presentation**

Students will be required to do a class presentation or final paper in which a spiritual psychotherapeutic framework is used and applied to a problem area of choice. How are religion, faith, and/or spiritual material incorporated into the clinical treatment process from beginning to end including evaluation? See attachment at end of syllabus for details. Pages: 15-20, typed. APA documentation is required.

This paper is a fully cited term paper with clinical examples from the literature and from your experiences with clients and others (e.g., family or friends. You may make up material to demonstrate a clinical point.) The paper should be 15-20 pages in length and cover the course of treatment from engagement through termination and evaluation. Please be specific in your statements throughout the paper. For example, "I would use music therapy," is vague while, "I asked the client what her favorite song was and use text analysis in the following way..." is less vague.

1. Choose a problem which accommodates a spiritually integrated clinical intervention. This area becomes the title of your paper. Example: "Using expressive interventions for Domestic Violence Survivors integrating Religion, Spirituality, and Faith."
2. Engagement: What engagement strategies would be particularly useful given the problem area? What are they and how would they be used? Integrate diversity material. Be specific.
3. Assessment: Please include a thorough spiritually-based assessment using at least one model discussed in class. Detail what it might you find given the problem and how you would use the assessment? Give examples and be specific.
4. Intervention phase: Apply several specific clinical treatment strategies from at least one spiritual-based treatment model. Be specific about how these interventions would be used given the problem area. What spiritually-sensitive treatment methods are used and how are they used given the case? Give several examples and several interventions detailing how you would use interventions (5-7). Case material should be integrated throughout and content on diversity is to be included throughout. This area should be the bulk of your paper. Case material should be integrated. Make it up if you don't have a case. Integrate content on culture.
5. Termination. Discuss termination, and how your intervention was used. How did you know you were done with treatment? (evaluation), and is follow-up care a part of the treatment model and why? What was achieved through the treatment?
6. Conclusion.

7. References.
8. Proof read for full sentence structure, grammar, spelling, content, and organization. Use subheadings. Use APA style.

Due: TBD (Final Exam Week)

This assignment relates to student learning outcomes 1, 3, 5, 7, and 8.

Assignment 3: Spiritual Assessment

Using one model of assessment covered in class, write up a religious, spiritual, faith assessment of a case. (Pages: 4, typed.)

Due: TBD

This assignment relates to student learning outcomes 1, 3, 5, and 6.

Assignment 4: Reading Cards

Summary of key ideas in text on front of card, reaction to those ideas on back of card, due each week, 1= just summary, 2= summary + reaction). Date each card.

Due: TBD

This assignment relates to student learning outcomes 1, 3, 4, and 6-8.

Class Participation and Exercises (10% of Course Grade)

Evaluation of class participation is based on quality first and frequency second. All students are expected to adhere to the NASW Code of Ethics in their comportment in this class and with clients.

The Regional Conference on Spirituality and Social Work

We are very fortunate to be living in Los Angeles where we have an annual regional conference on spirituality and social work in February. This year's theme is "Spirituality, Diversity and Creativity: Paradigm Shift for Clinical Practice." Conference attendance counts for extra credit in class participation. I will be giving you more information on the conference as the semester progresses.

Guidelines for Evaluating Participation Including Participation in Experiential Exercises

10: Outstanding Contributor: Contributions in class reflect exceptional preparation. Ideas offered are always substantive, provides one or more major insights as well as direction for the class. Application to cases held is on target and on topic. Challenges are well substantiated, persuasively presented, and presented with excellent comportment. If this person were not a member of the class, the quality of discussion would be diminished markedly. Exemplary behavior in experiential exercises demonstrating on target behavior in role plays, small group discussions, and other activities.

9: Very Good Contributor: Contributions in class reflect thorough preparation. Ideas offered are usually substantive, provide good insights and sometimes direction for the class. Application to cases held is usually on target and on topic. Challenges are well substantiated, often persuasive, and presented with excellent comportment. If this person were not a member of the class, the quality of discussion would be diminished. Good activity in experiential exercises demonstrating behavior that is usually on target in role plays, small group discussions, and other activities.

8: Good Contributor: Contributions in class reflect solid preparation. Ideas offered are usually substantive, provides generally useful insights but seldom offer a new direction for the discussion. Sometimes provides application of class material to cases held. Challenges are sometimes presented, fairly well substantiated, and are sometimes persuasive with good comportsment. If this person were not a member of the class, the quality of discussion would be diminished somewhat. Behavior in experiential exercises demonstrates good understanding of methods in role plays, small group discussions, and other activities.

7: Adequate Contributor: Contributions in class reflect some preparation. Ideas offered are somewhat substantive, provides some insights but seldom offers a new direction for the discussion. Challenges are sometimes presented, and are sometimes persuasive with adequate comportsment. If this person were not a member of the class, the quality of discussion would be diminished slightly. Occasionally applies class content to cases. Behavior in experiential exercises is occasionally sporadically on target demonstrating uneven understanding of methods in role plays, small group discussions, and other activities.

6: Inadequate: This person says little in class. Hence, there is not an adequate basis for evaluation. If this person were not a member of the class, the quality of discussion would not be changed. Does not participate actively in exercises but sits almost silently and does not ever present material to the class from exercises. Does not appear to be engaged.

5: Non-Participant: Attends class only.

0: Unsatisfactory Contributor: Contributions in class reflect inadequate preparation. Ideas offered are seldom substantive; provides few if any insights and never a constructive direction for the class. Integrative comments and effective challenges are absent. Comportsment is negative. If this person were not a member of the class, valuable air-time would be saved. Is unable to perform exercises and detracts from the experience.

A note on laptop computer usage & texting in class: Recently, there have been instances of some students texting, checking email, cruising the net, playing computer games, etc. There is never an excuse for this activity. If you understand the discussion or lecture, you need to be asking further questions, giving examples, writing marginal notes to yourself, practicing active listening, or otherwise deepening your knowledge of the material in some way. If I suspect that there is inappropriate computer usage going on, you are not consciously active, and therefore, not present in class. The involved student will receive a zero for the day and be marked as absent. Absences accrue on your letter grade and on the class participation grade. If this behavior occurs more than once, it will affect your final grade by as much as one letter grade dropped, e.g., a B becomes a C. Computer usage will be lost for the duration of the course.

Grading

Class grades will be based on the following:

Class Grades		Final Grade	
3.85 – 4	A	93 – 100	A
3.60 – 3.84	A-	90 – 92	A-
3.25 – 3.59	B+	87 – 89	B+
2.90 – 3.24	B	83 – 86	B
2.60 – 2.89	B-	80 – 82	B-
2.25 – 2.59	C+	77 – 79	C+
1.90 – 2.24	C	73 – 76	C
		70 – 72	C-

Within the School of Social Work, grades are determined in each class based on the following standards which have been established by the faculty of the school: (1) grades of A or A- are reserved for student

work which not only demonstrates very good mastery of content but which also shows that the student has undertaken a complex task, has applied critical thinking skills to the assignment, and/or has demonstrated creativity in her or his approach to the assignment. The difference between these two grades is determined by the degree to which these skills have been demonstrated by the student; (2) a grade of B+ is given to work which is judged to be very good—this grade denotes that a student has demonstrated a more-than competent understanding of the material being tested in the assignment; (3) a grade of B is given to student work which meets the basic requirements of the assignment—it denotes that the student has done adequate work on the assignment and meets basic course expectations; (4) a grade of B- denotes that a student's performance was less than adequate on an assignment, reflecting only moderate grasp of content and/or expectations; (5) a grade of C reflects a minimal grasp of the assignments, poor organization of ideas and/or several significant areas requiring improvement; (6) grades between C- and F are applied to denote a failure to meet minimum standards, reflecting serious deficiencies in all aspects of a student's performance on the assignment.

VIII. REQUIRED AND SUPPLEMENTARY INSTRUCTIONAL MATERIALS & RESOURCES

Note: Some of the readings in this syllabus are current while others are classic. Readings are posted on ARES.

The following texts have been ordered at the Trojan Bookstore. Please purchase by Day 1 of class.

Required Textbooks

Dowd, E. T., & Nielsen, S. L. (2006). *The psychologies in religion: Working with the religious client*. New York, NY: Springer.

Pargament, K. (2007). *Spiritually integrated psychotherapy: Understanding and addressing the sacred*. New York, NY: Guilford.

Sperry, L. (2001). *Spirituality in clinical practice: Incorporating the spiritual dimension in psychotherapy and counseling*. Philadelphia, PA: Brunner Routledge.

Sperry, L., & Shafranske, E. P. (Eds.). (2005). *Spiritually oriented psychotherapy*. Washington, DC: American Psychological Association.

Recommended Textbooks

Canda, E. R. (2009). *Spiritual diversity in social work practice: The heart of helping*. New York, NY: Oxford University Press.

Coles, R. (1991). *The Spiritual Life of Children*. New York, NY: Houghton Mifflin.

Helmeke, K. B., & Sori, D. F. (2006). *The therapist's notebook for Integrating spirituality in counseling: Homework, handouts and activities for use in psychotherapy* (Vol. 1, Vol 2). New York, NY: Rutledge.

Moriarty, G. L., & Hoffman, L. (Eds.). (2007). *God image handbook for spiritual counseling and psychotherapy: Research, theory, and practice*. New York, NY: Rutledge.

Additional Recommendations

Buber, M. (1970) *I and thou*. New York, NY: Scribner's.

Greely, A. (1996). *The Catholic myth*. New York, NY: Touchstone.

Hanh, T. N. (1995). *Living Buddha, living Christ*. New York, NY: Riverhead Books.

Recommended Websites

Society for Spirituality and Social Work

<http://societyforspiritualityandsocialwork.com/>

Note: Additional required and recommended readings may be assigned by the instructor throughout the course.

Course Schedule—Detailed Description

Part 1: Introduction and Conceptual Framework

Unit 1: Introduction	Month Day, Year
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Topics

- Course expectations
- Introductions: Who we are, why take the course?
- Agreement of understanding (Canda & Furman, 190-191)
- What is spirituality?
 - ▼ Principles guiding the course, why study spirituality?
 - ▼ Spirituality, religion, and faith, the same or different?
 - ▼ Spirituality, religion, and faith as aspects of diversity
 - ▼ Spirituality, religion, and faith with individuals, families, groups
 - ▼ Spirituality, religion, and faith as culture
 - ▼ Sage burning and cleansing
 - ▼ Film: Moonstruck (clips) Beginning Self Assessment of Spirituality

This Unit relates to course objectives 1, 3, and 5.

Required Readings

Pargament, K. (2007). A rationale for a spiritually integrated psychotherapy. In *Spiritually integrated psychotherapy: Understanding & addressing the scared* (pp. 3-26). New York, NY: Guilford.

Unit 2: Engaging & Assessing Spirituality: Self, Family, Mental Health and Physical Health	Month Day, Year
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Topics

- Conceptual framework: The role of spirituality in mental and physical health
- Spirituality over the life span
- Engaging: Use of compassion and empathy
- Beginning skills in self assessment: Spiritual life lines, ecomaps, genograms, God image assessment, validated instruments, separation individuation from family religious life, implicit & explicit assessments, integrating spirituality into biopsychosocial assessment
- Class exercise: Engaging and assessing another

This Unit relates to course objective 3.

Required Readings

Your course outline

Baez, A., & Hernandez, D. (2001). Complementary spiritual beliefs in the Latino community. *American Journal of Orthopsychiatry*, 71, 408-415.

Canda, E. R., & Furman, L. D. (1999). Compassion, the call to service, and ethical principles for social work. In *Spiritual diversity in social work practice* (pp. 3-35). NY: The Free Press.

Canda, E. R., & Furman, L. D. (1999). The meaning and significance of spirituality. In *Spiritual diversity in social work practice* (pp. 37-78). NY: The Free Press.

Canda, E. R., & Furman, L. D. (1999). Understanding and assessing spiritual development. In *Spiritual diversity in social work practice* (pp. 214-250). NY: The Free Press.

Canda, E. R., & Furman, L. D. (1999). Understanding and assessing the therapeutic process, spiritual activities, and ethical issues. In *Spiritual diversity in social work practice* (pp. 251-281). NY: The Free Press.

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

Pargament, K. (2007). Discovering the sacred. In *Spiritually integrated psychotherapy: Understanding and addressing the sacred* (pp. 53-76). New York, NY: Guilford.

Pargament, K. (2007). Explicit assessment. In *Spiritually integrated psychotherapy: Understanding and addressing the sacred* (pp. 221-241). New York, NY: Guilford.

Pargament, K. (2007). Initial & implicit spiritual assessment. In *Spiritually integrated psychotherapy: Understanding and addressing the sacred* (pp. 201-220). New York, NY: Guilford.

Sperry, L. (2001). Developmental models of the spiritual dimension. In *Spirituality in clinical practice: Incorporating the spiritual dimension in psychotherapy and counseling* (pp. 51-78). Philadelphia, PA: Brunner Routledge.

Sperry, L. (2001). Engagement and Assessment Strategies. In *Spirituality in clinical practice: Incorporating the spiritual dimension in psychotherapy and counseling* (pp. 105-119). Philadelphia, PA: Brunner Routledge.

Recommended Readings

Bandura, A. (2007). On the psychosocial impact and mechanisms of spiritual modeling. *International Journal for the Psychology of Religion*, 13(3), 167-173.

Canda, E. R. (2009). Creating a spiritually context for practice. In *Spiritual diversity in social work practice: The heart of helping* (pp. 183-213). New York, NY: Oxford University Press.

Canda, E. R., & Furman, L. D. (1999). Human diversity, spirituality, and social work practice. In *Spiritual diversity in social work practice* (79-118). NY: The Free Press.

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

Hugen, B. (2001). Spirituality and religion in social work practice: A conceptual model. In M. Van Hook, B. Hugen, & M. Aguilar (Eds.), *Spirituality within religious traditions in social work practice* (pp. 9-17). Pacific Grove, CA: Brooks/Cole.

**Part 2: An Overview of Various Spiritual Traditions:
Their Use in Clinical Practice**

Unit 3: The Abrahamic Traditions: Judaism, Christianity and Islam **Month Day, Year**

Topics

- Judaism and clinical practice
 - ▼ Orthodox, Conservative & Reform movements
 - ▼ Client, couple and family issues
 - ▼ Historical and community issues
 - ▼ Guest speaker, “Clinical Practice using a Judaic Perspective”

This Unit relates to course objectives 1-5

Required Readings

Helper, I., & Bolton, A. (2006). Liberal Judaism. In E. Dowd & S. Nielsen (Eds.), *The psychologies in religion: Working with the religious client* (pp. 189-202). New York, NY: Springer.

Lowenthal, K. (2006). Orthodox Judaism, features and issues. In E. Dowd & S. Nielsen (Eds.), *The psychologies in religion: Working with the religious client* (pp. 203-220). New York, NY: Springer.

Pargament, K. (2007). In times of stress spiritual coping to conserve the sacred. In *Spiritually integrated psychotherapy: Understanding and addressing the sacred* (pp. 94-110). New York, NY: Guilford.

Recommended Readings

Buber, M. (1970). *I and thou*. New York, NY: Scribner's.

Canda, E. R., & Furman, L. D. (1999). Judaism and social service. In *Spiritual diversity in social work practice* (pp. 140-144). NY: The Free Press.

Friedman, J. (2001). Judaism. In M. V. Hook, B. Hugen, & M. Aguilar (Eds.), *Spirituality within religious traditions in social work practice* (pp. 98-119). Pacific Grove, CA: Brooks-Cole.

Unit 4: Christianity: Catholicism Month Day, Year

Topics

- The church hierarchy and American Roman, Anglo & Eastern Rite Catholics
- What do Catholics believe and why they do what they do
- Catholic rites and rituals, is Catholicism a culture? Family identity and marriage as a sacrament
- Prayer traditions: Devotions, rosary, petitions, meditation, contemplation
- The echo poem: Using music and poetry for assessment
- Guest speaker: "Incorporating Catholic traditions, using the Catholic paradigm in Clinical Practice"

This Unit relates to course objectives 1-5.

Required Readings

Gillespie, K. (2006). Catholicism and psychology. In E. Dowd & S. Nielsen (Eds.), *The psychologies in religion: Working with the religious client* (pp. 31-50). New York, NY: Springer.

Pargament, K. (2007). In times of stress, spiritual coping to transform the sacred. In *Spiritually integrated psychotherapy: Understanding and addressing the sacred* (pp. 111-128). New York, NY: Guilford.

Recommended Readings

Greeley, A. (1999). *The Catholic myth: Behavior and beliefs of American Catholics*. New York, NY: Scribners.

(Instructor Note: Recommended Chapters—1, 8, 10, 13, and 16.)

Greely, A. (2001). *The Catholic imagination*. Berkley, CA: University of California Press.

Lewis, C. S. (2001). *Mere Christianity*. San Francisco, CA: HarperCollins.

Unit 5: Christianity: Protestantism Month Day, Year

Topics

- The Protestant Reformation, Mainline churches and Protestant denominations
- Baptists and AME churches
- Cults vs. religious institutions
- Seventh-Day Adventists
- Mormons: Family orientations
- Guest Speaker "Using elements of Protestant beliefs in clinical practice, the Baptist experience"
- Guest Speaker, "Working with Seventh Day Adventist in Practice"

This Unit relates to course objectives 1-5.

Required Readings

- Belcher, J. (2006). Conservative Christianity: A new emerging culture. In E. Dowd & S. Nielsen (Eds.), *The psychologies in religion: Working with the religious client* (pp. 127-144). New York, NY: Springer.
- Nielsen, D., Judd, D., & Nielsen, S. (2006). Psychological models inherent in doctrine and practices of The Church of Jesus Christ of the Latter Day Saints. In E. Dowd & S. Nielsen (Eds.), *The psychologies in religion: Working with the religious client* (pp. 89-110). New York, NY: Springer.
- Savage, S. (2006). Fundamentalism. In E. Dowd & S. Nielsen (Eds.), *The psychologies in religion: Working with the religious client* (pp. 145-164). New York, NY: Springer.

Recommended Readings

- Bubbenzer, D. Quillin, A., & Ashby, P. (2006). Mainline Protestants: Christian faith in the reflective tradition. In E. Dowd & S. Nielsen (Eds.), *The psychologies in religion: Working with the religious client* (pp. 89-110). New York, NY: Springer.
- Grant, D. (2001). The African American Baptist tradition. In M. Van Hook, B. Hugen, & M. Aguilar (Eds.), *Spirituality within religious traditions in social work practice* (pp. 207-227). Pacific Grove, CA: Brooks/Cole.
- Scales, L. (2001). Baptists. In M. Van Hook, B. Hugen, & M. Aguilar (Eds.), *Spirituality within religious traditions in social work practice* (pp. 185-204). Pacific Grove, CA: Brooks/Cole.
- Van Hook, M. (2001). Protestantism: An overview. In M. Van Hook, B. Hugen, & M. Aguilar (Eds.), *Spirituality within religious traditions in social work practice* (pp. 167-184). Pacific Grove, CA: Brooks/Cole.
- VanderWaal, C., & McMullen, D. (2001). Seventh-day Adventists. In M. Van Hook, B. Hugen, & M. Aguilar (Eds.), *Spirituality within religious traditions in social work practice* (pp. 228-250). Pacific Grove, CA: Brooks/Cole.
- Yarhouse, M., & Russell, S. (2006). Evangelicalism. In E. Dowd & S. Nielsen (Eds.), *The psychologies in religion: Working with the religious client* (pp. 111-127). New York, NY: Springer.

Unit 6: Islam**Month Day, Year****Topics**

- Culturally sensitive practice with Muslim clients
- Muslim family values
- Role of Mosque in lives of Muslim men, women, couples and families
- Guest speaker

This Unit relates to course objectives 1-5.

Required Readings

- Ali, S. (2006). Psychology and Sunni Muslims. In E. Dowd & S. Nielsen (Eds.), *The psychologies in religion: Working with the religious client* (pp. 221-236). New York, NY: Springer.
- Mahmood, A. (2006). Psychology and Shia Muslims. In E. Dowd & S. Nielsen (Eds.), *The psychologies in religion: Working with the religious client* (pp. 237-254). New York, NY: Springer.

Unit 7: Eastern Traditions

Month Day, Year

Topics

- Buddhism, Guest speaker: "Applying Buddhist principles in clinical practice"
- Hinduism, Guest speaker: "Applying Hindu principles to practice"
- Field trip to Vedanta Center

This Unit relates to course objectives 1-5.

Required Readings

Canda, E. R., & Furman, L. D. (1999). Buddhism and social service. In *Spiritual diversity in social work practice* (pp. 119-120). NY: The Free Press.

Canda, E. R., & Furman, L. D. (1999). Hinduism and social service. In *Spiritual diversity in social work practice* (pp. 131-135). NY: The Free Press.

Canda, E. R., & Furman, L. D. (1999). Islam and social service. In *Spiritual diversity in social work practice* (pp. 136-140). NY: The Free Press.

Chawla, N., & Marlatt. (2006). The varieties of Buddhism. In E. Dowd & S. Nielsen (Eds.), *The psychologies in religion: Working with the religious client* (pp. 271-286). New York, NY: Springer.

Recommended Readings

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

Part 3: Common Presenting Problems in Spiritually Sensitive Clinical Practice

Unit 8: Damaging God Images: Guilt and a Punishing God

Month Day, Year

Topics

- Catching our breath: Shared truths, rituals, traditions & world views
- Overview of practice perspectives
- Internalized representations of God imagery
- Family conflict with God imagery
- Couple conflict in God Imagery

This Unit relates to course objectives 1-5.

Required Readings

Pargament, K. (2007). Problems of spiritual destinations. In *Spiritually integrated psychotherapy: Understanding and addressing the sacred* (pp. 129-150). New York, NY: Guilford.

Sperry, L. (2001). Spiritually-oriented interventions with individuals and couples. In *Spirituality in clinical practice: Incorporating the spiritual dimension in psychotherapy and counseling* (pp. 120-146). Philadelphia, PA: Brunner Routledge.

Sperry, L., & Shafranske, E. P. (Eds.). (2005). Integrative Spiritually oriented psychotherapy. In *Spiritually oriented psychotherapy* (pp. 307-329). Washington, DC: American Psychological Association.

Recommended Readings

Canda, E. R., & Furman, L. D. (1999). Spiritually sensitive practice skills and techniques. In *Spiritual diversity in social work practice* (pp. 282-312). NY: The Free Press.

Hanh, T. N. (1995). Communities of practice. In *Living Buddha, living Christ* (pp. 60-73). New York, NY: Riverhead Books.

- Hanh, T. N. (1995). Living Buddha, living Christ. In *Living Buddha, living Christ* (pp. 34-59). New York, NY: Riverhead Books.
- Hanh, T. N. (1995). Mindfulness and the Holy Spirit. In *Living Buddha, living Christ* (pp. 13-24). New York, NY: Riverhead Books.
- Hanh, T. N. (1995). The other shore. In *Living Buddha, living Christ* (pp. 131-157). New York, NY: Riverhead Books.
- Murray, R., & Nielsen, R. (2006). The Spiritualistic tradition. In E. Dowd & S. Nielsen (Eds.), *The psychologies in religion: Working with the religious client* (pp. 255-269). New York, NY: Springer.

Unit 9: Am I OK with Who I Am?**Month Day, Year****Topics**

- Problems of breadth & depth, continuity & change
- Problems of fit between spiritual path & destination
 - ▼ Spiritual extremism
 - ▼ Spiritual hypocrisy: Spiritual bypassing
- Problems of fit between spiritual path & situations
- Problems of fit between individual & social context
 - ▼ Breaking away from family expectations
 - ▼ LGBT and self acceptance

This Unit relates to course objectives 1-5.

Required Readings

- Buchanan, M., Dzelme, K., Harris, D., & Hecker, L. (2001). Challenges of being simultaneously gay or lesbian and spiritual and/or religious: A narrative perspective. *American Journal of Family Therapy, 29*, 435-449.
- Cervantes, J., & Parham, T. (2005). Toward meaningful spirituality for counseling people of color. *Cultural Diversity and Ethnic Minority Psychology, 11*(1), 69-81.
- Pargament, K. (2007). Addressing problems of spiritual pathways. In *Spiritually integrated psychotherapy: Understanding and addressing the sacred* (pp. 293-313). New York, NY: Guilford.
- Pargament, K. (2007). Problems of spiritual pathways. In *Spiritually integrated psychotherapy: Understanding and addressing the sacred* (pp. 151-171). New York, NY: Guilford.
- Sullivan-Blum, C. (2004). Balancing acts: Drag queens, gender and faith. *The Drag Queen Anthology*, 195-209.
- Wilcox, M. (2002). When Sheila's a lesbian: Religious individualism among lesbian, gay, bisexual, and transgender Christians. *Sociology of Religion, 63*(4), 497-513.

Unit 10: Conversion Experiences**Month Day, Year****Topics**

- But why can't you be like me?
- Couple conflict and problems for interfaith couples
- Application of modern spiritually sensitive psychodynamic treatment (attachment therapy, Self Psychology, Ego-Supportive treatment)

This Unit relates to course objectives 1-5.

Required Readings

- Mamalakis, P. (2006). WWJD: Using a couple's faith to fall back in love. In K. Helmeke & C. Sori (Eds.), *The therapist's notebook for integrating spirituality in counseling I* (pp. 149-156). New York, NY: Rutledge.
- Michael, R. (2006). Developing a couple's mission statement. In K. Helmeke & C. Sori (Eds.), *The therapist's notebook for integrating spirituality in counseling I* (pp. 139-148). New York, NY: Rutledge.

Recommended Readings

- Epple, D. (2003). Encounter with soul. *Clinical Social Work Journal*, 31(2), 173-188.
- Gotterer, R. (2001). The spiritual dimension in clinical social work practice: A client's perspective. *Families in Society*, 82(2), 187-193.

Unit 11:	Treating Depression, Loss, and Feeling Let Down by God	Month Day, Year
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Topics

- Interpersonal Treatment
- Depression due to poor health
- Bereavement and religious, spiritual treatment
- Loss of faith in bereavement
- Families and spiritual by-passing: Bereavement in suicide and child loss
- Issues in forgiveness

This Unit relates to course objectives 1-5.

Required Readings

- Miller, L. (2005). Interpersonal psychotherapy from a spiritual perspective. In L. Sperry & E. P. Shafranske (Eds.), *Spiritually oriented psychotherapy* (pp. 153-176). Washington, DC: American Psychological Association.
- Pargament, K. (2007). Drawing on spiritual striving, knowledge & experience. In *Spiritually integrated psychotherapy: Understanding and addressing the sacred* (pp. 242- 259). New York, NY: Guilford.

Recommended Readings

- Daloz Parks, S. (1993). Religious imagery in the /clinical context: Access to compassion toward the self-illusion or Truth. In Randour, M., *Exploring sacred landscapes* (pp. 113-135). New York, Columbia University Press.
- Faiver, C., Ingersoll, R. E., Obrien, E., & McNally, C. (2001). The story of Job and human suffering. In *Explorations in counseling and spirituality* (pp. 62-73). Belmont, CA: Thomson Learning.
- Potts, R. (2001) Archetypes that unite counseling and spirituality: The pilgrim's journey. In Faiver, C., Ingersoll, R. E., Obrien, E., & McNally, C., *Spirituality, religion, and the experience of illness* (pp. 18-40).
- Robbins, M. (1993). The use of religious imagery for psychological structuralization. In Randour, M., *Exploring sacred landscapes* (pp. 81-112). New York, Columbia University Press.
- Wink, P., Dillon, M., & Fay, K. (2005). Spiritual seeking, narcissism. and psychotherapy: How are they related? *Journal for the Scientific Study of religion*, 44(2), 143-158.

Unit 12: Anxiety, Social Phobia**Month Day, Year****Topics**

- Cognitive-behavior spiritually oriented treatment
- Mindfulness meditation
- Application of spiritual and religious traditions

This Unit relates to course objectives 1-5.

Required Readings

Pargament, K. (2007). Spiritual practices & coping methods. In *Spiritually integrated psychotherapy: Understanding and addressing the sacred* (pp. 260-275). New York, NY: Guilford.

Tan, S., & Johnson, B. (2005). Spiritually oriented Cognitive Behavioral Therapy. In L. Sperry & E. P. Shafranske (Eds.), *Spiritually oriented psychotherapy* (pp. 77-104). Washington, DC: American Psychological Association.

Recommended Readings

James, A., & Wells, A. (2003). Religion and mental health: Towards a cognitive-behavioral framework. *British Journal of Health Psychology*, 8, 359-376.

Unit 13: Trauma, PTSD, Toxic Faith**Month Day, Year****Topics**

- Family abuse, clergy abuse, and loss of spirituality
- Application of experiential spiritually-oriented treatment
- Empty chair
- Guided imagery
- Art therapy
- Sand tray, Guest Speaker
- How to integrate other evidence based practice

This Unit relates to course objectives 1-5.

Required Readings

Faiver, C., Ingersoll,., O'Brien, E., & McNally, C. (2001). Guilt and mental health. In *Explorations in counseling and spirituality* (74-89). Belmont, CA: Thomson Learning.

Hinterkopf, E. (2005). An experiential focusing approach. In L. Sperry & E. P. Shafranske (Eds.), *Spiritually oriented psychotherapy* (pp. 207-235). Washington, DC: American Psychological Association.

Hoogstraat, T. (2006). The movie connection: Addressing adolescent values. In K. Helmeke & C. Sor (Eds.), *The therapist's notebook for integrating spirituality in counseling I* (pp. 93-100). New York, NY: Rutledge.

Land, H. (in press). Using art in spiritually sensitive psychotherapy. In *Spirituality, religion and faith in clinical practice*. Chicago, IL: Lyceum.

Unit 14: Spiritual Emergencies

Month Day, Year

Topics

- Peak experiences, near death experiences, dark night of the soul, soul loss
- Possession states, past life experiences, communicating with spirits & guides, espiritismo, shamanic crisis, vs. mental illness
- UFO encounters, crisis of psychic openings
- Psychological renewal, return to center
- Awakening of Kundalini

This Unit relates to course objectives 1-5.

Required Readings

- Pargament, K. (2007). Addressing problems of spiritual destinations. In *Spiritually integrated psychotherapy: Understanding and addressing the sacred* (pp. 276-292). New York, NY: Guilford.
- Sperry, L. (2001). Spiritual dynamics, crises and spiritual emergencies in psychotherapy. In *Spirituality in clinical practice: Incorporating the spiritual dimension in psychotherapy and counseling* (pp. 79-102). Philadelphia, PA: Brunner Routledge.

Unit 14: Clinical practice and spirituality: Termination, Endings, Death, Dying and Beginnings

Month Day, Year

Topics

- Use of ritual in saying good bye and grieving
- Collaborating with faith based support personnel
- Preparations for funerals, memorials
- Work with families
- On Wings of a Song: Music Therapy at End of Life” video (Gero)

This Unit relates to course objectives 1-5.

Required Readings

- Elkins, D. (2005). A humanistic approach to spiritually oriented psychotherapy. In L. Sperry & E. P. Shafranske (Eds.), *Spiritually oriented psychotherapy* (pp. 131-152). Washington, DC: American Psychological Association.
- Helmeke, K. (2006). My spiritual life: conducting a spiritual life review with the elderly. In K. Helmeke & C. Sor (Eds.), *The therapist's notebook for integrating spirituality in counseling II* (pp. 115-128). New York, NY: Rutledge.
- Koenig, H. G., McCullough, M. E., & Larson, D. B. (2001). Definitions. In *Handbook of religion and health* (pp. 17-23). New York, NY: Oxford University Press.
- Koenig, H. G., McCullough, M. E., & Larson, D. B. (2001). Religious coping. In *Handbook of religion and health* (pp. 78-96). New York, NY: Oxford University Press.
- Sulmasy, D. (2002). A biopsychosocial-spiritual model for the care of patients at the end of life. *The Gerontologist*, 42(III), 24-33.

Unit 15: Spiritual Direction and Commencements**Month Day, Year****Topics**

- What is spiritual direction
- How does it differ from psychotherapy
- Guest speaker
- Review of the experience for ourselves and our clients

This Unit relates to course objectives 1-5.

Required Readings

Sperry, L., & Shafranske, E. P. (Eds.). (2005). Intensive Soul Care: Integrating psychotherapy and spiritual direction. In *Spiritually oriented psychotherapy* (pp. 287-306). Washington, DC: American Psychological Association.

STUDY DAYS / NO CLASSES**Month Day, Year****FINAL EXAMINATIONS****Month Day, Year**

University Policies and Guidelines

IX. ATTENDANCE POLICY

Students are expected to attend every class and to remain in class for the duration of the unit. Failure to attend class or arriving late may impact your ability to achieve course objectives which could affect your course grade. Students are expected to notify the instructor by email (land@usc.edu) of any anticipated absence or reason for tardiness.

University of Southern California policy permits students to be excused from class for the observance of religious holy days. This policy also covers scheduled final examinations which conflict with students' observance of a holy day. Students must make arrangements *in advance* to complete class work which will be missed, or to reschedule an examination, due to holy days observance.

Please refer to Scampus and to the USC School of Social Work Student Handbook for additional information on attendance policies.

X. STATEMENT ON ACADEMIC INTEGRITY

USC seeks to maintain an optimal learning environment. General principles of academic honesty include the concept of respect for the intellectual property of others, the expectation that individual work will be submitted unless otherwise allowed by an instructor, and the obligations both to protect one's own academic work from misuse by others as well as to avoid using another's work as one's own. All students are expected to understand and abide by these principles. *SCampus*, the Student Guidebook, contains the Student Conduct Code in Section 11.00, while the recommended sanctions are located in Appendix A: <http://www.usc.edu/dept/publications/SCAMPUS/gov/>. Students will be referred to the Office of Student Judicial Affairs and Community Standards for further review, should there be any suspicion of academic dishonesty. The Review process can be found at: <http://www.usc.edu/student-affairs/SJACS/>.

Additionally, it should be noted that violations of academic integrity are not only violations of USC principles and policies, but also violations of the values of the social work profession.

XI. STATEMENT FOR STUDENTS WITH DISABILITIES

Any student requesting academic accommodations based on a disability is required to register with Disability Services and Programs (DSP) each semester. A letter of verification for approved accommodations can be obtained from DSP. *Please be sure the letter is delivered to the instructor as early in the semester as possible.* DSP is located in STU 301 and is open from 8:30 a.m. to 5:00 p.m., Monday through Friday.

Students from all academic centers (including the Virtual Academic Center) may contact Ed Roth, Director of the DSP office at 213-740-0776 or ability@usc.edu.

XII. EMERGENCY RESPONSE INFORMATION

Note: The following Emergency Response Information pertains to students on campus, but please note its importance should you be on campus for a temporary or extended period. When not on campus: Call the 911 listing in your local community for any emergency.

To receive information, call the main number (213) 740-2711, press #2. "For recorded announcements, events, emergency communications or critical incident information."

To leave a message, call (213) 740-8311

For additional university information, please call (213) 740-9233

Or visit university website: <http://emergency.usc.edu>

If it becomes necessary to evacuate the building, please go to the following locations carefully and using stairwells only. Never use elevators in an emergency evacuation.

Students may also sign up for a **USC Trojans Alert** account to receive alerts and emergency notifications on their cell phone, pager, PDA, or e-mail account. Register at <https://trojansalert.usc.edu>.

UNIVERSITY PARK CAMPUS		ACADEMIC CENTERS	
City Center	Front of Building (12 th & Olive)	Orange County	Faculty Parking Lot
MRF	Lot B	San Diego	Building Parking Lot
SWC	Lot B	Skirball	Front of Building
VKC	McCarthy Quad		
WPH	McCarthy Quad		

Do not re-enter the building until given the "all clear" by emergency personnel.

XIII. STATEMENT ABOUT INCOMPLETES

The Grade of Incomplete (IN) can be assigned only if there is work not completed because of a documented illness or some other emergency occurring after the 12th week of the semester. Students must NOT assume that the instructor will agree to the grade of IN. Removal of the grade of IN must be instituted by the student and agreed to be the instructor and reported on the official "Incomplete Completion Form."

XIV. POLICY ON LATE OR MAKE-UP WORK

Papers are due on the day and time specified. Extensions will be granted only for extenuating circumstances. If the paper is late without permission, the grade will be affected.

XV. POLICY ON CHANGES TO THE SYLLABUS AND/OR COURSE REQUIREMENTS

It may be necessary to make some adjustments in the syllabus during the semester in order to respond to unforeseen or extenuating circumstances. Adjustments that are made will be communicated to students both verbally and in writing.

XVI. CODE OF ETHICS OF THE NATIONAL ASSOCIATION OF SOCIAL WORKERS

Approved by the 1996 NASW Delegate Assembly and revised by the 2008 NASW Delegate Assembly [http://www.socialworkers.org/pubs/Code/code.asp]

Preamble

The primary mission of the social work profession is to enhance human wellbeing and help meet the basic human needs of all people, with particular attention to the needs and empowerment of people who are vulnerable, oppressed, and living in poverty. A historic and defining feature of social work is the profession's focus on individual wellbeing in a social context and the wellbeing of society. Fundamental to

social work is attention to the environmental forces that create, contribute to, and address problems in living.

Social workers promote social justice and social change with and on behalf of clients. “Clients” is used inclusively to refer to individuals, families, groups, organizations, and communities. Social workers are sensitive to cultural and ethnic diversity and strive to end discrimination, oppression, poverty, and other forms of social injustice. These activities may be in the form of direct practice, community organizing, supervision, consultation administration, advocacy, social and political action, policy development and implementation, education, and research and evaluation. Social workers seek to enhance the capacity of people to address their own needs. Social workers also seek to promote the responsiveness of organizations, communities, and other social institutions to individuals’ needs and social problems.

The mission of the social work profession is rooted in a set of core values. These core values, embraced by social workers throughout the profession’s history, are the foundation of social work’s unique purpose and perspective:

- Service
- Social justice
- Dignity and worth of the person
- Importance of human relationships
- Integrity
- Competence

This constellation of core values reflects what is unique to the social work profession. Core values, and the principles that flow from them, must be balanced within the context and complexity of the human experience.

XVII. COMPLAINTS

If you have a complaint or concern about the course or the instructor, please discuss it first with the instructor. If you feel you cannot discuss it with the instructor, contact your advisor or Dr. Paul Maiden, Vice Dean and Professor of Academic and Student Affairs, at rmaiden@usc.edu. Or, if you are a student of the VAC, contact June Wiley, Director of the Virtual Academic Center, at (213) 821-0901 or june.wiley@usc.edu for further guidance

XVIII. TIPS FOR MAXIMIZING YOUR LEARNING EXPERIENCE IN THIS COURSE

- ✓ Be mindful of getting proper nutrition, exercise, rest and sleep!
- ✓ Come to class.
- ✓ Complete required readings and assignments before coming to class.
- ✓ Before coming to class, review the materials from the previous Unit and the current Unit, and scan the topics to be covered in the next Unit.
- ✓ Come to class prepared to ask any questions you might have.
- ✓ Participate in class discussions.
- ✓ After you leave class, review the materials assigned for that Unit again, along with your notes from that Unit.
- ✓ If you don't understand something, ask questions! Ask questions in class, during office hours, and/or through email!
- ✓ Keep up with the assigned readings.

Don't procrastinate or postpone working on assignments.
