

RUTGERS, THE STATE UNIVERSITY OF NEW JERSEY
SCHOOL OF SOCIAL WORK
COURSE OUTLINE

19:910:582 Spirituality in Social Work

Instructor:

Office hours:

Telephone:

Email:

I. Catalogne Course Description

This course provides a framework of knowledge, values, skills and experiences for spiritually sensitive social work. Students will develop skills and insight into responding competently and ethically to diverse spiritual and religious perspectives in social work settings with individuals, organizations and communities. Attention will also be given to collaboration with faith-based organizations as spirituality enters into the dimension of policy and service delivery as “secular” and “spiritual” come together to address human need in society. Thus this course pays attention to both micro and macro aspects of social work.

II. Course Overview

Social work provides individuals, families, organizations and communities with the resources and tools to achieve their highest potential. From an Ecological Perspective, social work incorporates a variety of approaches when serving people; utilizing interventions that incorporate biological, psychological, sociological, and spiritual aspects.

In this course, the term "spirituality" designates the human longing for a sense of connection to something greater than oneself. Spirituality is experienced through unique and common forms that are expressed in societal myths, rituals and symbols. As such, spirituality includes and goes beyond institutional religious beliefs. "Religion" refers to organized structures that center around particular beliefs, behaviors, and traditions.

As social workers we need to be prepared to respond ethically, responsibly, and effectively to the spiritual meanings undergirding peoples' human experiences and religious beliefs both in a micro and macro context.

III. Place of Course in Program

This is an elective course recommended for professional growth and development.

IV. Course Goals and Objectives

Goal:

1. To enable students to respect and utilize effectively their own spiritual values and religious beliefs and those of their clients to create positive change and healing within individuals, families, organizations and communities.

Objectives:

1. Integrate, appreciate and interpret one's own spirituality and religious tradition.
2. Identify and respect diverse religious and spiritual experiences and the implications for social work practice and social justice.
3. Understand the role of spiritual values and religious beliefs in the framework of contemporary clinical interventions.
4. Develop criteria for a spiritually sensitive assessment of human development and well-being.
5. Demonstrate skills of working sensitively and effectively with clients' spiritual values and religious beliefs in social work practice; i.e., with clients who face life-threatening illness; substance abuse, poverty, etc.
6. Apply selected spiritually sensitive clinical practice techniques in a manner consistent with the NASW Code of Ethics.
7. Experience religious diversity from multiple paradigms; i.e., racial, ethnic, gender, rural/urban, age, etc.; particularly those of oppressed groups.
8. Analyze critically the recent research on religion and spirituality in social work practice.

V. Required and Recommended Texts and Readings

Kelcourse, F. B. (ed.) (2004) Human development and faith life-cycle stages of body, mind, and soul. St. Louis: Chalice Press.

Van Hook, M., Hugen, B. & Aguilar, M. (Eds.).(2001) *Spirituality within Religious Traditions in Social Work Practice*. Pacific Grove, CA: Brooks/Cole.

Recommended texts:

Canda, E. R. & Furman, L. (1999). *Spiritual diversity in social work practice*. New York: The Free Press. (currently out of print, but perhaps available through Amazon.com)

Fowler, J. (1995) *Stages of faith: The psychology of human development* (Paperback). New York. Harper Collins

The required texts can be purchased at the Rutgers University Bookstore. Recommended texts may be ordered online at Amazon.com.

Most required readings are on electronic reserve. Go to Rutgers University Libraries home page (www.libraries.rutgers.edu), click on IRIS, and then click on Reserve Desk. Readings are listed in alphabetical order by author's name and can be found by searching Spirituality and Social Work or the professor's name (Stager). Other required readings may be found by searching on Iris- Indexes and Data Bases under the heading Social Work and then Academic Search Premier.

VI. Course Requirements

Students are expected to attend class and to complete readings on a timely basis so that they can participate effectively in class discussions. In addition, students are expected to take leadership roles in class discussion or exercises.

VII. Grading

10% Participation in class discussion. This participation should be of the quality which reflects the student's own development and contributes to the knowledge and professional development of other class members.

25% Spiritual genogram/ecomap/lifemap development project Using the models discussed in class, students will provide a spiritual genogram/ecomap/lifemap based on their own spiritual journey. This assignment is due in the 12th week of classes ().

25% Two Onsite visits to a religious/spiritual service; 2 to 3 page reflection paper and class discussion. At least one of the visits must be to a tradition which is outside of your own spiritual tradition. The visits will be a part of the class discussion in the weeks they are due. In the paper, describe the rituals, symbols and spiritual expressions found in this experience and how they are different/similar to your own. The first paper is due during the 5th week of classes . The second paper is due during the 9th week of classes . For class discussion, students should be prepared to give a brief 5 minute summary of their visits.

30% Scholarly paper (between 8-10 pages, not including references and bibliography) on a topic chosen by the student with instructor's approval. This could be a paper regarding working with clients from a particular spiritual tradition, intervening with clients with a specific spiritual conflict; applying a particular spiritual technique (guided imagery, prayer, pilgrimage, etc.) or evaluating the aspects of spirituality on a macro-level in an agency. Due the 14th week of classes .

10% Class presentation of paper; each presentation will be 15 minutes (Dates will be assigned beginning the 13th week of class .

90-100	A	85-89	B+	70-74	C
80-84	B	75-79	C+	60-69	F

VIII. Course Evaluation

Rutgers University issues a survey that evaluates both the course and instructor. This survey is completed by students toward the end of the semester, and all answers are confidential and anonymous. The instructor may also choose to conduct a mid-point evaluation.

IX. Course Outline

A variety of methods are used including lectures, discussions, exercises and assignments, readings, videos. Readings marked with an asterisk "*" and are not from the texts are available electronically through the library reserve system, and are required.

Session 1: Course Overview: Defining Spirituality

- **Overview of the course**
- **Mutual introductions**
- **Introduction to the language of spirituality**

*Gallup, G., Jr. (2003, February 11). Americans' spiritual searches turn inward. The Gallup Organization. <http://www.gallup.com/poll/7759/Americans-Spiritual-Searches-Turn-Inward.aspx>

Session 2: Distinguishing between religious/ spiritual experiences, values and beliefs

Core Readings

- *Bullis, R. K. (1996) Chapters 1 &2. In *Spirituality in social work practice*, (pp. 1-36). Washington D.C.: Taylor & Francis. (Reserve)
- *Canda, E. R., Nakashima, M. & Furman, L D. (2004) Ethical consideration about spirituality in social work: Insights from a national qualitative survey. *Families in Society, Jan-Mar*, 85 (1), 27-35. (Reserve)
- *Pellebon, D.A., Anderson, S.C. (1999) Understanding the life issues of spiritually-based clients. *Families in Society: The Journal of Contemporary Human Services*, May-June , 229-238. (Reserve)
- * Van Hook, M., Huguen, B. & Aguilar, M. (Eds.). *Spirituality within Religious Traditions in Social Work Practice*. Introduction and Chapter 1, pp. 1-17.

Recommended Readings:

- Carroll, M. M. (2001) Conceptual models of spirituality. In E. R. Canda & E. D. Smith (eds.), *Transpersonal perspectives on spirituality in social work*, (pages 5-22). New York: Hayworth Press.(Reserve)
- Cnaan, R. A. (1999) *The newer deal: Social work and religion in partnership*. New York: Columbia University Press. Chapter 1: "The Challenge of devolution and the promise of religious-based social services: An introduction", pp. 1-21. (Reserve)
- Hodge, D. R., McGrew, C. C. (2006) Spirituality, religion, and the interrelationship: A nationally representative study. *Journal of Social Work Education, Fall 42(3)*, 637-654.(Reserve)
- Sermabeikian, P. (1994). Our clients, ourselves: The spiritual perspective and social work practice. *Social Work, Mar, Vol. 39 Issue 2*, 178-183. (Reserve)

Sessions 3&4: Understanding Spiritual Differences

- **Identifying & distinguishing various religious traditions and spiritual paradigms:**
- **Christian, Hindu, Islam, Jewish, Native American, etc.**
- **Mysticism, Taoism, Transpersonal Social Work, Existentialism, etc.**

Core Readings:

- * Van Hook, M., Huguen, B. & Aguilar, M. (Eds.). *Spirituality within Religious Traditions in Social Work Practice*.
 Session 3: Chapters 3,4,6,8
 Session 4: Chapters7, 9, 11, 12

Recommended Reading

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

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

Session 5: Revisiting Human Development and its Relationship to Faith

- **Stages of ego-development in the Life Cycle Model**
- **Understanding the elements of Faith Development**
- **Developing a pictorial image of the Faith Life Cycle**

Core Readings:

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

* Kelcourse, F. B. (ed.) (2004) Human development and faith life-cycle stages of body, mind, and soul. Introduction and Part I, Chapters 1-4, pp. 23-128.

Recommended Reading:

Clore, V., Fitzgerald, J. (2002) Intentional faith: An alternative view of faith development. *Journal of Adult Development*, Apr2002, Vol. 9 Issue 2, pp. 97-107. (Reserve)

Geroy, G. (2005, Winter2005). Preparing students for spirituality in the workplace. *New Directions for Teaching & Learning*, Winter2005, pp. 67-74.

Session 6: Stages of Faith:

- **Early childhood – elementary roots of faith**
- **Childhood – a deepening awareness**

Core Readings:

* Kelcourse, F. B. (ed.) (2004) Human development and faith life-cycle stages of body, mind, and soul, Part II: Chapters 5-8, pp. 129-204.

Session 7: Stages of Faith:

- **Early Adolescence**
- **Middle and Late Adolescence**

*Kelcourse, F., Part II: Chapters 9-11, pp. 205- 235

*Sinha, J. W. (2007). Youth at risk for truancy detour into a faith-based education program: Their perceptions of the program and its impact. *Research on Social Work Practice*, 17, 246-257. (Reserve)

*Sinha, J. W., Cnaan, R. A., & Gelles, R. (2007). Adolescent risk behaviors and religion: Findings from a national study. *Journal of Adolescence*, 30, 231-249. (Reserve)

Session 8: Stages of Faith:

- Young Adulthood – self-realization of faith
- Mid-life – integration of one’s own understanding of faith and a broader outlook of faith

Core Readings:

*Kelcourse, F.: Part II: Chapters 11,12, pp. 236-268.

Session 9: Stages of Faith:

- **Late Adulthood**
- **End of Life**

Core Readings:

*Kelcourse, F. Part II: Chapters 12,13, pp. 269-308

*Langer, N. (2004) Resiliency and spirituality: Foundations of strengths perspective counseling with the elderly. *Educational Gerontology*, 30, 611–617. (Reserve)

*Nakashima, M. (2003) Beyond coping and adaptation: promoting a holistic perspective on dying. *Families in Society: The Journal of Contemporary Human Services*, 84(33), 367-376. (Reserve)

*Simmons, H.C.. (2005) Religion, spirituality, and aging for "the aging" themselves. *Journal of Gerontological Social Work*, 45(1/2), 41-49. (Reserve)

Recommended Reading:

Moberg, D. O. (2005) Research in spirituality, religion, and aging. *Journal of Gerontological Social Work*, 45 (1/2), p11-40. (Reserve)

Yoon ,D. P, & Lee, E. O. (2007) The impact of religiousness, spirituality, and social support on psychological well-being among older adults in rural areas. *Journal of Gerontological Social Work*, 48 (3/4), 281-298. (Reserve)

Session 10: Assessing Spiritual Development

Core Readings:

- * Canda, E. R.& Furman, L. (1999). *Spiritual diversity in social work practice*. New York: The Free Press. Chapter 6, “Creating a spiritually sensitive context for practice” and Chapter 7, “Understanding and assessing spiritual development”, pp.183-250 (Reserve)
- *D’Souza, Russell. (2003) Incorporating a spiritual history into a psychiatric assessment. *Australasian Psychiatry 11(1)*, 12-15 (Reserve)
- *Hathaway, W. L., Scott, S.& Garver, S, A. (2004) Assessing religious/spiritual functioning: A neglected domain in clinical practice? *Professional Psychology: Research and Practice, Vol. 35, Number 1*, 97-101. (Reserve)
- *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, 10 (4)*, 114-123. (Reserve)
- *Hodge, D. R. (2005) Spiritual lifemaps: A client-centered pictorial instrument for spiritual assessment, planning, and intervention. *SocialWork, 50 (1)*,77-87. (Reserve)

Recommended Readings:

- Cascio, T. (1998) Incorporating spirituality into social work practice: A review of what to do. *Families in Society, 79 (5)*, 523-531. (Reserve)
- King, D. E., Blue, A., Mallin, R., & Thiedke, C. (2004) Implementation and assessment of a spiritual history taking curriculum in the first year of medical school. *Teaching & Learning in Medicine, 16 (1)*, 64-67. (Reserve)
- Leibrich, J.. (2002) Making space: spirituality and mental health. *Mental Health, Religion & Culture, 5(2)*, 143-162. (Reserve)
- Perdue, B., Singley, D., & Jackson, C. (2006). Assessing spirituality in mentally ill African Americans. *ABNF Journal, Spring2006, 17(2)*, 78-81. (Reserve)

Session 11: Assessing Spiritual Development Continued

Core Readings

- *Alling, F. A.. (2000) Listening for God with the third ear. *Journal of Religion & Health, 39 (4)*, 305-318. (Reserve)
- *Ambuel, B. (2003) Taking a spiritual history #19. *Journal of Palliative Medicine, 6 (6)*, 932-933. (Reserve)

* Canda, E. R., & Furman, L. (1999). *Spiritual diversity in social work practice*. New York: The Free Press. Chapter 8, "Understanding and assessing therapeutic process, spiritual activities and ethical issues," and Chapter 9, "spiritually sensitive practice skills and techniques," pp. 251-312. (Reserve)

*Hodge, D. (2001, January). Spiritual Genograms: A Generational Approach to Assessing Spirituality. *Families in Society*, 82(1), 35-48. (Reserve)

*Power, J. (2006) Spiritual assessment: developing an assessment tool. *Nursing Older People*, 18 (2), 16-18. (Reserve)

Recommended Readings:

Hodges, S. (2002) Mental health, depression, and dimensions of spirituality and religion. *Journal of Adult Development*, 9 (2), 109-115. (Reserve)

Moore, R. J.(2003). Spiritual Assessment. *Social Work*, 48 (4), 558-561. (Reserve)

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

Session 12: Assisting with the Spiritual Growth of Clients

- **Use of Professional Self**
- **Nurturing of Spiritual Growth**

Core Readings

* Benner, D. (2002) Nurturing spiritual growth. *Journal of Psychology and Theology*, 30 (4), 355-361. (Reserve)

*Faver, C. A. (2004) Relational spirituality and social caregiving. *Social Work*, 49 (2), 241-249. (Reserve)

Session 13: Spirituality and Recovery

- **Forgiveness and Forgiving**
- **Surrender and Powerlessness**
- **Twelve- Step Programs and Spirituality**

Core Readings

*Alcoholics Anonymous : the story of how many thousands of men and women have recovered from alcoholism. (4th ed) New York City : Alcoholics Anonymous World Services, 2001. Chapter 2 "There is a Solution", Chapter 5: "How It Works". (Reserve)

*Brown, A. E., Whitney, S. N., Schneider, M.A. & Vega, C. P. (2006) Alcohol recovery and spirituality: Strangers, friends, or partners? *Southern Medical Journal*, 99 (6), 654-657. (Reserve)

*Cook, C.H. (2004). Addiction and spirituality. *Addiction*. 99, 539-551. (Reserve)

*Eliason, M. J., Amodia, D. S., & Cano, C. (2006) Spirituality and alcohol and other drug treatment: The intersection with culture. *Alcoholism Treatment Quarterly*, 24(3), 121-141. (Reserve)

Recommended Readings:

Fox, A., & Thomas, T. (2008, September). Impact of religious affiliation and religiosity on forgiveness. *Australian Psychologist*, 43(3), 175-185

Maltby, J., Day, L., & Barber, L. (2004, December). Forgiveness and mental health variables: Interpreting the relationship using an adaptational-continuum model of personality and coping. *Personality & Individual Differences*, 37(8), 1629-1641.

Miller, A., Worthington Jr., E., & McDaniel, M. (2008, October). gender and forgiveness: a meta-analytic review and research agenda. *Journal of Social & Clinical Psychology*, 27(8), 843-876.

Sessions 14&15: Spirituality in Macro-practice

- **The Faith-Based Organization as “Host Agency”**
- **The “Faith-Based Initiative”**
- **The Efficacy Of Faith-Based Organizations**
- **What Social Workers Need to Know About working in FBO’s**

Core Readings:

*Cnaan, R. A. (1999) *The newer deal : social work and religion in partnership*. New York: Columbia University Press. Chapters 2,4,6,9 (Reserve)

*Ellor, J. W., Netting, F. E., & Thibault, J.M. (1999) *Religious and spiritual aspects of human service practice*. Columbia, So. Carolina: University of South Carolina. Chapters 8-11, pp 129-187. (Reserve)

*Doe, S. S. (2004) Spirituality-Based Social Work Values for Empowering Human Service Organizations. *Journal of Religion & Spirituality in Social Work*, 23(3), pp 45-66. (Reserve)

* Ragan, M. & Wright, D. J. (2005, December). *The policy environment for faith-based social services in the United States: What has changed since 2002?* Albany, NY: The Roundtable on Religion and Social Welfare Policy Nelson A. Rockefeller Institute of Government . <http://www.religionandsocialpolicy.org>

*Smith, S. R., Bartkowski, J. P., & Grettenberger, S. (2005). *Comparative views on the role and effect of faith in social services*. Albany, NY: The Roundtable on Religion and Social Welfare Policy Nelson A. Rockefeller Institute of Government .
[Http://www.religionandsocialpolicy.org](http://www.religionandsocialpolicy.org)

Recommended Reading:

Bygrave, C., & Macmillan, S. (2008, January). Spirituality in the Workplace: A Wake Up Call from the American Dream. *Journal of Workplace Rights*, 13(1), 93-112.

Ferguson, K. M., Qiaobing W., Spruijt-Metz, D., & Dyrness, G. (2007) Outcomes evaluation in faith-based social services: Are we evaluating faith accurately? *Research on Social Work Practice*, 17 (2), p264-276. (Reserve)

Gockel, A. (2004, December). the trend toward spirituality in the workplace: overview and implications for career counseling. *Journal of Employment Counseling*, 41(4), 156-167.

Montiel, L. M. & Wright, D. J. (2006). Getting a piece of the pie: Federal grants to faith-based social service organizations. Albany, NY: State University of New York, The Roundtable on Religion and Social Welfare Policy, The Nelson A. Rockefeller Institute of Government. See
http://www.religionandsocialpolicy.org/docs/research/federal_grants_report_2-14-06.pdf

Sokoll, M. (2007, Winter/Spring2007). The Healing Circle. *Journal of Jewish Communal Service*, 82(1/2), 21-28.

Tangenberg, K. Spirituality and faith-based social services: Exploring provider values, beliefs, and practices. *Journal of Religion & Spirituality in Social Work*, 23 (3), p3-24 (Reserve)

X. Academic Integrity Policy

All work submitted in a graduate course must be your own.

It is unethical and a violation of the University's Academic Integrity Policy to present the ideas or words of another without clearly and fully identifying the source. Inadequate citations will be constructed as an attempt to misrepresent the cited materials as your own.

Use the citation style preferred by the discipline.

Effective September 2, 2008, a revised Policy on Academic Integrity will go into effect. The new policy is posted at
<http://academicintegrity.rutgers.edu/integrity.shtml><file://localhost/owa/redirect.aspx>

Please Note: Violations of academic integrity by graduate and professional students will normally be penalized more severely than violations by first-year undergraduate students. Since all violations of academic integrity by a graduate or professional student are potentially separable

under the Academic Integrity Policy, faculty members should not adjudicate alleged academic integrity violations by graduate and professional students, but should refer such allegations to the appropriate Academic Integrity Facilitator (AIF) or to the Office of Student Judicial Affairs. The AIF that you should contact is Antoinette Y. Farmer, 732.932.2621. The student shall be notified in writing, by email or hand delivery, of the alleged violation and of the fact that the matter has been referred to the AIF for adjudication. This notification shall be done within 10 days of identifying the alleged violation. Once the student has been notified of the allegation, the student may not drop the course or withdraw from the school until the adjudication process is complete. A TZ or incomplete grade, shall be assigned until the case is resolved.

Definition of Plagiarism

Plagiarism is the representation of the words or ideas of another as one's own in any academic exercise. To avoid plagiarism, every direct quotation must be identified by quotation marks or by appropriate indentation and must be properly cited in the text or in a footnote. Acknowledgment is required when material from another source is stored in print, electronic, or other medium and is paraphrased or summarized in whole or part in one's own words. To acknowledge a paraphrase properly, one might state: to paraphrase Plato's comment...and conclude with a footnote identifying the exact reference. A footnote acknowledging only a directly quoted statement does not suffice to notify the reader of any preceding or succeeding paraphrased material. Information which is common knowledge, such as names of leaders of prominent nations, basic scientific laws, etc., need not be footnoted; however, all facts or information obtained in reading or research that are not common knowledge among students in the course must be acknowledged. In addition to materials specifically cited in the text, only materials that contribute to one's general understanding of the subject may be acknowledged in the bibliography. Plagiarism can, in some case, be a subtle issue. Any question about what constitutes plagiarism should be discussed with the faculty member.

XI. Disability Accommodation

Please Note: Any student who believes that s/he may need an accommodation in this class due to a disability should contact the Office of Disability Services, Kreeger Learning Center, 151 College Avenue; dfoffice@rci.rutgers.edu; 732-932-2847.

Students must have a letter of accommodation from the Office of Disability Services in order to receive accommodations.

XII. Bibliography

Alling, F. A.. (2000) Listening for God with the third ear. *Journal of Religion & Health*, 39 (4), 305-318

Alcoholics Anonymous : the story of how many thousands of men and women have recovered from alcoholism. (4th ed) (2001) New York City : Alcoholics Anonymous World Services.

- Ambuel, B. (2003) Taking a spiritual history #19. *Journal of Palliative Medicine Volume 6, Number 6*, 932-933.
- Axinn, J. & Stern, M. (2000). *Social welfare: A history of the American response to need*: Boston, MA: Allyn & Bacon.
- Baetz, M., Griffin, R., Bowen, R., & Marcoux, G. Spirituality and psychiatry in Canada: Psychiatric practice compared with patient expectations. *Canadian Journal Psychiatry, Vol. 49, No. 4*, 265-271.
- Benner, D. (2002) Nurturing spiritual growth. *Journal of Psychology and Theology Vol. 30, No. 4*, 355-361.
- Bianchi, E.C. (1987). *Aging as a spiritual Journey*. New York: Crossroads Publishing Company.
- Brown, A. E., Whitney, S. N., Schneider, M.A. & Vega, C. P. (2006) Alcohol recovery and spirituality: Strangers, friends, or partners? *Southern Medical Journal, 99 (6)*, 654-657.
- Bullis, R. K. (1996). *Spirituality in social work practice*. Washington, DC, Taylor & Francis.
- Canda, E. R. & Furman, L. D. (1999). *Spiritual diversity in social work practice*. New York: The Free Press.
- Canda, E.R., & Smith, E. D. (eds.), (2001) *Transpersonal perspectives on spirituality in social work*. New York: Hayworth Press.
- Canda, E. R., Nakashima, M. & Furman, L D. (2004) Ethical consideration about spirituality in social work: Insights from a national qualitative survey. *Families in Society, Jan-Mar, 85 (1)*, 27-35,
- Carr, W.. (2000) Some reflections on spirituality, religion and mental Health , *Mental Health, Religion & Culture, Volume 3 ,Number 1* , 1-12.
- Cascio, T. (1998) Incorporating spirituality into social work practice: A review of what to do. *Families in Society, 79 (5)*, 523-531.
- Clore, V., Fitzgerald, J. (2002) Intentional faith: An alternative view of faith development. *Journal of Adult Development, Apr2002, Vol. 9 Issue 2*, p97-107.
- Cnaan, R. A. (1999) *The newer deal: Social work and religion in partnership*. New York: Columbia University Press.
- Cook, C.H. (2004). Addiction and spirituality. *Addiction. 99*, 539-551. (Reserve)

- Coyle, B. R. (2001) Twelve myths of religion and psychiatry: lessons for training psychiatrists in spiritually sensitive treatments *Mental Health, Religion & Culture, Volume 4, Number 2*, 149-174.
- Dane., B.. (2000) Thai women: Meditation as a way to cope with AIDS . *Journal of Religion and Health, Vol. 39, No. 1, Spring*, 5-21.
- Dayringer, R. (2000) *Life Cycle: Psychological and Theological Perceptions*. New York: Hayworth Pastoral Press.
- Doe, S. S. (2004) Spirituality-Based Social Work Values for Empowering Human Service Organizations. *Journal of Religion & Spirituality in Social Work*, 23(3), p45-66.
- D'Souza, R.. (2003) Incorporating a spiritual history into a psychiatric assessment. *Australasian Psychiatry* Vol 11, No 1 March, 12-15
- Eliason, M. J., Amodia, D. S., & Cano, C. (2006) Spirituality and alcohol and other drug treatment: The intersection with culture. *Alcoholism Treatment Quarterly*, 24(3), 121-141.
- Ellor, J. W, Netting, F. E., & Hibault, J. M. (1999). *Religious and spiritual aspects of human service practice*. Columbia, South Carolina: University of South Carolina Press.
- Faver, C. A. (2004) Relational spirituality and social caregiving. *Social Work, Vol. 49, No. 2, April*, 241-249.
- Ferguson, K. M., Qiaobing W., Spruijt-Metz, D., & Dyrness, G. (2007) Outcomes evaluation in faith-based social services: Are we evaluating faith accurately? *Research on Social Work Practice*, 17 (2), p264-276.
- Gallup, G., Jr. (2003, February 11). Americans' spiritual searches turn inward. The Gallup Organization. <http://www.gallup.com/poll/7759/Americans-Spiritual-Searches-Turn-Inward.aspx>
- Greasley, P., Chui L.F. & Gartland R.M. (2001). The Concept of spiritual care in mental health nursing. *Journal of Advanced Nursing* 33(5), 629-637
- Hall, T.W. (2004). Christian spirituality and mental health: A relational spiritual paradigm for empirical research. *Journal of Psychology and Christianity, Vol. 23, No. 1*, 66-81
- Hathaway, W. L., Scott, S. & Garver, S, A. (2004) Assessing religious/spiritual functioning: A neglected domain in clinical practice? *Professional Psychology: Research and Practice, Vol. 35, Number 1*, 97-101.
- Hodge, D. (2008, March). Constructing spiritually modified interventions: Cognitive therapy with diverse populations. *International Social Work*, 51(2), 178-192.

- Hodge, D. R. & McGrew, C.C. (2006) Spirituality, religion, and the interrelationship: A nationally representative study. *Journal of Social Work Education, 42*(3), p637-654.
- Hodge, D. (2006, April). Spiritually Modified Cognitive Therapy: A Review of the Literature. *Social Work, 51*(2), 157-166.
- Hodge, D. R. (2005) Social work and the house of Islam: Orienting practitioners to the beliefs and values of Muslims in the United States. *Social Work Volume 50, Number 1 April*, 162-173.
- 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, 10* (4), 114-123.
- Hodge, D. R. (2005) Spiritual lifemaps: A client-centered pictorial instrument for spiritual assessment, planning and intervention. *Social Work, Vol. 50 Number 1, January*, 77-87.
- Hodge, D. R.. (2004) Working with Hindu clients in a spiritually sensitive manner. *Social Work, Jan. 49* (1), 27-38.
- Hodge, D. R. (2003) Difference is world views between social workers and people of faith. *Families in Society, 84* (2), p285-295.
- Hodges, S. (2002) Mental health, depression, and dimensions of spirituality and religion. *Journal of Adult Development, Vol. 9, No. 2, April*.
- Kelcourse, F. (ed.). (2004) Human development and faith life-cycle stages of body, mind, and soul. St. Louis: Chalice Press.
- King, D. E., Blue, A., Mallin, R., & Thiedke, C. (2004) Implementation and assessment of a spiritual history taking curriculum in the first year of medical school. *Teaching & Learning in Medicine, 16* (1), 64-67. (Reserve)
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