UNIVERSITY OF PENNSYLVANIA
School of Social Work

SW761 - SPIRITUALITY AND SOCIAL WORK PRACTICE
SPRING 2005

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I. COURSE PURPOSE

Spirituality has recently begun to emerge as a critical anchor of a holistic approach to social work which views individuals, couples, families, groups, and communities in a bio-psycho-social-spiritual context. To date, the spiritual aspects of social work practice have often not been addressed explicitly in social work education. In a post September 11th, 2001 world, however, drawing from the wellsprings of spirituality seems more widespread, and even more crucial.

Current trends in social work education, including the latest Council on Social Work Education Curriculum Policy Statement, now support the inclusion of content on religious and spiritual diversity. Accordingly, this course is an advanced practice sequence elective that focuses on spiritual aspects of social work practice. The professional values of client self-determination and empowerment will be stressed as diverse spiritual perspectives are explored.

This course will strive to seek a balance of exploring the universalistic as well as the particularistic in relationship to spirituality. Some particularistic religious and/or spiritual traditions will be studied as they exemplify commitments of spirituality and as they intersect with a more universalistic spirituality. The impacts of spiritual and religious systems in relation to diversity (e.g. by gender, social class, ethnicity and culture and sexual orientation) will be considered.

As a practice elective, this course will be anchored in the "Penn Approach" to social work practice and will make linkages directly to students' practice experience in the field as well as to other curriculum areas such as human behavior theory, social policy, and research.

II. COURSE OBJECTIVES

By the conclusion of this course, Spirituality and Social Work Practice, students will demonstrate an ability to:

A. Identify and critically reflect on diverse spiritual perspectives and their implications for social work practice.

B. Understand and analyze the history of the relationship between religion and social work as well as the current state-of-the-art for spiritually-sensitive social work practice.

C. Understand and formulate qualities of a spiritually-sensitive helping relationship and evaluate their own practice accordingly.

D. Understand and critically evaluate guidelines for spiritually-sensitive assessment of human development and well-being.

E. Identify strategies for effective cooperation with religious and non-religious spiritual support systems of clients.

F. Identify and critically evaluate practical and ethical guidelines for utilizing religiously derived social work practice activities, such as religious symbolism, prayer, meditation, and ritual.

G. Understand the supportive and oppressive aspects of religious and spiritual perspectives concerning issues of human diversity, such as gender, race, ethnicity and culture, age, sexual orientation, ability, and social class.

H. Apply to practice a framework of knowledge, values, and skills for spiritually-sensitive social work.

III.   COURSE DESCRIPTION

"Spirituality and Social Work Practice" is organized and presented around the following content areas.

1. **A History of Connections between Religion, Spirituality, and Social Work.**
    Although American social work originated from religious movements for charity and social service, the past few 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 spiritually-sensitive social work.

2. **The Foundation of Knowledge, Values, Skills, and Experiences for Spiritually-Sensitive Social Work.**
    This course presents a base of knowledge, values, skills and experiences to prepare students for spiritually-sensitive practice by integrating insights from social work and related fields, such as psychotherapy, pastoral counseling, comparative religious studies, and community organizing.   Topics include qualities of a spiritually-sensitive helping relationship; assessment of spiritual development, crisis, and well-being; cooperating with religious and non-religious spiritual support systems; and developing practical and ethical guidelines for the use of religiously derived helping resources and techniques, such as religious community resources, symbolism, prayer, meditation, and ritual.

3. **Human Diversity and Spiritually-Sensitive Practice.**
    This course is designed to help students learn how to respond respectfully and competently to clients from diverse religious and non-religious spiritual perspectives. 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, race, ethnicity or culture, sexual orientation, age, ability, and gender is explored.

4. **Application of a Framework for Spiritually-Sensitive Social Work to Practice.**
    This course provides a general framework for 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.

IV. GRADING

Attendance and Participation

Since the success of this course requires active participation and attendance, full attendance is required. Class participation and assignments will all count towards a final letter grade.

Additional Expectations

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 of any kind is prohibited by the instructor or students. 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.

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. Students who have special educational needs of any kind, including those related to learning disabilities, other disabilities, English as a second language, or religious observance, should discuss necessary accommodations with the instructors within the first two sessions of the course.

V. ASSIGNMENTS

Assignment #1: Self-reflection paper (6-7 pages, typed double spaced, plus citations).
Due 7th Class session, February 24, 2005.

The "Self-Reflection Paper" is designed to help you make connections between required course readings, issues in your personal life and professional development, and to make decisions about specific actions you wish to take to promote your competence for spiritually-sensitive practice.

You will notice during your reading that certain strong positive or negative reactions are stimulated. Observe how your reactions relate not only to what is being said, but also to what it is about **your own** strengths, limitations, values, biases, and spiritual orientation that predisposes you to respond this way. As you reflect, you will become aware of a few common themes of personal and professional growth. In the paper, please articulate **one major theme** and its **implications for your growth**. Cite sources and passages to which you are responding.

The paper must use the following headings:

    I.   <u>**Introduction**</u> **(1 page)**
Briefly introduce the theme you will discuss and why you chose to discuss it.

    II. <u>**A Theme for Personal and Professional Growth**</u> **(4 pages)**
Discuss in detail one major theme that links issues of personal and professional growth. Explain what it is about you, your spiritual experience and perspective that makes this important. Give specific examples of how this theme was triggered by readings.

    III. <u>**Commitment to Growth**</u> **(1 page)**
Identify **at least two specific activities** which you commit to do that will promote growth in your spiritually-sensitive practice, related to this theme. Give specific plans and time frame for how you will carry these out. Explain how these activities will help you to deal with the growth theme.

<u>**Assignment #2:**</u>   YOU MAY CHOOSE OPTION **A** OR **B** TO FULFIL ASSIGNMENT 2.
                          Due April 3, 2005.

→ **OPTION A:**

     Conceptual Framework for Practice Project (10 pages, typed, double-spaced, plus citations, photographs or other appendices).
     This project is designed to help you connect cognitive and experimental 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. Since this is integrative and complex, the expectation is that you begin work on this project from the outset of the semester. It is due April 3, 2005, such that the projects can be shared in class. Please remember to give specific citations from scholarly and other sources to support your ideas in all parts of the paper.

Use the following outline and headings to organize your paper:

I.   <u>**INTRODUCTION**</u>

       1.   **Framework for Spiritually Sensitive Practice**
             Summarize the primary values, concepts and skills that guide your approach to spiritually sensitive practice. Explain how these derive from your religious and/or spiritual perspective and link to your professional practice interests. What do you mean by spiritually sensitive practice?

2.   **The Practice Situation**
Choose a professional (or volunteer, if necessary) social work practice situation that will be the focus for your application of your spiritual perspective 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 or policy action situation. Give the background of the client system, including the presenting problem or issue that creates the need for helping.

II. EXPLORING THE CLIENT'S SPIRITUAL PERSPECTIVE

1.   **Assessment of the Client's Spiritual Perspective**
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 spiritual and religious aspects of the client's needs, strengths, resources, and goals. Consider relevant aspects of the client's environment.

2.   **Exploration of the Client's Spiritual Perspective**
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, pictures, 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.

III. DESIGNING SPIRITUALLY SENSITIVE PRACTICE

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 will you apply your own framework for practice and the information about the client's spiritual perspective? How will this affect the nature of your helping relationship? What specific helping activities will you use?

IV. CONCLUSION

Discuss how you changed or grew through the process of developing this framework for spiritually sensitive practice.

NOTE: Any student who wishes to negotiate an alternative to this project must do so during the first four class meetings. A written agreement must be made.

⇒ **OPTION B:**

Cross-Perspective Experiential Log.

Each student will select a spiritual perspective/tradition other than their own that they would like to learn more about. For example, if Christian, students will observe/participate in a non-Christian service or tradition (e.g., Islamic, Hindu, Jewish, First Nations, etc.). Students must gain permission for participation from appropriate sources (e.g., spiritual leaders; members of church, synagogue or temple, etc.) and explain that their involvement is linked to a course assignment. Students should also inquire about appropriate attire and level of participation.

The log should be approximately 8-10 pages in length, including: a) a description of the experience; b) a discussion of the student's reactions to the experience; and c) a discussion of the implications of the experience for the student's practice with clients from this spiritual perspective/tradition; d) scholarly citations.

An alternative experience that students may select is observation of a group such as Alcoholics Anonymous. The same requirements and guidelines delineated in option B above apply to this choice of experience.

VI. COURSE SCHEDULE AND READINGS

TEXTBOOKS

Required Reading:

Canda, E., et al (1999). <u>Spiritual Diversity in Social Work Practice: The Heart of Helping</u>. New York: The Free Press.

Frankl, V. (1998). <u>Man's Search for Meaning: An Introduction to Logotherapy</u>. Paperback edition.

Loewenberg, F. (1988). <u>Religion and Social Work Practice in Contemporary American Society</u>. New York: Columbia University Press.

Suggested Reading:

Canda, E., et al (1999). <u>Spiritual Diversity and Social Work: A Comprehensive Bibliography with Annotations</u>. Alexandria, VA: Council on Social Work Education, Inc.

Fowler, J. (1995). <u>Stages of Faith</u>. San Francisco: Harper Collins. Paperback Edition.

Lovinger, R. (1984). <u>Working with Religious Issues in Therapy</u>. Northvale, New Jersey: Jason Aronson, Inc.

COURSE SCHEDULE

SESSION 1   **Topics:**
January 13, 2005   1. Introduction to Spirituality and Social Work/Overview of course
2. Mutual Introductions
3. Defining spirituality, religion, and faith (See Class Handouts)

Readings:
Canda, E.R. (1999). Text: Introduction and Chapter One.

Loewenberg Book, **Chapter 1:** "Social Work Practice In A Secular Society" and **Chapter 2**: "Religion In The Contemporary World", pages 3-50.

Joseph, M.V. (1988). Religion and social work practice. Social Casework: The Journal of Contemporary Social Work, 69(7), 443-452.

Canda, E. (1988). Spirituality, religious diversity and social work practice. Social Casework, 69(4), 238-247.

Suggested Readings:
Cnaan, R.A., Boddie, S.C., Danzig, R.A. (2004). Teaching about organized religion in social work: lessons and challenges. Journal of Religion and Spirituality in Social Work, 23(3), 67-84.

SESSION 2   **Topics:**
January 20, 2005   1. Spiritual identity and professional practice.
2. General Conceptual Framework for Spiritually Sensitive Practice
3. Videotape: "Body, Mind, Spirit"

Readings:
Loewenberg Book, **Chapter 3:** "Values and Ideologies In Professional Practice", pp. 51-78.

Canda, E.R. (1999). Text: Chapter Two.

Carroll, M.M. (2001). Conceptual Models of Spirituality. Transpersonal Perspectives on Spirituality in Social Work, New York: Haworth Press.

Kersting, Karen. (2003). Religion and spirituality in the treatment room. Monitor on Psychology, 34 Dec.(11) 40-42

Danzig, R.A. (1986). Religious values vs. professional values: Dichotomy or Dialectic. Jewish social work forum, 122 Spring, 41-53.

Suggested Readings:
Amato-von Hemert, K., & Clark, J. (1994). Should social work education address religious issues? Journal of Social Work Education, 30(1), 7-17.

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

SESSION 3
January 27, 2005

Topics:
1. Spiritual Diversity in Social Work; A Panoply of Paths
   A. Universal existential issues
   B. Jewish, Christian, Buddhist Perspectives
   C. Alternative Spiritual Styles
   D. Shamanic/Animist Perspectives
   E. Feminist Spiritual Perspectives

Readings:
Canda, E.R., (1999) Text: Chapters Four and Five

Danzig, R.A. (1998, Fall). Linking Spirituality and Diversity: Towards a Fluid Fountain of Unity, Respect, and Pluralism. Society for Spirituality and Social Work Newsletter, 1, 6-9.

Loewenberg Book, **Chapter 4:** "Religion and Values in Social Work Practice", pp. 81-105.

Suggested Readings:
Danzig, R.A. (1995). The battered Jewish family. In N. Linzer et al. (Eds.), Crisis and Continuity, (39-52). New York: KTAV.

Meier, L., (1988). Jewish Values in Psychotherapy. Lanham, MD: University Press of America.

Canda, E.R., & Phaobtong, T., (1992). Buddhism as a support system for southeast Asian refugees. Social Work, 37(1), 61-67.

Hammons, S., (1991). Faith and practice: a critical integration. Social Work and Christianity: International Journal, 18(10), 6-28.

Berthold, S.M., (1989). Spiritism as a form of psychotherapy: Implications for social work practice. Social Casework: The Journal of Contemporary Social Work, 70(8), 502-509.

Borensweig, H. (1984). Jung, social work values, social action. In Jung and Social Work, New York: University Press of America, pp. 167-190.

Canda, E.R., (1983). General implications of Shamanism for clinical

social work. International Social Work, 26, 14-22.

SESSION   4   **NO CLASS**
February 3, 2005

SESSION 5   **NO CLASS**
February 10, 2005

RETREAT—SUNDAY, FEBRUARY 13, 2005—10AM-5PM in lieu of sessions 4, 5, 6

Topic: The meaning of spirituality: Professional and personal journeys.

Theoretical explorations and experiential excercises will be woven together.

Held at Penn School of Social Work.

Readings:
Brown, M. Y. (1983). The Unfolding Self. L.A., CA: Psychosynthesis Press.

Canda, E.R., Text: Chapter 7 and pp 155-170, 221, 246-248.

Frankl, V., Man's Search for Meaning (Excluding Section on Logotherapy)

Fowler Book, Part 3: pp. 89 to end

Sheridan, M.J., (1999). The Spiritual Person, in Hutchison, E.D., Dimensions of Human Behavior: Person-in-Environment. Thousand Oaks, California: Pine Forge Press.

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

Suggested Readings:

Berliner, P., (1992). Soul healing: A model of feminist therapy.
Counseling and Values, 37, 2-14.

See Class Handouts

Butman, R., (1990). The assessment of religious development: Some
possible options. The Journal of Psychology and Christianity, 9(2), 14-
26.

Canda, E.R., (1991). East/west philosophical synthesis in transpersonal
theory. Journal of Sociology & Social Welfare, 18, 137-152.

Cowley, A.S., & Derezotes, D., (1994). Transpersonal psychology and
social work education. Journal of Social Work Education, 30(1), 32-
41.

SESSION 6   **NO CLASS**
February 17, 2005

SESSION 7   **Guest Presenter: Kevin Damitz, M.S.W.**
February 24, 2005

1. Reflections on the use of spiritual self in practice and
    administration.
2. Spiritually sensitive helping relationships

Assignment #1 due   **Readings:**
Text Chap. 6, 8 and 9; Loewenberg Chap. 5

Caldwell, Christine (2004). Caring for the caregiver. Psychotherapy
Networker July/August, 34-35.

Suggested Readings:
Keith-Lucas, A., (1994). Giving and taking help, rev. ed. St. David's,
PA: North American Association of Christians in Social Work.

Faver, C.A., (1989). Spirituality, faith, and social change: A case study
of vida dutton scudder. Social Thought, 15(1), 2-17.

Netting, F.E., Thibault, J.M., and J.W. Ellor (1990). Integrating
content on organized religion into macropractice courses. Journal Of
Social Work Education, 26(1), 15-24.

SESSION 8
March 3, 2005

Topics:

1. Social Work in Religious Settings
2. Social Work with Religious/Spiritual Clients
3. Twelve-Step Programs

Readings:
Loewenberg Book **Chapter 6**: "Social Work and Religious Organizations", pp. 132-148.

Aaron, D., (2004). The Secret Life of God: discovering the divine within you, Boston: Shambhala.

Suggested Readings:

Spressart, J., (1992). Social action and the church. In Diana S.R. Garland, Ed., Church Social Work, St. David's, PA: North American Association of Christians in Social Work, pp. 102-119.

Lovinger Book, pp. 1-34.

Stern, E.M., (1985). Psychotherapy And The Religiously Committed Patient. New York: Haworth Press. pp. 35-54 and pp. 107-116.

Cornett, C. (1992). Toward a more comprehensive personology: Integrating a spiritual perspective into social work practice. Social Work, 37(2), 101-102.

Prest, L.A., & Keller, J.F., (1993). Spirituality and family therapy: Spiritual beliefs, myths, and metaphors. Journal of Marital and Family Therapy, 19(2), 137-148.

Roy, D. (1992). Spirituality and psychotherapy: A common ground across boundaries. The Journal of Pastoral Care, 46(2), 153-161.

Cervantes, J., and Ramirez, O., (1992). Spirituality and family dynamics in psychotherapy with Latino children. In Working with Culture, San Francisco, CA: Jossey-Bass Publishers, 103-128.

Berenson, D., (1990). A systemic view of spirituality: God and twelve step programs as resources in family therapy. Journal of Strategic and Systemic Therapies, 9(1), 59-70.

Hanna, F.J., (1992). Reframing spirituality: AA, the 12 steps, and the mental health counselor. Journal of Mental Health Counseling, 14(2), 166-179.

Twerski, A.J., (1990). <u>Waking Up Just In Time</u>. New York: Topper Books.

March 10, 2005   **SPRING BREAK – NO CLASSES**

SESSION 9
March 17, 2005

Topics:
1. Spirituality in Personal and Professional Healing
2) Assessing a Healthy or Broken Spirit

Readings:
Rubenfield, I (2000) <u>The Listening Hand</u>. New York: Bantam Books.

Grof, S. and Grof, C. (Eds.) (1989) <u>Spiritual Emergency: When Personal Transformation Becomes a Crisis</u>. New York: St. Martin's Press.

Claire, T. (1995) <u>Bodywork</u>, New York: William Morrow & Company. Pp. 151-165

Suggested Readings:
Seligman, M. (2001) <u>Authentic Happiness</u>. New York: Free Press.

Hamann, S.B. et al. (2002), "Ecstasy and agony: activation of the human amygdala in positive and negative emotions" <u>Psychological Science</u>, 13:135-141.

SESSION 10
March 24, 2005

Topics:
1. Spirituality in Personal & Professional Healing. Part 2.
2. Assessing a Healthy or Broken Spirit. Part 2

Readings:
Jamison, K.R. (2004) <u>Exuberance: The Passion for Life</u>. New York: Alfred A. Knopf. Pp. 1-14.

Smith, K.K. (2002) <u>Manna: In the Wilderness of AIDS—Ten Lessons of Abundance</u>. Cleveland: The Pilgrim Press.

Suggested Readings:
Fowler, J.W. (1996) <u>Faithful Change: The Personal and Public Challenges of Postmodern Life</u>. Nashville: Abingdon Press.

Pert, C.B. (1997) <u>Molecules of Emotion: The Science Behind Mind-Body Medicine</u>. New York: Touchstone.

SESSION 11
March 31, 2005

Topics:
Guest Presenter: John Preston. Thera Vedam Monk
1. Mindfulness Meditation—The end of evasion

Suggested Readings:
Hanh, Thich Nhat. (1996) <u>The Miracle of Mindfulness</u>. New York: Shambhala Books.

Goldstein, J. (2003) paperback <u>Insight Meditation—The Practice of Freedom</u>. New York: Shambhala Books.

SESSION 12
April 7, 2005

Topics:
1. Students presentation and discussion of assignment #2
2. Ritual Prayer and Meditation

Readings:
Text 175-182 of Chap. 4 and Chap. 3

Canda, E.R., (1990). A holistic approach to prayer for social work practice. <u>Social Thought</u>, 16(3), 3-13

Suggested Readings:
Dossey, L. (1993). <u>Healing Words: The Power of Prayer and the Practice of Medicine</u>, New York: Harper Paperbacks.

Canda, E.R., (1988). Therapeutic transformation in ritual, therapy and human development. <u>Journal of Religion and Health</u>, 27(3), 205-220.

Keefe, T., (1986). Meditation and social work treatment. In F.J. Turner (Ed.), <u>Social Work Treatment: Interlocking Theoretical Perspectives </u>(3rd ed.), 155-180.

SESSION 13
April 14, 2005

Topics:
1. **Guest Presenter and Group Percussion Meditation:** Brother Rob Carter and D.R.O.P. S.Q.U.A.D.
2. Linking personal and professional growth

Suggested Readings:
Sermabeikian, P., (1994). Our clients, ourselves: The spiritual perspective and social work practice. <u>Social Work</u>, 39(2), 178-183.

Sheridan, M.J., Bullis, R.K., Adcock, C.R., Berlin, S.D., & Miller, P.C., (1992). Practitioners' personal and professional attitudes and behaviors toward religion and spirituality: Issues for education and practice. <u>Journal of Social Work Education</u>, 28(2), 190-204.

SESSION   14   **Topics:**
April 21, 2005   1. Continuation of discussion of assignment two
                         2. "Agenda for Today and Tomorrow"

                         Readings;
                         Loewenberg Book **<u>Chapter 7</u>:** "Agenda for Today and Tomorrow" pp.
                         149-151.

SESSION 15   **Topics:**
April 28, 2005   1. Evaluation and Celebration

My special thanks to Edward R. Canda for permission to utilize and adapt his material.

A SELECTED BIBLIOGRAPHY

Abels, S. L. (2000). Spirituality in Social Work Practice: Narratives for professional helping. Denver: Love Publishing.

Amato-von Hemert, K., & Clark, J., (1994). Should social work education address religious issues? Journal of Social Work Education, 30(1), 7-17.

Amsel, A. (1969). Judaism and Psychology. New York: Phillip Feldheim, Inc.

Aponte, H.J., (1959). Parish social work: An evaluation of an experiment at St. Athanasius Church, Bronx, New York. Master's thesis, Fordham University, School of Social Service, New York, NY.

Barker, R.L. (1995). Spirituality. Social work dictionary (3rd ed.). Washington, DC: NASW Press.

Bolling, J.L., (1990). The heart of soul: An Africentric approach to psycho-spiritual wholeness. New York: Mandala Rising Press.

Boynton, G.W., (1987). Religious self-disclosure in Christian family service agencies. Social Thought, 13(4), 25-35.

Brower, I.C., (1984). The 4th ear of the spiritual-sensitive social worker. (Doctoral dissertation, The Union for Experimenting Colleges and Universities). University Microfilms International, Ann Arbor, #8500785.

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

Canda, E.R., (1988). Spirituality, religious diversity and social work practice. Social Casework: The Journal of Contemporary Social Work, 60(4), 238-247.

Canda, E.R., (1988). Conceptualizing spirituality for social work: Insights from diverse perspective. Social Thought, 14(1), 30-46.

Canda, E.R., (1989). Religious content in social work education: A comparative approach. Journal of Social Work Education, 25(1), 36-44.

Canda, E.R., (1990). A holistic approach to prayer for social work practice. Social Thought, 16(3), 3-13.

Conrad, A.P., & Simonse, A., (1989). Religious Issues In Clinical Social Work Practice: Course Content And Teaching Skills. Unpublished manuscript, the Catholic University of America, National Catholic School of Social Service, Washington, D.C.

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

Crawford, D.R., & Mannion, M.T., (1989). Psycho-Spiritual Healing After Abortion, Kansas City, MO: Sheed & Ward.

Danzig, R.A., (1998, Fall). Linking Spirituality and Diversity: Towards a Fluid Fountain of Unity, Respect, and Pluralism. Society for Spirituality and Social Work Newsletter, 1, 6-9.

Danzig, R.A., (1986, Spring). Religious values vs. professional values: Dichotomy or dialectic? The Jewish Social Work Forum, 22, 41-53.

Dawson, C. (1946). Inquiries into religion and culture. In M.T. Bretano (Ed.) English Voices, New York: W.H. Sadlier

DiBlasio, F.A., (1993). The role of social workers' religious beliefs in helping family members forgive. Families in Society, 74(3), 163-170.

Dudley, J.R., & Helfgott, C., (1990). Exploring a place for spirituality in the social work curriculum. Journal of Social Work Education, 36(3), 287-294.

Elkind, D., (1992, Spring). Spirituality in education. Holistic Education Review, 12-16.

Ellor, J. W., Netting, F.E., & Thibault, J.M. (1999). Religious and Spiritual Aspects of Human Service Practice. Columbia, SC: University of South Carolina.

Fowler, J.W., (1981). Stages Of Faith: The Psychology Of Human Development And The Quest For Meaning. San Francisco: Harper & Row.

Frank, J.D., (1975). Persuasion and Healing, (Rev. Ed.) New York: Schocken Books.

Frankl, V., (1968). The Doctor And The Soul. New York: Knopf.

Freedberg, S., (1986). Religion, profession, and politics: Bertha Capen Reynolds' challenge to social work. Smith College Studies in Social Work, 56(2), 95-110.

Fuller, A.R., (1986). Psychology and Religion (2nd edition). Lanham, MD: University Press of America.

Gallup, G. Jr., & Olindsay, D.M. (1999). Surveying the Religious Landscape: Trends in U.S. beliefs. Harrisburg, PA: Morehouse Publishing.

Garland, D.R., (1991). The role of faith in practice with clients. Social Work and Christianity, 18(2), 75-89.

Hall, T.W., Tisdale, T.C., & Brokaw, B.F. (1994). Assessment of religious dimensions in Christian clients: A review of selected instruments for research and clinical use. Journal of Psychology and Theology, 22, 395-421.

Harvey, T.J., (1991). Catholic charities: A praxis for Catholic church social teachings. Social Thought, 17(2), 65-71.

Highfield, M., & Carson, C., (1983). Spiritual needs of patients: Are they recognized? Cancer Nursing, 6(3), 187-193.

Holland, T.P., (1989). Values, faith and professional practice. Social Thought, 15(1), 28-40.

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