

**THE UNIVERSITY OF TENNESSEE, KNOXVILLE
COLLEGE OF SOCIAL WORK**

**SW 561 Spirituality and Clinical Social Work Practice
(3 credit hours)
Summer 2018**

Instructor: Julie Franks, MTS, MSW, CSWA Phone: Appointments as Needed

Online Office Hours: By appointment via Zoom or phone

Email: jfranks8@utk.edu (preferred contact; 24 hour response guaranteed Mon-Fri)

Required Zoom meetings: Mondays 5:00pm to 6:30pm CST on Zoom – 6/4, 6/11, 6/18, 6/25, 7/2

Code of Conduct

It is the student's responsibility to have read the College of Social Work Ethical Academic and Professional Conduct Code that is in the College of Social Work MSSW Handbook (www.csw.utk.edu). Students are also expected to sign and adhere to the Social Work Field Placement Code of Conduct.

The Honor Statement

An essential feature of The University of Tennessee is a commitment to maintaining an atmosphere of intellectual integrity and academic honesty. As a student of the University, I pledge that I will neither knowingly give nor receive any inappropriate assistance in academic work, thus affirming my own personal commitment to honor and integrity. (*Hilltopics*).

University Civility Statement

Civility is genuine respect and regard for others: politeness, consideration, tact, good manners, graciousness, cordiality, affability, amiability and courteousness. Civility enhances academic freedom and integrity, and is a prerequisite to the free exchange of ideas and knowledge in the learning community. Our community consists of students, faculty, staff, alumni, and campus visitors. Community members affect each other's well-being and have a shared interest in creating and sustaining an environment where all community members and their points of view are valued and respected. Affirming the value of each member of the university community, the campus asks that all its members adhere to the principles of civility and community adopted by the campus: <http://civility.utk.edu/>

Disability

If you need course adaptations or accommodations because of a documented disability or if you have emergency information to share, please contact The University of Tennessee Office of Disability Services at 100 Dunford Hall (865) 974-6087. This will ensure that you are properly registered for services.

Dimensions of Diversity

The College of Social Work and the University of Tennessee welcome and honor all people. In accordance with the U.S. National Association of Social Workers (NASW) and the U.S. Council on Social Work Education (CSWE 2015 Educational Policy Statement), "the dimensions of diversity are understood as the intersectionality of multiple factors including" age, class, color, culture, mental or physical disability and ability, ethnicity, gender, gender expression, gender identity, immigration status, marital status, national origin, political ideology, race, regionality, religion and spirituality, sex, sexual orientation, and tribal sovereign status. The College values intellectual curiosity, pursuit of knowledge, and academic freedom and integrity. "A person's diverse life experiences may include oppression,

poverty, marginalization, and alienation as well as privilege, power, and acclaim” (CSWE 2015 Educational Policy Statement). The College of Social Work promotes social justice and social change, and strives to end discrimination, oppression, poverty, and other forms of social injustice.

Course Description

This is an elective course. The course examines the role of spirituality in clinical social work practice, and provides an introduction to current evidence based practices that incorporate spirituality. The course emphasizes the consideration of the spiritual beliefs of both the practitioner and client in clinical practice, and the use of spiritually-based psychotherapies in practice. Ethical issues, intervention skills, and critical review of the evidence-base for spiritually-based psychotherapies are the central topics of the course.

Course Rationale

Currently, mindfulness-based, acceptance and commitment, and dialectical behavioral therapy have the strongest evidence base of clinical interventions that incorporate spirituality. These therapies will be the focus of the course. Additionally, because spirituality, in many forms, is a factor that plays a role in the lives of clients and practitioners, consideration of the students’ beliefs and their perceptions of the beliefs of others will also be analyzed.

Course Competencies

By the completion of this course, the students are expected to be able to demonstrate (through course activities, assignments, and/or exams):

1. Describe the role of spirituality in ethical clinical social work practice. (Values and Ethics C.2; Diversity C.1, 2, 3). *(content: integration of spirituality in practice; self-awareness in practice as it relates to spirituality)*.
2. Critically analyze several theoretical models for integrating spirituality into clinical practice. (Practice-C.3; HBSE-C.1). *(content: neurophysiologic effects of spirituality; mindfulness based cognitive therapy model of cognition and behavior)*.
3. Apply knowledge of spiritually based clinical practice to case conceptualization in clinical practice with populations at risk (Practice-C.1, C.3). *(content: assessment and treatment planning using mindfulness-based CBT (MBCBT), acceptance and commitment (ACT), and dialectical behavioral therapies (DBT))*.
4. Critically analyze the evidence base supporting the implementation of spiritually based clinical social work practice (CT/EBP-C.2; Practice- C.1). *(content: review of pertinent research studies on MBCBT, ACT, and DBT)*.
5. Demonstrate beginning skill in the application of spiritually based clinical social work interventions with populations at risk (Practice-C.1). *(content: role play of practice skills related to MBCBT, ACT, and DBT)*.

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Zoom Meeting ID for the Semester: See Canvas Site

Required Texts: All readings for this course are available on Canvas

Important Class Policies

Class Preparation Policy and Electronic Classroom Policy.

Students are required to attend and be fully present for every synchronous course session. This means students are expected to participate in class sessions using a video link into the electronic classroom from a non-distracting location with their microphones ready. Joining class while driving is not permissible and will be counted as an absence. Joining class via audio connection (e.g. phone) will be considered an absence unless the student notifies the professor in advance of the unavoidable exigency necessitating audio-only attendance. Such an event is an exception and not a permissible alternative to full attendance and participation through Zoom videoconferencing.

To make meaningful contributions to class discussions, it is essential that you read assigned articles, readings, watch videos and explore Internet resources *prior to class sessions*. Communicating your thinking is an important component in developing your understanding of course content, and group work is a significant part of the process we use. Thus, working and sharing experiences with other class members outside of class time is also strongly encouraged.

Class activities are designed to help you reflect upon important concepts and involve you in class dialogue and deliberation and other activity to share views and debate ideas. Professionals participate constructively and actively in class, and use class time to build, in interaction with others in the class, sound generalist practice skills. These skills are basic to relationship building and communication with peers, supervisors, and others in community as well as with client/client systems.

Respect the ideas and thinking of other class participants by listening to their comments and

constructively questioning their thinking and reasoning if you need clarification or information. Work cooperatively with others and fully contribute to the workload of each group in which you may be a member.

Learning Environment:

The student is a co-creator of the learning experience and professional environment. It is the purpose of this class to provide knowledge and access to resources that will serve as a springboard for class collaboration and group projects. The instructor expects you to be prepared by reading the materials and participating in the discussions PRIOR to attending zoom sessions.

Some material provided in the class may be of a confidential nature since part of the material will involve examination of ongoing human service organizations or personal self-disclosure of the participants. Therefore, all class participants must observe strict rules of professional conduct including treating all information about current human service organizations or colleagues as confidential, not to be discussed with anyone other than classmates or the Instructor.

Group Participation Policy

Active group participation is expected in this course. Be aware, if one group member is not pulling their own weight, not showing up on time or at all for meetings, being difficult to deal with, or simply refusing to do work, then this member will receive a lower grade than the rest of the group, possibly a zero, for the project. This is a professional program in which the goal is to prepare students to lead an organization. If students are not acting professionally, it brings the whole group down and this will not be tolerated here or in the workforce. For this reason, students will self-report their own contributions/ contributions of others in their group to the professor at the time work is submitted. It is encouraged that students reach out to the professor as soon as problems arise to obtain maximum support from the professor.

Late Work Policy

Late assignments will not be accepted without prior approval by the professor, and this is only granted in emergency situations. Late work will be given a grade of zero. Issues related to technology or confusion about due dates being in EST will not result in extensions. There are no make-up options for group assignments. If you have a serious illness or extenuating circumstances, the instructor *may* make accommodations with proper documentation PRIOR to the due date and time. **If you have questions about any assignment, please reach out to the instructor for clarification prior to the due date. Reaching out early generally results in gaining the most support from the professor.**

Plagiarism and APA Policy

Graduate level writing will be required on all written assignments. Points are designated for graduate level writing/organization on each assignment/presentation and differ per assignment, as the weight of different assignments varies. Grades for papers will take into consideration content, organization of ideas, creativity, and appropriate use of APA citation format, grammar, and spelling. Plagiarism, whether intentional or unintentional, will result in a grade of “zero” on the assignment and may result in other academic penalties.

Eastern Time versus Central Time – ALL DUE DATES ARE IN EASTERN STANDARD TIME

Canvas shows two times—your time as you have set it and system time, which is Eastern Time. Please know that you are ultimately responsible for ensuring you adhere to the time designations in Canvas and within this syllabus. **All due dates are in EST. If you turn it in the next day because you were confused, you will still lose points.**

Course Assignments

1) My Own Views on Spirituality in Social Work (CC 1)

Due dates: Part 1: Sunday 6/11/18 (20 points) and Part 2: Friday 6/15/18 (5 points)

NOTE: This paper will be shared with the other students in this class. Please use your best judgment as to what you would like to share through this assignment. Clinical practice will be wrought with situations in which you are faced with decisions about self-disclosure and this will be good practice for these situations.

Part 1: Due Sunday 6/11/2018 by 12:00pm EST (20 points).

This paper is strictly your views on spirituality and its role in your professional social work practice. As such there are no “wrong ideas.” Thus grades will be assigned on the perceived level of effort that learners put into the assignment as well as the effort put into considering the way your personal beliefs relate to the code of ethics. This will be assessed based on use of references (this can include spiritual texts, poems, or any document that has meaning for you), indication of honest self-reflection, and courage to share personal values that rise from one’s spiritual views. **This two to three page paper (DO NOT DO MORE)** and consists of three sections each is described below along with the point value assigned to each.

This I Believe (6 points): Describe your spiritual background and the three core values and/or morals you draw from it that are central to your life. You may give examples of life experiences to illustrate these core values or you may simply describe them.

Note: Some experiences may be too personal to share and you should think very carefully about what you think is safe for you to share, even if these more personal aspects do not make it to your paper you will have thought about them. This is included in this assignment because we often ask our clients to think about their values – it is a good exercise for us as well!

How Might My Beliefs Impact Me as a Social Worker (14 points): In this section you are asked to discuss both strengths and challenges you may encounter when taking your beliefs into practice. Please relate your core values as well as any perceived challenges to the NASW Code of Ethics. This is an opportunity to discuss how your spiritual beliefs might shape your professional practice and identify ways your spiritual perspective may both help and/or hurt your ability to live out the NASW Code of Ethics. An important part of upholding the Code of Ethics is being able to identify areas that may challenge us and then being mindful of those challenges as we do our work.

Grammar, Spelling, and APA Formatting: Remember to proofread and cite the NASW Code of Ethics. Also remember to cite any religious or spiritual text you reference! The professor reserves the right to deduct points from your paper for errors. Remember that plagiarism will result in an automatic 0 on the entire assignment and may be reported to the academic board.

Part 2: Response to Peer Papers (5 Points) Due Friday 6/15/2018 at 11:59pm EST

This part of the assignment is designed to give you exposure to “listening” to the spiritual perspectives of others. This is often a new experience for us as social workers as we are not always trained to discuss spirituality or comfortable doing so. Here is a chance to try it out and give some feedback about your experience as a clinician learning about the views of another person.

Please be respectful to your peers in this discussion. This is not a place to give feedback about the other person's views – it is a place for you to notice what is coming up for you and find ways to address it.

Directions: Read the papers of at least 3 of your peers. Include thoughtful responses to your peers that address the following **(A)** What feelings came up as similar beliefs were learned? **(B)** What feelings came up as differing spiritual beliefs were learned? **(C)** How might the spiritual perspective of your peer impact treatment planning or patient care in a “real patient” situation? **(D)** What tools could be used to address needs for you as the social worker? For instance, is learning needed about the spiritual beliefs presented? Is self-care needed? Is supervision needed to discuss differing beliefs?

2) Comprehensive Spiritual Assessment Assignment (CC 1,3, 4) Due Date Friday 6/22/2018 at 11:59 pm EST (25 Points)

NOTE: This assignment is designed to teach beginning skills in spiritual assessment. This should be completed with a friend or family member (not a client) that feels comfortable participating. The information shared will remain confidential and will not be shared with anyone other than myself.

This assignment will be centered on the framework provided in the required reading for week 2:

Hodge, D. R. (2005). SPIRITUAL ASSESSMENT IN MARITAL AND FAMILY THERAPY: A METHODOLOGICAL FRAMEWORK FOR SELECTING FROM AMONG SIX QUALITATIVE ASSESSMENT TOOLS. *Journal Of Marital & Family Therapy*, 31(4), 341-356.

Prior to beginning this assignment, it is suggested that each student complete the course readings for the week (there are 2). This will give you a full picture of the role of spiritual assessment in social work practice.

Rubric and Directions:

Brief Spiritual Assessment (5 Points): Complete the Brief Spiritual Assessment found in Table 1 on page 343 of the Hodge Reading. Record answers to each question in paragraph form. This section of the paper should be no more than 3 pages double-spaced.

Comprehensive Spiritual Assessment (7 Points): Each student will participate in **one** of the following comprehensive spiritual assessments: **a spiritual genogram, a spiritual ecomap, or a spiritual life map**. Each of these are described at length in the reading along with reasons to participate in one type of assessment or the other. Directions as well as examples are given for each type of assessment. Create either a spiritual genogram, spiritual ecomap, or spiritual life map that is representative of yourself.

Hints: Be creative – I am more interested in the effort and detail you include than the way it looks. / You can create this electronically or on paper. If you complete it on paper, simply take a picture of it and upload it as an attachment along with your paper.

Reflection (13 Points): Include no more than 5 pages of double-spaced reflection that answers the following questions:

(A) How did you decide which of the 3 comprehensive spiritual assessment choices you would complete? (1 point)

(B) What was the process of completing the comprehensive assessment like? (2 points)

(C) Did you gain any insight about yourself from this assessment? Describe. (2 points)

(D) Would this assessment be useful in spiritual assessment with clients in the future? Are there any circumstances in which you might use it? (2 points)

(E) Do you find this assessment to be in-line with social work ethics? Why or why not? Refer to the NASW Code of Ethics in your response (4 points)

(F) Did this exercise help you gain confidence in your ability to provide spiritual assessment as a social worker? (2 points)

3) Spiritual-Clinical Intervention Presentations (CC 2,5)

Due date: Class 07/2/18 (45 points)

This assignment will be done in small groups (Approximately 6 students) assigned following the first class. Each group will choose an area clinical practice as defined by a diagnostic group (depression, borderline personality disorder, etc.) or social problem addressed through clinical intervention (interpersonal violence, parenting skills, marital discord, etc.) and demonstrate how to integrate a spiritually focused intervention into work with clients facing these issues.

This is a research assignment that will be shared with the class in the form of a PowerPoint presentation during our final Zoom session. Be sure to include citations and references in this presentation. **The presentation should last approximately 15 minutes.** It can be presented “live” or as a recording (but please note, the technology must work! Issues with technology will not excuse the presentation, so I recommend presenting live during class)

Please note that each group member is expected to contribute equally to the assignment and you will be “grading” your own and you group members’ participation. This will be reviewed by the professor and may impact the overall grade. The expectation is for all group members to contribute as equally as possible and deviation from this expectation may result in a lower grade on the assignment.

Description of Intervention (10 points): Choose an intervention we have discussed in class or one that you have found yourself. Clearly describe the intervention, include principles underlying the practice as well as interventive techniques. Describe the evidence base for the practice. If the evidence is abundant summarize it. If it is sparse, summarize it and give a rationale for why you think it will be effective.

Population for Intervention (5 points): In this section you should clearly define your rationale for choosing this population. Be sure to discuss whether the client should be of a particular faith background to benefit from this intervention and what about the intervention you chose makes it appropriate for this population.

Case-Study (5 points): With your group members, discuss cases you have had at your practicum or work that you think could benefit from a spiritually based intervention. Develop a case-study (2

paragraphs max) that describes a composite of the cases you discussed.

Case-Conceptualization (10 points): Use the theory behind your intervention described above to conceptualize the case for the composite client you developed above. Include the spiritual elements that influence the problem and its solution. For example, MB-CBT, you will partially conceptualize using CBT, but will include elements of mindfulness in describing your understanding of the case.

Ethical Issues in Applying the Intervention (5 points): Spirituality and more specifically religion is an issue fraught with possible ethical dilemmas and problems. Analyze the ethical issues related to your intervention and discuss how you will overcome them. Make sure to refer to specific parts of the NASW Code of Ethics.

Creativity and Contribution to the Assignment (5 points): Each group member is expected to contribute to the assignment equitably. You will be grading your participation and the participation of your group members

POINT DISTRIBUTION

My Own Views on Spirituality in Social Work Part 1	20 Points
My Own Views on Spirituality in Social Work Part 2	5 Points
Comprehensive Spiritual Assessment Assignment	25 Points
Spiritual Clinical Intervention PowerPoint	45 Points
Attendance	<u>5 Points</u>
Total Points: 100	

EVALUATION PROCEDURES AND GRADES

A (95-100) Outstanding/Superior. Exceptional performance that consistently exceeds expectations.

B+ (90-94) Very good. Student consistently meets and occasionally exceeds normal expectations for the course.

B (85-89) Good. Student consistently meets normal expectations for the class.

C+ (80-84) Average. There is unevenness in grasping course content. Student is inconsistent in meeting normal expectations for the course.

C (75-79) Poor. There is a lack of understanding of the course content. Student does not meet course expectations.

F (74 and below) Very Poor. There is a lack of attendance or incomplete assignments. Course expectations are not met.

LATE ASSIGNMENT POLICY: Late work is not accepted and a grade of zero will be assigned with the exception of a serious emergency. It will be up to the discretion of the professor if an emergency will qualify for an extension on an assignment and the extension needs to be arranged in advance. Computer issues do not qualify as an emergency.

COURSE OUTLINE

*****Please complete the course readings prior to attending class each week*****

Week 1: 6/04/18 to 6/10/18 Introduction to Spirituality and Social Work Practice
Synchronous online, 6/4/18 from 5:00pm to 6:30pm CST (6:00pm to 7:30pm EST)

Objectives: Learners should be able to:

- Identify the difference between “spirituality” and “religion”
- Critically analyze the evidence base supporting the implementation of spiritually based clinical social work practice
- Begin to understand the ethical imperative of integrating the spiritual dimension of care in social work practice
- Identify several areas of clinical practice in which spiritual interventions are applied.

Readings (required):

Koenig, H.G. (2013). Spirituality in Social Work. In *Spirituality in Patient Care* (191-199). West Conshohocken, PA: Templeton Press.

North American Association of Christians in Social Work. (2009). *Integrating Principles of Spirituality into the Social Work Classroom*. Indianapolis, IN: Sherry Sheffield & Linda Openshaw.

Readings (Complete at least 1 of the following):

Cates, J.C. (2007). Identity in crisis: Spirituality and homosexuality in adolescence. *Child and Adolescent Social Work Journal*, 24, 369-383.

Hodge, D.R. & Nadir, A. (2008). Moving toward culturally competent practice with Muslims: Modifying cognitive therapy with Islamic tenets. *Social Work*, 53, 31-41

Miller, W.R. (2007). Spirituality, treatment, and recovery. *Recent Development in Alcoholism*.

Staton-Tindall, M., Oser, C., Duvall, J.L., Havens, J.R., Webster, M., Leukefeld, C.G., & Booth, B.M. (2008). Male and female stimulant use among rural Kentuckians: The contribution of spirituality and religiosity. *Journal of Drug Issues*, 863-882.

Please complete these readings prior to attending the class session. Come to class prepared to discuss the following questions:

- (A) Why is proficiency in the area of spirituality important in social work practice? (B) What do the articles I read tell me about the role of spirituality in social work practice? (C) What are you hoping to learn from this class this semester?

Assignment Due:

My Own Views on Spirituality in Social Work (Part 1) Due Sunday 6/10/2018 at 11:59pm EST

Week 2: 6/11/2018 to 6/17/2018 Faith Development Theory and The Role of Spirituality in Psychotherapy Assessment
Synchronous Online 6/11/18 at 5:00pm to 6:30pm CST (6:00pm to 7:30 pm EST)

Objectives: Learners should be able to:

- Demonstrate acceptance and support of others spiritual beliefs, some of which may differ from one’s own
- Demonstrate an understanding of the way evidence based developmental theory of faith development relates to human development theories
- Gain skills to help with case conceptualization and identification of appropriate interventions
- Demonstrate beginning proficiency in spiritual assessment

Required Readings to be completed before class on 6/11:

Hodge, D. R. (2005). SPIRITUAL ASSESSMENT IN MARITAL AND FAMILY THERAPY: A METHODOLOGICAL FRAMEWORK FOR SELECTING FROM AMONG SIX QUALITATIVE ASSESSMENT TOOLS. *Journal Of Marital & Family Therapy*, 31(4), 341-356

Hodge, D. R. (2006). A Template for Spiritual Assessment: A Review of the JCAHO Requirements and Guidelines for Implementation. *Social Work*, 51(4), 317-326.

Parker, S. (2011). Spirituality in Counseling: A Faith Development Perspective. *Journal Of Counseling & Development*, 89(1), 112-119.

Mueller, C. R. (2010). Spirituality in Children: Understanding And Developing Interventions. *Pediatric Nursing*, 36(4), 197-208.

Lewis, L.M. (2008). Spiritual assessment in African Americans: A review of measures of spirituality in health research. *Journal of Religion and Health*, 47, 458-475.

Supplemental Readings (not required):

Parker, S. (2006). MEASURING FAITH DEVELOPMENT. *Journal Of Psychology & Theology*, 34(4), 337-348.

LEAK, G. K. (2003). VALIDATION OF THE FAITH DEVELOPMENT SCALE USING LONGITUDINAL AND CROSS-SECTIONAL DESIGNS. *Social Behavior & Personality: An International Journal*, 31(6), 637-642. doi:10.2224/sbp.2003.31.6.637

Please come to class prepared to discuss: (A) Why is spiritual assessment important (or not) to social work practice? (B) Can you see yourself integrating these assessments into practice? (3) What fears do you have about integrating this kind of assessment into practice? What strengths do you see?

Assignment Due:

My Own Views on Spirituality in Social Work Part 2: Due Friday 6/15/2018

Week 3: 6/18/18 to 6/24/18: Mindfulness in Clinical Practice Synchronous online 6/18/18 at 5:00pm to 6:30pm CST (6:00 pm to 7:30pm EST)

Objectives: Learners should be able to:

- Demonstrate an understanding of mindfulness application in social work
- Critically analyze their perspectives on the role spirituality has on all areas of life for both clients and social workers

Required Readings to be completed before class:

Gockel, A. (2010). The promise of mindfulness for clinical practice education. *Smith College of Studies in Social Work*, 80, 248-268.

Johanson, G. (2006). A survey of mindfulness and psychotherapy. *Annals of the American Psychotherapy Association*, 9, 15-25.

Witkiewitz, K., Lustyk, M.K.B., & Bowen, S. (2012, July 9). Retraining the Addicted Brain: A Review of Hypothesized Neurobiological Mechanisms of Mindfulness-Based Relapse Prevention. *Psychology of Addictive Behaviors*

Please Come to Class Prepared to Discuss: (1) How does mindfulness fit into clinical practice? What appeals to you about it, what does not? (2) How have you integrated mindfulness into clinical practice in the past, if applicable? (3) What reservations about integrating mindfulness into clinical practice do you hold?

Assignment Due:

Comprehensive Spiritual Assessment Paper Due Friday 6/22/18 at 11:59pm EST.

Week 4: 6/25/18 to 7/01/2018: Applying Spiritually Based Interventions in Clinical Practice Small Groups Meet Online 6/25/18 at 5:00pm to 6:30pm CST (6:00pm to 7:30pm EST)

Objectives: Learners should be able to:

- Begin to articulate the application of a spiritual-clinical intervention
- Begin to critically analyze several models of spiritual-clinical intervention

Note: We will not be meeting for a live lecture this week but each small group is expected to meet by Zoom to develop ideas for the final project. By 8:00pm CST on this date, each group should send me an email naming (a) the diagnostic group or social problem to be addressed by a clinical intervention (b) the type of spiritual intervention that will be utilized. One group member will notify me of this information by email (specific instructions will be given) and please cc all group members on the email you send me so everyone will have the information.

Readings in this week's module are designed to assist students in developing ideas for this project. Please notice that each reading includes a specific type of intervention and many include a population to which this intervention can be applied.

In addition to meeting in your small groups, a PowerPoint providing guidance will be posted to the Canvas site.

Readings:

Hodge, D.R. (2006) Spiritually modified cognitive therapy: A review of the literature. *Social Work*, 51, 157-166.

Hodge, D.R. (2008). Constructing Spiritually Modified Interventions: Cognitive Therapy With Diverse Populations. *International Social Work*, 51, 178-192.

Birnbaum, L. & Birnbaum, A. (2008). Mindful social work: From theory to practice. *Journal of Religion & Spirituality in Social Work*. 27, 87-103.

Johanson, G. (2006) A survey of mindfulness and psychotherapy. *Annals of the American Psychotherapy Association*, 9, 15-25.

Snodgrass, J. (2009). Toward Holistic Care: Integrating Spirituality and Cognitive Behavioral Therapy for Older Adults. *Journal of Religion, Spirituality & Aging*, 21:3, 219-236.

Soler, J. et al (2012). Effects of the Dialectical Behavioral Therapy – Mindfulness Module on Attention in Patients with Borderline Personality Disorder. *Behavior Research and Therapy*, 50:2, 150-157.

Chapman, A.L. (2006). Acceptance and mindfulness in behavior therapy: A comparison of dialectical behavior therapy and acceptance and commitment therapy. *International Journal of Behavioral Consultation and Therapy*, 2(3), 308-313.

Week 5: 7/02/18 Applying Spiritually-Based Interventions in Clinical Practice
Synchronous online 7/2/18 at 5:00pm to 6:30pm CST (6:00 pm to 7:30 EST)

Objectives: Learners should be able to:

- Articulate the application of a spiritual-clinical intervention
- Critically analyze several models of spiritual-clinical intervention

Readings: None

Assignment Due:

Each group will present their final presentation during class time. Each presentation should last approximately 15 minutes.