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The course content elucidates the social work philosophy of helping by examining it through the lens of philosophy and religion. Students will explore the role of spirituality and religion in social work practice. The basic purpose of this course is for students to develop a philosophy of helping by exploring and struggling with their spiritual identity and applying it to social-work practice.

SOCIAL WORK COMPETENCIES **(click the link for a list of all nine competencies)**

I. _____

The course will help students achieve the following competencies:

SoS

Social workers understand how diversity and difference characterize and shape the human experience and are critical to the formation of identity. The dimensions of diversity are understood as the intersectionality of multiple factors including but not limited to age, class, color, culture, disability and ability, ethnicity, gender, gender identity and expression, immigration status, marital status, political ideology, race, religion/spirituality, sex, sexual orientation, and tribal sovereign status. Social workers understand that, as a consequence oce

Learning will occur through a variety of methods and experiences, including lecture, class discussion, discussion boards, class exercises, and video, but mainly through a dialogical interchange of ideas, quest

conduct, and conducts oneself
with a professional demeanor.

environment			
5 points	4 points	2 points	0 points

c) Compare and/or contrast Soloveitchik's views with those of another philosopher or theorist whose work relates to your topic (select a philosopher from

to practice. Using a specific example from your practice, discuss how the topic was related to/involved with your work.

4. Discuss this topic's influence on your unique philosophy of helping – how you see your clients and how this influences the way you work with clients.

	Quotes are all properly attributed and cited per APA guidelines	Quotes are all properly attributed and cited per APA guidelines	In a few places, quotes are not attributed and cited per APA guidelines.	frequently not attributed or improperly cited per APA guidelines

All written work submitted by students is to be their own. Ideas and concepts that are the work of others must be cited with proper attribution. The use of the written works of others that is submitted as one's own constitutes *plagiarism* and is a violation of academic standards. The School will not condone *plagiarism* in any form and will impose sanctions to acts of *plagiarism*. A student who presents someone else's work as his or her own work is stealing from the authors or persons who did the original thinking and writing. *Plagiarism* occurs when a student directly copies another's work without citation; when a student paraphrases major aspects of another's work without citation; and when a student combines the work of different authors into a new statement without reference to those authors. It is also *plagiarism* to use the ideas and/or work of another student and present them as your own. It is ____ *plagiarism* to formulate your own presentation of an idea or concept as a reaction to someone else's work; however, the work to which

Learning Themes

1. Content and structure of course.
2. Objectives and expectations.
3. The role of spirituality in life and in social work.
4. Human nature in traditional/historical/primary source materials – selections from prayer books and writings from religious and other spiritual/cultural traditions.
5. Chapters I and II in Genesis.

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Canda, E.R., Nakashima, M. & Furman, L. (2004). Ethical considerations about spirituality and social work: Insights from a national qualitative study. *Families in society*, *85*(1), 27-35.

Cole, H. L. (2021). Intersecting social work practice, education, and spirituality: A conceptual model. *Journal of Religion & Spirituality in Social Work: Social Thought*, *40*(1), 68–91. https://doi.org/10.1080/15426432.2020.1831420

*Feibleman, J. K. (March, 1963). The uses of thinking. *The Saturday Review*. 18-19.

Gotterer, R. (Mar/Apr 2001). The s( )Tj0.293 0 Tde

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Covers learning <u>objectives</u> 1, 2, 8, 10,

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      - man and woman as created beings; the two creation stories in Genesis and their implications for an understanding of human nature; the spiritual quality of the human experience.
Competencies 1 & 2

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*Becker, E. (1985). *The denial ofr igand TheorT(6 (y005 T/TT2 100f1. 0.554 0 T0.1961.17 0 ,c 0 Tw 0 Td(o)Tj0.5/

relationship to God; existential loneliness; the spiritual, faith community. The client and social worker as Adam IIs.

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Freedberg, S. (1993). The feminist ethic of care and the professionalization of social work. *Social Work*, *38*(5), 535-40.

*Gilligan, C. (1992). Woman's place in man's life cycle. In a Different Voice: Psychological Theory and Women's Development. Cambridge, MA: Harvard University Press.

*Moustakas, C. (1961). Concepts of loneliness, in *Loneliness*. Englewood Cliffs, NJ: Prentice-Hall, 24-39.

Sartre, J. P. Radical freedom: in Stevenson, et. al (2017) *Thirteen theories of human nature.*

*Soloveitchik. *The lonely man of faith.* New York: Doubleday, 16-33.

- the dual nature of the human being in dynamic interaction - Adam I and Adam II in the same individual. Applying the Adam I-II typology to social phenomena, developmental life stages, and social work.

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*Heschel, A. (1965). *Who is man?* Chapters 1,2. Stanford, CA: Stanford University Press.

*Linzer, N. (1978). *The nature of man in Judaism and social work*. Chapter 2. New York: Federation of Jewish Philanthropies.

*Soloveitchik, J. B. (1992). *The lonely man of faith.* New York: Doubleday, 54-59.

Covers learning objective 4

Conceptions of time - religious, philosophical, sociological, historical and contemporary; time as linear; time as cyclical; time phases and the social worker; the

*Linzer, N. (1978). *The nature of man in Judaism and social work.* Chapter 1. New York: Federation of
        Jewish Philanthropies.

*Soloveitchik, J. B. (1992). *The lonely man of faith.* New York: Doubleday, 45-48.

*Taft, J. (1949).Time as the medium of the   9.-62 0 Tdul(f)Tjd( )Tj0.442w 2.283 0 Td(T)TTc 0.002 Tw 0.554 0 Td

Berger, P. (1969). The sacred canopy. Chapter 3. New York: Doubleday.

Cassell, E. (1991). The nature of suffering and the goals of medicine. Chapters 1-3. New York: Oxford
      University Press

Chignell, A. (1998). The problem

Mendelssohn, F. (2008).

Adams, M. M., & Merrihem, R. (eds.). (1990). *The problem of evil.* New York: Oxford University Press.

Ai, A. (2000). Spiritual well-being, population aging, and a need for improving practice with the elderly. *Social Tthought, 19*(3), 1-21.

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Northcut, T.B. (2000). Constructing a place for religion and spirituality is psychodynamic practice. Clinical social work journal, 28 (2), 155-169.

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