

COURSE OUTLINE	
Course Title:	Spiritual Social Work and Practice
Institute	Lincon University, Malaysia
Course Coordinator:	jahid siraz Chowdhury, <i>Ph D</i>

This is intended to Lincoln University, Malaysia¹

COURSE DESCRIPTION

Welcome to "*Spiritual Social Work and its Practice.*"

We will delve into the connection of spirituality and social work in this transformative journey, investigating how these two domains combine to offer a holistic approach to addressing the different needs of individuals, families, and communities. This course aims to show that spirituality and religious beliefs are fundamental aspects of human life and that social work practitioners should be able to engage in these dimensions. The focus on the spiritual dimension is also a sign that the movement to move away from the modernist paradigm of social work has seen the spiritual and religious dimensions of social work as something that is only incidental. Discussions about mainstream religions will be focused in this course. It is followed by looking at the spiritual characteristics of each religion. With the exposure to the diversity, the course can provide some alternative problem solving methods to students. Alternative hypotheses need to be highlighted in academic discussions about human problems and how to overcome them.

¹ Chowdhry, J. (2023), Course Title: **Spiritual Social Work and Practice, Published by Research and Training Forum (RTF), Malaysia**, 10.13140/RG.2.2.22290.22728

In an increasingly complicated and linked society, social workers' roles go beyond traditional ways. We acknowledge that spirituality, in all of its forms, plays an important role in developing individual identities, beliefs, values, and coping methods. Understanding and harnessing the power of spirituality can greatly improve our ability to provide compassionate and effective support to those we serve.

We will begin on a comprehensive examination of spirituality within the context of social work practice during this course. We will look at a variety of topics:

Defining Spiritual Social Work: We will begin by defining spiritual social work and its historical and cultural foundations. We'll look at how spirituality can help us comprehend human experiences and lay the groundwork for compassionate action.

Spirituality and Diversity: Our world is woven together by a patchwork of spiritual and religious ideas. We will hold open discussions regarding many spiritual traditions, worldviews, and cultural contexts to better understand how they affect the lives of individuals and communities.

Ethical Considerations: Ethical considerations are critical in the goal of holistic treatment. We will look at the ethical aspects of incorporating spirituality into social work, such as guaranteeing respect for autonomy, diversity, and the principle of "do no harm."

Practicality: We will look at practical tools and approaches for identifying and treating spiritual needs in a courteous and client-centered manner. This includes encouraging open dialogues about spirituality, finding sources of strength, and designing interventions collectively.

Crisis, Resilience, and the Search for Meaning: Spirituality is frequently important at times of distress and in the search for purpose. We'll look at how spiritual beliefs and

practices can help people develop resilience, coping techniques, and transformative growth.

Cultural Sensitivity: Because spiritual beliefs and culture are inextricably linked, we shall engage in culturally sensitive practices, honoring the intricacies of many spiritual traditions and ensuring that our treatments match with the ideals of individuals we serve.

Self-Care and Reflection: In order to be good spiritual social workers, we must practice self-care and reflection on a regular basis. We will look at ways to sustain our personal well-being while engaged in the emotionally taxing work of spiritual social work.

We encourage active involvement, critical reflection, and an open-minded attitude to studying the various facets of spirituality in social work practice throughout this course. By the end of this trip, you will not only have a better awareness of the links between spirituality and social work, but you will also have gained practical methods for incorporating these ideas into your practice, creating holistic well-being and empowerment for those you serve.

Let us remain open to the enormous impact that spirituality may have on our lives and the lives of those we touch through our job as we embark on this enlightening journey together.

I wish you an enriching and transformative learning experience.

OBJECTIVES

At the end of the course, students will be able to:

Discovering Unity in Spiritual Diversity: I will learn to identify and examine the common threads that run through numerous prominent religions. I hope to discover

parallels in spiritual ideas, beliefs, and practices that help bridge gaps and create understanding among many faith traditions via investigation and study.

Holistic Problem Analysis: My goal is to learn how to examine customers' problems holistically, including the spiritual dimension. I want to be able to diagnose problems while also considering their spiritual components, to comprehend how spiritual ideas, attitudes, and experiences may contribute to or impact the difficulties that people seek help with.

Facilitating Access to Spiritual Resources: I strive to become skilled at identifying appropriate religious and spiritual organizations that can provide valuable assistance to my customers. By practicing this talent, I intend to improve my ability to direct clients to both exoteric (outside) and esoteric (inner) resources that can benefit their well-being and personal growth.

With these goals in mind, I hope to include spirituality into my social work practice in a way that promotes inclusivity, empathy, and complete care. I am looking forward to the path of inquiry and learning because I feel these goals will enable me to make a significant difference in the lives of those I serve.

COURSE TOPICS

WEEK 1: SPIRITUALITY IN THE CONTEXT OF SOCIAL WORK

Defining Spirituality

Defining spirituality and its multifaceted dimensions

Recognizing the role of spirituality as a dynamic force in human experiences

Understanding spirituality beyond religious frameworks

Understanding the Intersection of Spirituality and Social Work

Exploring how spirituality intersects with social work practice

Recognizing the potential impact of spiritual well-being on clients' lives

Identifying the ways spirituality can contribute to holistic social work interventions

Historical Context of Spirituality in Social Work Practice

Tracing the historical integration of spirituality in social work

Highlighting pioneering figures and key moments in the relationship between spirituality and social work

Reflecting on the evolution of attitudes toward spirituality in the field

Theoretical Foundations Linking Spirituality and Social Work

Examining various theoretical frameworks that inform the integration of spirituality

Exploring how humanistic, existential, and transpersonal theories connect with spirituality

Understanding how spiritual dimensions contribute to the person-in-environment perspective

Ethical Considerations in Integrating Spirituality into Practice

Discussing ethical principles and guidelines related to addressing spirituality

Exploring the boundaries of discussing spirituality with clients

Navigating potential conflicts between personal and client beliefs

Reading Text:

Dudley, J. R., & Helfgott, C. (1990). Exploring a place for spirituality in the social work curriculum. *Journal of Social Work Education, 26*(3), 287-294.

Canda, E. R., Furman, L. D., & Canda, H. J. (2019). *Spiritual diversity in social work practice: The heart of helping*. Oxford University Press, USA. (Pp. 3-44).

Obregon, S. L., Lopes, L. F. D., Kaczam, F., da Veiga, C. P., & da Silva, W. V. (2022). Religiosity, spirituality and work: A systematic literature review and research directions. *Journal of Business Ethics, 179*(2), 573-595.

Adedoyin, A., Moore, S. E., Copeland, R., & Folaranmi, O. O. (2021). Integration of Faith and Spirituality in Social Work Education: A Systematic Review of Evidence in the Last 35 Years (1985-2020). *Social Work & Christianity*, 48(3).

Reflection and Discussion

- ✚ Riding reflective prompts for readers to consider their own perspectives on spirituality
- ✚ Encouraging critical self-assessment of biases and assumptions related to spirituality
- ✚ Guiding readers in contemplating the potential benefits and challenges of integrating spirituality into their practice

WEEK 2: HISTORICAL DEVELOPMENT AND MONETHEISTEIC RELIGION

Introduction

Explaining the purpose and significance of the literature review
 Defining key terms and concepts related to spirituality in social work
 Outlining the structure and organization of the literature review

Historical Evolution of Spirituality in Social Work Theory

Tracing the historical roots of integrating spirituality in social work
 Examining seminal works and contributions in the field of spiritual social work
 Analyzing shifts and changes in the conceptualization of spirituality over time
 Identifying gaps and areas of limited research within the existing literature
 Discussing the need for further empirical studies to enhance understanding
 Proposing directions for future research that can contribute to the advancement of the field

Spiritual Development and Everyday Life

Canda, E. R., Furman, L. D., & Canda, H. J. (2019). *Spiritual diversity in social work practice: The heart of helping*. Oxford University Press, USA. (Pp. 244-261).

WEEK 3 : MAJOR THEORIES

Spirituality's Integration with the Person-in-Environment Perspective

Reflective Question: How might a person's spiritual beliefs influence their perception of their environment and well-being?

Activity: Choose a case scenario from the textbook or real life and brainstorm ways to incorporate spiritual dimensions into the assessment process.

Significance of Recognizing Clients' Spiritual Beliefs in Assessments

Reflective Question: Why is it essential for social workers to acknowledge clients' spiritual beliefs during assessments?

Activity: Develop a checklist of culturally sensitive questions that social workers can use to explore clients' spiritual dimensions

Culturally Sensitive Approaches for Assessing Spiritual Dimensions

Reflective Question: How can cultural competence play a role in effectively assessing clients' diverse spiritual beliefs?

Activity: Role-play a scenario where a social worker engages with a client from a different cultural and spiritual background

Strengths-Based Approach: Recognizing Clients' Spiritual Resources and Resilience

Aligning the Strengths-Based Approach with Spirituality

Reflective Question: How can acknowledging a client's spiritual strengths enhance their overall well-being and resilience?

Activity: Create a strengths-based intervention plan for a hypothetical client that highlights their spiritual resources.

Positive Impact of Spiritual Strengths: Case Examples

Canda, E. R., Furman, L. D., & Canda, H. J. (2019). *Spiritual diversity in social work practice: The heart of helping*. Oxford University Press, USA. (Pp. 143-184).

**WEEK 4 : Eastern religion and Assessing Spiritual Experiences and Development
Social WORKERS**

Canda, E. R., Furman, L. D., & Canda, H. J. (2019). *Spiritual diversity in social work practice: The heart of helping*. Oxford University Press, USA. (Pp. 262-282).

WEEK 5 : ETHICAL PRINCIPLES FOR SOCIAL WORK

Robinson, S. (2007). *Spirituality, ethics and care*. Jessica Kingsley Publishers (Pp. 13-32)

Sheridan, M. (2009). Ethical issues in the use of spiritually based interventions in social work practice: What are we doing and why. *Journal of Religion & Spirituality in Social Work: Social Thought*, 28(1-2), 99-126.

Wong, Y., & Vinsky, J. (2009). Speaking from the Margins: A Critical Reflection on the ‘Spiritual-but-not-Religious’ Discourse in Social Work. *The British Journal of Social Work*, 39(7), 1343-1359. <https://doi.org/10.1093/bjsw/bcn032>

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

Spiritual health: *What, why and How*

Hawks, S. R., Hull, M. L., Thalman, R. L., & Richins, P. M. (1995). Review of spiritual health: definition, role, and intervention strategies in health promotion. *American Journal of Health Promotion*, 9(5), 371-378.

McCormick, T. R., & Min, D. (2014). Spirituality and medicine. *Ethics in Medicine*.

Loue, S., & Loue, S. (2017). Religious and spiritual traditions of altruism, community service, and activism. *Handbook of religion and spirituality in social work practice and research*, 281-294.

WEEK 6: LEGAL GUIDELINES REGARDING RELIGIOUS ACCOMMODATION AND FREEDOM OF EXPRESSION

Understanding legal requirements for accommodating clients' religious beliefs

Balancing clients' rights with ethical obligations in practice

Ensuring cultural competence and sensitivity in religious accommodation

Task: Analyze a hypothetical case scenario involving an ethical or legal dilemma related to integrating spirituality in social work practice. Discuss the potential options for resolving the dilemma while adhering to ethical and legal principles.

Reflective Questions:

How do professional boundaries contribute to maintaining ethical practice when discussing spirituality with clients?

What strategies can social workers employ to ensure clients provide informed consent for spiritual interventions?

How can social workers effectively manage conflicts between their personal spiritual beliefs and professional responsibilities?

What legal considerations should social workers be aware of when accommodating clients' religious beliefs?

How can social workers ensure a balance between clients' rights and their own ethical obligations in the context of spiritual integration?

WEEK 7: SPIRITUAL MEANING AND SIGNIFICANCE IN SPHERES OF LIFE

Srivastava, P. S. (2016). Spiritual intelligence: An overview. *International Journal of multidisciplinary research and development*, 3(3), 224-227.

Sointu, E., & Woodhead, L. (2008). Spirituality, gender, and expressive selfhood. *Journal for the scientific study of religion*, 47(2), 259-276.

WEEK 8 : HUMAN DIVERSITY, SPIRITUALITY AND SOCIAL WORK PRACTICE

Hicks, D. A. (2002). Spiritual and religious diversity in the workplace: Implications for leadership. *The leadership quarterly*, 13(4), 379-396.

Canda, E. R., & Furman, L. D. (1999). Human diversity, spirituality, and social work practice. *Spiritual diversity in social work practice: The heart of helping*, (Pp. 79-118)

**WEEK 9: RELIGIOUS PERSPECTIVE ON SOCIAL SERVICES AND
IMPLICATIONS
TO THE PRACTICE OF SOCIAL WORK**

Gilligan, P., & Furness, S. (2006). The role of religion and spirituality in social work practice: Views and experiences of social workers and students. *British Journal of Social Work*, 36(4), 617-637.

Adedoyin, A., Moore, S. E., Copeland, R., & Folaranmi, O. O. (2021). Integration of Faith and Spirituality in Social Work Education: A Systematic Review of Evidence in the Last 35 Years (1985-2020). *Social Work & Christianity*, 48(3).

**WEEK 10 : A COMPARISON OF NONSECTARIAN SPIRITUAL PERSPECTIVES,
AND THEIR IMPLICATIONS
TO A COMPREHENSIVE APPROACH**

Ferrando, F. (2022). Are we becoming God (s)?: Transhumanism, posthumanism, antihumanism, and the divine. https://d1wqtxts1xzle7.cloudfront.net/85573726/H_Ferrando-libre.pdf?1651823304=&response-content-disposition=inline%3B+filename%3DAre_We_Becoming_God_s_Transhumanism_Post.pdf&Expires=

SHERIDAN, M. (2009). Ethical Issues in the Use of Spiritually Based Interventions in Social Work Practice: What Are We Doing and Why. *Journal of religion & spirituality in social work*, 28(1-2), 99-126.

**WEEK 11: TECHNIQUES AND SKILLS IN SPIRITUAL PRACTICE AND
DEVELOPING A PERSONAL SELF-CARE PLAN WITH SPIRITUAL ELEMENTS**

Collins, W. L. (2005). Embracing spirituality as an element of professional self-care. *Social Work & Christianity*, 32(3).

Collins, S. (2021). Social workers and self-care: A promoted yet unexamined concept?. *Practice*, 33(2), 87-102.

Ali, I., Azman, A., & Hatta, Z. A. (2020). Islamic-based social work practices for social development: Experience in Bangladesh. *The Palgrave handbook of global social work education*, 343-362.

WEEK 12: EVALUATION PROCESS

Preventing Burnout by Connecting to One's Own Spirituality

Task: Develop a personal self-care plan that incorporates spiritual elements.

Reflect on how these spiritual practices contribute to your overall well-being and resilience.

Reflective Questions:

How has spirituality influenced your understanding of self-care and well-being?

Which spiritual practices resonate with you and could enhance your self-care routine?

How can spiritual engagement serve as a buffer against burnout in your social work practice?

What are the benefits of seeking peer support and supervision for

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.

Hodge, D. R. (2001). Spiritual assessment: A review of major qualitative methods and a new framework for assessing spirituality. *Social work, 46*(3), 203-214.

Obregon, S. L., Lopes, L. F. D., Kaczam, F., da Veiga, C. P., & da Silva, W. V. (2022). Religiosity, spirituality and work: A systematic literature review and research directions. *Journal of Business Ethics, 179*(2), 573-595.

Stewart, C. (2022). *Spiritual assessment* (pp. 358-363). New York, NY: Oxford University Press.

Siraz Chowdhury, Jahid, Haris Abd Wahab, Mohd Rashid Mohd Saad, Golam M. Mathbor, and Mashitah Hamidi. "Concluding Reflection: Seeing Self Through Other...." In *Ubuntu Philosophy for the New Normalcy*, pp. 161-196. Singapore: Springer Nature Singapore, 2023.

WEEK 13 : HOLISTIC APPROACH IN SOCIAL WORK AND CASE STUDIES

Agbawodikeizu, P. U., Levy, S., Ekoh, P. C., Chukwu, N. E., & Okoye, U. O. (2022). Religion and spirituality as a core module in social work education in Nigeria: perspectives of social work educators. *Journal of Religion & Spirituality in Social Work: Social Thought*, 41(4), 333-350.

WEEK 14: SPIRITUAL AWAKENING AND BEING CONNECTED WITH COSMIC TOTALITY

How you, me and all being connected with cosmic totality with spiritual awakening, and this is vital to be contributing to the community

Lee, M. Y., Chan, C. C., Chan, C. L., Ng, S. M., & Leung, P. P. (2018). *Integrative body-mind-spirit social work: An empirically based approach to assessment and treatment*. Oxford University Press.

Leung, P. P. Y., Chan, C. L. W., Ng, S. M., & Lee, M. Y. (2009). Towards body–mind–spirit integration: East meets West in clinical social work practice. *Clinical Social Work Journal*, 37, 303-311.

Canda, E. R., & Gomi, S. (2019). Zen philosophy of spiritual development: Insights about human development and spiritual diversity for social work education. *Journal of Religion & Spirituality in Social Work: Social Thought*, 38(1), 43-67.

Kvarfordt, C. L., Sheridan, M. J., & Taylor, O. (2018). Religion and spirituality in social work curriculum: A survey of Canadian educators. *British Journal of Social Work*, 48(5), 1469-1487.

Siraz Chowdhury, Jahid, Haris Abd Wahab, Mohd Rashid Mohd Saad, Golam M. Mathbor, and Mashitah Hamidi. "Concluding Reflection: Seeing Self Through Other...." In *Ubuntu Philosophy for the New Normalcy*, pp. 161-196. Singapore: Springer Nature Singapore, 2023.

KEPERLUAN KURSUS

Kerja Kursus: 40%

Peperiksaan Akhir: 60%

ADDITIONAL READINGS

Canda, E.R & Furman, L. D. (1999). *Spiritual diversity in social work practice: The heart of helping*. New York: The Free Press

Miller, G. (2003). *Incorporating spirituality in counseling and psychotherapy: Theory and technique*. New Jersey: Wiley

Scales, T.L., Wolfer, T.A. & Sherwood, D.A. (2010). *Spirituality and Religion in Social Work Practice: Decision Cases with Teaching Notes*. Allyn & Bacon.

Morris, T. (2006). *Social work research methods: Four alternative paradigms*. Sage.

Islamic Social Work

Ragab, I. A. (2016). The Islamic perspective on social work: A conceptual framework. *International Social Work*, 59(3), 325-342.

Crabtree, S. A., & Baba, I. (2001). Islamic perspectives in social work education: Implications for teaching and practice. *Social work education*, 20(4), 469-481.

Buddhist Social Work

Akimoto, T., Fujimori, Y., Kikuchi, Y., & Matsuo, K. (2017). *From western-rooted professional social work to Buddhist social work*. J. Gohori (Ed.). Gakubunsha.

Techapalokul, S. (2015). Towards Buddhist Social Work and Happiness. *Journal Of International Buddhist Studies College (JIBSC)*, 1(1), 124-140.

Akimoto, T., Fujimori, Y., Kikuchi, Y., & Matsuo, K. (2017). *From western-rooted professional social work to Buddhist social work*. J. Gohori (Ed.). Gakubunsha.

SOME JOURNALS FOCUSED SPRITUALITY:

- 1) International Journal of Religious Psychology
- 2) International Social Servic
- 3) Forum for Jewish Social Work
- 4) Buddhism and Psychology Journal
- 5) Social Work Journal of Ethnic and Cultural Diversity
- 6) Family Psychotherapy Journal
- 7) Jewish Community Service Journal
- 8) Marital and Family Therapy Journal

- 9) Muslim Mental Health Journal
- 10) The Pastoral Care Journal
- 11) Psychology and Christianity Journal
- 12) Psychology and Judaism Journal
- 13) Psychology and Theology Journal
- 14) Integration of Psychotherapy Journal
- 15) Religion & Spirituality Journal
- 16) Social Thought: Journal of Religion and Spirituality in Social Work
- 17) Religious Gerontology Journal
- 18) Transpersonal Psychology Journal
- 19) A Christian Journal on Marriage and Family
- 20) Muslim International Affairs
- 21) Christianity and Social Work
- 22) Health and Spirituality
- 23) Psychiatry Across Cultures

- 24) The Journal of Scientific Study of Religion
- 25) Journal of Spirituality Research
- 26) Religion and Spirituality in Social Work
- 27) Spirituality and Mental Health: A Journal of Research
- 28) Religion, Mental Health, and Culture
- 29) Religious Research Review

VALUE STATEMENT OF THE COURSE

Curricular Theme Integration: Multiculturalism and Diversity: This course will delve deeply into multiculturalism and diversity, shedding light on commonalities and differences among spiritual and religious traditions. It will emphasize the importance of protective factors and social support in health outcomes and disease.

Social Justice and Social Change: The course will investigate the potential impact of spirituality and religious beliefs on social justice on a global and local scale.

Dimensions of Spiritual variety: The dimensions of spiritual variety will be investigated as sources of both support and marginalization for marginalized populations. The emphasis of the course will be on identifying theories, practices, and policies that support social justice and address inequalities.

Promotion, Prevention, Treatment, and Rehabilitation: This course will investigate the linkages between health and spiritual beliefs, practices, and affiliations, as well as the consequences for practice, policy, and research in a variety of health domains.

Insights from disciplines such as sociology, psychology, anthropology, social work, public health, medicine, nursing, and health services research will be combined, providing a holistic understanding of spirituality and health.

Alignment with the Ethics and Values of Social Work:

This course is in accordance with the International Social Work Code of Ethics, and it aims to raise knowledge of the relationship between medical ethics, social work ethics, and bioethics. Students will examine ethical challenges in health social work, discussing how personal values influence decision-making and how they respond to these issues.

Professional Ethical Standards in Action:

Students are expected to uphold the Code of Ethics as aspiring professionals, displaying respect, professionalism, and secrecy. This involves treating coworkers with respect and avoiding unjustified harsh criticism. As vital components of professional development, the course fosters active involvement, responsibility, and self-awareness.

PODS stands for Privilege, Oppression, Diversity, and Social Justice.

The course effortlessly integrates PODS concepts with an investigation of the impact of spiritual and religious beliefs on well-being and social justice. Students are invited to share their field experiences, readings, and observations in order to create a social justice perspective. The curriculum fosters a comprehensive approach to learning and applying PODS ideas by promoting critical consciousness, multicultural perspectives, and self-awareness.

Inspiring Future Research: Dive Deeper into Spiritual Practice:

Consider the impact of spirituality on relationships, communal well-being, and the current need for environmental justice. How does a holistic perspective help to overall well-being?

Mind-Body Intersection in Holistic Practices: Consider looking into the fascinating intersection of spirituality and our physical and mental selves. What inventive, artistic ways to healing and helping can this union inspire?

Spiritual Approaches to Wholeness and Self-Transformation: Consider investigating spiritual practices that lead personal growth, self-discovery, and the journey to a more full version of oneself.

Religion, Spirituality, and Culture Reflect on the enthralling interplay between spirituality, religion, and cultural forces. How may this comprehension broaden our viewpoint on various worldviews?

Spirituality Throughout Human Life: Consider researching the role of spirituality in human growth, from the earliest stages of life to the wisdom of old age. How does spirituality help us through life's ups and downs?

Spirituality's Impact on Social Change and Policy: Investigate the role of spirituality in driving societal change and influencing policies that promote equity and justice. How do our beliefs influence the world around us?

Spiritual Evaluation and Transformative Practices: Investigate practical techniques such as meditation, mindfulness, and ritual to achieve significant transformation. How might these techniques effect significant change?

Spiritually Sensitive Practice in a Variety of Settings: Consider the influence of spiritually sensitive approaches in fields such as mental health, healthcare, youth and family services, and gerontology. How may spirituality improve the efficacy of our work?

Reflect on the larger context of spiritually sensitive practice by connecting local, national, and global contexts. What role do local activities play in global transformation, and vice versa?

Strengths, resilience, empowerment, and justice are highlighted: Consider how a focus on strengths, resilience, empowerment, and restorative justice relates to spiritual practice. How might we be guided by these principles?

Case Studies: Consider interacting with real-world circumstances that highlight the importance of spirituality in professional activity. How may these cases inspire us and provide us with useful insights?

As we investigate these concepts, we will gain a thorough grasp of how spirituality enhances personal development, community well-being, and society transformation. Adopting these ideas will enable us to use spiritually sensitive techniques in a variety of professions, making a significant difference in the world around us.

BE A PART OF SELFOSOPHY

Seeing and behaving self like a philosopher, meaning that a wisdom lover,