**WURZWEILER SCHOOL OF SOCIAL WORK**
**YESHIVA UNIVERSITY**
**MSW PROGRAM**

**THE PHILOSOPHICAL & ETHICAL FOUNDATIONS OF SOCIAL WORK**
**SWK 6132**

## COURSE DESCRIPTION

This course explores the theoretical foundation of social work from both philosophical and ethical points of view.

### The Philosophical Realm

The Philosophical nature of this class is designed to assist students in developing a philosophy of helping underpinned by the values and ethics of the profession. The classroom becomes a learning environment which engages students in a heightened level of self-understanding in order to become more aware of the very value system that they bring to the clients with whom they work.

The course content, anchored in philosophical, biblical, and spiritual frameworks, elucidates the social work philosophy of helping. The basic purpose of this course is for students to develop a philosophy of helping.

In this course, such philosophical themes as spirituality, the dual nature of the human being, conflicting conceptions of time, good and the problem of evil, loss and suffering, the Holocaust and other genocides, sin and repentance/behavior change, and social justice are studied from philosophical, and religious perspectives. Spiritual/religious and professional systems of thought, anchored in philosophical realms and social work, are studied in the course of understanding the complexity of human nature. Conflicts and similarities are highlighted.

The focus of the course is on acquiring specific knowledge and on examining values. It is organized around the following questions: What is the essence of being human? What is the role of time in human functioning? How do human beings deal with the problem of evil, and how do students and clients explain tragedy and pain? Where was God during the Holocaust and other acts of genocide and natural disasters - the crisis of faith? What is the process of behavior change for people who are unhappy with their lives? How can social justice effect social change? The goal is for students to develop conceptions of human nature – a philosophy of helping - that they can apply in their work with clients.

### The Practical and Ethical Realm

The practical and ethical realm of the course is intended to assist students in assessing their work with individuals, families, groups, and communities from an ethical perspective. While ethics is addressed in all areas of social work education, this segment will provide the theory and framework for making sound ethical decision-making. The focus of this course begins with an overview of the values of social work practice, utilizing the NASW Code of Ethics as a framework. Students will become familiar with the challenges of negotiating value conflicts that emerge between the worker, professional standards, agency, and personal religious values versus professional values in the work environment.

The deontological, utilitarian, and moral theories will be the basis for ethical decision-making and justification models will be introduced through the use of concrete issues and cases, thus combining theoretical frameworks with practical analysis. Students will learn the difference between a value

conflict and an ethical dilemma, how to apply theory, and a model for mediating ethical dilemmas in their work with individuals, families, and groups, in social policy, and in social welfare. The exploration of values and ethics reinforces the profession's commitment to its standards and codes of practice. It is an in-depth exploration of values introduced in first-year courses, such as Foundations of Social Work Practice, Human Behavior and the Social Environment, Cultural Diversity, and Social Welfare Organization.

This is a required course for all advanced standing students, located in the Human Behavior and Social Environment sequence. Students should have worked with clients and client systems for a year and been exposed to a range of problems and issues in social work practice. They are expected to gain insight into their experiences through the application of philosophical concepts. The course further develops themes in the Human Behavior course as we apply the duality of human beings to the stages of the life cycle and the development of the professional self. It connects to the practice courses, as students share their practice experiences to develop new ways of viewing clients and their problems. It incorporates content from Social Welfare Organization in studying the concept of social justice in social work and religion. It includes elements of feminism, substance abuse, battered women, child abuse, the elderly and minorities which are cited to illustrate various ways of understanding human nature. Research is cited in studies of behavior change.

## I. COURSE COMPETENCY OUTCOMES

The course will help students achieve the following competencies:

### Competency 1 – Demonstrate Ethical and Professional Behavior

Social workers understand the value base of the profession and its ethical standards, as well as relevant laws and regulations that may impact practice at the micro, mezzo, and macro levels. Social workers understand frameworks of ethical decision-making and how to apply principles of critical thinking to those frameworks in practice, research, and policy arenas. Social workers recognize personal values and the distinction between personal and professional values. They also understand how their personal experiences and affective reactions influence their professional judgment and behavior. Social workers understand the profession's history, its mission, and the roles and responsibilities of the profession. Social Workers also understand the role of other professions when engaged in inter-professional teams. Social workers recognize the importance of life-long learning and are committed to continually updating their skills to ensure they are relevant and effective. Social workers also understand emerging forms of technology and the ethical use of technology in social work practice. Social workers: • make ethical decisions by applying the standards of the NASW Code of Ethics, relevant laws and regulations, models for ethical decision-making, ethical conduct of research, and additional codes of ethics as appropriate to context;
• use reflection and self-regulation to manage personal values and maintain professionalism in practice situations;
• demonstrate professional demeanor in behavior; appearance; and oral, written, and electronic communication;
• use technology ethically and appropriately to facilitate practice outcomes; and
• use supervision and consultation to guide professional judgment and behavior.

### Competency 2 – Engage Diversity and Difference in Practice

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 of difference, a person's life experiences may include oppression, poverty, marginalization, and alienation as well as privilege, power, and acclaim. Social workers also understand the forms and mechanisms of oppression and discrimination and recognize the extent to which a culture's structures and values, including social, economic, political, and cultural exclusions, may oppress, marginalize, alienate, or create privilege and power. Social workers:
• apply and communicate understanding of the importance of diversity and difference in shaping life experiences in practice at the micro, mezzo, and macro levels;
• present themselves as learners and engage clients and constituencies as experts of their own experiences; and
• apply self-awareness and self-regulation to manage the influence of personal biases and values in working with diverse clients and constituencies.

**Measure 1A –** Practice personal reflection and self-correction to assure continual professional development

**Measure 1B** – Attend to professional roles and boundaries

## Competency 2 - Engage Diversity and Difference in Practice

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 of difference, a person's life experiences may include oppression, poverty, marginalization, and alienation as well as privilege, power, and acclaim. Social workers also understand the forms and mechanisms of oppression and discrimination and recognize the extent to which a culture's structures and values, including social, economic, political, and cultural exclusions, may oppress, marginalize, alienate, or create privilege and power. Social workers:
• apply and communicate understanding of the importance of diversity and difference in shaping life experiences in practice at the micro, mezzo, and macro levels;
• present themselves as learners and engage clients and constituencies as experts of their own experiences; and
• apply self-awareness and self-regulation to manage the influence of personal biases and values in working with diverse clients and constituencies.

**Measure 2A –** Gain sufficient self-awareness to eliminate the influence of personal biases and values in working with diverse groups

## II.    LEARNING OBJECTIVES

**At the conclusion of this course, students will be able to:**
1) Confirm, confront, and articulate their own beliefs and values regarding spirituality and/or religion.
2) Describe philosophical approaches to understanding the role of faith, religion, values, and human nature in general, and to their personal lives in particular.
3) Articulate diverse conceptions of human beings from various religious and spiritual perspectives and how they influence human behavior.
4) Extract and apply universal concepts of human behavior found within religious texts as they may apply to

social work

5) Appreciate the impact of time on human beings, the varying influences that shape one's relationship to time, and the challenges to social workers' use of time in practice in a managed care environment.
6) Develop sensitivity and understanding of the experience of loss and suffering, and the many different ways in which clients may interpret tragedy.
7) Appreciate the existential impact of individual tragedy and trauma, as well as more wide-spread loss, including the Holocaust, other genocides, or natural disasters.
8) Understand and support the questions, challenges and crises of faith that tragedy can produce.
9) Compare religious and social-work perspectives on the process of human behavior and change, including the challenges of forgiveness and repentance.
10) Assess clients for diverse spiritual needs and beliefs systems, and support clients whose spiritual or religious needs differ from the social worker.
11) Articulate the religious and spiritual values in social justice and how they relate to the practice of social work.
12) Appreciate ethnic, religious, cultural, and gender diversity, and the ability to learn from diverse groups.
13) Understanding the nature and function of values.
14) Discerning the values that underlie conflicts in practice and social policy.
15) Developing ways of dealing with the conflict between personal and professional values.
16) Understanding the connection between values and knowledge.
17) Understanding the connection between values and ethics.
18) Identifying and resolving ethical dilemmas in practice.
19) Discerning the differences between professional values and ethics and religious values and ethics.
20) Developing a philosophy of helping through the application of value and ethical models to professional practice.

## III. **INSTRUCTIONAL METHODS**

Learning will occur through a variety of methods and experiences, but mainly through a dialogical interchange of ideas, questions and answers. Students are strongly encouraged to confront ideas which challenge them and their own belief systems; interact with, and learn from fellow students; and ask questions and seek answers to the challenging course material.

## V. **COURSE EXPECTATIONS AND GRADING**

Students are expected to attend all classes and to be on time. Grades will be determined based on class participation and the expectation that students will do the required reading specified under each course unit.

| Assignment | Grade % | Due Date |
|---|---|---|
| Assignment #1: MIDTERM | 30% | 8th session |
| Assignment #2: FINAL ASSIGNMENT | 50% | 13th session |
| Completion of assigned readings, attendance, participation in class & Canvas assignments | 20% | |

### Required Texts

**Note: All required readings are on-line through electronic reserve (ERES). Your instructor will distribute the password and directions to access these readings.**

- Available on E-RES

- Beauchamp, T., & Childress, J. (2013). *Principles of biomedical ethics (7th edition.).* New York:  Oxford University Press. ISBN-13:978-0199924585. ISBN-10 0199924589 available for rent or   sale,

used or new.

- Stevenson, L., Haberman, D., Wright, P. (2012) Ten theories of human nature, 6th edition. ISBN-13: 978-0199859030, New York, NY, Oxford University Press.

### Rubric for Participation, Attendance and Comportment

| | Full Participation (20 points) | Majority (15 points) | Partial (9 points) | Minimal (3) |
|---|---|---|---|---|
| Class Participation | Consistently raises thoughtful questions, analyzes relevant issues, building on others' ideas, synthesizes readings; expands class' perspective, and appropriately challenges.<br>8 points | Attends class regularly and *sometimes contributes* to the discussion in the aforementioned ways.<br>6 points | Attends class regularly but *rarely contributes* to the discussions<br>4 points | Attends class regularly but *never contributes* to the discussions<br>2 points |
| Attendance | Always arrives on time and stays for entire class; regularly attends; absences are excused; responsibility for work missed; Maintains online netiquette with camera on throughout class.<br>7 points | Minimal lateness; almost never misses a class; no unexcused absences. No deadlines missed.<br>5 points | Late to class semi-frequently; misses deadlines.<br><br>3 points | Late to class,, unexcused absences, frequently misses deadlines<br>1 point |
| Comportment | Demonstrates excellence in communication, interpersonal skill, respect for the ideas of others and the learning environment, engages in reflective thinking, exemplifies empathy, honesty and integrity, shows respect for diversity, demonstrates ethical conduct, and conducts oneself with a professional demeanor.<br>5 points | Occasionally exhibits excellence in comportment; is almost always respectful towards peers, and the learning environment<br>4 points | Recurring concerning comportment issues behaves in ways that are not always respectful of peers, and the learning environment<br>2 points | Consistent comportment concerns; is often disrespectful to peers and the learning environment<br><br>0 points |

VI.  **COURSE REQUIREMENTS**

**Midterm – Due Session 7**

This assignment measures:

(1) **Competency #1 –** Engage in Ethical and Professional Behavior
    **Measure #1A –** Practice personal reflection and self-correction to assure continual professional development
    **Measure #1B –** Attend to professional roles and boundaries
    **Measure #1C – Make ethical decisions by applying the standards of the NASW Code of Ethics**

(2) **Competency #2 -** Engage Diversity and Difference in Practice
    **Measure #2A –** Gain sufficient self-awareness to eliminate the influence of personal biases and values in working with diverse groups

Guidelines for Completion of Assignment

The purpose of this paper is to integrate the themes of the course and to help you to apply religious/spiritual/philosophical values to social work values and practice.

This assignment fulfills objectives 1, 2, 8 and 10 of the course. In this paper, you are asked to integrate knowledge and values from your religious/ethnic group, compare them to social work philosophy and practice, and articulate your own values. In stating your philosophy of helping, you need to articulate your conception of human beings, how you use yourself in the helping relationship, and how this influences your role as a professional.

Select one of the philosophical themes of the course, ie. Time, Loneliness, Good and Evil, and Sin and

Repentance. Other sub-themes may be acceptable, but you must gain approval from the professor first.

1. Trace the origins of your topic in the sources of your own religious/ethnic/spiritual philosophy.
2. Document its relevance to social work values and ethics using the NASW Code of Ethics; how social work understands with this topic, and social work interventions that may apply to the topic.
3. Apply the topic and your understanding of this topic to a client or a client system. This is the critical section of the paper as it reflects your creativity.
4. Discuss this topic's influence on your philosophy of helping – how you see your clients and how this influences the way you work with clients.

Literary documentation is expected. 8-10 pages. Use APA style.
Proofread your paper and use spell check and grammar check to correct misspelled words and grammatical errors.

## Final Paper: Due Final Session
**Analysis of an ethical dilemma**

This assignment measures:

**Competency # 1**: Demonstrate Ethical and Professional Behavior;
**Measure #1B** - Make ethical decisions by applying standards of the     NASW Code of Ethics
**Measure #1C** - Tolerate ambiguity in resolving ethical conflicts.

Guidelines for completion of the Assignment

Select a topic, preferably from your practice, that has general social importance. Obtain prior approval of the topic from your instructor.
1. Discuss the history or genesis of the ethical dilemma and, if applicable, the values underlying the topic from the perspectives of society, the profession, religion, the agency, the client, and your own.
2. Present a case in which the social worker is in conflict with the family, agency, colleagues, group, or community over this ethical dilemma. Describe the specific conflict situation.
3. Present the ethical dilemma in one or two sentences.
4. Utilizing the Ethical Justification Model of Beauchamp & Childress, apply the model to your case.  Begin with the background information
    a. Identify any value conflicts that may be present in the ethical dilemma.
    b. Identify ethical principles and theories as they pertain to the ethical dilemma.
    c. Identify possible courses of action and the benefits/costs and possible outcomes of each.
    d. Make the decision/resolution and explain how and why you arrived at that decision.
    e. Discuss how your personal values entered into the decision-making process.
5. Throughout the paper, cite from literature on your topic and on the value and ethical considerations.

Literary documentation is expected, and should be based on your discretion. **There is no magical number of citations required for a good paper**. Citations are meant to support arguments and augment your narrative. Paper length should be around 10-12 pages. Use APA style, and be sure to proofread your paper and use spell check and grammar check to correct misspelled words and grammatical errors.

## GRADING RUBRIC FOR PAPERS

| | Competent (A= 94-100; A- = 90-93) | Developing Competence (B+ = 87-89; B= 83-86) | Emerging Competence (B-=80-82; C+ = 75-79) | Lacks Competence (C=70-74 F<74) |
|---|---|---|---|---|

| Intro & conclusion | The intro guides the reader smoothly and logically into the paper with a clear organized structure. The conclusion synthesizes key points suggesting perspectives relevant to the theme. | The intro identifies the central theme and provides a good organizational structure. The conclusion synthesizes key points. | The intro does not sufficiently identify the theme and does not guide the reader into the paper. The conclusion restates the same points as the intro paragraph without reframing. | The intro does not have a present and identifiable theme and does not guide the reader into the body of the paper. The conclusion is either missing or restates the intro paragraph verbatim. |
|---|---|---|---|---|
| Content & depth of analysis | Paper explores the topic in depth and demonstrates an understanding of social work principles and demonstrating the application of theory to practice. | Paper meets the parameters of the assignment but does not adequately demonstrate application of theory to practice. | Paper does not address some aspects of the assignment; and/or demonstrates a basic application of theory to practice skills. | Paper does not address the assignment and demonstrates a poor application of theory to practice. |
| Integration of literature & class discussions | Paper provides integration of professional literature & discussions. | Paper shows some integration of professional literature & discussions. | Paper shows little evidence of integration of professional literature & discussions. | Paper does not provide evidence integration of professional literature & discussions. |
| Organization & Clarity | Organization is logical and apparent with connections among paragraphs clearly articulated. Transitions between paragraphs are smooth. Wording is unambiguous. Sentence structure is clear. | Organization is logical and apparent, but transitions between paragraphs are not consistently smooth; all but a few paragraphs connect with clarity. Paper is unambiguous. Sentence structure is mostly clear. | Organization can only be discerned with effort. Not all parts of the paper fit the organizational structure. There is no logical connection between many paragraphs. Wording is ambiguous Sentence structure confusing. | Organization of the paper as a whole is not logical or discernable. Throughout the paper, wording is ambiguous. Sentence structure is consistently confusing. |
| Mechanics | Paper is formatted well. Grammar is perfect. Quotes are all properly attributed and cited per APA guidelines | Minor spelling or grammatical errors. Quotes are all properly attributed and cited per APA guidelines | Many spelling and grammatical errors. In a few places, quotes are not attributed and cited per APA guidelines. | Paper is unacceptably sloppy. And quotes are frequently not attributed or improperly cited per APA guidelines |

### VII. <u>EVALUATION</u>

Students are provided opportunity to evaluate master courses. An evaluation form pertaining to the course and instructor will be conducted on-line. Evaluation is ongoing and students are encouraged to participate in the evaluation process.

### VIII. <u>OFFICE OF DISABILITIES SERVICES (ODS)</u> collaborates with students, faculty and staff to provide
reasonable accommodations and services to students with disabilities. The purpose of reasonable academic accommodations is to assure that there is equal access to and the opportunity to benefit from your education at Wurzweiler. It is the student's responsibility to identify himself/herself to the Office of Disabilities Services (ODS) and to provide documentation of a disability. http://www.yu.edu/Student-Life/Resources-and-Services/Disability-Services/

### IX. <u>E-RESERVES</u>

Access full text copies of most of the "on reserve" articles for a course from your home computer. You will need Adobe Acrobat to use this service. Your professor will provide you with a password. The link for e-reserves is http://yulib002.mc.yu.edu:2262/er.php. Most of the articles mentioned in the curriculum are available on electronic reserve (E-reserves). You can access the full text articles from your home or from a university computer at no charge.

### ACCESSING E-RESERVES
### FROM CANVAS

1. Go to your class Canvas page.

2. Click the link "Library Resources & E-Reserves" (no password required)

**FROM CAMPUS**
1. If you wish to access e-reserves from the library home page (library.yu.edu),
2. Use "wurzweiler" all lower case, as the password.
3. If you have problems accessing e-reserves, email: Stephanie Gross, Electronic Reserves Librarian: gross@yu.edu or ereserves@yu.edu.

**FROM OFF-CAMPUS**
1. Go to the library's online resources page: http://www.yu.edu/libraries/online_resources.asp
2. Click on E-RES; you will be prompted for your Off Campus Access Service login and password.
3. Use "wurzweiler" all lower case, as the password for all courses in all social work programs.
4. If you have problems accessing e-reserves, email: Stephanie Gross, Electronic Reserves Librarian: gross@yu.edu or ereserves@yu.edu.

**USING E-RESERVES**
1. Click on "Search E-RES" or on "Course Index," and search by instructor's name, department, course name, course number, document title, or document author.
2. Click on the link to your course.
3. When the article text or book record appears on the screen, you can print, email, or save it to disk. To view documents that are in PDF format, the computer you are using must have Adobe Acrobat Reader software. You can download it FREE at www.adobe.com/products/acrobat/readstep2.html

**X. <u>PLAGIARISM</u>**
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 **NOT** *plagiarism* to formulate your own presentation of an idea or concept as a reaction to someone else's work; however, the work to which you are reacting should be discussed and appropriately cited.  If it is determined that a student has plagiarized any part of any assignment in a course, the student automatically **FAIL** the course. The student also will be placed on Academic Probation and will be referred to the Associate Dean for any additional disciplinary action which may include expulsion. A student may not submit the same paper or an assignment from another class for credit. If students or faculty are concerned that written work is indeed plagiarized, they can use the following "plagiarism checker" websites, easily accessible, and generally free on Google:
www.grammarly.com/plagiarism_checker www.dustball.com/cs/plagiarism.checker www.plagtracker.com
www.plagium.com/
www.plagscan.com/seesources/
www.duplichecker.com/
As a Wurzweiler student, maintaining good standing in the program is dependent on developing and maintaining high standards of ethical and professional behavior.  Students are required to adhere to the Code of Ethics promulgated by the National Association of Social Workers (NASW).

**XI. <u>HIPAA</u>**
In line with HIPAA regulations concerning protected health information, it is important that you understand that any case information you present in class or coursework will need to be de-identified.  What this means is that any information that would allow another to identify the person must be changed or eliminated.  This includes obvious identifiers such as names and birth dates but may also contain other information that is so unique to the person that it will allow for identification, including diagnosis, race/ethnicity or gender.  If diagnosis, race/ethnicity or gender is directly related to the case presentation, it can be included if it will not allow for identification.

## XII. FERPA & OTHER UNIVERSITY POLICIES

Wurzweiler's policies and procedures are in compliance with FERPA regulations.  Information about

FERPA regulations can be found **here**.

Drug-Free University Policy can be found **here**.

Policy Statement on Non-Discrimination, Anti-Harassment, and Complaint procedures can be found **here**.

The University's Computer Guidelines can be found **here**.

## XIII.  COURSE OUTLINE

Readings with an * are on E-RES

**Unit I. Introduction to Course: Philosophy, Spirituality and Religion (Sessions 1)**
Competency 2
Covers learning <u>objectives</u> 1, 2, 8, 10,

### Learning Themes

1. Content and structure of course.
2. Objectives and expectations.
3. The role of spirituality in life and in social work.
4. The art and science of social work
5. Understanding the self and the importance of connectedness in your learning and in practice.
6. Thinking with the left hand.
7. Human nature in the liturgy – selections from the High Holy Day prayer book and other writings.

<u>Readings</u>
.

*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.

*Canda, E. R. (1988).  Spirituality, religious diversity, and social work practice.  *Social Casework,*

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 spiritual dimension in clinical social work practice: A client's perspective. *Families in Society* 82:2, 187-193.

Haller, D.J. (1998). Alcoholics Anonymous and spirituality. *Social Work and Christianity* 25 (2), 101-114.

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

*Joseph, M.V. (1988).  Religion and social work practice. *Social Casework*, 69 (7), 443-52.

Newton-Guest, S., Moreno, C. S., Coyoy, M., Najmi, R., Martin, T., & Vundla, S. (2021). The call of the faithful: The integration of spirituality and social work practice in the time of COVID-19. *Social Work & Christianity*, *48*(4), 379–392. https://doi.org/10.34043/swc.v48i4.241

Ranz, R. (2021). Developing social work students' awareness of their spiritual/religious identity and integrating it into their professional identity: Evaluation of a pilot course. *British Journal of Social Work*, *51*(4), 1392–1407. https://doi.org/10.1093/bjsw/bcab046

Seinfeld, J. (June 2012). Spirituality in social work practice. *Clinical Social Work Journal 40*(2), 240-244.

*Sermabeikian, P. (1994). Our clients, ourselves: The spiritual perspective and social work practice. *Social Work 39* (2), 178-183.

## Unit II. The Nature of the Human Being: Sessions 2-4
Competency 1 & 2
Covers learning <u>objectives</u> 1, 2, 3, 4, 8, 10,

### <u>Learning Themes</u>
1. Human nature in traditional/historical/primary source materials – selections from prayer books and writings from religious and other spiritual/cultural traditions.
2. The dual nature of the human condition
3. A biblical examination of the human condition
4. Understanding existential loneliness

**Session #2** - 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

### <u>Readings</u>

*Becker, E. (1985). *The denial of death*. Chapter 1. New York: Free Press.

*Bible. Chapters I and II in Genesis. Readings:

*Heschel, A. J. (1972). The sacred image of man., In Heschel, A.J. The insecurity of freedom. New York: Schocken.

LaPierre, D.P. (1994). A model for describing spirituality. *Journal of Religion and Health 33*(2), 153-162.

*Soloveitchik, J. B. (1992). The lonely man of faith. New York: Doubleday, 11-23

Thwaites, T. (2021). Technologizing the human condition: Hyperconnectivity and control. *Educational Philosophy and Theory*, *53*(4), 373–382.

Ziegler, R. (2012). *Majesty and Humility: The thought of Rabbi Joseph B. Soloveitchik*. Brookline, MA: The Maimonides School, Chapter 11.

**Session #3** - Understanding the dignified, creative, and functional realm of being majestic; and the humble, submissive, and relationship-longing realm of being covenantal; the spiritual and faith community; understanding the human condition of the client; the social worker's ability to shift from a role of mastery to one of withdrawal & containment.

### <u>Readings</u>

Buber, M. (1978). *I and thou.* New York: Macmillan, 43-62.

*Buber, M. (1961). Life as Dialogue, in Bergman, S.H. *Faith and reason: An Introduction to modern Jewish thought.* Washington, DC: B'nai B'rith Hillel Foundation, 81-97.

Freud, S. The unconscious basis of mind, in Stevenson, L. et al. (2017). *Thirteen theories of human nature.*
*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.

Marx, K. The economic basis of human freedom, in Stevenson, L. et al. (2017). *Thirteen* theories of human nature.

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

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

**Session #4** - Existential loneliness; the uniqueness of the self; mindfulness & focus; the artistry of the practitioner; 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.

## **Readings**

Blundo, R., & Savage, T.E. (2020). Neuroscience-based mindfulness social work practice in schools. *Children & Schools, 42*(4), 236-243
Booth, R. (1997). Existential loneliness: The other side of the void. *International Journal of Transpersonal Studies, 16*(1). 23–32. Retrieved from https://digitalcommons.ciis.edu/ijts-transpersonalstudies/vol16/iss1/6
Freedberg, S. (1993). The feminist ethic of care and the professionalization of social work. *Social Work, 38*(5), 535-40.

*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*. New York: Federation of Jewish Philanthropies. **Chapter 2**.

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

Nowakowski-Sims, E., & Kumar, J. (2020). Soul work in social work, Journal of Religion & *Spirituality in Social Work: Social Thought, 39*(2), 188-203

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

**Unit III. Time - (Session 5)**
Covers learning objective 4

Learning Themes:
1. Conceptions of time: religious, philosophical, sociological, historical and contemporary.
2. Time as Linear
3. Time as Cyclical

4. Time Phases and the Social Worker.
6. The Concept of Process.
7. Time in a Managed Care Environment

Competencies 1 & 2

Readings:

Germain, C. (1976). Time: An ecological variable in social work practice. Social Casework, *57*(7), 419-426.

*Heschel, A. J. (1998). *The Sabbath.* Chapter 1. New York: Farrar, Strauss.

*Joseph A. (1995). Time in Judaism and social work: A personal view. *The Jewish Social Work Forum, 31*, 31-40.

*Taft, J. (1949). Time as the medium of the helping process. *Jewish social service quarterly*, *36*(2), 189-198 .

**Unit IV. Good and Evil: (Sessions 6 & 7)**
Competency 1 & 2
Covers learning objectives 1, 2, 8, 10

**Learning Themes**
(1) What is evil
(2) Nurture or nature
(3) The evil/good impulse
(4) Cooley and the higher/lower self
(5) Evil from a social work perspective – evaluating behavior; the good and bad client
(6) Metaphysical evil
(7) Finding meaning in suffering
(8) The crisis of faith & theodicy
(9) Loss and trauma

**The good and evil in man**
**Readings:**

*Glasser, P. (1984). Being honest with ourselves: What happens when our values conflict with those of our clients? Practice Digest, *6*(4), 6-10.

*Heschel, A. J. (1975). The confusion of good and evil. In Heschel, A.J. *The insecurity of freedom. New York: Schocken, 127-147.*

Humphrey, C. (2015) Face-to-Face: Social Work and Evil. *Ethics and Social Welfare, 9*(1), 35-49, DOI: 10.1080/17496535.2014.968179

*Linzer, N. (1978). *The nature of man in Judaism and social work*. **Chapter 3.**

**Metaphysical Evil, Theodicy & Suffering**
**Readings:**

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

Dein, S. (2022). Trauma, theodicy and faith: Maintaining religious beliefs in the Holocaust. *Mental Health, Religion & Culture*, 1–13. https://doi.org/10.1080/13674676.2022.202790

Dein, S., Swinton, S., & Abbas, S. (2013). Theodicy and end-of-life care, *Journal of Social Work in End-of-Life & Palliative Care, 9*(2-3), 191-208, DOI: 10.1080/15524256.2013.794056

Delhames, A. (1996). The death of Satan: How Americans have lost the sense of evil. *Commentary, 101*(2), 60-62.

*Foley, D.P. (1988). Eleven interpretations of personal suffering. *Journal of religion and health, 27*(4), 321-328.

Frankl, V. E. (1963). *Man's Search for Meaning: An Introduction to Logotherapy*. New York: Washington Square Press.

Griffioen, A.L. (2018). Therapeutic theodicy?: Suffering, struggle and the shift from the G-d's eye view. Religions, 9(4), 1-8.

Hanesová, D. (2021). Young Children's Concepts of Good and Evil before and during the COVID-19 Pandemic: Qualitative Research Study. *Religions*, *12*(9), 1–24. https://doi.org/10.3390/rel12090714

Kushner, H. (1987). When bad things happen to good people. New York: Schocken Books.

Scott, M. (1996). The morality of theodicies. *Religious Studies, 32*(1), 1-13.

Ziegler, R. (2012). *Majesty and humility: The thought of Rabbi Joseph B.Soloveitchik.* Brookline, MA: The Maimonides School, Chapter 23.

Zilberfein, F. (1996). Children of Holocaust survivors: separation obstacles, attachments, and anxiety. *Social work in health care*, *23*(3), 35-55.

**Unit V. Sin and Repentance/Faith (Session #8)**
Competencies 1 & 2
Covers learning objectives 1, 2, 10, 11, 12, 14

**Learning Themes**

1. What is sin?
2. Sin & Repentance in religious & secular terms
3. The client's perspective of sin and repentance
4. Sin within a therapeutic context

**Session #7: Sin: sin in religious terms; sin in secular terms; the client's perspective of sin**

**Readings**

*Appelfeld, A. (2005, January 27). Always, darkness visible. *The New York Times*

*Kolitz, Z. (1995). *Yossel Rakover's appeal to God. Out of the Whirlwind*. New York: Schocken Books

*Linzer, N. (1978). *The nature of man in Judaism and social work*. Chapter 4.

Southwood, K. (2018). "you are all quacks: If only you would shut up" (Job 13.4b-5a): Sin and illness in the sacred and the secular, the ancient and the modern. *Theology, 121*(2) 84-91.

**UNIT II**

**Values: Theoretical Framework (Session 9)**
Competencies 1 & 2

I. The nature of values
2. Definition of values
3. Values in contrast to preferences
4. The functions of values
5. Values classification model

**Readings:**
Barsky, A.E. (2010).  Ethics and values in social work: An integrated approach for a comprehensive curriculum. New York, NY: Oxford University Press. p. 12-30.

*Gordon, W. (1965) Knowledge and value: Their distinction and relationship in clarifying social work practice. *Social Work, 10*(3), 32-39.

* Linzer, N. (1999) *Resolving Ethical Dilemmas in Social Work Practice.* Boston: Allyn & Bacon.
ISBN-13: 978-0205290413 – **Chapter 1**

*Linzer, N. (1992). The role of values in determining agency policy. *Families in Society, 73*(9), 553-558.

Miller, V. J.,  & Lee, H (2020) Social work values in action during COVID-19, *Journal of Gerontological Social Work, 63*(6-7), 565-569, DOI: 10.1080/01634372.2020.1769792

Reamer, F.G. (2018).  *Social work values and ethics,* (5ᵗʰ ed.) New York: Columbia University Press.
**Chapter 1 & 2**

**Value Conflicts: (a) Between Social Worker and Client; (b) Between Personal & Professional (Session 10)**
Competency 1 & 2

Learning Themes

1. Moving from the nature and function of values, this unit focuses on the nature of value conflicts between social worker and client.
2.  Value conflicts and Cultural Competence
3.  Honoring the client's values
4.  The social worker as change agent
5. What is the social worker to do with personal values in the professional context?
6. Factors that influence personal values, with a particular emphasis on religion.
7. Dealing with personal values and ethics and their interface with professional values and ethics.

**Readings**:

\*Abramson, M. (1989). Autonomy vs. paternalistic beneficence: Practice strategies. *Social Casework, 70*, 101-105.

\*Abramson, M. (1985). The autonomy-paternalism dilemma in social work practice. *Social Casework, 66*(7), 387-393.

Beauchamp, T.L. & Childress, J.F. (2019). *Principles of biomedical ethics,* (8th ed.). New York: Oxford University Press. **Chapter 4: Respect for autonomy** & **Chapter 6: Beneficence**

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

\*Levy, C.S. (1972). Values and planned change. *Social Casework 53*(8), 488-493

\*Levy, C. (1976) Personal vs. professional values: The practitioner's dilemma. *Clinical Social Work Journal, 4* (2), 110-120.

Osmo, R.; Landau, R.. (2003). Religious and secular belief systems in social work: A survey of Israeli social work professionals. *Families in Society, 84*(3), 359-366.

Reamer, F. (1982) Conflicts of professional duty in social work. *Social Casework, 63*(10), 579-585.

Sweifach, J. (2011) Conscientious objection in social work: Rights vs. responsibilities. Journal of Social Work *Values and Ethics, 8*(2), 1-14.

**Suggested Readings:**

Arnold, R.M. & Lidz, C.W (2008). Is informed consent still central to medical ethics? YES. In Carol Levine (Ed.). (2008) Taking Sides: Clashing views on bioethical issues (12th Ed). CT: McGraw Hill/Dushkin

O'Neill, O. (2008). Is informed consent still central to medical ethics? NO. In Carol Levine (Ed.). (2008) Taking Sides: Clashing views on bioethical issues (12th Ed). CT: McGraw Hill/Dushkin

Should truth-telling depend on the patient's culture? Yes: Blackhall, Frank, Murphy, & Michel; No: Kuczewski & McCruden in Levine, C. (2010) Taking Sides: Clashing views on bioethical issues (13th Ed).

Walker, R., & Staton, M. (2000). Multiculturalism in social work ethics. *Journal of Social Work Education, 36*, 449-462.

**The Value Base of Social Work**
**(Sessions 11)**
Competency 1 & 2
Learning Themes

1. Values Classification Model
2. Value conflicts and cultural competence
3. Applying theory to practice
4. NASW Code of Ethics as the Profession's orientation to practice
5. Professional identity
6. Interdisciplinary practice and social workers as resident guests

**Readings:**
Dane, B. O., & Simon, B. L. (1991). Resident guests: Social workers in host settings. *Social Work,* *36*(3), 208-213.

*Levy, C. (1974) The value base of social work.

*Linzer, N. (1999) *Resolving Ethical Dilemmas in Social Work Practice.* Boston: Allyn & Bacon.
ISBN-13: 978-0205290413 – **CHAPTER 2 & 3**

Mattison, M. (2000). The process of ethical decision-making: The person in the
process. *Social Work*, *45*(3), 201-212.

Moorhead, B., (2018). A landscape of intersecting discourses: Navigating professional identity as a newly
qualified social worker. *Critical Social Work, 19*(2),
Toulmin, S. (1981). The tyranny of principles. The Hastings Center Report, 11(6), 31-39.

**Ethics (Session 12-14)**
Competency 1.
1. The intersection of values and ethics
2. Nature of ethics
3. Sources of ethics
4. Identifying ethical dilemmas .
5. Ethical Theories - deontology, utilitarianism.
6. The process of ethical decision-making
7. Ethical Justification models justification.

Readings:

Applewhite, L.W. & Joseph, M.V. (1994). Confidentiality: Issues in working with self-harming adolescents. *Child
and Adolescent Social Work Journal, 11*(4), 279-294.

Kanani, K., & Regehr, C. (2003). Clinical, ethical, and legal issues in E-therapy. *Families in Society: Journal of
contemporary human services* (84),155–162.

Kadushin, G. (2001). Ethical dilemmas in home-health care: A social work perspective. *Health and Social Work
26*(3), 136-149.

Koenig, T.L.; Rinfrette, E.S.; Lutz, W.A. (Sept 2006). Female caregivers' reflections on ethical decision-making:
The intersection of domestic violence and elder care. *Clinical Social Work Journal* 34 (3) 361-372.

Loewenberg, F. M., & Dolgoff, R. & Harrington, D. (2000). Ethical decisions for social work practice. Itasca,
Illinois: F.E. Peacock.

Reamer, F. (2006) Social work values and ethics, chapter 3 & 4

Zygmond, M. & Boorhem, H. (1989) Ethical decision-making in family therapy. *Family process* 28(3), 269-280.
http://mftcourses.net/documents/zygmond%20borhem%2089.pdf

Shannon, S. (2010).  Is it ethical to use steroids and surgery to stunt disabled children's growth? YES.  In
Levine, C. (2010). Taking sides: Clashing views on controversial bioethical issues (13th ed.).
Columbus, OH: McGraw-Hill/Dushkin.

(REVISED 8/2022)