YESHIVA UNIVERSITY
WURZWEILER SCHOOL OF SOCIAL WORK

THE PHILOSOPHICAL AND ETHICAL FOUNDATION OF SOCIAL WORK
SWK 6133A
SPRING 2019

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

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

II. 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 encouraged to ask questions and seek answers to the challenging course material.

III. 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. Each assignment will be weighted as follows 30% for Assignment I and 50% for the Final Assignment and 20% for class participation, attendance and completion of assignments on time.

Texts for the Course

- Available on E-RES
- Linzer, N. (1978). The nature of man in Judaism and social work. New York: Federation of Jewish Philanthropies.

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

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

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

IV. 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. Dual Nature of Man, Time, Gender, 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.

<u>Guidelines for completion of the Assignment</u>

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 at least 4-5 relevant sources from literature on the topic and on the value and ethical considerations.
6. Use APA style consistently. Proofread and use spell-check. Approximate length: 10-12 pages. Follow this outline accurately. Deviation will lead to a lower grade.

V. **Students with Disabilities**

Students with disabilities who are enrolled in this course and who will be requesting disability-related accommodations should make an appointment with the Office of Disability Services, akelsen@yu.edu, (646) 592-4280 during the first week of class. Once you have been approved for accommodations, please contact your professor directly to ensure the successful implementation of those accommodations.

VI. **E-Reserves**

What is EReserve?

EReserve (Electronic Reserve) is Yeshiva University's on-line web based system used to provide access to journal articles, book excerpts, and other course materials. Most articles listed in each syllabus are available on EReserve. You can access full text articles from your home or from a university computer.

How do I use EReserve?

1. Go to the library's online resources page: http://www.yu.edu/libraries/
2. Click on online resources.
3. Click on EReserves
4. If you are off-campus, at this point you will be prompted for your Off Campus Access Service login and password (obtain this from the library).
5. In the 'search for Courses' box, type in the name of your course.
6. Click on the link to your course.
7. Enter the password given to you by your instructor (ALL UPPERCASE).
8. Locate and click on the item you wish to view. Titles beginning with "A", "An", or "The" are alphabetized under "A" and "T" respectively.
9. When the article text or book record appears on the screen, you can print, email, or save it to disk.
10. If you have any problems, please contact John Moryl at Moryl@yu.edu

VII. **PLAGAIRISM**

Students should remember that the school does not condone plagiarism in any form and will sanction acts of plagiarism. A student who presents someone else's work as his or her own 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 one's 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. Any student who can be shown to have plagiarized any part of the assignment in this course will **FAIL** the course, and will be referred to the Associate Dean automatically for disciplinary action that may include expulsion.

VIII. **HIPAA ALERT**

In line with the new HIPAA regulations concerning protected health information, it is important that

you understand that any case information you present from your work will need to be de-identified. What this means is that any information that would allow another to identify the person needs to be changed or eliminated. This includes obvious things like 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, gender is directly related to the case presentation it can be included if it will not allow for identification.

IX. COURSE OUTLINE

Readings with an * are on E-RES

Unit I.

Introduction to Course: Spirituality and Religion (Session 1)
Competency 2

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 the liturgy – selections from the High Holy Day prayer book and other writings.
5. Chapters I and II in Genesis.

Readings

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Bible. Chapters I and II in Genesis.

*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,*

*Cohen, T., Geller, L., Gottlieb, L., Greenberg, B., Sabath, R. (1998). Roundtable on feminist spirituality. *Tikkun* 13 (5), 52..

Gotterer, R. (Mar/Apr 2001). The spiritual dimension in clinical social work practice: A client's perspective. *Families in Society* 82:2, 187-193.

Green, G. & Nguyen, T.D. (Mar, 2012). The role of connectedness in relation to spirituality and religion in a Twelve-Step model. *Review of European Studies* 4:1, 177-187.

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

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

King, S. (Jan/1Feb 2007). Religion, spirituality and the workplace: Challenges for public administrators. *Public Administration Review* 67:1, 103-114.

Krenawi, A. & Graham, J.R. (Feb 2000) Culturally sensitive social work practice with Arab

clients in mental health settings*. Health and Social Work* 25, 9-22..

Pitchon, E. (1998). Psychotherapy and the spiritual quest. *European Judaism*, 31,2 (6), 110-123.

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.

The Nature of the Human Being Part 1: (Session 2)
Covers learning objectives 1, 2, 8, 10,

Learning Themes:
1. The creation story in Genesis and implications for understanding human nature
2. The human being in dynamic interaction
3. The individual as a spiritual being

Readings

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

*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.

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

The Nature of the Human Being Part 2: (Session 3)
Covers learning objectives 1, 2, 8, 10,

Learning Themes:
1. The individual as a majestic being
2. Relationship to God
3. Relationship between the genders
4. Creativity and Productivity
5. The Natural Community
6. The client and social worker as Adam I.

Readings

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. (2012). *Ten theories of human nature.*

Marx, K. The economic basis of human freedom, in Stevenson, L. et al.(2012). *Ten* theories of human nature.

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

The Nature of the Human Being Part 3: (Session 4)
Covers learning objectives 1, 2, 8, 10,

Learning Themes:
1. The individual as a spiritual being
2. Adam I & Adam II in the Same Individual
3. Applying the Adam I/II Typology to Social Phenomena
4. Developmental Life Stages and Social Work
5. Feminism
6. Existential Loneliness
7. The Spiritual Faith Community
8. The client and social worker as Adam II.
9. The Dual Nature of the Human Being in Dynamic Interaction

Readings

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.

*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.

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

Sartre, J. P. Radical freedom: in Stevenson, et. al (2012) *Ten theories of human nature.*

*Soloveitchik. *The lonely man of faith.* New York: Doubleday, p. 16-33 & p. 54-59

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 Envioronment

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.

*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 helping process. *Jewish social service quarterly*, 36 (2), 189-198 .

Good and Evil: (Session 6)
Competencies 1 & 2

1. Conceptions of good and evil within the religious realm.
2. The "good" and "bad" client – making value judgments about client behavior.
3. Theodicy - the religious legitimation of evil. How clients and social workers explain suffering and personal tragedy, or, why bad things happen to good people.

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.

Chignell, A. (1998). The problem of infant suffering. Religious Studies, 34 (2), 205-217.
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.

*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.

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

Landman, N. (1996). On confronting evil. *Jewish Spectator,* 60 (4), 6-8.

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

Moschelle, V.D., Pressman, K.R., & Weissman, D.E. (1997). The problem of theodicy and the religious response to cancer. *Journal of religion and health*, 36 (1), 17-20.

Rosenbaum, R. (1995, June 4). Staring into the heart of the heart of darkness. *The New York Times Magazine,* 36-72.

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.

Sin & Repentance/Faith: (Session 7)
Competencies 1 & 2

1. Definition of sin
2. Faith after the Holocaust & other genocides, natural disasters
3. The role of the social worker with survivors and children
4. The Psychology of Behavior Change
5. The impact of "sinful" behavior on the personality
6. The social worker's observation of clients' behaviors.
7. Repentance: The Process of Behavior Change

Readings

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

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

*Friedman, M. & Yehuda, R. 2002-2003) Psychotherapy and teshuvah: Parallel and overlapping systems for change. *Torah u-madda journal*, 11, 238-253.

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

Lifton, R.J. (1991). *Death in life: Survivors of Hiroshima*. Chapel Hill, NC: University of North Carolina Press.

Linzer, N. (1978). *The nature of man in Judaism and social work*. Chapter 4 & 5.

Mendelssohn, F. (2008). Transgenerational transmission of trauma: Guilt, shame, and the "Heroic Dilemma". *International journal of group psychotherapy*, 58, (3) 389-401.

Peli, P.H. (1996) *On repentance: The thought and oral discourses of Rabbi Joseph B. Soloveitchik.* Chapter 1. NJ: Jason Aronson.

*Rosenbloom, M. (1983). Implications of the holocaust for social work. *Social Casework,* 205-13.

*Soloveitchik, J.B. (1966). *Creative teshuva. Sacred and profane.* Gesher. New York: Yeshiva University

Safford, F. (1995). Aging stressors for Holocaust survivors and their families. *Journal of gerontological social work,* 24 (1/2), 131-53.

*Wheelis, A. (1969). How people change. *Commentary,* 47 (5), 56-66.

Ziegler, R. (2012). *Majesty and humility: The thought of Rabbi Joseph B. Soloveitchik*. Brookline, MA: The Maimonides School, 234-258.

Zilberfein, F. (1993). Helping Holocaust survivors with the impact of illness and hospitalization: Social work role. *Social work in health care,* 18 (1) 59-70.

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

UNIT II

Values: Theoretical Framework (Session 8)
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. Pg. 12-30.

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

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

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

Reamer, F.G. (2006). *Social work values and ethics*, Chapter 1&2

Value Conflicts Between Social Worker and Client (Session 9)
Competency 1 & 2

1. Nature of Value Conflicts between Social Worker and Client
2. Value conflicts and Cultural Competence
3. Informed Consent
4. Confidentiality/Duty to Warn
5. Paternalism vs. Autonomy

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. and Childress, J.F. *Principles of Biomedical Ethics*. Chapter 3: Respect for autonomy, Chapter 5: Beneficence

Suggested Readings:
Is informed consent still central to medical ethics? Yes: Arnold, R.M. & Lidz, C.W.; No: O'Neill in Levine, C. (2010) Taking Sides: Clashing views on bioethical issues (13th Ed).

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.

Conflict Between Personal and Professional Values (Session 10)
Competencies 1 & 2

1. What is the social worker to do with personal values in the professional context?
2. Factors that influence personal values, with a particular emphasis on religion.
3. Dealing with personal values and ethics and their interface with professional values and ethics.

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

Linzer, N. (1999) Resolving ethical dilemmas, Chapter 3.

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

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.

Reamer, F. (2006). Social work values and ethics, 115 – 121.

Ethics (Session 11)
Competency 1.
1. The intersection of values and ethics
2. Nature of ethics
3. Sources of ethics

Readings:
Linzer, N., (1999) Resolving ethical dilemmas in social work practice, Chapter 4

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

Ethical Theory (Session 12)
1. Identifying ethical dilemmas
2. Ethical Theories - deontology, utilitarianism.
3. The process of ethical decision-making
4. Ethical Justification models justification.

Beauchamp & Childress (2012) *Principles in Biomedical Ethics* (7th edition), Chapter 8 & Chapter 4

Ethical Dilemmas in Practice with Individuals, Families, Groups, Organizations, and Communities (Session 13)
Competency 1 & 2

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.

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