WURZWEILER SCHOOL OF SOCIAL WORK
YESHIVA UNIVERSITY
MSW PROGRAM

PHILOSOPHICAL & ETHICAL FOUNDATIONS   **FALL 2025**
SWK 6132

COURSE DESCRIPTION

This course explores the theoretical foundation of social work from both philosophical and practical points of view. The class is designed to assist students in developing a philosophy of helping underpinned by the values and ethics of the profession. Prerequisite(s): ACC (advanced standing) or Sara Schenirer program option students or YC/Stern 3+2 students

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

The Council of Social Work Education requires all accredited schools of social work to assess nine competencies. The rubric below evaluates the following competency using assignment #2 (Final Assignment).

Competency 1: Demonstrate Ethical and Professional Behavior
Social workers understand the value base of the profession and its ethical standards, as well as relevant policies, laws, and regulations that may affect practice with individuals, families, groups, organizations, and communities. Social workers understand that ethics are informed by principles of human rights and apply them toward realizing social, racial, economic, and environmental justice in their practice. Social workers understand frameworks of ethical decision making and apply principles of critical thinking to those frameworks in practice, research, and policy arenas. Social workers recognize and manage personal values and the distinction between personal and professional values. Social workers understand how their evolving worldview, personal experiences, and affective reactions influence their professional judgment and behavior. Social workers take measures to care for themselves professionally and personally, understanding that self-care is paramount for competent and ethical social work practice. Social workers use rights-based, antiracist, and anti-oppressive lenses to understand and critique the profession's history, mission, roles, and responsibilities and recognize historical and current contexts of oppression in shaping institutions and social work. Social workers understand the role of other professionals when engaged in interprofessional practice. Social workers recognize the importance of lifelong learning and are committed to continually updating their skills to ensure relevant and effective practice. Social workers understand digital technology and the ethical use of technology in social work practice.

Measure 1A: Make ethical decisions by applying the standards of the National Association of Social Workers Code of Ethics, relevant laws and regulations, models for ethical decision making, ethical conduct of research, and additional codes of ethics within the profession as appropriate to the context.

Competency Measure Rubric (Measured from Assignment #2):

Behavior Indicator	Not Competent (1)	Developing Competency (2)	Competent (3)	Advanced Competency (4)
Uses the NASW Code of Ethics to guide ethical decision making and in ethical decision making models	Does not demonstrate any application of the NASW Code of Ethics to guide ethical decision making, or when employing ethical decision making models to resolve ethical dilemmas.	Demonstrates some ability in using the NASW Code of Ethics to guide ethical decision making, but does not apply the Code of Ethics when using ethical decision making models.	Demonstrates an ability to use the NASW Code of Ethics to guide ethical decision making and has an adequate ability in applying the Code of Ethics in ethical decision making models	Demonstrates a keen ability in applying the NASW Code of Ethics to guide ethical decision making and consistently uses the Code of Ethics as a primary source in ethical decision making models.

The CSWE rubrics scores will NOT apply to your class grade. Individual scores are NOT made public; however, you can view your individual score at the following address: https://yeshiva.tk20.com/campustoolshighered/start.do

In addition, the aggregated results of the assessments are listed on the Wurzweiler website at the address below: https://www.yu.edu/wurzweiler/msw/assessment

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, American slavery, the extermination of Indigenous Peoples and 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, including lecture, class discussion, discussion boards, class exercises, and video, 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. This class includes 37.5 contact hours. Students will be in class live online with the professor for 2 hours each week for 14 weeks and will complete an additional 9.5 hours throughout the semester on four interactive written discussion board assignments with the professor and peers.

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%	

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. 8 points	Attends class regularly and *sometimes contributes* to the discussion in the aforementioned ways. 6 points	Attends class regularly but *rarely contributes* to the discussions 4 points	Attends class regularly but *never contributes* to the discussions 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. 7 points	Minimal lateness; almost never misses a class; no unexcused absences. No deadlines missed. 5 points	Late to class semi-frequently; misses deadlines. 3 points	Late to class,, unexcused absences, frequently misses deadlines 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. 5 points	Occasionally exhibits excellence in comportment; is almost always respectful towards peers, and the learning environment 4 points	Recurring concerning comportment issues behaves in ways that are not always respectful of peers, and the learning environment 2 points	Consistent comportment concerns; is often disrespectful to peers and the learning environment 0 points

Required Texts

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

- Beauchamp, T.L. & Childress, J.F. (2019). *Principles of biomedical ethics,* (8th ed.). New York: Oxford University Press. ISBN-13: 978-0199924585
- Stevenson, L., Haberman, D., Wright, P., Witt, C. (2017) Thirteen theories of human nature, 7th edition. ISBN-13: 978-0199859030, New York, NY, Oxford University Press.

Note: All required readings are available on E-Reserves. The password to access these readings is wurzweiler

VI.   <u>**COURSE REQUIREMENTS**</u>

ASSIGNMENT 1: MIDTERM - Due Session 8

The purpose of this paper is twofold: to explore day-to-day ideas, which are really deeper philosophical themes/concepts, and apply them to everyday life situations, and to understand and process common experiences from a philosophical perspective. Use APA style. Proofread your paper and use spell check and grammar check to correct misspelled words and grammatical errors. This assignment will enable the student to begin to formulate conceptions of human beings in society in the process of integrating

spirituality into a philosophy of helping. Select one of the following topics for further exploration:

communication	suffering	love	old age
parent-child	death	sex	social work
relationship	search for meaning	time	
religion	friendship	marriage	
spirituality	self-actualization	singlehood	

Other topics may also be acceptable. Discuss with instructor first.

Guidelines for Completion of Assignment

a) Briefly review and summarize Soloveitchik's typology of human nature in The Lonely Man of Faith. (one or two pages maximum). Include a chart and narrative explaining the chart.

b) Explain and unpack the topic that you have chosen, citing relevant articles or research. Apply Soloveitchik's typology to the topic (i.e., how you understand your chosen topic from the perspective of Adam I and Adam II).

c) Compare and/or contrast Soloveitchik's views with those of another philosopher or theorist whose work relates to your topic (select a philosopher from the Stevenson/Haberman book, or speak with your professor about another philosopher of your choice).

d) Discuss the relevance of this topic for you both personally and professionally. How do you see it relating to your personal life and to the practice of social work, including the social-work Code of Ethics.

e) Discuss how your topic may be experienced by ethno-cultural, religious, or racial groups that may be different from your own reference group. How does this influence your understanding of the topic for you in relation to working with diverse populations?

Literary documentation is expected using APA style. Six pages. Proofread paper for spelling and grammar errors before submitting. Due around the seventh session of the class.

Final Paper: Due Final Session

Analysis of an ethical dilemma

This assignment measures:

Competency 1: Demonstrate Ethical and Professional Behavior

Measure 1A: Make ethical decisions by applying the standards of the National Association of Social Workers Code of Ethics, relevant laws and regulations, models for ethical decision making, ethical conduct of research, and additional codes of ethics within the profession as appropriate to the context.

ASSIGNMENT GUIDELINES
(1) Briefly describe the agency without identifying it by name.
(2) Provide a case in which the social worker is facing an ethical dilemma. Describe the specific conflict situation:
(3) **Detail how this is an ethical dilemma** – what are the primary principles emanating from the NASW Code of Ethics that are in conflict – detailing the two equally acceptable directions the case can go, guided by two (or more) principles that take this case in one or another direction.

For example, a client who would like to self-determine their own course of action (**self determination** – NASW Ethical Standard 1.02) and yet lack full decision making capacity and surrogate decision makers (NASW Ethical Standard 1.14) requiring that the worker call on the principle of **paternalism** and make the decision for the client.

<div align="center">

Self Determination vs. Paternalism.

</div>

At the end of this section, present the ethical dilemma in one or two sentences.

(4) Provide a bio-psychosocial of the client (if an individual) – if a family, provide details about the family system. If a group, provide info about the history of the group, background of members, etc. If a community, provide details about the community and the individuals involved in the case. Include the history or genesis of the ethical dilemma and, values underlying the topic from the perspectives of society, the profession, religion, the agency, the client, and your own (include those which are applicable).

(5) Utilizing Levy's Values Classification Model and Beauchamp & Childress's Ethical Justification Model, apply these to your case. Begin with a chart incorporating both models. Next, explain the entries in your chart in narrative form, providing an overview of each column by discussing the various viewpoints at play for each party.

(6) Identify possible courses of action and the benefits/costs and possible outcomes of each.

(7) Describe your decision/resolution and explain how and why you arrived at that decision.

(8) Discuss how your personal values entered into the decision-making process.

(9) Use APA style consistently. Proofread and use spell-check. Approximate length: 12 pages. Follow this outline accurately. Deviation will lead to a lower grade.

<div align="center">

GRADING RUBRIC FOR PAPERS

</div>

	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<70)
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/

Students with disabilities who are enrolled in this course and who will be requesting documented disability-related accommodations should make an appointment with the Office of Disability Services, Wilfods@yu.edu, during the first week of class. All procedures, responsibilities and expectations will be reviewed during your appointment. The office is located in the Belz Building, suite 412. Once you have been approved for accommodations, please submit your accommodation letter and discuss any specifics with me to ensure the successful implementation of your accommodations.

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. PLAGIARISM

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. INCOMPLETE POLICY

It is expected that all work must be submitted no later than the final day of this class, unless otherwise specified by the instructor. Incomplete grades are only given in exceptional circumstances at the discretion of the instructor. In order for an instructor to issue a grade of "incomplete," the student must be passing this course.

If an incomplete grade is given for this course, an Incomplete Contract will be completed, which will specify a due date for the completion of any outstanding work. It is the student's responsibility to complete all outstanding work before this due date. Students will be unable to enroll in any advanced courses for which this course is a prerequisite.

Failure to complete all outstanding work before the due date will result in a grade change from an "I" to an "F" for this course. Please consult the Student Handbook for the complete incomplete policy which will guide the receipt of an incomplete grade in this course.

XII. HIPAA

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.

XIII.   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**.

XIV. AI POLICY

The objective of this protocol is to define clear guidelines for the appropriate use of Artificial Intelligence (AI) tools and platforms, such as ChatGPT at WSSW. These guidelines aim to preserve academic integrity, prevent plagiarism, and promote independent scholarly work while acknowledging the potential benefits of AI tools in enhancing research and learning. Though AI tools do offer some potential for enhancing the learning experience, these tools also present significant risks related to academic dishonesty, particularly plagiarism, and the undermining of critical thinking and originality in scholarly work. Students may use AI tools for the following purposes, provided these uses are in addition to their own creative efforts and they are not relying exclusively on AI.

 (1) **Research Assistance:** ChatGPT and other similar tools should not replace primary research and initial literature searches. Tools such as ProQuest, PubMed, and Google Scholar should first be consulted. Students may use other AI tools to supplement an initial search into a topic, but only after academic databases, libraries, or other reputable scholarly sources are used and referenced. All sources derived from AI should be carefully checked as they are frequently incorrect.
 (2) **Language Support:** AI can assist with language translation, grammar checks, and vocabulary. WSSW's Writing Consultants should be sought for any writing beyond these areas. Tools such as Grammarly may be used to assist in proofreading, but they should not be used in any way to generate ideas, arguments, or content for assignments.

The use of AI language models, such as ChatGPT, for the purposes listed above, are subject to strict adherence to certain conditions. The intent of this policy is to reinforce the importance that students develop and use critical thinking, writing skills, and originality. AI may be seen as a useful tool, but it should not replace the intellectual work that is central to academic growth.

The following actions are prohibited, and will be considered academic misconduct.

 (1) **Content Generation:** Students are prohibited from using AI platforms, including ChatGPT, to generate any content submitted as original work.
 (2) **Conceptualization and Analysis:** Students may not use AI tools to develop original arguments, ideas, analysis, hypotheses, conclusions, or to structure, summarize, paraphrase, or contextualize content for assignments. The cognitive work of creating ideas, forming arguments, and critically engaging with course material must be entirely the student's own effort.

If you are in need of assistance in these areas, we advise using the Writing Consultants. The use of AI language models, such as ChatGPT will be checked by your professor to ensure that your work is your own. Turnitin and other plagiarism detection tools will be used to verify the originality of your work. Any submission that includes this content presented as the student's own work constitutes plagiarism (see WSSW Policy Manual). More specifically, any content created that is not your own qualifies as academic misconduct and will be referred to the Student Review Committee for further action. The intent of this policy is to reinforce the importance that students develop and use critical thinking, writing skills, and originality. AI may be seen as a useful tool, but it should not replace the intellectual work that is central to academic and professional growth. If there are questions regarding the authenticity of your work, your professor will contact you.

XV. <u>COURSE SCHEDULE</u>

Readings with an * are on E-RESERVES

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

<u>Learning Themes</u>

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>
.

Blit-Cohen, E. (2020). Israeli-Palestinian social work encounters. *Journal of Social Work*, *21*(5), 1124-1141.

Burley, J., & Thurman, D. (2019). Faith, family & friendship: Experiences of African American
        Women living in the margins. *Social Work & Christianity*, *46*(1), 8-19

Danzig, R.A. (1998, Fall). Linking Spirituality and Diversity: Towards a Fluid Fountain of Unity, Respect,
        and Pluralism. Society for Spirituality and Social Work Newsletter, 1, 6-9.

Dupuy, G. (2025). Increasing competence to address spiritual diversity in social work practice. *Journal of
        Social Work Education, 61*(2), 240–256. https://doi.org/10.1080/10437797.2024.2431575

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

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

Pargament, K. (2007). A rationale for spiritually integrated psychotherapy. (Chapter 1) in Spiritually
        integrated Psychotherapy: Understanding and addressing the sacred. New York: Guilford Press.

Parada, M. L. (2022). Integrating religion/spirituality into professional social work practice. *Journal of
        Religion and Spirituality in Social Work*, *41*(4), 351-368.

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

*Rosenthal, W. (1962). From awareness to conscious use of self to the professional Self:
        The emergence of the professional self. Available on e-reserves.

<u>Recommended</u> <u>Readings</u>

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

Constable, R.T. (1983) Values, religion, and social work practice. *Journal of Religion & Spirituality in Social Work: Social Thought*, *9*(4), 29-34.

Frewat-Nikowitz, S. (2018). The Many Faces of the Arab Woman. The APA Convention, 2008.

Gardner, F. (2020) Social work and spirituality: Reflecting on the last 20 years. *Journal for the study of spirituality, 10*(1), 72-83.

Koenig, H.G. (2005). Faith and mental health: Religious resources for healing (Chapter 2) "History of mental health care" Philadelphia, PA: Templeton Foundation Press.

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

Yellow Bird, M. J. (1995) Spirituality in First Nations sotry telling: A sahnish-Hidatsa approach to narrative. *Reflections: Narratives of Professional Helping, 1*(4), 65-72.

Unit II. The Nature of the Human Being: Sessions 2-4
Covers learning objectives 1, 2, 3, 4, 8, 10,

Learning Themes
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
Discussion Board 1 is based on learning themes for sessions 2-4

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

Readings

*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.

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

*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.

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.

Readings

Christ, C.P. (1997) Rebirth of the goddess: Finding meaning in feminist spirituality. Reading MA: Addison-Wesley Publishing.

*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.

Gold, N. (1993). On diversity, Jewish women, and social work. *Canadian Social Work Review, 10*(2), 240-255.

*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.

Hoffman, L., Jackson, T., Mendelowitz, E., Wang, X., Yang, M., Bradford, K., & Schneider, K. J. (2019). Challenges and new developments in existential-humanistic and existential-integrative therapy. In E. van Deurzen, E. Craig, A. Längle, K. J. Schneider, D. Tantam, & S. du Plock (Eds.), *The Wiley world handbook of existential therapy* (pp. 290–303). Wiley Blackwell.

Stevenson, L., Haberman, D., Wright, P., Witt, C. (2017) Thirteen theories of human nature, **(Chapters on Freud, Marx, Sartre)** New York, NY, Oxford University Press.

*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.

Cutrona, C. & Russel, D. (1984). Sound and emotional loneliness: An examination of Weiss's typology of loneliness. *Journal of Personality and Social Psychology 46*(6), 1313-1321.

*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.

Switsers, L., Qualter, P., Pan, H., Barreto, M., De Donder, L., Victor, C., Dury, S., Hammond, C., & Dierckx, E. (2022). Exploring the demographic and situational characteristics of older British people experiencing loneliness as positive within the BBC loneliness experiment. Aging & Mental Health*,* DOI: 10.1080/13607863.2022.2088692

Recommended Readings

Freedberg, S. (1993). The feminist ethic of care and the professionalization of social work. *Social

Work, *38*(5), 535-40.

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.

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

 Rovelli, C. (2018). The order of time. New York: Penguin Books.

*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.

Unit IV. Good and Evil: (Sessions 6 & 7)
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
Discussion Board 2 is based on learning themes for sessions 5-7

The good and evil in man
Readings:

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

Gillman, J. I. (1993). Can faith persist in the presence of evil? *Tradition, 27*(3), 21-27.

*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

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.**

Yildirim, H. (2020). The evil side of human nature in the strange case of Dr. Jekyll and Mr. Hyde. *Journal of English Language and Literature Club, 2*(2), 9-11

Metaphysical Evil, Theodicy & Suffering
<u>Readings:</u>

Danieli, Y., Norris, F. H., & Engdahl, B. (2017). A question of who, not if: Psychological disorders in Holocaust survivors' children. *Psychological Trauma: Theory, Research, Practice, and Policy, 9*(Suppl 1), 98–106.

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

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

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.

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.

McCrea, K.T., & Gillespie, C. K. (2021). "The flow that pushes you": Christocentric reflections on the compassion expressed by African American youths in Chicago suffering profound disadvantage. *Pastoral Psychology, 70*(5), 441-470.

Mendelssohn, F. (2008). Transgenerational transmission of trauma: Guilt, shame, and the "heroic dilemma." *International Journal of Group Psychotherapy, 58*(3), 389-401

Chavez-Dueñas, N., Adames, H., & Perez-Chavez, J. (2022) Anti-Colonial Futures: Indigenous Latinx Women Healing from the Wounds of Racial-Gendered Colonialism, *Women & Therapy, 45*(2-3), 191-206.

Newsome, I. (2022). Job's Silence on Slavery: Theodicy and Retribution in Tension (Job 31:13), *Journal of Black Religious Thought*, *1*(2), 140-151.

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

Sinclair, R. (2020). Aboriginal social work education in Canada: Decolonizing pedagogy for the seventh generation. *First Peoples Child & Family Review*, 14(1), 9–21.

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

Recommended Readings

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

Duran, E. (2019). *Healing the soul wound: Trauma-informed counseling for Indigenous communities* (2nd ed.). Teachers College Press.

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

McClain, C.S., Rosenfield, B. Breitbart, W. (2004). Effects of spiritual well-being on end-of-life despair in terminally-ill cancer patients. The Lancet, 361, 1603-1607.

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

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

Unit V. Sin and Repentance/Faith (Session #8)
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*

Exline, J.J. & Baumeiser, R.F. (2000). Expressing forgiveness and repentance: Benefits & barriers. In. McCullough, M. E., Pargament, K. I., & Thoresen, C. (Editors). NY: Guilford Press, pp. 17-40.

Hughes, M.J. (1997). An exploratory study of young adult Black and Latino males and the factors facilitating their decisions to make positive behavior changes. *Smith College Studies in Social Work, 67*(3), 401-414.

*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)

1. 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. (2019). *Ethics and values in social work: An integrated approach for a comprehensive curriculum* (2nd ed.). Oxford University Press. **p. 1-13**

*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)

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. Personal Values Assessment Activity: Dealing with personal values and ethics and their interface with professional values and ethics.
==Discussion Board 3 is based on learning themes for session 10==

Readings:

Conmartin, E.B., & Gonzales-Prendes, A.A. (2011). Dissonance between personal and professional
    values: Resolution of an ethical dilemma. *Journal of Social Work Values and Ethics, 8*(2), 5-14.

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

Gelmez, Õzge Sanem Özateş, Öngen, Çağıl, & Hatiboğlu, Burcu. (2019). Pathways from personal towards
    professional values: Structured small-group work with social work students. *Education as
    Change*, *23*(1), 1-25

*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.

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

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.

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. *The British Journal of
    Social Work, 51(*4) 1392-1407.

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)
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:

*Barsky, A. E. (2019). *Ethics and values in social work: An integrated approach for a comprehensive curriculum* (2nd ed.). Oxford University Press. **Chapter 5 & 6**

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), 22-37.

Smith, M., & Murray, F. (2021). An ethical framework for interprofessional social work education and practice with clients and professionals. *Journal of Human Services: Training, Research, and Practice, 7*(1). 21-31

Toulmin, S. (1981). The tyranny of principles. *The Hastings Center Report, 11*(6), 31-39.

Workers, N.A. (2022) *NASW Code of Ethics* (Guide to the Everyday Professional Conduct of Social Workers). NASW

Ethics (Session 12-14)
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.
8. Ethical Dilemma case discussions.
==Discussion Board 4 is based on learning themes for sessions 12-14==

Readings:

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

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.

*Barsky, A. E. (2019). *Ethics and values in social work: An integrated approach for a comprehensive curriculum* (2nd ed.). Oxford University Press. **Chapter 1**

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; Chapter 9 – Moral Theories**

Cwikel, J., & Friedmann, E. (2020). E-therapy and social work practice: Benefits, barriers, training. *International Social Work*, *63*(6), 730–745.

Dolgoff, R., Loewenberg, F.M., & Harrington, D. (2008). Ethical decisions for social work, (8th ed.). New York, NY: Thomas Brooks/Cole. **CHAPTERS 3 & 4**

Freddolino, P.P., Earle, M.J., & Hampson, R. (2022) Lessons from the field during a pandemic: students' views of ethics in e-therapy. Social Work Education. DOI: 10.1080/02615479.2022.2142550

Frewat-Nikowitz, S. (2018). The Many Faces of the Arab Woman. The APA Convention, 2008.

Juujärvi, S., Kallunki, E., & Luostari, H. (2020). Ethical decision-making of social welfare workers in the transition of services: The Ethics of Care and Justice Perspectives, *Ethics and Social Welfare*, *14*(1), 65-83, DOI: 10.1080/17496535.2019.1710546

LaSala, M., & Goldblatt, E. (2019) A bioethics approach to social work practice with transgender clients. *Journal of Gay & Lesbian Social Services, 31*(4), 501-520.

Linzer, N., (1999) Resolving ethical dilemmas in social work practice, **CHAPTER 4**

Nittari, G., Khuman, R., Baldoni, S., Pallotta, G., Battineni, G., Sirignano, A., Amenta, F., & Ricci, G. (2020). Telemedicine practice: Review of the current ethical and legal challenges. *Telemedicine and e-Health, 26*, 1427-1437

Reamer, F. (2021). The trolley problem and the nature of intention: Implications for social work ethics. The *Journal of Social Work Values and Ethics, (18)*2, 43-54.

Reamer, F.G. (2018). *Social work values and ethics,* (5th ed.) New York: Columbia University Press. , **CHAPTER 3**

Walker, R. & Staton, M. (2000). Multiculturalism in social work ethics. *Journal of Social Work Education, 36*(3), 449-462.

Westwood, S. (2022). Religious-based negative attitudes toward LGBTQ people among healthcare, social care and social work students and professionals: A review of the international literature. *Health & Social Care in the Community, 30(5*). doi: 10.1111/hsc.13812.

SUPPLEMENTAL BIBLIOGRAPHY UNIT 1 OF COURSE

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

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

Berrin. S. (1995). When we are blessed with time. *Sh'ma, 26/497, 1-2.*

Birnbaum, D. (1989). *God and evil: A Jewish perspective*. Hoboken: KTAV.

Brenner, R. R. (1980). *The faith and doubt of holocaust survivors*. Chapter 3. New York: Macmillan.

Campbell, E. (2020) Glory in suffering? A reflection on finding meaning in grief through an interrogation into the phenomenology of suffering, *Practical Theology, 13*(5), 517-528.

Cargas, H. J. (ed.) (1981). When God and man failed: Non-Jewish views of the holocaust. Chapters 1, 2. New York: MacMillan.

Dein, S. (2022). Trauma, theodicy and faith: Maintaining religious beliefs in the Holocaust. *Mental Health & Culture, 25*(3), 388-400.

Gillman, J.I. (1993). Can faith persist in the presence of evil? *Tradition, 27*(3) 21-27.

Helmreich, W. B. (1992). *Against all odds: Holocaust survivors and the successful lives they made in America. Chapters 1-4. New York: Simon and Schuster.*

Kazanjian, C. J. (2022). Mindfulness diligence: Supporting the culturally relative self-actualization processes of diverse groups of youth. *The Humanistic Psychologist, 50*(2), 234-255.

Kraemer, D. (1995). When God is wrong. *Sh'ma,* 26/499, Entire issue devoted to suffering.

Kushner, L. (1990). *The river of light: Spirituality, Judaism, consciousness* (2nd rev. ed.) Woodstock, VT: Jewish Lights Publication.

Langtry, B. (2021). Evaluating a new logical argument from evil. *Faith and Philosophy, 38*(2) ISSN: 0739-7046 Online ISSN: 2153-3393
.

Maimonides, M. (1966).*The laws of repentance.* The book of knowledge: Mishneh Torah. New York: Feldheim (Chapter 5.)

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

Peli, P.H. (1996). *On repentance: The thought and oral discourses of Rabbi Joseph B. Soloveitchik. Chapter 5. NJ: Jason Aronson.*

Reamer, F. (1993). *The philosophical foundations of social work*. New York: Columbia University Press.

Sacks, J. (1998). Can we change? The psychodynamics of teshuva. *Le'la, 46,* 2-5.

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

Smith, K. (2019). Charting loneliness. *RSA Journal, 165*(1) 38–41. https://www.jstor.org/stable/26798454

SUPPLEMENTAL BIBLIOGRAPHY UNIT 2 OF COURSE

Antifaeff, K. (2019). Social work practice with medical assistance in dying: A case study. *Health & Social Work, 44*(3), 185-192.

Argüello, T. M. (2022). LGBTQ+-affirmative practice in social work. In L. Rapp-McCall, K. Corcoran, & B. Roberts (Eds.), *Social workers' desk reference* (4th ed.), 77-83. Oxford University Press.

Azzopardi, C., (2020). Cross-cultural social work: A critical approach to teaching and learning to work effectively across intersectional identities. *The British Journal of Social Work, 50*(2), 464-482.

Barsky,A. E. (2022, November). Ethics alive! Anti-woke laws and social work ethics. *The New Social Worker*. https://www.socialworker.com/feature-articles/ethics-articles/anti-woke-laws-social-work-ethics

Barsky, A. E. (2019). Ethics alive! Dialogues on gun violence: The role of social work values and principles. *The New Social Worker, 26*(2), 4-5.

Beauchamp, T.L. & Childress, J.F. (2019). *Principles of biomedical ethics,* (8th ed.). New York: Oxford University Press.

Congress, E. (2000). What social workers should know about ethics: Understanding and resolving practice dilemmas. *Advances in Social Work, 1*(1), 1-25.

Greenhouse, L. (1996, June 14). Justices recognize confidential privilege between therapist and patient. *The New York Times.* (http://www.nytimes.com.96/14/6/front/scotus/privilege.html)

Janebova, R. (2019). But don't tell anybody: The dilemma of confidentiality for the lone social worker in the context of child protective services. *International Social Work, 62*(1), 363-375.

Jordan S. P., Mehrotra G. R., & Fujikawa K. A. (2020). Mandating inclusion: Critical trans perspectives on domestic and sexual violence advocacy. *Violence Against Women*, *26*(6–7), 531–554.

Juntunen, C., Crepeau-Hobson, F., Riva, M., Baker, J., Wan, S., Davis, C., Caballero, A (2023). Centering equity, diversity, and inclusion in ethical decision-making. *Professional Psychology Research & Practice, 54*(1), 17-27

Levy, C.S. (1976). *Social work ethics*. New York: Human Sciences Press.

Linzer, N. (1999). *Resolving ethical dilemmas in social work practice*. Boston: Allyn & Bacon.

Lutman-White, E., & Angouri, J. (2022). Marginal voices: Exploring presence and participation in interactions in child protection conferences. *Discourse & Society, 33(3)*, 324-348.

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

Mifsud, A., & Herlihy, B. (2022). Ethical standards for a post-COVID-19 world. *Journal of mental health counseling*, *44*(1), 82-96.

Miller, Y., & Kark, R. (2019). Her/his ethics? Managerial ethics in moral decision-making from a contextual, gendered, and relational perspective. *Sex Roles, 80*(3/4), 218-233

Millstein, K. (2000). Confidentiality in direct social-work practice: Inevitable challenges and ethical dilemmas. *Families in Society*, *81*(3), 270-282.

National Association of Social Workers (NASW). (2021). *National Association of Social Workers Code of Ethics*. https://www.socialworkers.org/About/Ethics/Code-of-Ethics/Code-of-Ethics-English

National Association of Social Workers. (2015). Standards and indicators for cultural competence in social work practice. Washington, DC: Author.

Reamer, F. (1993). *The philosophical foundations of social work*. New York: Columbia.

Reamer, F. G. (1998). The evolution of social work ethics. *Social Work*, *43*, 488-500.

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

Reamer F. G. (2019). Essential ethics knowledge in social work. In S. M. Marson & R. E. McKinney (Eds),
    The Routledge handbook of social work ethics and values (pp. 468–479).
    Routledge. https://doi.org/10.4324/9780429438813

Reamer, F.G. (2021). The trolley problem and the nature of intention: Implications for social work ethics.
    Social Work, 45(4), 355-372.

Scheyett, A. (2021). The responsibility of self-care in social work, *Social Work*, *66*(4), 281–
    283, https://doi.org/10.1093/sw/swab041

Strom-Gottfried, K. (2019). Ethics in health care. In S. Gehlert & T. Browne (Eds.), *Handbook of health social
    work* (3ʳᵈ ed., pp. 39-70). John Wiley & Sons.

Westwood, S. (2022). Religious-based negative attitudes toward LGBTQ people among healthcare, social
    care and social work students and professionals: A review of the international literature. *Health
    & Social Care in the Community, 30(5*). doi: 10.1111/hsc.13812.

Witkin, S. (2000). Ethics-r-us. *Social Work*, *45*(3), 197-200.