

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

**THE PHILOSOPHICAL FOUNDATIONS OF SOCIAL WORK
SWK 6133**

FALL 2025

COURSE DESCRIPTION

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

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

I. COURSE COMPETENCIES

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 beliefs, 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. Social workers:
- 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

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) Analyze the issues involved in evaluating client behavior and the role of personal biases in shaping client treatment
- 7) Develop sensitivity and understanding of the experience of loss and suffering, and the many different ways in which clients may interpret tragedy.
- 8) Appreciate the existential impact of individual tragedy and trauma, as well as more wide-spread loss, including the Holocaust, other genocides, or natural disasters.
- 9) Understand and support the questions, challenges and crises of faith that tragedy can produce.
- 10) Compare religious and social-work perspectives on the process of human behavior and change, including the challenges of forgiveness and repentance.
- 11) Integrate spirituality into the overall social-work philosophy of helping.
- 12) Assess clients for diverse spiritual needs and beliefs systems, and support clients whose spiritual or religious needs differ from the social worker.
- 13) Identify what personal values are informed by the student's own religious/ethnic group, and compare those values with those of social work.
- 14) Articulate the religious and spiritual values in social justice and how they relate to the practice of social work.
- 15) Appreciate ethnic, religious, cultural, and gender diversity, and the ability to learn from diverse groups.

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.

IV. 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%	8 th session
Assignment #2: FINAL ASSIGNMENT	50%	13 th 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	Contributes to class discussions by raising thoughtful questions, analyzing relevant issues, building on others' ideas, synthesizing across readings and discussions, expanding the class' perspective, and appropriately challenging assumptions and perspectives 8 points	Attends class regularly and <i>sometimes</i> contributes to the discussion in the aforementioned ways. 6 points	Attends class regularly but <i>rarely</i> contributes to the discussion in the aforementioned ways. 4 points	Attends class regularly but <i>never</i> contributes to the discussion in the aforementioned ways. 2 points
Attendance	Always arrives on time and stays for entire class; regularly attends class; all absences are excused; always takes responsibility for work missed; no deadlines 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	Occasionally exhibits excellence in comportment; is almost always respectful towards peers, and the learning environment	Recurring concerning comportment issues behaves in ways that are not always respectful of peers, and the learning	Consistent comportment concerns; is often disrespectful to peers and the learning environment

	conduct, and conducts oneself with a professional demeanor. 5 points	4 points	environment 2 points	0 points
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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.

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., 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

V. COURSE REQUIREMENTS

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
parent-child relationship
religion
spirituality
suffering
death
search for meaning
friendship

self-actualization
love
sex
time
marriage
singlehood
old age
social work

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

Guidelines for Completion of Assignment

- 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.
- 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).
- 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.

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.

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

Final Assignment – Due Session 13

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 own religious/ethnic group or community, 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, Suffering, Loneliness, Good and Evil, and Sin and Repentance.**

1. Discuss and unpack the topic drawing from source material that can be found in texts/literature from your own religious/ethnic/spiritual philosophies.
2. Using social work values and ethics and the NASW Code of Ethics as context, document how your topic relates to social work. How is it understood as part of social work practice, and discuss interventions that relate how to the topic, in general, was related to/involved with your work.
3. Apply the topic and your understanding of this topic to a client or a client system. This is a critical section of the paper as it reflects your creativity and ability to apply philosophical concepts

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

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

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 8-10 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<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.	Minor spelling or grammatical errors.	Many spelling and grammatical errors.	Paper is unacceptably sloppy. And quotes are

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

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.

VII. OFFICE OF DISABILITIES SERVICES (ODS) 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.

VIII. E-RESERVES

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

IX. 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. 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.

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. 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.

XIV. COURSE SCHEDULE

Readings with an * are on E-RESERVES

Unit I. Introduction to Course: Spirituality and Religion (Sessions 1-3)

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 traditional/historical/primary source materials – selections from prayer books and writings from religious and other spiritual/cultural traditions.
5. Chapters I and II in Genesis.

Readings

- Canda, E.R., Nakashima, M. & Furman, L. (2004). Ethical considerations about spirituality and social work: Insights from a national qualitative study. *Families in society*, 85(1), 27-35.
- Cole, H. L. (2021). Intersecting social work practice, education, and spirituality: A conceptual model. *Journal of Religion & Spirituality in Social Work: Social Thought*, 40(1), 68–91. <https://doi.org/10.1080/15426432.2020.1831420>
- 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.
- 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.
- Joseph, M.V. (1988). Religion and social work practice. *Social Casework*, 69(7), 443-52.
- 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.
- 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>
- Pitchon, E. (1998). Psychotherapy and the spiritual quest. *European Judaism*, 31,2(6), 110-123.
- 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.
- 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 4-7

Covers learning objectives 1, 2, 8, 10,

Learning Themes for sessions 4-7 are individually listed below.

Discussion Board 1 is based on learning themes for sessions 4-7

Session #4 - 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.

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 #5 - the individual as a majestic being; relationship to God, relationship between the sexes, creativity and productivity, the natural community. 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. (2017). *Thirteen theories of human nature*.

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

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

Session #6 - the individual as a spiritual being; relationship between the sexes, feminism, relationship to God; existential loneliness; the spiritual, faith community. The client and social worker as Adam IIs.

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.

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

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

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

Session #7- 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:

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

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

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

Unit III. Time - (Session 8)

Covers learning objective 4

Learning Themes:

Conceptions of time - religious, philosophical, sociological, historical and contemporary; time as linear; time as cyclical; time phases and the social worker; the concept of process; time in a managed care environment. Competencies 1 & 2

Discussion Board 2 is based on learning themes for sessions 8

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.

Unit IV. Good and Evil: (Sessions 9-10)

Competencies 1 & 2

Learning Themes:

Conceptions of good and evil within the context of religion
Competencies 1 & 2

Discussion Board 3 is based on learning themes for sessions 9-10

Readings:

- Delhames, A. (1996). The death of Satan: How Americans have lost the sense of evil. *Commentary*, 101(2), 60-62.
- 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>
- *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](https://doi.org/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.
- Ziegler, R. (2012). *Majesty and humility: The thought of Rabbi Joseph B. Soloveitchik*. Brookline, MA: The Maimonides School, Chapter 23.

2. The "good" and "bad" client – making value judgments about client behavior.

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.

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

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.

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

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

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.

Unit V. Sin and Repentance/Faith after the Holocaust, other genocides and natural disasters.

(Session 11-14) Competencies 1 & 2

Discussion Board 4 is based on learning themes for sessions 11-14

Readings

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

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>

Kim, J. J., Payne, E. S., & Tracy, E. L. (2022). Indirect Effects of Forgiveness on Psychological Health Through Anger and Hope: A Parallel Mediation Analysis. *Journal of Religion and Health*, 1–18. <https://doi-org.ezproxy.yu.edu/10.1007/s10943-022-01518-4>

*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.

1. The role of the social worker with survivors and children.

Readings

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

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

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

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 VI. Sin and Repentance: The Psychology of Behavior Change: (Sessions 12-13)

2. Definition of sin; the impact of "sinful" behavior on the personality; the social worker's observation of clients' behaviors.

Readings

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

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

Loewenberg, F.M. (1990). The interface of Halakhah (Jewish law) and social work practice in a case of adultery. *Journal of social work and social policy in Israel*, 3, 29-37.

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

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

3. Repentance – the process of behavior change in religion and social work

Readings

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

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

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- Barber, J.G., & Gilbertson, R. (1998). Evaluation of self-help manual for the female partners of heavy drinkers. *Research on Social Work Practice*, 8(2), 141-151.
- Bernstein, M. (1998). Explaining evil. *Religious Studies*, 34 (2), 151-163.
- Berrin. S. (1995). When we are blessed with time. *Sh'ma*, 26/497, 1-2.
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- Brenner, R. R. (1980). *The faith and doubt of holocaust survivors*. Chapter 3. New York: Macmillan.
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- Friedman, B.D. (2000). Building a spiritual based model to address substance abuse. *Social thought*, 19(3), 23-38.
- Gillman, J.I. (1993). Can faith persist in the presence of evil? *Tradition*, 27(3) 21-27.
- Gottfried, K. (1995). Engagement and termination in the classroom: Creative activities for beginning and ending. *Journal of teaching in social work*, 12(1/2), 39-44.
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- Kirmani, S. (1997). The Holocaust: Reflections of a Muslim. *Journal of Ecumenical Studies*, 34(2), 218-222.
- 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.
- Lucky, I. (1995). HIV/AIDS prevention in the African-American community: An integrated community-based practice approach. *Journal of community practice*, 2 (4), 71-90.
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Peli, P.H. (1996). *On repentance: The thought and oral discourses of Rabbi Joseph B. Soloveitchik. Chapter 5.* NJ: Jason Aronson.

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