

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

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

COURSE DESCRIPTION

This course is designed to move students toward enhanced self-discovery by challenging them to confirm, confront, and articulate their own values and spiritual and philosophical beliefs. The classroom environment is to become a learning environment that challenges students to confront beliefs and values different from their own, engage with others in an informed and authentic manner, and in the process, discover the very value system that they bring to the clients with whom they work.

The course content elucidates the social work philosophy of helping by examining it through the lens of Jewish social thought. All students, regardless of faith or religious background, will confront the role of spirituality and religious belief. Although the course provides a Jewish perspective, students of all faiths will be expected to investigate and articulate their views and differences with Judaic thought, and contribute them to the class, thereby strengthening their own value system and spiritual beliefs. 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.

In this course, such philosophical themes as spirituality, the dual nature of the human being, conflicting conceptions of time, good and the problem of evil, loss and suffering, the Holocaust and other genocides, sin and repentance/behavior change, and social justice are studied from the value perspectives of Judaism, other religions and philosophies, and social work. Students who are Jewish or who subscribe to other religions or philosophies are encouraged to explore and share their views in class and in their final paper, describing their own philosophies in relation to these themes. Spiritual/religious and professional systems of thought, anchored in Judaism and social work, are studied in the course of understanding the complexity of human nature. This course welcomes conversations around nuanced dualities and areas where complex conflicts and similarities emerge.

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

Philosophical Foundations is a required course. Students are expected to gain insight into their experiences through the application of philosophical concepts to practice. The course further develops themes in the Human Behavior course as we apply the duality of human beings to the stages of the life cycle and the development of the professional self. It connects to the practice courses, as students share their practice experiences to develop new ways of viewing clients and their problems. It incorporates content from Social Welfare Organization in studying the concept of social justice in social work and religion. It includes elements of feminism, discrimination, substance abuse, battered women, child abuse, the elderly and minorities, which are cited to illustrate various ways of understanding human nature. Research is cited in studies of behavior change.

I. COURSE 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, 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.

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 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 - ALL Available on E-RES, Canvas, or YU-Library

Linzer, N. (1978). The nature of man in Judaism and social work. New York:

Federation of Jewish Philanthropies.

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

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

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

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	self-actualization
parent-child relationship	love
religion	sex
spirituality	time
suffering	marriage
death	singlehood
search for meaning	old age
friendship	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).
- Explain and unpack the concept that you have chosen, citing relevant articles or research. Apply Soloveitchik's typology to the topic you have chosen (i.e., how you understand your chosen topic from the perspective of Adam I and Adam II).
- Compare and/or contrast Soloveitchik's views with those of another philosopher or theorist whose work relates to your topic. The philosopher or theorist may be from the course readings or one that is acceptable to your professor.
- Discuss the relevance of this topic for you both personally and professionally. How do you see it relating to your 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, Gender, Loneliness, Good and Evil, and Sin and Repentance**. Other sub-themes may be acceptable, but you must gain approval from the professor first.

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

Literary documentation is expected. 8-10 pages. Use APA style.

Proofread your paper and use spell check and grammar check to correct misspelled words and grammatical errors.

GRADING RUBRIC FOR PAPERS

	Competent (A= 94-100; A- = 90-93)	Developing Competence (B+ = 87-89; B= 83-86)	Emerging Competence (B--80-82; C+ = 75-79)	Lacks Competence (C=70-74 F<74)
Intro & conclusion	The intro guides the reader smoothly and logically into the paper with a clear organized structure. The conclusion synthesizes key points suggesting perspectives relevant to the theme.	The intro identifies the central theme and provides a good organizational structure. The conclusion synthesizes key points.	The intro does not sufficiently identify the theme and does not guide the reader into the paper. The conclusion restates the same points as the intro paragraph without reframing.	The intro does not have a present and identifiable theme and does not guide the reader into the body of the paper. The conclusion is either missing or restates the intro paragraph verbatim.
Content & depth of analysis	Paper explores the topic in depth and demonstrates an understanding of social work principles and demonstrating the application of theory to practice.	Paper meets the parameters of the assignment but does not adequately demonstrate application of theory to practice.	Paper does not address some aspects of the assignment; and/or demonstrates a basic application of theory to practice skills.	Paper does not address the assignment and demonstrates a poor application of theory to practice.
Integration of literature & class discussions	Paper provides integration of professional literature & discussions.	Paper shows some integration of professional literature & discussions.	Paper shows little evidence of integration of professional literature & discussions.	Paper does not provide evidence integration of professional literature & discussions.
Organization & Clarity	Organization is logical and apparent with connections among paragraphs clearly articulated. Transitions between paragraphs are smooth. Wording is unambiguous. Sentence structure is clear.	Organization is logical and apparent, but transitions between paragraphs are not consistently smooth; all but a few paragraphs connect with clarity. Paper is unambiguous. Sentence structure is mostly clear.	Organization can only be discerned with effort. Not all parts of the paper fit the organizational structure. There is no logical connection between many paragraphs. Wording is ambiguous. Sentence structure confusing.	Organization of the paper as a whole is not logical or discernable. Throughout the paper, wording is ambiguous. Sentence structure is consistently confusing.
Mechanics	Paper is formatted well. Grammar is perfect. Quotes are all properly attributed and cited per APA guidelines	Minor spelling or grammatical errors. Quotes are all properly attributed and cited per APA guidelines	Many spelling and grammatical errors. In a few places, quotes are not attributed and cited per APA guidelines.	Paper is unacceptably sloppy. And quotes are frequently not attributed or improperly cited per APA guidelines

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/>

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).

X. 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.

XI. 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**.

XII. COURSE SCHEDULE

Readings with an * are on E-RES

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

Competency 2

Learning Themes

1. Attitudes about taking a "Jewish" course.
2. Content and structure of course.
3. Objectives and expectations.
4. The role of spirituality in life and in social work.
5. Human nature in Jewish and Christian liturgy – selections from the High Holy Day prayer book and writings from other religions.
6. Chapters I and II in Genesis.

Readings

Bible. 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.

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

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

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

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

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

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

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

Krenawi, A. & Graham, J.R. (Feb 2000) Culturally sensitive social work practice with Arab clients in mental health settings. *Health and Social Work* 25, 9-22..

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

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

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

Unit II. The Nature of the Human Being: Sessions 4-7

Covers learning objectives 1, 2, 8, 10,

Learning Themes:

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.

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

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

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

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

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

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

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

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 (2012) *Ten 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

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

1. Conceptions of good and evil in Judaism and other religions.

Readings:

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

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

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 legitimization 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.

*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

Readings

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

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

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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.

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