

## CSWE Religion and Spirituality Clearinghouse Submission

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| TITLE OF RESOURCE   | TIME FRAME             |
|---|------------------------|
| Syllabus for: Evidence-based spiritual assessment and intervention  | A semester-long course |
| <b>DESCRIPTION (Maximum 250 words)</b>  |                        |
| <p>This course focuses on the administration of evidence-based spiritual assessments and interventions. Spirituality is a fundamental dimension of human existence for many clients. It is even more salient among individuals from populations that have been disenfranchised or oppressed by the dominant culture. In recognition of the central role spirituality can play in the lives of clients, mental health professionals are increasingly being asked to conduct spiritual assessments. For instance, the Joint Commission—the largest health care accrediting body in the United States—requires the administration of a spiritual assessment in many settings. In turn, such assessments lay the foundation for subsequent practice decisions. This course equips students to conduct such assessments in an ethical and effective manner with clients from diverse spiritual and cultural groups. Interviewing skills and the importance of establishing and maintaining supportive, culturally sensitive, therapeutic relationships are highlighted throughout the course. Diverse assessment approaches are presented, critiqued, and applied to specific cases in a variety of health and mental health settings. Evidence-based treatments—such as spiritually modified cognitive behavior therapy (CBT)—are reviewed, discussed, and constructed in mock practice settings. Students engage in classroom activities designed to enhance their level of competency in collaboratively working with clients to implement spiritual assessments and spiritual interventions.</p> |                        |
| <b>RELIGIOUS/SPIRITUAL TRADITION OR PERSPECTIVE EMPHASIZED BY RESOURCE (Maximum 250 words)</b>  |                        |
| <ul style="list-style-type: none"><li>• An ecumenical perspective is emphasized that focuses on working with diverse spiritual groups in a culturally relevant manner.</li></ul> <p>Within this inclusive framework, exemplars from two traditions are highlighted to illustrate key course concepts:</p> <ul style="list-style-type: none"><li>• The Native American tradition is used as an exemplar to illustrate how assessment approaches can be modified to enhance their level of cultural congruence.</li><li>• The Islamic tradition is used as an exemplar to illustrate how traditional secular CBT self-statements can “repackaged” into spiritually modified CBT protocols.</li></ul>  |                        |

**CONNECTION TO 2008 EPAS COMPETENCIES**

EP 2.1.2 – Apply social work ethical principles to guide professional practice

EP 2.1.6 – Engage in research-informed practice

EP 2.1.10 – Engage, assess, and intervene with clients

**RELEVANCE OF RESOURCE FOR PRACTICE (Maximum 250 words)**

This course focuses on specific skill sets in the areas of assessment, planning, and intervention for the purposes of equipping students to work ethically and effectively with diverse spiritual groups in practice settings. Depending upon students' level of practice competency, the course may also be incorporated into programs with a clinical social work concentration.

**APPLICABLE PROGRAM LEVEL**

This course is designed to be taught at the graduate level. It is possible, however, to use this course at the BSW level by reducing the number of readings and assignments. Similarly, it is also possible to adapt some of the content for use in diversity courses. For example, to acquaint students with diverse spiritual groups, instructors might ask students to watch a film featuring spiritually motivated characters (e.g., Children of Heaven or Harvest of Fire), and use an assessment instrument to depict relevant information or incorporate a spiritual/religious case study into the course in a similar manner.

**CONTENT AREA**

This is an elective course. The concepts presented, however, are highly congruent with those presented in practice courses and, to some extent, diversity courses.

**ASSESSMENT MEASURES**

- Case study paper
- Individual presentation
- Journal
- Participation in group discussion

- Participation in group presentation
- Research paper
- Other (specify): Question papers on readings; Self-administered spiritual assessment and reflection paper; Film-based practice assessments; Classroom exercises

**SUGGESTIONS, IF ANY, IN APPLYING RESOURCE IN DIFFERENT SETTINGS**

This course is designed to be delivered in an in-person, classroom setting. With some modification, it is possible to adapt this course for hybrid presentation in which the theoretical content is delivered online and the hands-on practice exercises are delivered in person (e.g., over the course of a number of weekends in a hybrid format).

#### SUGGESTIONS, IF ANY, FOR PREPARATION FOR INSTRUCTOR

- Obtain and post required readings on Blackboard or a similar learning management system.
- Read and self-administer all content/exercises before presenting to optimize classroom discussion and mock practice exercises.

#### READINGS OR OTHER LEARNING MATERIALS

The readings for this course are comprised of articles, book chapters, and one inexpensive text [i.e., Hodge, D. R. (2003). *Spiritual assessment: A handbook for helping professionals*. Botsford, CT: NACSW Press.]

#### DESCRIPTION OF LEARNING ACTIVITIES AND PROCEDURES

Please see the following content, which contains a rubric of the competencies addressed in this course, the weekly schedule, and a description of the assignments.

## CSWE Core Competencies

| Competency  | Practice Behavior   | Evaluation Method  |
|---|---|--|
| EP 2.1.1 – Conduct one’s self in a professional manner                              | <ul style="list-style-type: none"> <li>• Practice personal reflection and self-correction to assure continual professional development</li> <li>• Engage in career-long learning</li> <li>• Attend to professional roles and boundaries</li> <li>• Use supervision and consultation</li> </ul>  | <ul style="list-style-type: none"> <li>• Question papers and discussion</li> <li>• Case study</li> <li>• Self-administered spiritual assessment</li> </ul>                                     |
| EP 2.1.2 – Apply ethical principles to guide professional practice                  | <ul style="list-style-type: none"> <li>• Recognize and manage personal values in a way that allows professional values to guide practice</li> <li>• Make ethical decisions by applying the standards of the NASW Code of Ethics</li> <li>• Tolerate ambiguity in resolving ethical conflicts</li> <li>• Apply strategies of ethical reasoning to arrive at principled decisions</li> </ul>  | <ul style="list-style-type: none"> <li>• Question papers and discussion</li> <li>• Case study</li> <li>• Self-administered spiritual assessment</li> <li>• Classroom exercises</li> </ul>      |
| EP 2.1.3 – Apply critical thinking to inform and communicate professional judgments | <ul style="list-style-type: none"> <li>• Distinguish, apprise, and integrate multiple sources of knowledge, including research-based knowledge, and practice wisdom</li> <li>• Analyze models of assessment and intervention</li> <li>• Demonstrate effective oral and written communication</li> </ul>   | <ul style="list-style-type: none"> <li>• Question papers and discussion</li> <li>• Case study</li> <li>• Film assessment</li> <li>• Classroom exercises</li> </ul>                             |
| EP 2.1.4 – Engage diversity and difference in practice                              | <ul style="list-style-type: none"> <li>• Gain sufficient self-awareness to progressively minimize the influence of personal biases and values in working with diverse spiritual groups</li> <li>• Recognize and communicate the importance of difference in shaping life experience</li> <li>• View one’s self as a learner and engage those with whom one works as informants</li> </ul>   | <ul style="list-style-type: none"> <li>• Question papers and discussion</li> <li>• Self-administered spiritual assessment</li> <li>• Classroom exercises</li> </ul>                            |
| EP 2.1.6 – Engage in research-informed practice                                     | <ul style="list-style-type: none"> <li>• Use research evidence to inform practice</li> </ul>  | <ul style="list-style-type: none"> <li>• Question papers and discussion</li> <li>• Classroom exercises</li> </ul>  |
| EP 2.1.10 – Engage, assess, and intervene with clients                              | <ul style="list-style-type: none"> <li>• Substantively and affectively prepare for action with individuals, families, and groups</li> <li>• Use empathy and other interpersonal skills</li> <li>• Develop a mutually agreed upon focus of work and desired outcomes</li> <li>• Collect, organize, and interpret client data</li> <li>• Assess client strengths and limitations</li> <li>• Develop mutually agreed upon goals and interventions strategies</li> <li>• Help clients resolve problems</li> </ul> | <ul style="list-style-type: none"> <li>• Question papers and discussion</li> <li>• Self-administered spiritual assessment</li> <li>• Film assessment</li> <li>• Classroom exercises</li> </ul> |

## Weekly Schedule

### **Class 1 Introduction to course**

A) Review syllabus; B) Answer questions about the syllabus; C) Discuss course ground rules (e.g., the use of “I” language, respect for diverse spiritualities, confidentiality, etc.).

### **Class 2 Principles of evidence-based practice and limitations**

**Key concepts:** Empirical clinical practice; Empirically supported treatments; Evidenced-based practice (EBP); Limitations of EBP; Biases in the empirical literature; Epistemological considerations in research; Culture lenses used to determine evidence; Qualitative metasyntheses.

#### **Required readings:**

- Thyer, B. A., & Myers, L. L. (2010). The quest for evidence-based practice: A view from the United States. *Journal of Social Work, 11*, 8–25
- Adams, K. B., Matto, H. C., & LeCroy, C. W. (2009). Limitations of evidence-based-practice for social work education: Unpacking the complexity. *Journal of Social Work Education, 45*, 165–186.
- Littell, J. H. (2008). Evidence-based or biased? The quality of published reviews of evidence-based practices. *Children and Youth Services Review, 30*(11), 1299–1317.
- Thorne, S. (2009). The role of qualitative research within an evidence-based context: Can metasynthesis be the answer? *International Journal of Nursing Studies, 46*(4), 569–575.

### **Class 3 Evidenced-based spiritual practice**

**Key concepts:** Operationalizing evidence-based spiritual practice (EBSP); Client preference; Evaluation of relevant research; Clinical expertise; Spiritual/cultural competency.

#### **Required readings:**

- Hodge, D. R. (2011). Evidenced-based spiritual practice: Using research to inform the selection of spiritual interventions. *Journal of Religion and Spirituality in Social Work: Social Thought, 30*(4), 325–339.
- Hodge, D. R. (2011). Using spiritual interventions in practice: Developing some guidelines from evidenced-based practice. *Social Work, 56*, 149–158.
- Hodge, D. R., & Bushfield, S. (2006). Developing spiritual competence in practice. *Journal of Ethnic and Cultural Diversity in Social Work, 15*(3/4), 101–127.

### **Class 4 Ethical practice in spiritual assessment and intervention**

**Key concepts:** Informed consent; Client autonomy; Consultation and referral; Boundary issues/dual relationships; Areas of competence; Displacing spiritual authorities; Professional use of self; Environmental considerations in assessment and intervention.

#### **Required readings:**

- National Association of Social Workers. (2008). *Code of ethics*. Retrieved from <http://www.socialworkers.org/pubs/code/code.asp>
- Richards, P. S., & Bergin, A. E. (2005). Ethical issues and guidelines. In *A spiritual strategy for counseling and psychotherapy* (2nd ed.) (pp. 183–217). Washington, DC: American Psychological Association.

Canda, E. R., & Furman, L. D. (2010). Ethical guidelines for spiritually sensitive and culturally appropriate practice. In *Spiritual diversity in social work practice: The heart of helping* (2nd ed.) (pp. 286–313). New York, NY: Oxford University Press.

### **Class 5 Two-stage assessment model and brief spiritual assessment**

**Key concepts:** Rationales for spiritual assessment; Brief and comprehensive assessment; Brief assessment models; Joint Commission’s model; Guidelines for comprehensive assessment.

**Required readings:**

Hodge, D. R. (2004). Why conduct a spiritual assessment? A theoretical foundation for assessment. *Advances in Social Work, 5*, 183–196.

Hodge, D. R. (2006b). A template for spiritual assessment: A review of the JCAHO requirements and guidelines for implementation. *Social Work, 51*, 317–326.

Hodge, D. R., & Limb, G. E. (2010). Native Americans and brief spiritual assessment: Examining and operationalizing the Joint Commission’s assessment framework. *Social Work, 55*, 297–307.

### **Class 6 Verbally-based spiritual histories**

**Key concepts:** Qualitative vs. quantitative assessment; Worldview biases inherent in scale construction; Spiritual anthropology; Narrative framework; Cultural filters; Oral tradition.

**Required readings:**

Hodge, D. R. (2003). Spiritual histories: A verbally-based approach to spiritual assessment. In *Spiritual assessment: A handbook for helping professionals* (pp. 13–33). Botsford, CT: NACSW Press.

Hodge, D. R., & Limb, G. E. (2009). Spiritual histories and Native Americans: A mixed-method validation study. *Journal of Social Service Research, 35*(4), 285–296.

Pargament, K. I. (2007). Initial and implicit spiritual assessment. In *Spiritually integrated psychotherapy: Understanding and addressing the sacred* (pp. 201–220). New York, NY: Guildford Press.

Fetzer Institute. (1999). *Multidimensional measurement of religiousness/spirituality for use in health research*. Retrieved from <http://www.fetzer.org/component/content/article/18-main/248-dses>

### **Class 7 Spiritual lifemaps**

**Key concepts:** Diagrammatic instruments; Addressing “drawing-fright”; Identifying challenges; Lifemaps & interventions; Drawing in Native traditions.

**Required readings:**

Hodge, D. R. (2003). Spiritual lifemaps: A client-centered pictorial instrument for assessment, planning, and intervention. In *Spiritual assessment: A handbook for helping professionals* (pp. 34–55). Botsford, CT: NACSW Press.

Limb, G. E., & Hodge, D. R. (2007). Developing spiritual lifemaps as a culture-centered pictorial instrument for spiritual assessments with Native American clients. *Research on Social Work Practice, 17*, 296–304.

### **Class 8 Spiritual genograms**

**Key concepts:** Generational flow of spirituality; Color-coding affiliations; Limits of affiliation; Depicting relational information; Family dynamics; Congruence with Native families.

**Required readings:**

Hodge, D. R. (2003). Spiritual genograms: A generational approach to assessing spirituality. In *Spiritual assessment: A handbook for helping professionals* (pp. 78–101). Botsford, CT: NACSW Press.

Limb, G. E., & Hodge, D. R. (2010). Helping child welfare workers improve cultural competence by utilizing spiritual genograms with Native American families and children. *Children and Youth Services Review*, 32, 239–245.

## **Class 9                      Spiritual ecomaps**

**Key concepts:** Space vs. time dimensions; Environmental resources; Shifting focus from client to environment; Individual vs. family ecomaps; Transpersonal beings in Native cosmologies.

### **Required readings:**

Hodge, D. R. (2003). Spiritual ecomaps: A diagrammatic tool for assessing marital and family spirituality in space. In *Spiritual assessment: A handbook for helping professionals* (pp. 56–77). Botsford, CT: NACSW Press.

Hodge, D. R., & Williams, T. R. (2002). Assessing African American spirituality with spiritual eco-maps. *Families in Society*, 83, 585–595.

Hodge, D. R., & Limb, G. E. (2009). Establishing the preliminary validity of spiritual eco-maps with Native Americans. *Clinical Social Work*, 37, 320–331.

## **Class 10                    Spiritual ecograms**

**Key concepts:** Integration of space and time dimensions; Holistic assessment; Complexity.

### **Required readings:**

Hodge, D. R. (2003). Spiritual ecograms: An assessment instrument for identifying clients' spiritual strengths in space and across time. In *Spiritual assessment: A handbook for helping professionals* (pp. 102–118). Botsford, CT: NACSW Press.

Limb, G. E., & Hodge, D. R. (2011). Utilizing spiritual ecograms with Native American families and children to promote cultural competence in family therapy. *Journal of Marital and Family Therapy*, 37, 81–94.

## **Class 11                    Deciding between comprehensive assessment tools & implicit assessment**

**Key concepts:** Strengths and limitations of assessment approaches; Assessment decision tree; Explicit vs. implicit assessment; Identifying implicitly spiritual language; Attending to emotions.

### **Required readings:**

Hodge, D. R. (2005a). Developing a spiritual assessment toolbox: A discussion of the strengths and limitations of five different assessment methods. *Health & Social Work*, 30, 314–323.

Hodge, D. R., & Limb, G. E. (2010). A Native American perspective on spiritual assessment: The strengths and limitations of a complementary set of assessment tools. *Health & Social Work*, 35, 121–131.

Hodge, D. R. (2005b). Spiritual assessment in marital and family therapy: A methodological framework for selecting between six qualitative assessment tools. *Journal of Marriage and Family Therapy*, 31, 341–356.

Pargament, K. I., & Krumrei, E. J. (2009). Clinical assessment of clients' spirituality. In J. D. Aten & M. M. Leach (Eds.), *Spirituality and the therapeutic process: A comprehensive resource from intake to termination* (pp. 93–120). Washington, DC: American Psychological Association.

## **Class 12 Empirical research on spirituality and theoretical pathways**

**Key concepts:** Spirituality and the general population (with an emphasis upon African Americans, Latinos, the elderly, people who are poor, and women); Spirituality and health/mental health outcomes; Coping theory; Attachment theory; Cognitive theory.

### **Required readings:**

Koenig, H. G., McCullough, M. E., & Larson, D. B. (2001). Understanding religion's effects on mental health. In *Handbook of religion and health* (pp. 214–228). New York, NY: Oxford University Press.

Koenig, H. G., McCullough, M. E., & Larson, D. B. (2001). Understanding religion's effects on physical health. In *Handbook of religion and health* (pp. 382–394). New York, NY: Oxford University Press.

Pargament, K. I. (2011). Religion and coping: The current state of knowledge. In S. Folkman (Ed.), *The Oxford handbook of stress, health, and coping* (pp. 269–288). New York, NY: Oxford University Press.

Kirkpatrick, L. A. (1995). Attachment theory and religious experience. In R. W. Hood (Ed.), *Handbook of religious experience* (pp. 446–475). Birmingham, AL: REP Publishers.

## **Class 13 Spiritually modified CBT**

**Key concepts:** Social constructionism; Deconstructing secular values in CBT; Identifying key therapeutic concepts; Repackaging concepts in language from clients' spiritual narratives; Islamically modified CBT; Role of clergy in constructing spiritually modified CBT protocols.

### **Required readings:**

Ellis, A. (2000). Can rational emotive behavior therapy be effectively used with people who have devout beliefs in God and religion? *Professional Psychology: Research and Practice*, 31, 29–33.

Hodge, D. R. (2009). Secular privilege: Deconstructing the invisible rose-tinted sunglasses. *Journal of Religion and Spirituality in Social Work*, 28(1/2), 8–34.

Hodge, D. R. (2008). Constructing spiritually modified interventions: Cognitive therapy with diverse populations. *International Social Work*, 51, 178–192.

Nielsen, S. L. (2004). A Mormon rational emotive behavior therapist attempts Qur'anic rational emotive behavior therapy. In P. S. Richards & A. E. Bergin (Eds.), *Casebook for a spiritual strategy in counseling and psychotherapy* (pp. 213–230). Washington, DC: American Psychological Association.

Hodge, D. R., & Nadir, A. (2008). Moving toward culturally competent practice with Muslims: Modifying cognitive therapy with Islamic tenets. *Social Work*, 53, 31–41.

## **Class 14 Research on diverse spiritual interventions**

**Key concepts:** Outcome research; Systematic reviews; Meta analyses; General vs. tradition-specific interventions; Spiritually modified CBT; Buddhist-based mindfulness.

### **Required readings:**

Smith, T. B., Bartz, J. D., & Richards, P. S. (2007). Outcomes of religious and spiritual adaptations to psychotherapy: A meta-analytic review. *Psychotherapy Research*, 17, 643–655.

Hook, J. N., Worthington, E. L., Davis, D. E., Jennings, D. J., Gartner, A. L., & Hook, J. P. (2010). Empirically supported religious and spiritual therapies. *Journal of Clinical Psychology*, 66, 46–72.

Worthington, E. L., Hook, J. N., Davis, D. E., & McDaniel, M. A. (2011). Religion and spirituality. In J. C. Norcross (Ed.), *Psychotherapy relationships that work: Evidenced-based responsiveness* (pp. 402–419). New York, NY: Oxford University Press.

Hodge, D. R. (2006a). Spiritually modified cognitive therapy: A review of the literature. *Social Work*, 51, 157–166.

Hofmann, S. G., Sawyer, A. T., Witt, A. A., & Oh, D. (2010). The effect of mindfulness-based therapy on anxiety and depression: A meta-analytic review. *Journal of Consulting and Clinical Psychology*, 78(2), 169–183.

**Class 15 Summarizing of key course concepts**

**Assignments<sup>1</sup>**

| <b>Assignment</b>  | <b>Percentage of final grade</b> |
|--|----------------------------------|
| <b>Question papers</b><br>Students are required to develop one “question paper” for each required reading. These papers ask questions of the reading and provide the basis for classroom discussions.<br><b>EP 2.1.1, 2.1.2, 2.1.3, 2.1.4, 2.1.6, 2.1.10</b>   | <b>20%</b>                       |
| <b>Case studies</b><br>For class #4, students are asked to analyze an ethically complex case [c.f., Scales, T. L. et al. (eds). (2002). <i>Spirituality and religion in social work practice</i> . Alexandria, VA: CSWE]. For classes #7–10, students are asked to apply a given week’s diagrammatic assessment tool (e.g., spiritual genograms) to the content featured in an individual case.<br><b>EP 2.1.1, 2.1.2, 2.1.3</b>   | <b>20%</b>                       |
| <b>Self-administered spiritual assessments</b><br>Students are required to conduct a self-administered spiritual assessment. In other words, students will administer a spiritual assessment using themselves as the subject of the assessment with the diagrammatic assessment tools discussed in classes #7–10. Each assessment should be accompanied by a one-page reflection paper discussing the implications regarding referral, etc., when encountering clients with different value systems (e.g., a feminist therapist morally committed to egalitarian relationships encountering a LDS couple who affirm complementary relationships).<br><b>EP 2.1.1, 2.1.2, 2.1.4, 2.1.10</b> | <b>20%</b>                       |
| <b>Film-based spiritual assessment</b><br>For class #11, students watch a film featuring spiritually motivated characters (e.g., <i>Children of Heaven</i> or <i>Harvest of Fire</i> ), use an assessment instrument to depict relevant information, and provide a one-page rationale for the selection of the assessment approach chosen in this particular instance.<br><b>EP 2.1.3, 2.1.10</b>  | <b>10%</b>                       |
| <b>Classroom exercises</b><br>Students are asked to form dyads (in which the information shared remains confidential) to practice administering spiritual assessments and constructing spiritually modified CBT self-statements. For the former project, students are asked to briefly summarize processes that went well and processes that might be improved. For the latter project, they are asked to list a traditional secular CBT self-statement and a “repackaged” spiritually (or culturally) modified CBT self-statement (c.f., Ellis, 2000), and briefly (one page) describe the rationale for the repackaged statement.<br><b>EP 2.1.2, 2.1.3, 2.1.4, 2.1.6, 2.1.10</b>        | <b>30%</b>                       |

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<sup>1</sup>To help students understand the assignments and how they will be assessed, instructors may find it helpful to construct grading rubrics comprised of the following content: 1) an explanation of the purpose of the assignment including how it links to the identified practice behaviors, 2) a narrative description of the assignment including suggestions for completing the assignment, 3) an example of an assignment that received an “A”, and 4) a grading rubric that will be used to assess the student’s work. The material in the rubric refers back to the previous narrative description and the exemplar. Taken together this content might comprise approximately 4– 6 pages.