

Spiritual Pedagogy in Social Work and the Human Services Professions



An Annotated Bibliography 2024



Transforming the Field
Education Landscape

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PURPOSE OF THE ANNOTATED BIBLIOGRAPHY

The purpose of this annotated bibliography was to gain an understanding of spiritual pedagogy in social work and the human services professions. It is important to consider the literature in relation to developing, implementing, and evaluating pedagogical approaches in spirituality for social work field education. Additionally, the findings can support knowledge mobilization for use across other disciplines. Most importantly, the pedagogical aspects for field placements, supervision, and practice realities are paramount, thus this review includes what was found in relation to field and practice.

Spirituality is recognized as an area of need in social work and human services, and it is included as a component in some accreditation standards for university programs, as well as in organizations and institutions providing health, mental health, social, and welfare supports and services. Universities around the globe have identified diversity, equity, inclusion, and cultural competence as critical areas, and spirituality is an aspect that is interconnected with these important areas. Spirituality is essential for adequately supporting student's knowledge, skills, attitudes pertaining to culturally informed practice, and the development of their professional selves while reflecting upon their own worldview so that when they enter the field they are prepared to address the spiritual dimension of practice.

METHODS

The methods for the search included using the University of Calgary online library database and Google Scholar. After reviewing the search results, the title and abstract were read for each article. As a result, there were 87 articles on spiritual pedagogy and best practices for social work education and the human services professions in the past decade. Abstracts were reviewed by two members of the research team to determine suitability and fit with pedagogy, knowledge, skills, and attitudes and competencies in the area of spirituality. The keywords and search terms are listed in the table below. The articles are presented in alphabetical order based on the first author's name.

Database Search, Keywords and Modifications

Database	Keywords	Search Modification
SocINDEX	“spirituality” OR “religion” OR “faith” OR “belief system” OR “spiritual needs” OR “spiritual cares” AND “pedagogy” OR “teaching” OR “teaching strategies” OR “teaching methods” OR “curriculum” OR “curricula” AND “Canada” OR “Canadian” OR “Canadians” or “in Canada” or “USA” or “United States” or “US” or “United Kingdom” or “UK” or “Britain”	<ul style="list-style-type: none"> • Peer reviewed. • English language • 2003 – 2023
Social Work Abstracts	“spirituality” OR “religion” OR “faith” OR “belief system” OR “spiritual needs” OR “spiritual cares” AND “pedagogy” OR “teaching” OR “teaching strategies” OR “teaching methods” OR “curriculum” OR “curricula” AND “Canada” OR “Canadian” OR “Canadians” or “in Canada” or “USA” or “United States” or “US” or “United Kingdom” or “UK” or “Britain”	<ul style="list-style-type: none"> • Peer reviewed. • English language • 2003 – 2023

PubMed	<p>“spirituality” OR “religion” OR “faith” OR “belief system” OR “spiritual needs” OR “spiritual cares” AND “pedagogy” OR “teaching” OR “teaching strategies” OR “teaching methods” OR “curriculum” OR “curricula” AND “Canada” OR “Canadian” OR “Canadians” or “in Canada” or “USA” or “United States” or “US” or “United Kingdom” or “UK” or “Britain”</p>	<ul style="list-style-type: none"> • Peer reviewed. • English language • 2003 - 2023
Psycinfo	<p>“spirituality” OR “religion” OR “faith” OR “belief system” OR “spiritual needs” OR “spiritual cares” AND “pedagogy” OR “teaching” OR “teaching strategies” OR “teaching methods” OR “curriculum” OR “curricula” AND “Canada” OR “Canadian” OR “Canadians” or “in Canada” or “USA” or “United States” or “US” or “United Kingdom” or “UK” or “Britain”</p>	<ul style="list-style-type: none"> • Peer reviewed. • English language • 2003 - 2023
Gale Academic Onefile	<p>“spirituality” OR “religion” OR “faith” OR “belief system” OR “spiritual needs” OR “spiritual cares” AND “pedagogy” OR “teaching” OR “teaching strategies” OR “teaching methods” OR “curriculum” OR “curricula” AND “Canada” OR “Canadian” OR “Canadians” or “in Canada” or “USA” or “United States” or “US” or “United Kingdom” or “UK” or “Britain”</p>	<ul style="list-style-type: none"> • Peer reviewed. • English language • 2003 - 2023
Social Work Online	<p>“spirituality” OR “religion” OR “faith” OR “belief system” OR “spiritual needs” OR “spiritual cares” AND</p>	<ul style="list-style-type: none"> • Peer reviewed. • English language • 2003 - 2023

	<p>“pedagogy” OR “teaching” OR “teaching strategies” OR “teaching methods” OR “curriculum” OR “curricula” AND “Canada” OR “Canadian” OR “Canadians” or “in Canada” or “USA” or “United States” or “US” or “United Kingdom” or “UK” or “Britain”</p>	
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ANNOTATED BIBLIOGRAPHY

Agbawodikeizu, P. U., Levy, S., Ekoh, P. C., Chukwu, N. E., & Okoye, U. O. (2022). Religion and spirituality as a core module in social work education in Nigeria: Perspectives of social work educators. *Journal of Religion & Spirituality in Social Work: Social Thought*, 41(4), 333-350. <https://doi.org/10.1080/15426432.2022.2089316>

Religion and spirituality are central to everyday life in Nigeria. Social work educators recognize that learning cannot be separated from the influence of context, including religion and spirituality. This study presents the first empirical inquiry into religion and spirituality in social work education in Nigeria. The qualitative study explored the inclusion of religion and spirituality on Nigerian social work programs from the viewpoints of social work educators, adopting a phenomenological approach. Data from key informants' semistructured interviews with 12 purposively sampled social work educators based at three Nigerian universities (University of Nigeria, Nsukka; University of Benin, and Nnamdi Azikiwe University) were analyzed thematically. The findings highlight the importance of religion and spirituality in social work education; yet point to coverage being limited and located within elective modules, and for social work educators to recognize the relevance of religious and spiritual aspects of their students' and service users' existence in developing educational curricula. The study calls for prioritizing the integration of religion and spirituality in social work degree programs. Strengthening the links between religion, spirituality, and social work will better prepare future practitioners to be cultural component and work with the profession's values of social justice.

Anandarajah, G., Roseman, J., Lee, D., & Dhandhanian, N. (2016). A 10-year longitudinal study of effects of a multifaceted residency spiritual care curriculum: Clinical ability, professional formation, end of life, and culture. *Journal of Pain and Symptom Management*, 52(6), 859-872. <https://doi.org/10.1016/j.jpainsymman.2016.06.006>

Although spiritual care (SC) is recognized as important in whole-person medicine, physicians infrequently address patients' spiritual needs, citing lack of training. Although many SC curricula descriptions exist, few studies report effects on physicians. To broadly examine immediate and long-term effects of a required, longitudinal, residency SC curriculum, which emphasized inclusive patient-centered SC, compassion, and spiritual self-care. We conducted in-depth individual interviews with 26 physicians (13 intervention; 13 comparison) trained at a 13-13-13 residency. We interviewed intervention physicians three times over 10 years—1) preintervention, as PGY1s, 2) postintervention, as PGY3s, 3) eight-year postintervention, as practicing physicians. We interviewed comparison physicians as PGY3s. Interviews were audio-recorded, transcribed, and analyzed by four researchers. Forty-nine interviews were analyzed. General: Both groups were diverse regarding personal importance of spirituality/religion. All physicians endorsed the value of SC, sharing rich patient stories particularly related to end of life and cultural diversity. Curricular effects: 1) skills/barriers—intervention physicians demonstrated progressive improvements in clinical approach, accompanied by diminishing worries related to SC.

PGY3 comparison physicians struggled with SC skills and worries more than PGY3 intervention physicians, 2) physician formation—most physicians described residency as profoundly challenging and transformative. Even after eight years, many intervention physicians noted that reflection on their diverse beliefs and values in safety, coupled with compassion shown to them through this curriculum, had deeply positive effects. High impact training: patient-centered spiritual assessment; chaplain rounds; spiritual self-care workshop/retreats; multicultural SC framework. A longitudinal, multifaceted residency SC curriculum can have lasting positive effects on physicians' SC skills and their professional/personal formation.

Awaad, R., Ali, S., Salvador, M., et al. (2015). A process-oriented approach to teaching religion and spirituality in psychiatry residency training. *Academic Psychiatry, 39*(1), 654-660. <https://doi.org/10.1007/s40596-014-0256-y>

Although the importance of addressing issues of spirituality and religion is increasingly acknowledged within psychiatry training, many questions remain about how to best teach relevant knowledge, skills, and attitudes. Current literature on curricula highlights the importance of maintaining a clinical focus and the balance between didactic content and process issues. The authors present findings from a program evaluation study of a course on religion, spirituality, and psychiatry that deliberately takes a primarily process-oriented, clinically focused approach. Two six-session courses were offered. The first course targeted fourth-year psychiatry residents and the second targeted third-year psychiatry residents. Teaching sessions consisted of brief didactics combined with extensive process-oriented discussion. A two-person faculty team facilitated the courses. Clinical case discussions were integrated throughout the curriculum. A panel of chaplains was invited to participate in one session of each course to discuss the interface between spiritual counsel and psychiatry. A modified version of the Course Impact Questionnaire, a 20-item Likert scale utilized in previous studies of spirituality curricula in psychiatry, assessed residents' personal spiritual attitudes, competency, change in professional practice, and change in professional attitudes before and after the course (N = 20). Qualitative feedback was also elicited through written comments. The results from this study showed a statistically significant difference between the pre- and post-test scale for residents' self-perceived competency and change in professional practice. The findings suggest improvement in competency and professional practice scores in residents who participated in this course. This points toward the overall usefulness of the course and suggests that a process-oriented approach may be effective for discussing religion and spirituality in psychiatric training.

Balboni, M. J., Bandini, J., Mitchell, C., Epstein-Peterson, Z., Amobi, A., Cahill, J., Enzinger, A. C., Peteet, J., & Balboni, T. (2015). Religion, spirituality, and the hidden curriculum: Medical student and faculty reflections. *Journal of Pain and Symptom Management, 50*(4), 507-515. <https://doi.org/10.1016/j.jpainsymman.2015.04.020>

Religion and spirituality play an important role in physicians' medical practice, but little research has examined their influence within the socialization of medical trainees and the hidden curriculum. The objective is to explore the role of religion and spirituality as they

intersect with aspects of medicine's hidden curriculum. Semi scripted, one-on-one interviews and focus groups (n = 33 respondents) were conducted to assess Harvard Medical School student and faculty experiences of religion/spirituality and the professionalization process during medical training. Using grounded theory, theme extraction was performed with interdisciplinary input (medicine, sociology, and theology), yielding a high inter-rater reliability score (kappa = 0.75). Three domains emerged where religion and spirituality appear as a factor in medical training. First, religion/spirituality may present unique challenges and benefits in relation to the hidden curriculum. Religious/spiritual respondents more often reported to struggle with issues of personal identity, increased self-doubt, and perceived medical knowledge inadequacy. However, religious/spiritual participants less often described relationship conflicts within the medical team, work-life imbalance, and emotional stress arising from patient suffering. Second, religion/spirituality may influence coping strategies during encounters with patient suffering. Religious/spiritual trainees described using prayer, faith, and compassion as means for coping whereas nonreligious/nonspiritual trainees discussed compartmentalization and emotional repression. Third, levels of religion/spirituality appear to fluctuate in relation to medical training, with many trainees experiencing an increase in religiousness/spirituality during training. Religion/spirituality has a largely unstudied but possibly influential role in medical student socialization. Future study is needed to characterize its function within the hidden curriculum.

Barker, S. L. (2013). A qualitative examination of the experiences of Christian students in social work educational programs. *Social Work and Christianity*, 40(1), 3-22.
<https://moxy.eclibrary.ca/login?url=https://www.proquest.com/scholarly-journals/qualitative-examination-experiences-christian/docview/1315739533/se-2>

While perception of religious discrimination doesn't guarantee that discrimination has occurred, it is difficult to ignore the growing body of literature that emphasizes the negative aspects of faith integration and the social work profession. On the other hand, many Christian students thrive in social work educational programs; some have not experienced discrimination, and some have used those challenging experiences in positive ways. Some frame their experiences in terms other than discrimination, reflecting excitement and energy at the opportunity to navigate plurality and different ways of thinking at every turn. This study presents and discusses the results of a qualitative research study that explores the experiences of Christian students in social work educational programs. A thematic analysis of four focus group interviews reveals perceptions of both obstacles and opportunities related to the integration of faith and practice in social work education.

Barker, S. L., & Floersch, J. E. (2010). Practitioners' understandings of spirituality: Implications for social work education. *Journal of Social Work Education*, 46(3), 357-370.
<https://doi.org/10.5175/JSWE.2010.200900033>

Over the past 2 decades the topic of spirituality and its relationship to the social work profession has taken its place as a significant and important part of the

agenda for social work research, education, and practice. In this article we discuss the results of a qualitative study that addresses how a group of social work practitioners defined spirituality and the implications of these findings specifically for social work education. Based on findings from a thematic analysis of interviews with 20 social workers, we explore the usefulness of the term spirituality in social work education and the importance of student engagement in a self-awareness process related to spirituality. A template to initiate discussion of these issues for use in the classroom is proposed.

Barsky, A., Sherman, D., & Anderson, E. (2015). Social work educators' perceptions BSW programs: Ethical inspiration of faith-based and conflicts. *Journal of Social Work Values & Ethics*, 12(1), 77-87.

Although social work educators generally agree upon the importance of teaching spirituality and religion, there is significant contention about the place of religion within social work education. This study explores social work educators' perceptions of social work programs that follow a particular religious tradition. Educators from Bachelor of Social Work (BSW) programs across the United States were surveyed to determine their perceptions of the potential benefits and concerns regarding faith-based programs. The findings identified perceived benefits in relation to ethical inspiration, cultural competence, and preparation for certain types of practice. Common concerns were related to potential conflicts between religious beliefs and social work ethics. The study also indicated significant differences of opinion between educators from faith-based programs and non-faith-based programs. By identifying specific differences, it is hoped that BSW educators can move the discussion from making broad statements about the ethics of faith-based programs to a constructive dialogue about particular benefits and ethical concerns.

Barto, H. H. (2018). The integration of religious and spiritual issues in clinical supervision and implications for Christian supervisors. *Journal of Psychology and Christianity*, 37(3), 235-246. <https://link-gale-com.roxy.nipissingu.ca/apps/doc/A618147732/AONE?u=nort15996&sid=bookmark-AONE&xid=7e03cbfc>

Concerns exist about the ability of master's level counseling students to competently address religious and spiritual issues in counseling after graduation. This is relevant to field experience supervisors, as religious and spiritual issues are most likely to surface during practicum and internship. Supervisors are encouraged to find ways to address such issues systematically and intentionally as opposed to the haphazard manner in which these issues often arise. The current study was conducted to assess the frequency that spiritual and religious issues were addressed during practicum and internship supervision in faith-based master's level counseling programs. The results indicated that at best, religious and spiritual issues are occasionally discussed. Based on the results of the study, a discussion is included with consideration for potential barriers, possible profession-wide solutions, comparing and evaluating current models for addressing religious/spiritual issues, and supervision models focused more specifically on integrating a Christian worldview into the supervision experience.

Bhagwan, R. (2011). Spirituality in pedagogy: A qualitative study with educators. *Social Work*, 47(4), 511-520. <https://doi.org/10.15270/47-4-119>

In South Africa little is known about spirituality in social work pedagogy. This paper reports on a qualitative study which explored educators' personal experiences of spirituality and their views with regard to its inclusion in education. It also explored their views with regard to appropriate content on spirituality for social work education and its integration into current teaching. Analysis revealed diverse conceptualisations of personal spirituality and also that spirituality was an important part of social work practice and education. It also revealed considerable support for the inclusion of spirituality in pedagogy through a gradual interweaving of it into existing courses.

Bhagwan, R. (2010). Spirituality in social work: A survey of students at South African universities. *Social Work Education*, 29(2), 188-204. <https://doi.org/10.1080/02615470902912235>

Academic discourse related to spirituality has proliferated globally. The rationale for its inclusion in social work education rests on the premise that spirituality is critical strength in social work practice. This paper explores this aspect and highlights empirical research related to the inclusion of spirituality in training. It does this within the context of a SA study that was undertaken to explore the views of students with regard to the role of religion and spirituality in practice and the extent to which South African curricula considers religion and spirituality. The research was conducted by distributing questionnaires to final year social work students at schools of social work (N = 21); 342 completed surveys were returned yielding a response of 47%. The findings revealed high levels of religiosity or spirituality amongst students, a gap in the curriculum on spirituality and support for its inclusion in social work education.

Birkenmaier, J., Behrman, G., & Berg-Weger, M. (2005). Integrating curriculum and practice with students and their field supervisors: Reflections on spirituality and the aging (ROSA) model. *Educational Gerontology*, 31 (10), 745-763. <https://doi.org/10.1080/03601270500250150>

Knowledge and sensitivity about diverse aging populations is a rapidly emerging area of interest in higher education. The next decades will see dramatic increases in the number of older adults in the United States (Administration on Aging (AOA), 2000). Recognizing and utilizing spiritual and religious traditions holds special significance when preparing students to serve older adult populations, as these are potential sources of strength, coping, and social support (Seeber, 1990). This paper describes the rationale and strategy for designing, implementing, and teaching students in the social science and health care fields to increase skills, expand knowledge, and deepen sensitivities about spirituality and religion when serving older adults and their families. The authors developed and delivered a teaching module for social work practicum students and their field instructors entitled Reflections on Spirituality and Aging (ROSA). This module may be adapted to other disciplines, (e.g., political science, criminal justice, nursing, public health, and education).

The discussion includes an overview of the ROSA content and process as well as qualitative evaluation data of the module. Suggestions and considerations for use of this module in educational settings are provided.

Bowles, D., Clayton, O., & Hopps, J. G. (2017). Spirituality and social work practice at historically black colleges and universities. *Journal of Human Behavior in the Social Environment*, 27(5), 424-437.

<https://doi-org.ezproxy.lib.ucalgary.ca/10.1080/10911359.2016.1203384>

In 2011 the Council on Social Work Education Religion and Spirituality Work Group was organized “to promote social workers’ knowledge, values, and skills for ethical and effective practice that takes into account the diverse expressions of religion and spirituality among clients and their communities.” In this article we discuss how the mission, charters, and goals of historically Black colleges and universities (HBCUs) addressed the domains of religion and spirituality from their inception. More specifically, the focus of this discussion is the epistemology of spirituality and religion at HBCUs from historical and contemporary perspectives. Content on the exploration of the related themes, religion, and spirituality, as manifested in the curriculum, cultural milieu, and social environment of HBCUs will be described. Additionally, we document the role and influence of the African American community, church, and political insurgency. These forces, coupled with the inability or unwillingness of established social service agencies and other social institutions to address issues of inequality and marginalization of African Americans, influenced the essence of the content offered in HBCU schools of social work. Spirituality, advocacy for material aid, and critical race theory are themes that were prevalent in HBCUs curriculum. Finally, we show that this “unique HBCU curriculum” was brought about primarily by environmental factors such as racism, segregation, and financial uncertainty, leading to what Du Bois referred to as a double consciousness.

Bowser, D., Joseph, M., Crothers, L. M., Kolbert, J. B., & Holmes, I. S. (2022). A constructivist approach to promoting spiritual competence in counselor trainees: A pilot study. *Journal of Spirituality in Mental Health*, 24(1), 35-52.

<https://doi-org.ezproxy.lib.ucalgary.ca/10.1080/19349637.2020.1844607>

The purpose of this study was to investigate the impact of a two-and-half hour constructivist-oriented training session upon the spirituality and religious competency of 15 master's level counseling students. The results revealed that the master's-level counselors in training demonstrated a significant overall increase in spiritual and religious competency. Although the intervention resulted in a significant increase in the spiritual and religious competency scores, the participants' scores at post-test remained below the minimum cutoff score, echoing a consistent finding in the literature that counselor preparation programs are not adequately training students to incorporate spirituality and religion in their work. Students who scored higher on a Personal Spiritual and Religious Practices scale demonstrated greater increases in their spiritual competency.

Breiddal, S. (2012). Interdisciplinary education in palliative care: A bold strategy, solution and political statement. *Illness, Crisis & Loss*, 20(4), 375-386.

<https://doi-org.ezproxy.lib.ucalgary.ca/10.2190/IL.20.4.e>

Harsh experience reveals that preparing the interdisciplinary palliative care team members cannot be accomplished by sequestering students in single-discipline training. By combining different ways of knowing and being that are the underlying tenets of interdisciplinary education, we must-by design, curriculum, teaching strategies, and research-reflect the nature and practice of the interdisciplinary palliative care team. This kind of education is an imperative if we are going to meet our own goals to provide physical, emotional, and spiritual care to people at end-of-life. As educators, we must take to heart the responsibility to prepare students with the skills to apply their knowledge within the context of the palliative care setting, as practiced by the interdisciplinary team. This position is supported in the literature, is recommended by Health Canada, and is affirmed by experience in the field.

Burkhart, L., & Schmidt, W. (2012). Measuring effectiveness of a spiritual care pedagogy in nursing education. *Journal of Professional Nursing, 28*(5), 315-321.

<https://doi.org/10.1016/j.profnurs.2012.03.003>

Nurses have long recognized the importance of spiritual care in nursing practice as promoting the integration of meaning and purpose in life. More recently, both the American Nurses Association incorporates spiritual care in the Scope and Standards of Nursing Practice and the American Association of Colleges of Nursing has integrated spiritual care in the Essentials of Baccalaureate Education. However, research suggests that nurses do not know how to provide spiritual care. This study developed and tested a spiritual care pedagogy. In phase I, researchers designed a spiritual care educational and reflective program based on the Burkhart/Hogan theory of spiritual care in nursing practice, incorporating face-to-face and on-line components. In phase 2, the effectiveness of this program was measured in a pre-post test, randomized controlled trial with senior nursing students during their capstone clinical immersion course (n=59). Findings revealed a statistically significant increase in students' perceived ability in providing spiritual care, particularly in complex family clinical situations. Findings also indicated a significant increase in the student's use of reflective practices, which students found to help support them during stressful times. This study translates nursing theory and research into a successful pedagogy.

Buser, J., Buser, T., & Peterson, C. (2013). Counselor training in the use of spiritual life maps: Creative interventions for depicting spiritual/religious stories. *Journal of Creativity in Mental Health, 8*(4), 363-380. <https://doi-org.ezproxy.lib.ucalgary.ca/10.1080/15401383.2013.844659>

In this study, the authors explored the experiences of 39 students trained in the use of the spiritual life map intervention. Participants reflected on their experience via essay responses. Three predominant themes emerged: (a) aversion to the topic of spirituality/religion, (b) the spiritual life map as facilitative of breadth and depth in client expression during role-play sessions, and (c) appreciation of the creative elements of the spiritual life map. Based on these themes, the authors suggest implications for counselor training.

Callahan, A. M., & Benner, K. (2018). Building spiritual sensitivity through an online spirituality course. *Journal of Religion & Spirituality in Social Work*, 37(2), 182-201.
<https://doi.org/10.1080/15426432.2018.1445574>

The National Association of Social Workers and Council on Social Work Education define cultural competence and acknowledge the role of spirituality within cultural experiences. Both describe cultural competence as a linear experience that begins with awareness and sensitivity, leading to competence. Understanding the role of spiritual sensitivity in building spiritual competence is essential in social work practice where spirituality informs both assessment and intervention. This qualitative study examines the experiences of 37 undergraduate students in an online spirituality course. Results reveal the emergence of spiritual sensitivity indicated by an awareness of spiritual diversity and need for spiritual competence.

Canda, Edward R., et al. (2023). Insights from a CSWE summit for critical conversations on religion, faith, and spirituality in social work education. *Journal of Social Work Education*, 59(3), 635-53, <https://doi.org/10.1080/10437797.2023.2235224>.

The role of religion and spirituality within social work education has varied throughout the profession's history, with recent research calling for increased attention to this area of diversity. In response, the Council on Social Work Education hosted and sponsored the 2021 Summit for Critical Conversations on Religion, Faith, and Spirituality in Social Work Education and Practice, with each of the coauthors serving as presenters and facilitators. This article presents the Summit's main insights regarding the history of the profession, explicit and implicit curricula, faculty development, and implications. This article also explains the planning that led up to the summit and subsequent related activity. The authors provide suggestions and resources to support social work faculty in teaching about religion and spirituality.

Coholic, D. (2006). Spirituality in social work pedagogy: A Canadian perspective. *Journal of Teaching in Social Work*, 26(4), 197-217.

This paper discusses some results of a qualitative study that explored both student and educator viewpoints regarding the inclusion of spirituality in social work pedagogy. A grounded theory research methodology was used to analyze data obtained from semistructured individual interviews completed with eighteen participants-eight educators and ten students. Data analysis uncovered the following pedagogical issues: delineating between spirituality and religion, the marginalization of spirituality, creating contexts for discussions about spirituality, making connections with theories and practices, and utilizing class exercises. The research analysis supports the need to become more intentional about including spirituality in social work pedagogy.

Cole, H. L. (2021). Intersecting social work practice, education, and spirituality: A conceptual model. *Journal of Religion & Spirituality in Social Work*, 40(1), 68-91.
<https://doi-org.roxy.nipissingu.ca/10.1080/15426432.2020.1831420>

The relationship between spirituality, social work, and social work education is complicated and often difficult to teach. Though social work has significant religious roots, it distanced itself at the turn of the 20th century in pursuit of professionalism and scientific respectability. Today the NASW and the CSWE recognize spirituality and religion as aspects of client diversity; however, few strategies exist for integrating this content into social work curriculum. This paper offers a conceptual framework for understanding the spirituality-social work relationship based on person-in-environment. Educators can use this framework as a tool for integrating spirituality content across core social work courses.

Cole, H. L. (2023). What are we teaching in spirituality and social work elective courses? A qualitative content analysis of BSW syllabi. *Journal of Religion & Spirituality in Social Work*, 42(1), 3-35. <https://doi.org/10.1080/15426432.2022.2111393>

Religion and spirituality (RS) are vital aspects of client identity and well-being, yet social work professionals are often ill equipped to address these in practice due to a lack of specialized training. The National Association of Social Work (NASW) and Council on Social Work Education (CSWE) support integrating RS content into social work curriculum, but existing research focuses on Master of Social Work (MSW)-level elective courses. This qualitative study addresses Bachelor of Social Work (BSW)-level integration by (a) exploring how many accredited BSW programs offer an elective course on RS and (b) analyzing syllabi from these courses to determine specific strategies for teaching RS topics. BSW programs can use the study results as a guide for planning and structuring RS content within their curriculum.

Cook, K. V., & Leonard, K. C. (2014). A relationally integrated systems model for faith and learning in developmental psychology. *Journal of Psychology and Theology*, 42(2), 150-163. <https://link-gale-com.roxy.nipissingu.ca/apps/doc/A372096970/AONE?u=nort15996&sid=bookmark-AONE&xid=6b79af15>

This paper presents a comprehensive exploration of faith-learning integration within a developmental psychology classroom. For developmental psychologists, integration necessarily takes place on two levels: one's developmental theory, which should apply to faith development as well as development in other areas, and one's developmental practices in the classroom. This complexity is endemic to developmental psychology and yet there is a scarcity of writing from developmental psychologists in the field of integration. This paper therefore has two primary purposes: (a) to introduce a theoretical model (actually a meta-model) of integration that is grounded in the developmental literature and that attempts to capture the complexity of development, including faith development; and (b) to describe pragmatic approaches to integration in the class-room that developmental psychologists typically use.

Costa, W., Nogueira, C., & Freire, T. (2010). The lack of teaching/study of religiosity/spirituality in psychology degree courses in Brazil: The need for reflection. *Journal of Religion and Health*, 49(3), 322-332. <https://doi.org/10.1007/s10943-009-9255-9>

This study investigated the existence/non-existence of subjects on the theme of religion/spirituality, in psychology degree courses in Brazil. Data were collected from university websites and through e-mail. The data include 301 (84.6%) of all existing courses; the subject of religiosity/spirituality is incorporated into 13% of public institutions and in 16% of private institutions; 84% of the courses do not have this subject incorporated into their curricula. Actually, few programs provide formal training in religion/spirituality. We present the definition of some terms, conclusions from publications within the theme of religion/spirituality, and a brief background on the place that religion holds in the culture of the Brazilians.

Coyle, S. M. (2017). Integrating spirituality in marriage and family therapy training. *The Australian and New Zealand Journal of Family Therapy*, 38(1), 142-155. <https://doi.org/10.1002/anzf.1195>

Interest is growing in how to integrate spirituality into family therapy. Closely related to this development are efforts to include spirituality in marriage and family therapy training. Students in various fields are expressing interest in spirituality and the desire to have it integrated into their training programs. However, not all family therapy training incorporates spirituality as part of rigorous academic inquiry while considering the personal and cultural components of spirituality in the curriculum. This article examines approaches to integrating spirituality in a Commission on Accreditation for Marriage and Family Therapy Education (COAMFTE) accredited program at Christian Theological Seminary (CTS). A review of research on spirituality in training programs is offered as well as current approaches that address spirituality. The pedagogical approach at CTS is then explicated. The curriculum includes courses in religion and others that integrate spirituality/theological reflection with family therapy. 'Integration of Self, Systems, and Spirit' and a Capstone Presentation that showcases an integrative method are described. Finally, implications for training in secular universities and agencies are articulated, with suggestions for future exploration.

Crisp, B. R., & Dinham, A. (2019). Are the professions education standards promoting the religious literacy required for twenty-first century social work practice? *The British Journal of Social Work*, 49(6), 1544-1562. <https://doi-org.ezproxy.lib.ucalgary.ca/10.1093/bjsw/bcz050>

This article analyses regulations and standards that frame social work education and practice across a set of English-speaking countries including the UK, Australia, Canada, Hong Kong, India, Ireland, New Zealand, South Africa, and the USA, as well as the Global Standards for the Education and Training of the Social Work Profession. All documents were keyword searched and also read in their entirety. Religion and belief appear briefly and incoherently and are often deprioritised, unless particularly problematic. There is a common elision of religion, belief, and spirituality, often expressed in the designation? religion/spirituality? References to religion and belief, and their inclusion and removal, are recognisably subject to debates between policymakers who frame the guidelines.

This makes them issues of agency which might themselves benefit from analysis. Religion and belief may frequently be addressed by the use of overarching frameworks such as? anti-oppressive? or? anti-discriminatory? practice. Yet, such proxies may prove merely apologetic and result in standards that aim only to establish what is the minimum required. It is hard to argue that religious literacy has been a priority in the English-speaking social work countries, though new law and emerging best practice may make it so.

Csiernik, R., & Adams, D. W. (2003). Social work students and spirituality: An initial exploration. *Canadian Social Work, 5*(1), 65-79.

<https://moxy.eclibrary.ca/login?url=https://www.proquest.com/scholarly-journals/social-work-students-spirituality-initial/docview/61552383/se-2>

Examines the role of spirituality in Canadian social work curricula. The initial objective of this study was mainly to determine the views about & significance of spirituality among undergraduates in a social work program in a Catholic university. Also considered, as a point of comparison, was the significance of spirituality of a random sample of honor students at this university. The evidence suggests that spirituality is highly significant for the social work students on personal, academic, & professional levels, a fact that supports inclusion of spirituality in social work education & practice.

Dobmeier, R. A., & Reiner, S. M. (2012). Spirituality in the counselor education curriculum: A national survey of student perceptions. *Counseling and Values, 57*(1), 47-65.

<https://doi.org/10.1002/j.2161-007X.2012.00008.x>

Interns (N = 335) from 36 programs accredited by the Council for Accreditation of Counseling and Related Educational Programs completed a survey about their preparation to integrate the 9 Association for Spiritual, Ethical, and Religious Issues in Counseling (ASERVIC) Spiritual Competencies into their counseling practice. Most respondents felt prepared to integrate all but 1 of ASERVIC's competencies. Spiritual topics of wellness, meaning, hope, and faith were addressed most frequently in course work and were associated with feeling prepared to integrate 8 of the competencies. Classroom discussion, experiential activities, and reading were the modalities most useful for learning about spirituality.

Dombo, E. A. (2021). The influence of religious and spiritual traditions on social work practice across the globe: Does it influence social work education? *Journal of Religion & Spirituality in Social Work, 40*(4), 369-370.

<https://doi-org.ezproxy.lib.ucalgary.ca/10.1080/15426432.2021.2001726>

The article presents the discussion on addressing the impact of religious and spiritual traditions on social work practice from Alabama, USA, Israel, Malaysia, and Bangladesh. Topics include underlying the resistance where social work education leaders having with integrating religion and spirituality into curricula; and navigating the potential conflicts between personal beliefs and professional practices which being ethical obligations for social workers.

Dombo, E. A. (2023). Why it matters: teaching about religion and spirituality leads to research on religion and spirituality. *Journal of Religion & Spirituality in Social Work*, 42(1), 1-2. <https://doi-org.ezproxy.lib.ucalgary.ca/10.1080/15426432.2023.2167294>

An introduction is presented in which the editor discusses articles in the issue on topics including the role of religiosity in fostering well-being among Muslims living in primarily Judeo-Christian areas, the perspectives of Christian social service practitioners who work in secular organizations in Aotearoa, New Zealand, and the stigma of teen pregnancy in African countries.

Dombo, E. A., & Gray, C. (2013). Engaging spirituality in addressing vicarious trauma in clinical social workers: A self-care model. *Social Work and Christianity*, 40(1), 89-104. <https://moxy.eclibrary.ca/login?url=https://www.proquest.com/scholarly-journals/engaging-spirituality-addressing-vicarious-trauma/docview/1315739030/se-2>

Research has shown that vicarious trauma results in great personal and professional costs for social workers (Bride, 2007). The social work profession has an obligation to their members, and those they serve, to ensure that those providing mental health interventions are functioning optimally (National Association of Social Workers, 2008). Burnout and vicarious trauma prevent workers from functioning at maximum capacity. Clinical social workers are particularly vulnerable to burnout with spiritual dimensions in the form of questioning the meaning of work, loss of purpose, hopelessness, and internalizing the suffering of their clients' trauma. Spiritual practices have often been engaged to lessen the effect of trauma and facilitate personal and professional growth (Siegel, 2010; Stern 2004). Social workers can re-engage with the meaning of their work through concrete spiritual practices that improve their ability to sustain the amount of emotion involved in working with trauma (Collins, 2005; Trippany, Kress & Wilcoxon, 2004). This article addresses ways social workers can support themselves and their work through spiritual self-care, in the service of improving client outcomes through sustained connection. Spiritually based practice will be explored as a way to re-connect to the meaning of the work and the satisfaction compassion can bring (Griffith & Griffith, 2002; Pargament, 2007). A self-care model will be presented to help individual workers address the impact of the work, and organizations to address the environmental and cultural contributors to vicarious trauma. This model will integrate spiritual practice and present specific spiritual self-care meditation practices.

Epple, D. M. (2003). Encounter with soul. *Clinical Social Work Journal*, 31(2), 173-188. <https://doi.org/10.1023/A:1022914427911>

For Americans in the new Millennium, there is a revival of interest in spiritual matters. Simultaneously, attention to spirituality in the social work profession is a cutting-edge theme. Social work has a holistic focus on person-in-environment, acknowledging the psychological, emotional, physical, and social aspects of the individual. The spiritual is also a defining aspect of each individual. Bidden or unbidden, therapists are confronted daily with the manifestations of the spiritual yearning of their clients while also being confronted with their own spiritual attitudes. The endeavor to understand the human

dilemma must include the spiritual dimensions of both therapist and client. This article defines the author's therapeutic attitude as it is informed by social work training, personal life experience, and spiritual religious beliefs. Several case examples are included.

Ford, D. W., Downey, L., Engelberg, R., Back, A. L., & Curtis, J. R. (2012). Discussing religion and spirituality is an advanced communication skill: An exploratory structural equation model of physician trainee self-ratings. *Journal of Palliative Medicine*, 15(1), 63-70.
<https://doi.org/10.1089/jpm.2011.0168>

Communication about religious and spiritual issues is fundamental to palliative care, yet little empirical data exist to guide curricula in this area. The goal of this study was to develop an improved understanding of physicians' perspectives on their communication competence about religious and spiritual issues. We examined surveys of physician trainees (n = 297) enrolled in an ongoing communication skills study at two medical centers in the northwestern and southeastern United States. Our primary outcome was self-assessed competence in discussing religion and spirituality. We used exploratory structural equation modeling (SEM) to develop measurement and full models for acquisition of self-assessed communication competencies. Our measurement SEM identified two latent constructs that we label Basic and Intermediate Competence, composed of five self-assessed communication skills. The Basic Competence construct included overall satisfaction with palliative care skills and with discussing do not resuscitate (DNR) status. The Intermediate Competence construct included responding to inappropriate treatment requests, maintaining hope, and addressing fears about the end-of-life. Our full SEM model found that Basic Competence predicted Intermediate Competence and that Intermediate Competence predicted competence in religious and spiritual discussions. Years of clinical training directly influenced Basic Competence. Increased end-of-life discussions positively influenced Basic Competence and had a complex association with Intermediate Competence. Southeastern trainees perceived more competence in religious and spiritual discussions than northwestern trainees. This study suggests that discussion of religious and spiritual issues is a communication skill that trainees consider more advanced than other commonly taught communication skills, such as discussing DNR orders.

Furman, L. D., Benson, P. W., Moss, B., Danbolt, T., Vetvik, E., & Canda, E. (2016). Reflections on collective trauma, faith, and service delivery to victims of terrorism and natural disaster: Insights from six national studies. *Social Work & Christianity*, 43(1), 74-94.

This article presents insights on spiritual assessment and helping activities in work with victims of natural disasters and terrorism. The article draws upon international survey research and the authors' own experiences as victims of natural disaster and terrorism to explore raising the topics of religion and spirituality in the helping relationship. The article also considers the appropriateness of twenty-one generic, spiritually based, helping strategies for potential use in the helping relationship following a disaster.

Furman, L. D., Benson, P. W., & Canda, E. R. (2011). Christian social workers' attitudes on the role of religion and spirituality in U. S. social work practice and education: 1997-2008.

Social Work and Christianity, 38(2), 175-200.

<https://moxy.eclibrary.ca/login?url=https://www.proquest.com/scholarly-journals/christian-social-workers-attitudes-on-role/docview/870850296/se-2>

The social work profession and allied helping professions have increasingly recognized that spiritually based assessment and helping practices may play an important role for many clients when coping with life's challenges and working towards self-realization. Since most American social workers affiliate with a Christian denomination, it is especially important to explore the attitudes of Christian social workers regarding the use of spiritually based assessment and helping practices. This study explores these attitudes by analyzing cross-sectional survey data from two independent samples of practicing social workers derived from the membership lists of the National Association of Social Workers (NASW) in 1997 and 2008, respectively. Overall, 2008 Christian respondents were less likely than 1997 Christian respondents to believe that it is appropriate to raise the topic of spirituality with all client issues. Christian respondents in both 1997 and 2008, however, reported high levels of utilization and ethical approval for spiritually based helping practices.

Furman, L. D., Benson, P. W., Grimwood, C., & Canda, E. (2004). Religion and spirituality in social work education and direct practice at the Millennium: A Survey of UK Social Workers. *British Journal of Social Work*, 34(6), 767-792. <https://doi.org/10.1093/bjsw/bch101>

In recent years, an expanding body of social work publications and professional conference presentations has materialized in the United States due to a resurgence of interest in spirituality and religion. In order to explore the level of interest in the United Kingdom, a random sample of 5,500 practising social workers from the British Association of Social Workers (BASW) membership were mailed a questionnaire that examined religious and spiritual beliefs, practices and affiliations. A total of 789 BASW members in direct practice from England, Scotland, Wales, and Northern Ireland returned questionnaires, a response rate of 20 per cent. The majority of respondents believed that spirituality was a fundamental aspect of being human. More than three-quarters of the sample reported little or no content on religion and spirituality in their training programme. Respondents strongly approved of raising the topic of religion and spirituality with clients who are experiencing terminal illness or bereavement. This also held true in matters of adoption and foster parenting. Approximately 47 per cent of all respondents believed that including religion and spirituality in direct practice was compatible with social work's mission. This sample may represent those social workers with a stronger interest in religion and spirituality than a random sample of the general population of UK social workers. These findings, nevertheless, raise concern about the availability of practice models and training curricula for social work practitioners and students.

Galanter, M., Dermatis, H., Talbot, N., McMahan, C., & Alexander, M. J. (2011). Introducing spirituality into psychiatric care. *Journal of Religion and Health*, 50(1), 81-91. <https://doi.org/10.1007/s10943-009-9282-6>

Spirituality is important to many psychiatric patients, and these patients may be moved toward recovery more effectively if their spiritual needs are addressed in treatment. This, however, is rarely given expression in the psychiatric services of teaching hospitals. In order to develop this potential area of improved care, we (1) evaluated the differential attitudes of patients and psychiatric trainees toward the value of spirituality in the recovery process, (2) established a program of group meetings conducted by psychiatric residents and staff where patients can discuss how to draw on their spirituality in coping with their problems, and (3) established related training experiences for psychiatric residents. The results and implications of these three initiatives are presented.

Gilham, J. J. M. (2012). The ethical use of supervision to facilitate the integration of spirituality in social work practice. *Social Work and Christianity*, 39(3), 255-272.
<https://moxy.eclibrary.ca/login?url=https://www.proquest.com/scholarly-journals/ethical-use-supervision-facilitate-integration/docview/1243054211/se-2>

Although the use of spirituality and religiosity in social work intervention has been growing over the past few decades, little information is available regarding the supervisor's contribution to this process. This article outlines some of the difficulties inherent in the process and recommends twelve tasks required of supervisors in facilitating the effective integration of spirituality in social work practice. It also explores how each of these tasks relates to social work values, ethics, and principles. Finally, it identifies policy implications related to this process.

Gone, J. P., Tuomi, A., & Fox, N. (2020). The urban American Indian traditional spirituality program: Promoting indigenous spiritual practices for health equity. *American Journal of Community Psychology*, 66(3/4), 279-289.
<https://doi-org.ezproxy.lib.ucalgary.ca/10.1002/ajcp.12436>

Beginning in 2009, Detroit's urban American Indian health center entered into a collaborative and participatory partnership with a university research team. The purpose of the partnership was to incorporate Indigenous traditional healing practices into the health and wellness services at this center. Following extensive consultation with stakeholders at the center, we were commissioned by local decision-makers to develop a program tailored for members of the urban American Indian community that would introduce and orient these individuals to meaningful participation in Indigenous traditional spirituality. The Urban American Indian Traditional Spirituality Program is a structured curriculum for American Indian community members that introduces and orients participants to meaningful engagement with sacred practices associated with the sweat lodge ceremony. The signature innovation of this program was the recasting of traditional socialization practices into a structured, didactic curriculum that could initiate an enduring spiritual devotional life for American Indian participants toward improved health and well-being. Created primarily "by Indians, for Indians," the collaboratively designed curriculum draws on cultural strengths and spiritual empowerment to advance health equity for these marginalized populations. Highlights: Some urban American Indians desire greater access to Indigenous traditional spirituality. Indigenous spirituality is often promoted as beneficial for health and relevant for health care. Our community-university partnership designed an Indigenous traditional spirituality curriculum. Developed "by Indians, for Indians," this

curriculum was organized around the sweat lodge ceremony. Community psychology is uniquely positioned to advance health equity with urban Indigenous people.

Grabovac, A., Clark, N., & McKenna, M. (2008). Pilot study and evaluation of postgraduate course on "The interface between spirituality, religion and psychiatry." *Academic Psychiatry*, 32(4), 332-337. <https://doi.org/10.1176/appi.ap.32.4.332>

Understanding the role of religion and spirituality is significant for psychiatric practice. Implementation of formal education and training on religious and spiritual issues, however, is lacking. Few psychiatric residencies offer mandatory courses or evaluation of course utility. The authors present findings from a pilot study of a course on the interface between spirituality, religion, and psychiatry. Course objectives were to increase both residents' understanding of clinically relevant spiritual/religious issues and their comfort in addressing these issues in their clinical work. A 6-hour mandatory course was implemented for third- and fourth-year psychiatry residents at the University of British Columbia. Teaching sessions consisted of didactic and case-based modules delivered by multidisciplinary faculty. The Course Impact Questionnaire, a 20-item Likert scale, was used to assess six areas: personal spiritual attitudes, professional practice attitudes, transpersonal psychiatry, competency, attitude change toward religion and spirituality, and change in practice patterns. A pre/post study design was used with the questionnaire being administered at week 0, week 6, and 6-months follow-up to two groups of residents (N = 30). Qualitative feedback was elicited through written comments. The results from this pilot study showed that there was increased knowledge and skill base for residents who participated in the sessions. Paired t test analysis indicated a statistically significant difference between the pre- and post session scale for competency. No other statistically significant differences were found for the other components. The findings suggest improvement in the competency scores for residents and overall usefulness of this course; however, limited conclusions can be made due to a small sample size and lack of adequate comparison groups. Establishing educational significance will require gathering larger usable control data as well as validation of the Course Impact Questionnaire tool to distinguish between different skill levels.

Gumz, E. J., Wall, J. C., & Grossman, S. F. (2003). Ignatian spirituality: The spiritual exercises and social work. *Social Thought*, 22(1), 143-158. <https://moxy.eclibrary.ca/login?url=https://www-proquest-com.roxy.nipissingu.ca/scholarly-journals/ignatian-spirituality-spiritual-exercises-social/docview/61429680/se-2>

A group of social work faculty & students & university ministry staff participated in an intensive twenty-four-week program of the Ignatian Spiritual Exercises. Following this experience, two reflection groups were conducted to assess the impact of these spiritual experiences on individuals' social work practice & teaching.

Hagedorn, W. B., & Gutierrez, D. (2009). Integration versus segregation: Applications of the spiritual competencies in counselor education programs. *Counseling and Values*, 54(1), 32-47. <https://link-gale-com.roxy.nipissingu.ca/apps/doc/A210222925/AONE?u=nort15996&sid=bookmarkAONE&xid=807d9671>

This article explores how educators can integrate the 9 Spiritual Competencies developed by the Association for Spiritual, Ethical and Religious Values in Counseling (M, T. Burke, 1998; G, Miller, 1999) into the counselor education curriculum. Rather than relegating this content to courses in which one might expect discussions of spirituality, the authors advocate for an infused approach. Input was sought from counselor educators and supervisors from around the nation with expertise in spirituality in counseling. These experts provided useful exercises, activities, and assignments that they have successfully used to integrate religious and/or spiritual discussions into the curriculum.

Hodge, D. R., & Derezotes, D. S. (2008). Postmodernism and spirituality: Some pedagogical implications for teaching content on spirituality. *Journal of Social Work Education, 44*(1), 103-123. <https://doi.org/10.5175/JSWE.2008.200500598>

The integration of spirituality content into curricula has accelerated dramatically during the past decade. Despite this trend, little discussion has appeared in the literature about the instructional methods best suited to teach spirituality. Adopting a new approach referred to as pedagogical pluralism, the authors suggest that some aspects of spirituality content are best taught using pedagogical strategies drawn from modernism, whereas other aspects are most congruent with postmodern strategies. Indeed, the authors propose that the epistemological assumptions that inform postmodernism and common understandings of spirituality are highly congruent. Consequently, significant components of spirituality content may be best taught using nontraditional postmodern pedagogical strategies that may strike some readers as controversial, or even radical.

Hodge, D. R., & Limb, G. E. (2010). Conducting spiritual assessments with native Americans: Enhancing cultural competency in social work practice courses. *Journal of Social Work Education, 46*(2), 265-284. <https://doi.org/10.5175/JSWE.2010.200800084>

Developing competency in diversity and assessment are key educational priorities. With Native American clients a spiritual assessment is typically required because spirituality is often instrumental to health and wellness in Native cultures. In keeping with the movement toward competency-based education, this qualitative study sought to answer the question: How can future social workers conduct spiritual assessments with Native American clients in an effective, culturally competent manner? Analysis yielded a number of practice-oriented insights that can be grouped into 4 categories: the importance of spiritual assessment, preassessment considerations, the process of conducting the assessment, and areas of potential value conflict. The implications of the results are discussed as they intersect social work education and practice courses in particular.

Hodge, D. R. (2004). Spirituality and people with mental illness: Developing spiritual competency in assessment and intervention. *Families in Society, 85*(1), 36-44. <https://doi.org/10.1606/1044-3894.257>

Spirituality often plays a central role in helping people with mental illness cope and recover. Assessment provides a vehicle for understanding and utilizing clients' spiritual strengths, and, consequently, practitioners are increasingly asked to conduct a spiritual assessment. For example, the Joint Commission on Accreditation of Healthcare Organizations (JCAHO), a major healthcare accrediting agency, now recommends that a spiritual assessment be conducted. This article provides a framework for an initial spiritual assessment that complies with the recent JCAHO (2002) recommendations. Suggestions for spiritually competent practice are provided, including guidelines for discerning authentic spiritual experiences from manifestations of mental illness that reflect spiritual content. The article concludes by reviewing a number of spiritual interventions that may flow from a spiritual assessment.

Holloway, M. (2007). Spiritual need and the core business of social work. *British Journal of Social Work*, 37(2), 265-280. <https://doi.org/10.1093/bjsw/bcl014>

This paper examines the development of social work practice in spiritual care and the attitudes towards spirituality and religion demonstrated by social workers in the UK, through reflection on key findings from two empirical studies conducted ten years apart. Fieldwork for the first study, conducted by the author, was undertaken from 1990 to 1992 and was the first of its kind to examine the treatment of spirituality in social work practice in the UK. The second study reported in 2004. Comparison of the findings from these two studies showed that the increased sympathy towards "spiritual practice" is not as great in social work as is demonstrated amongst other human services professions, and that there is continuing inhibition and resistance in the UK in social work education in particular. The paper argues that much of the problem for practitioners, even where they identify spiritual need as an issue, lies in the inadequate theorizing and lack of practice guidance developed in the context of UK social work. It concludes by discussing the particular context of mainstream social work practice in the UK and examines how assessment of spiritual need and spiritual interventions might connect with social work's core business.

Junfei, L., Li, C., Potts, C. A., & Joy, U. (2020). An exploration of variables that contribute to counseling students' spiritual competence development: Implications for counselor education. *International Journal for the Advancement of Counselling*, 42(2), 200-216. <https://doi.org/10.1007/s10447-019-09391-9>

Spiritual competence is important for counselors-in-training (CIT) to appropriately and ethically address client issues relevant to spirituality and religion (S/R). This study examined the role of CIT's institutional religious affiliation, training level, counselor self-efficacy, multicultural counseling competence, and program S/R training environment in predicting student spiritual competence. A convenience sample of 109 CIT was recruited, and a hierarchical multiple regression analysis was applied. Although all variables reached statistically significant correlations with spiritual competence, only three of them demonstrated practical importance to predict such competence. These findings provide valuable implications for counselor education and future research regarding student spiritual competence development.

Koenig, H. G., Hooten, E. G., Lindsay-Calkins, E., & Meador, K. G. (2010). Spirituality in medical school curricula: Findings from a national survey. *International Journal of Psychiatry in Medicine*, 40(4), 391-398. <https://doi.org/10.2190/PM.40.4.c>

No systematic information exists on what U. S. medical schools are teaching on spirituality and health or on the attitudes of faculty toward inclusion of this subject in the medical curriculum. We systematically surveyed U. S. medical school deans and assessed both attitudes about and the extent to which spirituality is addressed in medical school curricula. The responses to a questionnaire were solicited from deans representing 122 U. S. medical schools accredited by the Liaison Committee for Medical Education. Completed surveys were received from 85% (n = 104), with 94% (n = 115) responding to the primary question. Outcomes were proportion of medical schools with curricular content on spirituality and attitudes of deans toward such material. Ninety percent (range 84%-90%) of medical schools have courses or content on spirituality and health (S&H), 73% with content in required courses addressing other topics and 7% with a required course dedicated to S&H. Although over 90% indicate that patients emphasize spirituality in their coping and health care, only 39% say that including S&H is important. When asked if their institution needs more S&H curricular content, 43% indicated they did; however, even if funding and training support were available, only 25% would open additional curricular time. National policy statements, established competencies, or methods to evaluate student competencies in S&H were generally considered unimportant. Most U. S. medical schools have curricular content on S&H, although this varies greatly in scope. Despite acknowledging its importance to patients, the majority of deans are uncertain about including spirituality and do not think more content is needed.

Kvarfordt, C. L., Sheridan, M. J., & Taylor, O. (2018). Religion and spirituality in social work curriculum: A survey of Canadian educators. *British Journal of Social Work*, 48(5), 1469-1487. <https://doi-org.ezproxy.lib.ucalgary.ca/10.1093/bjsw/bcx069>

While attention has been given to religion/spirituality in social work practice, only a handful of studies from various countries have examined the views of faculty. Findings from this first national, cross-sectional, online survey of Canadian social work educators teaching across the curriculum (N = 190) suggest an overall favourable view towards religion/spirituality in social work practice, and general support for including content on the topic within social work educational programmes. However, only one-third reported such content is included in their BSW or MSW curriculum, with most indicating inclusion at instructors' discretion. Discriminant function analysis revealed two predictors of support for a specialised course: attitudes towards the role of religion/spirituality in practice and agreement with a rationale that content on religion/spirituality is relevant to human existence and behaviour. The greatest concerns about inclusion of this content were the possibility of faculty or students presenting their own biases and faculty lack of knowledge and experience. Implications include the importance of considering contextual issues in developing curricula, including the overall religiosity of the country and the diversity of religious/spiritual perspectives within the population, especially among marginalised groups. Another implication highlights the need for students gaining the necessary knowledge and skills to work effectively across religious/spiritual differences.

Larkin, S. (2010). Spiritually sensitive professional development of self: A curricular module for field education. *Social Work & Christianity*, 37(4), 446-466.
<https://moxy.eclibrary.ca/login?url=https://www.proquest.com/scholarly-journals/spiritually-sensitive-professional-development/docview/858289730/se-2>

Professional development is an expected outcome of social work field education, yet little is known about how students become professionals. This paper presents a pilot project of a curricular module for field education that explores professional development from a spiritually sensitive perspective. Students considered three areas, 1) meaning and purpose in work, 2) reflection and discernment for ethical practice, and 3) spiritually based self-care. The concept of spiritually sensitive professional development was developed as the result of a faculty mentoring program which encourages mission driven education grounded in the values of Jesuit education and Ignatian pedagogy. The feedback from the students who participated in the pilot project indicated support for the module and its relevance to professional development. Spiritually Sensitive Professional Development is defined as professional development that considers the whole student, is grounded in an understanding of meaning and purpose in one's work, utilizes a process of reflection and discernment for ethical practice and emphasizes spiritually based self-care.

Larrison, T. E., & Korr, W. S. (2013). Does social work have a signature pedagogy? *Journal of Social Work Education*, 49(2), 194-206.
<https://doi-org.roxy.nipissingu.ca/10.1080/10437797.2013.768102>

This article contributes to discourse on signature pedagogy by reconceptualizing how teaching pedagogies are understood and defined for social work education. The authors have critiqued the view that field education is social work's signature pedagogy, and consider what pedagogies are distinct about the teaching and learning of social work. Using Shulman's work on professional education, they offer a conceptualization that rests on the belief about the necessary outcome of their pedagogy -- it must enable students to think and perform like social workers through the development of the professional self. The authors have presented a framework that focuses on three integrating features: thinking and performing like a social worker, development of the professional self, and characteristic forms of teaching and learning.

Lee, E. (2012). A working model of cross-cultural clinical practice (CCCP). *Clinical Social Work Journal*, 40(1), 23-36. <https://doi-org.roxy.nipissingu.ca/10.1007/s10615-011-0360-3>

A long-standing gap between clinical and cultural practice can lead clinicians to feel overwhelmed by the task of integrating clinical practice with a culturally sensitive approach, while working toward changes in clients' lives. This article attempts to assist clinicians in their efforts to achieve this task. Using a Task-Analysis approach in the alliance research (Safran et al. 1994), this article discusses the development of Cross-Cultural Clinical Practice and proposes a detailed working model for its possible application. A case example is presented to highlight key components of the model.

Limitations and implications of the model in clinical social work practice are also described.

Lu, J., & Woo, H. (2017). Students' outcome expectation on spiritual and religious competency: A hierarchical regression analysis. *International Journal for the Advancement of Counselling*, 39(3), 217-228. <https://doi.org/10.1007/s10447-017-9293-z>

In this study, 74 master's-level counseling students from various programs completed a questionnaire inquiring about their perceived program environment in relation to the topics of spirituality and religion (S/R), program emphasis on nine specific S/R competencies, as well as their outcome expectations toward being S/R competent through training. The results of hierarchical regression analysis supported the impact of both learning environment and specific S/R competencies on student outcome expectations. Implications for counselor educators are considered.

McGovern, T. F., McMahon, T., Nelson, J., Bundoc-Baronia, R., Giles, C., & Schmidt, V. (2017). A descriptive study of a spirituality curriculum for general psychiatry residents. *Academic Psychiatry*, 41(4), 471-476. <https://doi.org/10.1007/s40596-017-0687-3>

The study collected data on the attitudes of residents toward religion and spirituality in their practice after taking part in a 3-year curriculum on spirituality during their residency. This is a descriptive, single-site study with psychiatry residents as subjects. A questionnaire was given to the residents at the end of their third year of residency (N = 12). The responses heavily endorsed the religiousness/spirituality curriculum to be helpful and meaningful. Residents consider addressing spiritual and religious needs of patients to be important (76.9%) and appropriate. For majority of the residents (69.2%), there is strong agreement in the management of addictions having spiritual dimensions. Residents also strongly agreed that treatment of suffering, depression, guilt, and complicated grief may require attention to spiritual concerns (92–100%). Regardless of cultural or religious background, the residents endorsed the curriculum as a worthwhile experience and increased their appreciation of the place of spirituality in the holistic care of patients with psychiatric conditions.

McNeil, S. N., Pavkov, T. W., Hecker, L. L., & Killmer, J. M. (2012). Marriage and family therapy graduate students' satisfaction with training regarding religion and spirituality. *Contemporary Family Therapy: An International Journal*, 34(4), 468-480. <https://doi.org/10.1007/s10591-012-9205-7>

Marriage and family therapists are likely to encounter religious or spiritual clients in their career and thus are encouraged to be aware of their clients' religious and spirituality. This awareness is often fostered within graduate training programs. This study aims to examine graduate students' incorporation of religion and spirituality in therapy and their satisfaction with the quality and amount of training programs' adherence to religion and spirituality. A sample of 135 graduate students from American Association for Marriage and Family Therapy accredited programs completed the survey. Findings showed that graduate students with greater levels of religiosity and spirituality were more likely to perceive it

important to address religion/spirituality in therapy and to perceive there is a need for religious/spiritual education. When controlling for religious and spiritual orientations, overall regression results revealed that not having a course on religion and spirituality and perceiving a need for religion/spirituality in education predicted lower satisfaction with the amount and quality of current training surrounding these dimensions. Implications demonstrate the need to address religious/spiritual concepts in the curriculum, supervision, and in marriage and family therapy training.

Moffatt, K. M., & Oxhandler, H. K. (2018). Religion and spirituality in master of social work education: Past, present, and future considerations. *Journal of Social Work Education, 54*(3), 543-553. <https://doi-org.ezproxy.lib.ucalgary.ca/10.1080/10437797.2018.1434443>

This article describes the assessment of accredited or in-candidacy Master of Social Work programs' inclusion of a course on religion and spirituality (RS) in the United States. In June 2016, of the 257 eligible programs, 78 (30.4%) indicated they offer at least one required or elective course on RS in social work, either in or outside the department. A content analysis of the 90 available course descriptions specific to RS in social work indicated religious or spiritual traditions and diversity, social work ethics, and spiritually sensitive practice were common topics. Twenty syllabi were reviewed, and a content analysis on their required readings and assignments was also conducted. Implications and future steps for social work educators and the profession to consider are included.

Moffatt, K. M., Oxhandler, H. K., & Ellor, J. W. (2021). Religion and spirituality in graduate social work education: A national survey. *Journal of Social Work Education, 57*(2), 287-298. <https://doi.org/10.1080/10437797.2019.1670307>

This article describes a national survey of program directors in December 2017 at 257 master of social work programs accredited by the Council on Social Work Education regarding the inclusion of religion and spirituality (RS) content in their curricula. A total of 104 MSW programs responded, yielding a 40.5% response rate. Of the 98 programs indicating whether their program offers a specific course on RS, 36 (36.7%) reportedly offer a RS course. Furthermore, RS content was often infused across the curricula, with the most popular content areas being human behavior and the social environment, clinical practice courses, and the field seminar. Implications and recommendations to help support MSW program administrators incorporate RS content into their curriculum are discussed.

Mulder, C. (2014). Unraveling students' experiences with religion and spirituality in the classroom using a photovoice method: Implications for MSW programs. *Social Work and Christianity, 41*(1), 16-44. <https://moxy.eclibrary.ca/login?url=https://www.proquest.com/scholarly-journals/unraveling-students-experiences-with-religion/docview/1543277495/se-2>

This research sought to better understand how participants, eleven women who disclosed various childhood and current spiritual and religious practices and beliefs, perceived the inclusion of religion and spirituality in the Master of Social Work curriculum. Employing a Photovoice method, participants submitted photographic responses to prompt questions,

followed by interview sessions. Participants welcomed additional material about organized religious communities and faith traditions but were more cautious about the teaching of spirituality and resisted training that they viewed as prescriptive. Despite the recognized delicacy of these topics, particularly in public universities, most participants reported a desire to not directly or inadvertently cause harm to clients through a lack of knowledge. Participants also identified instructors as critical in the modeling of respectful, inclusive attitudes, in sharing their own histories, eliciting or receiving the narratives of students, or presenting lectures. An inclusive curriculum affirms the diverse traditions and practices of those we serve.

Neagoe, A., Trancă, L. M., Bălăuță, D. S., & Vlaicu, F. L. (2018). Values focused social work practice master's degree - a model of pedagogical good practice. *Revista De Asistenta Sociala*, 1(1), 27-32.

<https://moxy.eclibrary.ca/login?url=https://www.proquest.com/scholarly-journals/values-focused-social-work-practice-masters/docview/2023971162/se-2>

Given the fact that there are beneficiaries of social work with spiritual concerns, the training of specialists who are able to adequately respond to such concerns or needs is appropriate. Thus, the present paper aims to signal the existence of educational programs, at university level, oriented towards the above-mentioned area, namely specific disciplines addressing the relation between social work and religion or spirituality. More specifically, the paper intends to present that a successful Master's program, "Values Focused Social Work Practice", organized at the West University of Timișoara, is a good practice model in the field of social work education, with interdisciplinary and with spiritual components.

Oxhandler, H. K. (2017). Social work field instructors' integration of religion and spirituality in clinical practice. *Journal of Social Work Education*, 53(3), 449-465.

<https://moxy.eclibrary.ca/login?url=https://www.proquest.com/scholarly-journals/social-work-field-instructors-integration/docview/1976686603/se-2>

This article describes a national sample of social work field instructors' responses to a cross-sectional survey of social workers' orientation toward integrating clients' religion and spirituality into practice and compares their responses with those of non-field instructors. Four hundred sixty-nine social workers, including 69 MSW field instructors, anonymously responded to an online version of the Religious/Spiritually Integrated Practice Assessment Scale. Field instructors reported high levels of self-efficacy, positive attitudes, and few barriers to integrating clients' religion and spirituality, yet fewer reported engaging in behaviors related to this area of practice. Compared with non-field instructors, few differences emerged across items; however, field instructors reported higher behavior subscale scores, compared with non-field instructors. Implications and future considerations for social work field education are discussed.

Oxhandler, Holly K., et al. (2023). The religious/spiritually integrated practice assessment scale for educators: A national survey of social work faculty. *Journal of Social Work Education*, 59(1), p. 32-50, <https://doi.org/10.1080/10437797.2021.2019643>.

Although there has been increased attention to religion and spirituality (RS) over the past few decades in social work, little is understood about the delivery of this content within the social work curriculum and social work educators' views and behaviors regarding training students on this area of practice. The current study attempts to address this by (a) describing the development and validation of the Religious/Spiritually Integrated Practice Assessment Scale for Educators (RSIPAS-EDU); (b) describing a national sample of 833 master of social work (MSW) educators' self-efficacy, attitudes, perceived feasibility, behaviors, and overall orientation toward training students to integrate clients' RS in practice; and (c) indicating MSW faculty characteristics that predict their orientation toward this topic in social work education. The results suggest that the RSIPAS-EDU is reliable ($\alpha=.96$) and valid overall and across the four subscales, and that while MSW faculty indicate high levels of self-efficacy, positive attitudes, and relatively few barriers, fewer reported engagement with training students to integrate clients' RS. Further, the three predictors of their overall RSIPAS-EDU score included intrinsic religiosity, prior training (course or continuing education), and knowledge of empirically supported interventions that integrate clients' RS. Implications for social work education and future studies are discussed.

Oxhandler, H. K., Moffatt, K. M., Polson, E. C., & Pooler, D. K. (2020). The religious and spiritual beliefs and practices of MSW program leaders across the United States. *Journal of Religion & Spirituality in Social Work*, 39(3), 324-344. `

<https://doi-org.ezproxy.lib.ucalgary.ca/10.1080/15426432.2020.1760179>

This paper describes a national survey of Master of Social Work (MSW) program leaders' religious and spiritual beliefs and practices across the United States. Of the 257 eligible MSW programs primary contacts, 119 (46.8%) responded to the survey, with 90 completing the items related to religion and spirituality (RS). Specifically, those RS items assessed participants' religious affiliation, intrinsic religiosity, frequency of religious service attendance and private religious activities, the degree to which the respondent is religious or spiritual, and their RS practices. Among our respondents, 80 (88.9%) held a position of leadership (e.g., dean/chair, associate dean, or program director). The results indicated that these MSW program leaders consider religion and spirituality to be important, are engaging in various RS practices, and over half reporting elements of intrinsic religiosity. Additionally, we compared this sample's responses to these items with a national sample of clinical social workers and another sample of adults across the United States. Interestingly, a number of differences emerged between MSW program leaders' RS with LCSWs and US adults. This paper addresses the implications of these findings, particularly in light of the sample being predominantly MSW program leaders, including how leaders' RS may influence the implicit and explicit curricula.

Pandya, S. P. (2018). Students' views on expanding contours of social work practice through spirituality. *Journal of Religion & Spirituality in Social Work*, 37(3), 302-322.

<https://doi-org.ezproxy.lib.ucalgary.ca/10.1080/15426432.2018.1485072>

This article surveys the views of 15,067 social work students across 12 countries on social work practice and spirituality. Responses were elicited on pre-coded binary response

categories as derived from literature. Results of the logistic regression analyses, as embedded in the original study design, showed that students from Australia, European countries, and the United States; women; postgraduate students; Christians; and those with higher self-reported spirituality scores saw mindfulness-based spiritually sensitive interventions as the core mode of micro-level work with individuals and groups. Spirituality was seen as philosophically expanding the contours of practice by laying newer ways of assessment, intervention, and change.

Pandya, S. P. (2016). Hospital social work and spirituality: Views of medical social workers. *Social Work in Public Health, 31*(7), 700-710.

<https://doi-org.ezproxy.lib.ucalgary.ca/10.1080/19371918.2016.1188740>

This article is based on a study of 1,389 medical social workers in 108 hospitals across 12 countries, on their views on spirituality and spiritually sensitive interventions in hospital settings. Results of the logistic regression analyses and structural equation models showed that medical social workers from European countries, United States of America, Canada, and Australia, those had undergone spiritual training, and those who had higher self-reported spiritual experiences scale scores were more likely to have the view that spirituality in hospital settings is for facilitating integral healing and wellness of patients and were more likely to prefer spiritual packages of New Age movements as the form of spiritual program, understand spiritual assessment as assessing the patients' spiritual starting point, to then build on further interventions and were likely to attest the understanding of spiritual techniques as mindfulness techniques. Finally, they were also likely to understand the spiritual goals of intervention in a holistic way, that is, as that of integral healing, growth of consciousness and promoting overall well-being of patients vis-à-vis only coping and coming to terms with health adversities. Results of the structural equation models also showed covariances between religion, spirituality training, and scores on the self-reported spiritual experiences scale, having thus a set of compounding effects on social workers' views on spiritual interventions in hospitals. The implications of the results for health care social work practice and curriculum are discussed.

Pate, R. H., Jr., & Hall, M. P. (2005). One approach to a counseling and spirituality course. *Counseling and Values, 49*(2), 155-160.

<https://link-gale-com.roxy.nipissingu.ca/apps/doc/A127276990/AONE?u=nort15996&sid=bookmark-AONE&xid=7fa51a50>

The authors describe the design of and student reaction to a counseling and spirituality course offered to full-time resident counselor education students at the University of Virginia, a secular university. The course was offered as a blended Internet-based and seminar course. The Internet components were the result of student feedback from previous distance Internet courses. Positive student reactions to both the content and the method were reported. The students viewed the Internet discussion of spiritual and religious issues as a positive feature of the course. Their most common suggestion was to have more seminar meetings to discuss the issues raised in required Internet postings.

Puchalski, C., Ferrell, B. R., Borneman, T., DiFrances, R. C., Haythorn, T., & Jacobs, C. (2022). Implementing quality improvement efforts in spiritual care: Outcomes from the interprofessional spiritual care education curriculum. *Journal of Health Care Chaplaincy*, 28(3), 431-442. <https://doi-org.ezproxy.lib.ucalgary.ca/10.1080/08854726.2021.1917168>

The Interprofessional Spiritual Care Curriculum (ISPEC) was created to train interdisciplinary health care teams to recognize and address the spiritual needs of seriously or chronically ill patients. The curriculum, in a train-the-trainer format, employs didactic presentations, discussions, lab sessions, skill demonstrations, and video clips. In course applications, participants were required to submit goals to achieve and demonstrate institutional support. For the first ISPEC course, in July 2018, 48 clinician-chaplain teams attended. Following the 2½ day course, participants had access to online training modules for 1-year, ISPEC faculty mentoring support, and regular conference calls on goal implementation progress. Participants reported recognizing the importance of providing spiritual care and a new understanding of how collaborating as interprofessional teams enabled them to integrate this care into their home institution settings. In a mixed methods evaluation survey completed 12 months after the ISPEC course, participants reported on the percentage of their goals completed, number and types of professionals they had educated in spiritual care, and personal confidence regarding spiritual care leadership skills. This data can serve as a model to guide other organizations striving to improve spiritual care, practiced collaboratively by clinicians and chaplains, as an essential aspect of overall QI efforts in palliative care.

Puchalski, C., Jafari, N., Buller, H., Haythorn, T., Jacobs, C., & Ferrell, B. (2020). Interprofessional spiritual care education curriculum: A milestone toward the provision of spiritual care. *Journal of Palliative Medicine*, 23(6), 777-784. <https://doi.org/10.1089/jpm.2019.0375>

Spiritual care is a key domain of quality palliative care. Spiritual distress is highly prevalent in patients and their families facing serious illness. Guidelines support the ethical obligation of health care providers to attend to spiritual distress as part of total distress. All clinicians require education and support to provide this care to patients and their families facing serious illness. This project focused on the development of a curriculum for education of health care professionals in spiritual care. It was based on a consensus-derived generalist–specialist model of spiritual care, with all clinicians providing generalist spiritual care and trained chaplains providing specialist spiritual care. The curriculum was designed for classroom and online learning. The curriculum is appropriate for all clinical settings in the United States and internationally. Needs assessment surveys and course evaluation data have provided a basis on which to develop and refine the curriculum. This curriculum is built on a pilot Inter-professional Spiritual Care Education Curriculum (ISPEC) course held at the Veterans Administration, DC. Needs assessment and course evaluation data support the ISPEC course content. The ISPEC curricula serve as a much needed training resource to improve spiritual care for all people with serious illness.

Raheim, S., & Lu, J. J. (2014). Preparing MSW students for integrative mind-body-spirit practice. *Clinical Social Work Journal*, 42(3), 288-301. <https://doi.org/10.1007/s10615-014-0484-3>

Knowledge of new developments in social work education supports clinical practitioners' professional development and their supervision of students and early career social workers. Integrative mind-body-spirit (IMBS) practice is a holistic paradigm that is emerging in social work education and the profession. IMBS modalities have a growing evidence base and are congruent with the healing practices of many cultures, thereby supporting culturally competent practice. This article explores the development, implementation, and outcomes of an elective MSW course designed to critically examine the IMBS and biomedical paradigms and introduce students to IMBS practice. Two sections of this course were piloted (n = 35) and pre- and post-assessments administered. Findings suggest that experienced clinicians can support the professional development of novice practitioners by encouraging ongoing exploration and critical assessment of the IMBS and biomedical paradigms and incorporation of evidence-based mind-body-spirit practices in their clinical work and self-care.

Rakhshanderou, S., Safari-Moradabadi, A., & Ghaffari, M. (2021). Structural equation modeling of the spirituality and self-efficacy among college students. *Journal of Religion and Health*, 60(1), 488-499. <https://doi.org/10.1007/s10943-020-00984-y>

The present research is a descriptive analytical study which is conducted on 540 students. Multistage random sampling method was used. Data gathered by questionnaire consist of demographic factors and spirituality assessment questionnaire and self-efficacy questionnaire. Data were analyzed using statistical tests including t test, Chi-square, one-way ANOVA and correlation between variables through SPSS16 and EQS6.1 Software. Positive coefficients in regression equations showed positive relationship of spiritual capability ($P < 0.001$, $r = 0.932$) and spirituality with perceived self-efficacy ($P < 0.001$, $r = 0.394$) so that an increase in one of them will lead to increase in another one; this result is matched with research hypothesis. It is recommended to officials and managers of universities to create some mechanisms in order to improve and promote spirituality in university to promote self-efficacy of students and also to adopt a spiritual approach in curriculums of higher education.

Ramakrishnan, P., Baccari, A., Ramachandran, U., Ahmed, S. F., & Koenig, H. G. (2018). Teachers' and parents' perspectives on a curricular subject of "religion and spirituality" for Indian schools: A pilot study toward school mental health program. *Journal of Religion and Health*, 57(4), 1330-1349. <https://doi.org/10.1007/s10943-017-0474-1>

Religious-spiritual (R/S) education helps medical students cope with caregiving stress and gain skills in interpersonal empathy needed for clinical care. Such R/S education has been introduced into K-12 and college curricula in some developed nations and has been found to positively impact student's mental health. Such a move has not yet been seen in the Indian education system. This paper aimed to examine perspectives of teachers and parents in India on appropriateness, benefits, and challenges of including R/S education into the

school curriculum and also to gather their impressions on how a R/S curriculum might promote students' health. A cross-sectional study of religiously stratified sample of teachers and parents was initiated in three preselected schools in India and the required sample size (N = 300) was reached through snowballing technique. A semi-structured questionnaire, with questions crafted from "Religion and Spirituality in Medicine, Physicians Perspective" (RSMPP) and "American Academy of Religion's (AAR) Guidelines for Religious Literacy," was used to determine participants' perspectives. Findings revealed that teachers' and parents' "comfort in integrating R/S into school curriculum" was associated with their gender (OR 1.68), education status (OR 1.05), and intrinsic religiosity (OR 1.05). Intrinsic religiosity was significantly ($p = 0.025$) high among parents while "intrinsic spirituality" was high ($p = 0.020$) among teachers. How participants' R/S characteristics influence their support of R/S education in school is discussed. In conclusion, participants believe R/S education will fosters students' emotional health and interpersonal skills needed for social leadership. A curriculum that incorporates R/S education, which is based on AAR guidelines and clinically validated interpersonal spiritual care tools would be acceptable to both teachers and parents.

Rawlings, M. A., Gonzalez-Castaneda, R., Valdovinos, I. C., Shepard Payne, J., & Ho Yu, C. (2019). Spiritually responsive SBIRT in social work education. *Journal of Social Work Practice in the Addictions, 19*(1/2), 57-77.

<https://doi-org.ezproxy.lib.ucalgary.ca/10.1080/1533256X.2019.1590702>

This article reports the results of a multisite, interprofessional training initiative for social work students focused on using Screening, Brief Intervention, and Referral to Treatment (SBIRT) culturally adapted to include elements of faith and spirituality using an interactive Web-based learning management system. A total of 251 undergraduate and graduate social work students completed the 4-hr training with pre- and post-assessments, with 191 completing 30-day follow-up assessments. Significant increases in SBIRT perceived knowledge and confidence in implementing SBIRT were observed among both graduate and undergraduate students. Implications for culturally adapted SBIRT training in social work education are discussed.

Reeder, G., & Pacino, M. A. (2013). Faith integration in the classroom. *The International Journal of Religion and Spirituality in Society, 2*(2), 121-128.

<https://doi.org/10.18848/2154-8633/CGP/v02i02/51199>

In this paper, the authors address faith integration and share specific examples in curriculum and pedagogy for potential implementation in faith-based institutions. Christian based higher education institutions are increasingly requiring faculty members to view faith integration as a legitimate academic field/discipline. In addition, they expect faculty to acquire the needed expertise to infuse the Christian faith within their academic fields in their teaching, scholarship, and service. This requires a major shift in thinking since most faculty experiences have been primarily in secular institutions. Christian colleges and universities need to assist faculty in meeting this "new" expectation. This means providing support and specialized resources to guide faculty toward the knowledge and proficiency required to integrate faith in the classroom. Although this is a challenging task, it can be accomplished through incremental steps.

Runnels, R. C., & Thompkins, A. (2020). An application of Fowler's stages of faith to the development of values and ethics in aspiring social workers. *Social Work & Christianity*, 47(4), 19-29. <https://doi.org/10.34043/swc.v47i3.80>

Social work students in field practicums are tasked with developing, refining, and demonstrating core social work competencies and mastering social work behaviors. Social work programs devote a great deal of time and energy to fully prepare students for the field and to appropriately match them with agencies that can meet their learning needs. Under the guidance and supervision of field instructors, our students assume the role of professionals and take on greater levels of responsibility. The practicum experience provides an opportunity to evaluate student competence for professional social work. This article will offer an anecdotal perspective for normalizing the anticipatory period of angst and anxiety experienced by many social work students prior to entering practicum.

Schonfeld, T. L., Schmid, K. K., & Boucher-Payne, D. (2016). Incorporating spirituality into health sciences education. *Journal of Religion and Health*, 55(1), 85-96. <https://doi.org/10.1007/s10943-014-9972-6>

Researchers are beginning to collect empiric data about coping mechanisms of health science students. Yet, there is an important aspect of coping with stress that is only partially addressed in health sciences curricula: students' spiritual well-being. In this essay, we describe a course in spirituality and health care that we offered to fourth-year medical students, as well as a small empirical study we conducted to assess students' spiritual needs and practices. We then offer reflections on the broad applicability of this work to students in the health sciences more generally, including suggestions for curriculum interventions that may ensure students' success.

Shahjahan, R. A. (2010). Toward a spiritual praxis: The role of spirituality among faculty of color teaching for social justice. *Review of Higher Education*, 33(4), 473-512. <https://doi.org/10.1353/rhe.0.0166>

There is scant research literature on the interconnection between spirituality and the practices of faculty of color teaching social justice in the higher education classroom. This paper is based on a qualitative study that examined 15 spiritually minded activist scholars (who are all racially minoritized) in Canadian universities. The analysis focuses on how such scholars integrate spirituality into their teaching practices. This paper presents three themes: (a) responding to students in the classroom, (b) centering spirituality in the curriculum, and (c) the perils of incorporating a spiritually based pedagogy.

Shahjahan, R. A., Wagner, A., & Wane, N. N. (2009). Rekindling the sacred: Toward a decolonizing pedagogy in higher education. *Journal of Thought*, 44(1-2), 59-75. <https://link-gale-com.roxy.nipissingu.ca/apps/doc/A265910213/AONE?u=nort15996&sid=bookmark-AONE&xid=65a846f5>

The purpose of this article is twofold: to address the challenges and tensions associated with introducing spirituality as an academic discourse and practice in higher education and to explore strategies for integrating spirituality into teaching, particularly within the context of anti-oppression pedagogy. Using a critical anti-colonial discursive framework, the authors position spirituality as central to decolonization efforts and highlight the importance of recognizing and legitimizing spiritual practices that have endured despite colonial powers' attempts to suppress them. The authors argue that acknowledging spiritual ways of knowing and storytelling is essential to decolonizing academic knowledge and pedagogical practices. The authors also emphasize the significance of integrating spirituality into teaching and learning for inclusive, transformative education. This article offers insights into how spirituality can be integrated into the higher education curriculum, particularly within the context of anti-oppression pedagogy.

Sherr, M. E., Huff, G. E., & Curran, M. A. (2006). BSW student perceptions of salient integration of faith and learning indicators. *Social Work & Christianity*, 33(1), 58-76. <https://moxy.eclibrary.ca/login?url=https://www.proquest.com/scholarly-journals/bsw-student-perceptions-salient-integration-faith/docview/621170802/se-2>

This article presents findings from a qualitative study of 89 undergraduate social work students from seven schools accredited by the Council on Social Work Education in the Council (CSWE) for Christian Colleges and Universities (CCCU). Using in-depth focus group interviews, the research explored participants' perceptions of salient indicators of integration of faith and learning (IFL) in the classroom. Findings highlight two main categories of indicators: 1) Faculty relationships with God and with students; and 2) Faculty competence providing specific IFL curriculum coverage and providing safe classroom settings. The authors then posit the Christian Vocation Model to describe the interconnections between the two main categories. Implications, limitations, and suggestions for future research are discussed.

Sloan-Power, E. (2013). Diversity education and spirituality: An empirical reflecting approach for MSW students. *Journal of Religion & Spirituality in Social Work*, 32(4), 330-348. <https://doi.org/10.1080/15426432.2013.839222>

The purpose of this empirical research was to investigate a postmodern approach of teaching spirituality diversity to Master of Social Work (MSW) students. A modified reflecting team intervention was utilized as a way for MSW students to learn about spirituality diversity and awareness in the classroom. Results of this quasi-experimental design indicated that when a reflecting team format was utilized to discuss issues of spirituality development and diversity among MSW students they experienced less anxiety and increased personal levels of self-efficacy simultaneously. Ongoing research needs to explore if this pedagogy facilitates increased MSW understanding and awareness of belief system difference and if it can serve as a parallel process for students in the field.

Street, L. A., & Moyle, T. L. (2019). Supervision strategies for social work students: Managing faith and spirituality in addictions practice. *Social Work and Christianity*, 46(3), 87-109. <https://doi.org/10.34043/swc.v46i3.84>

Field placement in addictions treatment offers social work students several diverse and rich opportunities for learning. Addictions practice exposes students to spirituality as a domain of health and well-being foundational to many recovery programs. For practicum students, learning to manage personal religious beliefs and spirituality can be a significant need in field supervision. Based on the supervisory experiences of a field instructor and field coordinator who have collaborated in field education for 10 years (as well as were colleagues on a family drug court team prior), this article presents strategies for helping students manage their personal beliefs about faith and spirituality in addictions practice. Supervision strategies presented include: (a) separating spirituality from religion, (b) reframing addiction viewed as sin, (c) offering reflective feedback, (d) self-reflecting through journaling, process recording, and other assignments, and (e) promoting experiential activities to connect personally with people of different backgrounds.

Stewart, C., & Koeske, G. (2006). Social work students' attitudes concerning the use of religious and spiritual interventions in social work practice. *Journal of Teaching in Social Work, 26*(1-2), 31-49. https://doi-org.roxy.nipissingu.ca/10.1300/J067v26n01_03

The importance of religion & spirituality for the social work profession is evident in many areas, including social work education. There is little empirical evidence that explores the importance of spirituality & religion for their students. This project surveyed three unique schools of social work in university settings in an attempt to provide information concerning the personal religious & spiritual beliefs of social work students as well as their attitudes toward religious & spiritual interventions in social work practice. Results indicate that religious & spiritual beliefs & regional culture are important for predicting attitudes toward use of religious & spiritual interventions.

Sumari, M., & Baharudin, D. F. (2016). Counseling students' experiences in an Islamic-based counseling course. *International Journal for the Advancement of Counselling, 38*(3), 194-203. <https://doi.org/10.1007/s10447-016-9267-6>

The purpose of this study was to examine the experiences of learning and consequent development of twelve students enrolled in a four-year undergraduate counselling program at a higher institution of learning in Malaysia. The students' ages ranged from 20 to 24 years. Participants outlined their learning experiences after taking a three-credit semester-long course on Islamic-based counseling, which was an attempt at integrating religion and spirituality into counselor training. An experiential learning theory served as the framework of reference, and a qualitative research design was adopted. Results revealed four major themes: (1) increased understanding of counseling, (2) better understanding in regard to the self and relationship with God, (3) applicability to daily practice, and (4) enhancing professional competence as a counselor. Finally, implications for research, counselor education and training, and clinical practice are discussed.

Turner, L., Kuyini, A. B., Augustine, S. S., & Hunter, S. (2015). Social work student views on palliative care learning resources. *Australian Social Work, 68*(2), 259-270. <https://doi-org.ezproxy.lib.ucalgary.ca/10.1080/0312407X.2014.995683>

Many social workers are expected to work with individuals and families who are dealing with life-limiting illnesses, yet during their university education they may not have been exposed to materials that address issues related to death and dying. The Social Work Department of University of New England in Armidale, Australia designed and delivered a palliative care teaching and learning session using publicly funded online materials. Themes emerging from questionnaire and focus group data analysis included appreciation for the importance and emotional demands of the materials, sensitivity and flexibility among educators who ideally have work experience in the field, expanding presence of social work philosophy in curriculum materials and exploring spirituality, and examining culture-informed practice in greater depth. Among the implications is the need for concerted efforts to teach about death and dying using high quality accessible materials, while ensuring social work values and approaches are reflected in the content.

Vogel, M. J., McMinn, M. R., Peterson, M. A., & Gathercoal, K. A. (2013). Examining religion and spirituality as diversity training: A multidimensional look at training in the American psychological association. *Professional Psychology, Research and Practice*, 44(3), 158-167. <https://psycnet.apa.org/doi/10.1037/a0032472>

This article investigates the incorporation of religious and spiritual diversity training within the American Psychological Association (APA)-accredited doctoral programs and predoctoral internships. Despite the ethical commitment to integrate religiosity and spirituality training into psychology curricula, the study reveals that these aspects of diversity have been somewhat overlooked. The research encompasses the perspectives of 292 participants, including students, interns, faculty, and training directors, and highlights an apparent hierarchy in diversity training priorities, with less emphasis on religion and spirituality. This study is pertinent to our research on spiritual pedagogies in the helping professions as it uncovers the existing gaps in preparing psychology professionals for religious and spiritual diversity in their practice. The findings underscore the need for comprehensive training in these dimensions of diversity, which is particularly relevant for fields where mental health professionals engage with clients from various religious and spiritual backgrounds. Understanding and addressing these gaps in training is essential to better equip future professionals for the evolving landscape of diversity in mental health practice.

Wallace, M., Campbell, S., Grossman, S. C., Shea, J. M., Lange, J. W., & Quell, T. T. (2008). Integrating spirituality into undergraduate nursing curricula. *International Journal of Nursing Education Scholarship (IJNES)*, 5(1). <https://doi.org/10.2202/1548-923X.1443>

The article addresses the relatively limited focus on spirituality in nursing curricula. The project's objective was to integrate spirituality into undergraduate nursing curricula and assess its impact on students' spiritual knowledge and attitudes. The research used a quantitative, pre-test/post-test design to evaluate the effectiveness of the spiritual curriculum integration. The findings partially supported the hypothesis, revealing significant differences in knowledge and attitudes regarding spirituality and spiritual care among junior and senior nursing students. This study showcases the successful integration of spiritual teaching strategies into the nursing curriculum. It provides valuable insights

into the impact of this integration on students' spiritual knowledge and perspectives. Moreover, the study emphasizes the need for faculty development, curricular revision, and simulation-focused pedagogy to effectively teach spiritual assessment and care. This work underscores the critical role of spirituality in nursing education, aligning with our research focus on pedagogical approaches that address the spiritual dimensions of patient care in the helping professions.

Wang, D. S., Perlman, A., & Temme, L. J. (2020). Utilizing contemplative practices in social work education. *Journal of Religion & Spirituality in Social Work*, 39(1), 47-61.
<https://doi-org.roxy.nipissingu.ca/10.1080/15426432.2019.1635063>

Within social work education, contemplative practices are a way of improving and supporting positive student development while providing a holistic educational experience. Contemplative practices assist students in developing valuable coping skills and self-regulation, while also teaching techniques for stress reduction. This article begins with an introduction to contemplative practices and then specifically discusses the contemplative practices of mindfulness, meditation, yoga, deep listening and free writing, some of which are more prevalent and established within social work education than others. Definitions, uses and empirical evidence within social work and higher education are offered throughout. Finally, implications for teaching, as well as challenges to integrating contemplative practices within social work education are discussed.

Wiebe, M. (2014). Social work, religion, and palliative care. *Journal of Religion & Spirituality in Social Work*, 33(3/4), 339-352.
<https://doi-org.ezproxy.lib.ualgary.ca/10.1080/15426432.2014.930638>

The profession of social work has deep roots in organized religion. While courses on spirituality have recently been on the curriculum in some schools of social work, religion is not incorporated into social work programs. In spite of a decline in church attendance in Canada, religion continues to be a salient force in the lives of many people particularly when they are nearing the end of life. Social workers working in palliative care need to be knowledgeable of religion and have sensitivity to religious practices. This requires a familiarity with religious language and skills in supporting people who look to religion for answers to the meaning and purpose in their lives and their deaths. It is frequently in times of crisis and uncertainty that people's faith becomes central. Social workers need the skills to support them on the end-of-life journey.

Wittenberg, E., Ragan, S. L., & Ferrell, B. (2017). Exploring nurse communication about spirituality. *American Journal of Hospice & Palliative Medicine*, 34(6), 566-571.
<https://moxy.eclibrary.ca/login?url=https://www.proquest.com/scholarly-journals/exploring-nurse-communication-about-spirituality/docview/1924689022/se-2>

This article addresses the lack of formal training for healthcare providers, particularly oncology nurses, in communicating about spirituality with patients and their families. The research aimed to explore the experiences of oncology nurses in providing spiritual care, shedding light on patient needs and how nurses respond. A survey conducted during an

oncology nurses' communication training course in 2015 served as the primary data source. The findings underscore the importance of patient-initiated discussions on spiritual topics and highlight the necessity for a structured spiritual communication curriculum and training for healthcare professionals. This research is valuable for our study on spiritual pedagogies in helping professions, as it underscores the need for equipping healthcare providers with the skills and training to engage in meaningful spiritual conversations with patients and their families, especially in palliative care settings.

Yilmaz, M., & Gurler, H. (2014). The efficacy of integrating spirituality into undergraduate nursing curricula. *Nursing Ethics*, 21(8), 929-945.

<https://doi.org/10.1177/0969733014521096>

This study recognizes the growing acknowledgement of the obligation in nursing practice to address patients' spirituality. The research aimed to assess the impact of two distinct teaching curricula on undergraduate nursing students, focusing on their awareness of spirituality in patient care. Conducted over two academic years, 2009-2010 and 2010-2011, the study employed a quasi-experimental post-intervention design, involving 130 senior-year nursing students. These students were divided into two groups: the "intervention group," exposed to spirituality concepts, and the "control group" following a traditional curriculum with no spiritual content. Data were collected through personal information forms and the Spirituality and Spiritual Care Rating Scale. The findings indicated that the intervention group, which received education on spirituality, achieved higher mean scores on the Spirituality and Spiritual Care Rating Scale compared to the control group. Integrating spirituality into the undergraduate nursing curriculum led to significant improvements in nursing students' knowledge and attitudes toward spirituality. This aligns with our study on spiritual pedagogies in helping professions, emphasizing the importance of integrating spiritual components into the educational curriculum for better patient care outcomes.

