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OLD DOMINION UNIVERSITY
DARDEN COLLEGE OF EDUCATION
I D E A FUSION

College of Education **Department of Counseling & Human Services**

COUN 786/886: Spirituality in Counseling
Spring 2016 Jan 11, 2016 - Apr 25, 2016

Human beings have an inherent tendency toward growth, development, and optimal functioning. Carl Rogers

Course Time & Location: Mondays 7:10-9:50pm, Education Bldg 210
Professor: Christopher Sink, PhD, NCC, LMHC (WA), Professor, CHS
Office location: Darden College of Education, Office No. 149
Office hours: Mondays 3-6:30 p.m. and by appointment (call or email); we can meet in-person or Skype
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Course Purpose and Description: This graduate level (3-credit) course explores the linkages between human spirituality and counseling using the theoretical and research base of positive psychology. The value and appropriateness of utilizing the clients' expressions of spirituality in the clinical and other setting to further their healthy development and holistic well-being are discussed. The course examines the major theories, research, ethical concerns, and best practices relating to spirituality-counseling connections. Through course activities and readings, participants will gain a richer understanding of their own spirituality and learn to dialogue effectively about others' spiritual formulation. Participants are asked to articulate their own spiritual lens and how it might influence their work with clients and organizational units. Various approaches and materials that can assist counselors in matters of student spirituality are explored.

What this course is *not* about:

Promoting a particular religious agenda or tradition; as such, we'll focus on the spiritual side of healthy functioning and how spirituality properly understood can encourage clients' personal and social development. This may include religious practices but not necessarily.

Self
- Exploring your spiritual journey
- Gaining knowledge about intersection between spirituality and counseling
- Applying knowledge and self-understanding to ethical counseling practice

Others and Culture

Required Texts
Roberts, T. E., Kelly, V. A. (2015). *Critical incidents in integrating spirituality into counseling.* Alexandra, VA: American Counseling Association.

Sperry, L. (2012). *Spirituality in clinical practice.* New York, NY: Routledge.

Additional Required Readings are available on Blackboard
On-line technical support
For technical support and all issues related to Blackboard, students may contact the ODU technical support center at ITShelp@odu.edu, or call 757-683-3192/877-348-6503 (toll free).

Resources

- Key one for counselors: Association for Spiritual, Ethical, and Religious Values In Counseling (ASERVIC) http://www.aservic.org/

- *Spirituality in Clinical Practice* (APA journal for spirituality-informed clinical interventions).

- Center for Spirituality, Theology and Health: http://www.spiritualityandhealth.duke.edu/

- International Association for Children's Spirituality: http://www.childrenspirituality.org/

- See my website: https://sites.google.com/site/chrissinkwebsite/resources/need-help-with-research/resources-spirituality-education-and-counseling

- Spirituality in Education-Activities in Spiritual Literacy: http://www.hent.org/world/rss/files/spirit/spirit_exercises.htm

- International Positive Psychology Association (IPPA)

- European Network for Positive Psychology

- Positive Organizational Scholarship at the University of Michigan School of Business

- Positive Psychology Center: Research Information

- University of Pennsylvania Center for Authentic Happiness

- Quality of Life Research Center

- VIA Institute on Character

Course Objectives (Adapted from the ASERVIC, 2009 Spiritual Competencies):

Students will

Culture and Worldview

1. Describe the similarities and differences between spirituality and religion, including the basic beliefs of various spiritual systems, major world religions, agnosticism, and atheism.

2. Recognize that clients' beliefs (or absence of beliefs) about spirituality and/or religion are central to their worldviews, and that they can influence their psychosocial functioning.

Counselor Self-Awareness

3. Actively explore their own attitudes, beliefs, and values about spirituality and/or religion.

4. Learn to appreciate the influence of their own spiritual and/or religious beliefs and values on clients and the counseling process.

5. Identify the limits of their understanding of clients' spiritual and/or religious perspectives and will become acquainted with religious and spiritual resources, including leaders, who can be avenues for consultation and referral.

Human and Spiritual Development

6. Describe and apply various models of spiritual and/or religious development and their relationship to human development.

Communication

7. Develop the ability to respond to client communications about spirituality and/or religion with acceptance and sensitivity.

8. Learn to use spiritual and/or religious concepts that are consistent with the client's spiritual and/or religious perspectives and that are acceptable to the client.

Assessment

9. Recognize spiritual and/or religious themes in client communication and to address these with clients when they are therapeutically relevant.

10. Understand the clients' spiritual and/or religious perspective and strengths by gathering information from the clients and/or other sources.

Diagnosis and Treatment

11. Learn how to appreciate that the clients' spiritual and/or religious perspectives can enhance well-being as well as contribute to clients' problems and exacerbate clients' symptoms.

12. Learn how to set goals with the client that are consistent with the client's spiritual and/or religious perspectives.

13. Understand how to (a) modify intervention techniques to include a client's spiritual and/or religious perspectives, and (b) utilize spiritual and/or religious practices as techniques when appropriate and acceptable to a client's viewpoint.

14. Grasp how to therapeutically apply theory and current research supporting the inclusion of a client's spiritual and/or religious perspectives and practices.

Ethical Consideration[1]

15. Comprehend that addressing clients' spirituality and/or religious identities in the course of service is an ethical responsibility of counselors, particularly as a way to honor diversity and embrace a multicultural approach in support of the worth, dignity, potential, and uniqueness of people within their social and cultural contexts

Course Format and Teaching Strategies

The course is taught in a seminar style and I believe all participants are co-learners. So together we must collaborate with one another. Learning and the course objectives are facilitated through use of presentations, readings, real-world research activities, and discussions. I use what is a called a spiral curriculum design, were we start slow, review previous learned material. Subsequently, I introduce new material and you integrate this into your knowledge schemas. We again review previously learned material and then new material is introduced at a higher level. This teaching-learning process continues in an upwards spiral. You'll find this approach supportive of your learning preferences.

Your responsibilities….
Take ownership of your learning.
Ask questions.
Request ongoing feedback.
Connect with me individually when you want and need to.
Prepare well for each class meetings.
Never give up.
Support each other.
Act with integrity.
If you need other materials to better integrate the course information, ask for them.

Class Policies

** **Closely align your assignments to APA formatting and style** (e.g., for citations. and references, margins, title page, running head, headers, pagination, quotations, etc.). Please use 12 font Times Roman. Exception: No abstract is needed.

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[1] Drawn from the American Counseling Association's (2014) Code of Ethics Preamble (p. 3)

Acting in a Professional Manner and Respecting Diversity, Following the Code of Conduct, Avoiding Plagiarism, and Living up to the Honor Pledge

Acting within the bounds of professionalism (see the Old Dominion University Student Code of Conduct and the Counseling Master's Student Handbook) is required. Encountering new ideas, new ways of knowing, and interacting with people different from ourselves are pillars of the college and professional training experience. Intimidating (e.g., racist, sexist, anti-religious, homophobic, etc.) language is not to be used. Students are encouraged and expected to be mindful of this and other diversity related issues.

Students are expected to abide by the code of conduct outlined in the current Old Dominion University graduate catalogue, available at: http://catalog.odu.edu/graduate/. The first step in resolving student concerns and grievances is to engage the course instructor, and if students' concerns remain unresolved to follow procedures outlined in the graduate catalogue.

Here are some examples that are considered plagiarism:
  - o   submitting someone else's work as your own; and relatedly, copying so many words or ideas from a source that it makes up the majority of your work, whether you give credit or not.
  - o   copying words or ideas from someone else without giving credit
  - o   failing to put a quotation in quotation marks and citing/referencing the quote
  - o   giving incorrect information about the source of a quotation
  - o   changing words but copying the sentence structure of a source without giving credit to the source (always accurately cite and reference your source)
  - o   self-plagiarism—using materials from other writings and use them as if they are new

Plagiarism will be reported to the relevant College of Education administrator, and no credit will be earned for plagiarized assignments.

Each student is expected to abide by the honor system of Old Dominion University, and to conduct their academic behavior in affirmation and support of the following statement:
 "I pledge to support the honor system of Old Dominion University. I will refrain from any form of academic dishonesty or deception, such as cheating or plagiarism. I am aware that as a member of the academic community, it is my responsibility to turn in all suspected violators of the honor system. I will report to Honor Council hearings if summoned."

Students with Special Needs
Students with a disability should obtain a letter from the Director of Disability Services of the University, and give a copy to be filed in the confidential file in the Counseling Program office for future reference.

Attendance/Participation
Students are expected to complete and submit all assignments by the due dates outlined in the course schedule. As per University policy, urgent and challenging circumstances may excuse students from adhering to the posted due dates for assignments. Should these circumstances arise, please discuss these issues with me as soon as possible.

Incompletes
Incompletes will only be allowed under exceptional circumstances. An incomplete represents that a student was able to complete almost all of the course requirements, but was not able to finish the remaining requirements due to a pressing situation (in accordance with the graduate catalogue) such as a documented illness, military duty, or a family emergency.

Online Communication Etiquette
- Etiquette involves being respectful when posting or emailing, not using 'ALL CAPS' to indicate anger or annoyance, and using I-statements as much as possible in order to facilitate responsible communication.
- I-statements take the form of "I am having a lot of different reactions to your question…" or "It seems to me that …"

- Please be professional and caring in your communications with one another.

Course Changes and Need for Support

As the course moves along during the semester, I may modify the readings and assignments to better meet your learning needs. Please let me know ASAP if you need assistance.

Course Requirements

Course Learning Activities

(Due dates are on the class schedule below)

1. **Engagement and attendance**: Prepare for each class by doing all the readings, attend, and regularly participate in class (50 points total or 10% of your total grade, self-assessment)

    Self-assessment form available below and in BB (under Course Information); submit the form using Blackboard Assignments

2. **Group spiritual integration paper and class presentation**. Collaborate on a team project (5 people per group; sign up in Blackboard) involving a particular faith tradition and/or spirituality that one might interact act with in American society and clinical practice. (Select a spiritual/religious faith that is largely unfamiliar to you)

    a. Join a team to explore the ways spirituality/religion is expressed. Here's a rough way to organize the spiritual/religious faiths:

    - Eastern (e.g., Bahá'í, Buddhism, Hinduism, Sikhism, Taoism, Confucianism)

    - Middle Eastern: Islam (includes sects) and Judaism (includes sects)

    - Western and Eastern Forms of Christianity (e.g., Protestant denominations, Quaker, Amish, Roman, Russian, and Greek Orthodox Catholicism, Coptic Christianity, Latter Day Saints, Jehovah Witness, etc.)

    - Indigenous people groups from First Nations (e.g., Native American, Inuit) and others

    - Others: Wicca, New Age, Unitarian-Universalists

    b. Research and write up (no more than 20 pages, including title and reference pages, no abstract is needed) with other group members a summary of the assigned spirituality or faith tradition, including relevant citations and references; use APA style 6th edition for formatting (20%). Please submit the paper to Blackboard under Assignments. (100 pts or 20%)

    - Please focus your discussion on these areas:

        1. Introduce your paper's foci, giving some background on the faith tradition you're reviewing (e.g., How many people are associated with the tradition? Where are the located? If relevant, briefly explain what are the major branches of this faith tradition? e.g., Islam has 3 major branches)

        2. What are the core beliefs? (What beliefs are in common?)

        3. What are the major common manifestations and expressions of faith tradition, including both individual and corporate practices? (e.g., prayer, meditation, worship, food, community gatherings, piety, etc.)

        4. What are the implications for professional counseling practice? (please emphasize this section, perhaps half of your paper) I.e., knowing about this tradition, how will the information inform your practice to be a spiritually sensitive counselor? Please be specific and give examples.)

        5. Minimum of three resources for counselors

    c. "Present" (format is open and creativity is encouraged!) to class (max 25 mins. 20 min is preferable). Include a 2-3 page handout for each class member *summarizing* the key points related to the for discussion areas above. Please include audience participation and should not be a lecture. Your handout

(attach in Assignments-"Group spiritual integration class presentation" will summarize much of the faith, so you have time to do some interesting activities, or ? (50 pts or 10%)

- Evaluation is based on quality of handout (coverage of the 5 areas) and presentation. **Bring 20 copies for your classmates.**

3. **Create a spiritual autobiography**. Conduct a life review and draw on in-class exercises and readings to identify the significant events (i.e., people, places, historical events, mystical experiences, moments of transformation) that have contributed to your current spiritual/religious perspective. Submit online using Blackboard. (125 pts or 25%)

   Chose one of two options:
   Option 1: Spiritual Autobiography Paper

   This paper should be approximately 10-15 pages in length ages in length, including a title page and reference page. Answer the question below in an organized fashion. Stylistically and in format, please adhere to *current* APA manual. No abstract is needed. When you discuss the areas below, when relevant include citations and references to your readings and class material.

   Option 2: Spiritual Autobiography Creative "Project" with narrative, answering the questions below spiritual map, genogram, artwork, PPT presentation with photos, etc., make sure you clearly speak to these areas below in a narrative format. No abstract is needed. Length and format are open, but keep it to a reasonable length, enough to cover the areas below in some fashion.

   With either option, please cover these areas:

   a. Explore your earliest experiences of deeper meaning in life, God/higher power, Spirit, or sacredness.

   b. Who have been your major influences (e.g., parents/caregivers, mentor, church, peers, friends) on your spirituality over your life so far. (They can be healthy and/or may be even unhealthy influences). If your family was essential to your spiritual life, such as it is now, please address these issues: (1) religious affiliations and spiritual beliefs within family, (2) meaning and importance of religion/spirituality within extended family, (3) generational differences in religious/spiritual affiliations, (4) family strengths and conflicts related to religion/spirituality, and (5) a sense of spirituality and spiritual practices.

   c. Related to area "b" above, as you reflect on your journey through childhood, adolescence, and through adulthood, are there poignant events/experiences where noticeable changes (or markers) in your spiritual outlook and/or actions were more obvious? To what do you attribute the changes(s)?

   d. If certain sacred or highly meaningful texts, books, literature, poetry, music, films, etc. have influenced your spiritual practices and thinking, include them in your conversation.

   e. Describe where you are now on this spiritual journey? If you are active in a faith community or not, say how it is fostering your spiritual development and well-being.

   f. As a conclusion, once you have reflected on your spiritual history, discuss how your current perspective may facilitate and hinder your work as a counselor, as well as areas of growth for you. Please be specific.

4. **End of the Course Reflection Paper.** This paper is intended to help you synthesize and review what you learned in this course. Use APA style 6th edition for formatting, citations, and references. Due date is below. (150 pts or 30% total)

   Please make *specific citations/references* to those course readings, activities, class presentations, etc., that support your responses. *No more* than 20 pages, including title and reference pages. No abstract is needed. Submit your paper to Blackboard.

   Select 5 topics to answer from these areas below:

Conceptual and Research Issues (Pick 2 of 6 options)

1. In your estimation, should counselors separate religion from spirituality? Defend your answer.

2. Explore the interconnections between humanistic psychology, positive psychology, spirituality and counseling. In what ways do these areas complement each other?

3. How is spirituality a developmental phenomenon in people's lives? Include in your answer developmental theories related to faith and spirituality.

4. How can spirituality facilitate development and hinder it?

5. Why is spirituality a valuable area to explore, as appropriate, with your clients?

6. What does the research literature say is the benefits of addressing spirituality with your clients?

Practice Part 1 (Pick 1 from #7 or #8)

7. Pick two case studies from Robert and Kelly (2015) that intrigued you most and discuss how *you* might help the client work through the issues(s). Please specify which cases you are addressing.

8. The mother of a 10-year-old girl called Bea, calls you, the counselor, for some help. Bea is suffering from PTSD after seeing her uncle killed in a drive by shooting. The family attends Christian church and the pastor has been some support to the parents. Bea has nightmares about her uncle, avoids going out of the house without one of her parents, and is very upset with God for "making" her uncle die. She keeps asking "Why did God do this?" and "I thought God loved everybody." Before the shooting, Bea really enjoyed youth group, but now she doesn't want to go to church and avoids her friends there. Bea was told by the pastor and her parents that her uncle is now in a "better place", but she doesn't believe them and thinks he may be hell.

   Discuss your assessment and intervention plan to help Bea and perhaps her family. Please be specific and ensure the plan is appropriate to Bea's developmental level.

Practice Part 2 (Pick 2 from 4 options)

9. Discuss how your therapeutic approach will facilitate the engagement of the client's spiritual resources. Please first overview your therapeutic approach.

10. Discuss the ethical issues related to addressing clients' spirituality in the counseling relationship.

11. What is spiritually sensitive counseling and how does if fit in with multicultural counseling.

12. Compare and contrast how you might assess a child versus an adult client using spiritually related tools (informal and informal approaches).

Grading Scale (see ODU graduate catalogue):
A **=** 95% or above   A- = 90 to 94%   B+ = 87 to 89   B = 84 to 86 %   B- = 80 to 83%
C+ = 77 to 79%   C = 84 to 76%   C- = 70 to 73%

The evaluation rubrics for assignments (and points assigned) are on Blackboard.

Evaluation Summary

50 pts (10%) Self-assessment (participation, readings, engagement, etc.)*
125 pts (25%) Spiritual autobiography
150 pts (30% total) Group Spiritual Integration Paper (100 pts or 20%) *and* class presentation (50 pts or 10%)
175 pts (35%) End of course reflection paper
Total points possible: 500
*self-assessment form in Assignments folder (see Blackboard)

Tentative Course Schedule		
Jan 11, 2016 - Apr 25, 2016		
Date	Topic	Readings/ Assignments Due

Wk1, Class 1 1/11 Monday	• **Introductions and preliminaries**
	 • **Review of syllabus and assignments**
	 • **Course Rationale:**
	     What's the rationale for exploring the intersection of spirituality and counseling? What is spirituality and religion? Definitional considerations
		• ASERVIC SPIRITUAL COMPETENCIES
		   Endorsed by the American Counseling Association
		 http://www.aservic.org/resources/spiritual-competencies/
		 • Eriksen, K., & Jackson, S. A. (2013). Religion and spirituality (ch. 16). In G. J. McAuliffe (Ed.), Culturally alert counseling: A comprehensive introduction (2nd ed.). Thousand Oaks, CA: Sage.
		 • Sperry, chapter 1

Wk 2 1/18	• **Theoretical and philosophical framework (part 1)** Positive psychology (a strengths-based approach), self-determination theory, and humanistic/existential psychology	• Eriksen, K., & Jackson, S. A. (2013). Religion and spirituality (ch. 16). In G. J. McAuliffe (Ed.), Culturally alert counseling: A comprehensive introduction (2nd ed.). Thousand Oaks, CA: Sage. • Sperry, chapter 1

Wk 3, Class 2 1/25	• **Theoretical and philosophical framework (part 2)**
	     Positive psychology (a strengths-based approach), self-determination theory, and humanistic/existential psychology
	     What is positive psychology? How does spirituality, counseling and positive psychology work together for the benefits of clients?
		• Eriksen, K., & Jackson, S. A. (2013). Religion and spirituality (ch. 16). In G. J. McAuliffe (Ed.), Culturally alert counseling: A comprehensive introduction (2nd ed.). Thousand Oaks, CA: Sage.
		 • Sperry, chapter 1
		 • Harris, A. S., Thoresen, C. E., & Lopez, S. J. (2007). Integrating Positive Psychology Into Counseling: Why and (When Appropriate) How. *Journal of Counseling & Development, 85*(1), 3-13.
		 • Patterson, T. G., & Joseph, S. (2007). Person-centered personality theory: Support from self-determination theory and positive psychology. *Journal of Humanistic Psychology, 47*(1), 117-139. (optional)
		 • Eliason, G. T., Samide, J. L., Williams, G., & Lepore, M. F. (2010). Existential theory and our search for spirituality. *Journal of Spirituality in Mental Health, 12*(2), 86-111. (optional)

Wk 4, Class 3 2/1	• **Dimensions of human existence**
	     Models of Spiritual/Faith Development
	 • **Spiritual/faith developmental and pathways and psychological wellbeing and wellness** (healthy vs. unhealthy)
	     Developmental Strengths/Assets
		• Sperry chapters 2-3
		 • Review Eriksen & Kelly (2013), chapter 16
		 • Roberts & Kelly (2015), chapters 1 - 9
		 • Myers, J. E., & Sweeney, T. J. (2008). Wellness counseling: The evidence base for practice. *Journal of Counseling & Development, 8*6(4), 482-493.
		 • PERMA model by **No index entries found.**Martin Seligman

Wk 5, Class 4 2/8	• **Continue Spiritual/faith development**
	 • **Counselor spiritual self-awareness**
	     "Spiritual Types" survey (complete in class)
	     Personal resources for experiencing something larger than yourself.
		• Submit your **Spiritual Autobiography**

Wk 6, Class 5 2/15	• **Cultural and ethical considerations** Counselors need to understand spirituality plays in American Counseling Association ethical code, and ASERVICE, ALGBTIC, and AMCD competencies	• Sperry, chapter 10 • ACA (2014) Code of Ethics: http://www.counseling.org/resources/aca-code-of-ethics.pdf • ALGBTIC Competencies for counseling LGBQIA individuals http://www.counseling.org/docs/ethics/algbtic-2012-07.pdf?sfvrsn=2 A.10, 16, 17; B.7, 8, 12; C.5; I.33 • Roberts & Kelly (2015), chapters 21 • AMCD Multicultural and Social Justice Counseling Competencies
Wk 7, Class 6 2/22	• **Types of spirituality:** Christian spirituality (highly dogmatic to non-dogmatic expressions)	• Review Eriksen & Kelly (2013), chapter 16 • Frederick, T. V. (2014). Spiritual transformation: Honoring spiritual traditions in psychotherapy. *Spirituality in Clinical Practice, 1*(2), 109–115. • Roberts & Kelly (2015), chapter 10, 13, 22
Wk 8, Class 7 2/29	• **Other spiritualties**	• Review Eriksen & Kelly (2013), chapter 16 • .Roberts & Kelly (2015), chapter 20 • **Group presentations (3 groups)**
Wk 9, 3/7	**Spring break—no class**	• **Group papers due**
Wk 10, Class 8 3/14	• **Nontheistic spirtualty** (secular/naturalistic, agnostic)	• **Group presentations (2 groups)** • Galen (2014). Nonreligious and atheist emerging adults. *In Emerging adults' religiousness and spirituality: Meaning-making in an age of transition* (pp. 237-252) • Schneider (2014). Enchanted agnosticism, awe, and existential-integrative therapy. *Spirituality in Clinical Practice, 1*(2), 71–73.
Wk11, Class 9 3/21	• **Client dynamics and issues related to spiritually and religion** • **Unhealthy spirituality**	• Sperry, chapter 4 • Review Eriksen & Kelly (2013), chapter 16 • Taylor, C. Z. (2002). Religious Addiction: Obsession with Spirituality. *Pastoral Psychology*, *50*(4), 291-315.
Wk 12, Class 10 3/28	• **Assessment tools and issues** 4 pillars of assessment (Observation, interview, informal and formal)	• Fisher, J. W. (2009). Getting the balance: Assessing spirituality and well-being among children and youth. *International Journal of Children's Spirituality, 14*(3), 273-288. • Richards, P. A. (2009). Assessing religion and spirituality in counseling: Some reflections and recommendations. *Counseling & Values*, *54*(1), 65-79. • Hodge, D. R. (2013). Assessing spirituality and religion in the context of counseling and psychotherapy. In K. I. Pargament, A. Mahoney, & E. P. Shafranske (Eds.), *APA handbook of psychology, religion, and spirituality (Vol 2): An applied psychology of religion and spirituality (*pp. 93-123). Washington, DC: American Psychological Association. doi:10.1037/14046-00
Wk 13, Class 11 4/4	• **Introduction to spiritually sensitive counseling, therapeutic relationships and assessment and case conceptualization**	• Sperry, chapters 5-7 • Sperry, L. (2012). Spiritually sensitive psychotherapy: An impending paradigm shift in theory and practice. In L. J. Miller (Ed.), *The Oxford handbook of psychology and spirituality* (ch. 15A). New York, NY: Oxford University Press.

Wk 14, Class 12 4/11	• **Counseling methods and interventions (part I)** "Traditional approaches" and Innovations: Positive psychotherapy, motivation interviewing and appreciative inquiry	• Sperry, chapter 8 • Giordano, A. S., & Cashwell, C. (2014). Entering the sacred: Using motivational interviewing to address spirituality in counseling. *Counseling & Values*, *59*(1), 65-79. • McAdama, E., & Mirzab, K. A. H. (2009). Drugs, hopes and dreams: Appreciative inquiry with marginalized young people using drugs and alcohol. *Journal of Family Therapy, 31*, 175–193.
Wk 15, Class 13 4/18	• **Counseling methods and interventions (part II)** Meditation and mindfulness Spiritual bibliotherapy Promoting forgiveness Prayer Gratitude Hope Spiritual practices or rituals Group work	• Sperry, chapter 8 • Roberts & Kelly (2015), chapters 25-27 • Webb et al. (2015). Forgiveness as a positive psychotherapy for addiction and suicide: Theory, research, and practice. *Spirituality in Clinical Practice, 2*(1), 48-60. • Cheavens, J. R. (2006). Hope in cognitive psychotherapies: On working with client strength. *Journal of Cognitive Psychotherapy*, *20*(2), 135-145. • Wade et al. (2014). Religion and spirituality in group psychotherapy: Clinical application and case example. *Spirituality in Clinical Practice, 1*(2), 133–144.
Wk 16 Class 14 4/25	• **Termination and evaluation,** • **Course wrap up and final reflections**	• Sperry, chapter 9
5/2		**Course Reflection Paper** (submit on Blackboard)and **Self-Assessment Form** (submit to Blackboard) are due

Rev. January 12, 2016

Self-Assessment of Attendance Participation and Engagement

(50 pt. or 10%, self-assessment)

Which number of points best fits your level of participation, attendance, and engagement:

48-50: I attended all classes, was *fully* prepared (completed 95-100% of the readings) for each class meeting, and *regularly* participated in class activities, discussions, and small group work.

44-47: I attended all classes, was *mostly* prepared (did 90%+ of the readings) for each class meeting, and *regularly* participated in class activities, discussions, and small group work.

40-43: I attended all classes, was *minimally* prepared (did about 75%+ of the readings) for each class meeting, and *minimally* participated in class activities, discussions, and small group work.

37-39: I attended all classes, was *minimally* prepared (did 50%+ the readings) for each class meeting, and *minimally* participated in class activities, discussions, and small group work.

Less then 36: By and large, I showed up to class. Readings (less than 50%), spotty participation in class activities, discussions, and small group work.

Type your comments here to explain your rating and if there are any extenuating circumstances affecting your work:

Copy of form in Blackboard under Assignments (submit online through Blackboard)