

## **Spiritual Values and Methods in Counseling and Psychotherapy**

CPSE 656  
Brigham Young University  
Winter Semester 2017  
355 MCKB, 8:30 – 11:20am, Wednesday

Instructors: P. Scott Richards, PhD, 340 MCKB, ext 2-4868; [scott\\_richards@byu.edu](mailto:scott_richards@byu.edu)  
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### **Course Purpose**

By the end of this course, students will be able to conduct effective spiritually integrated therapy, by gaining an understanding of their own spirituality and spiritually integrated therapy, and demonstrating competence in applying spiritual interventions in their work.

### **Required Books (available electronically for free to students on the BYU Library website)**

Richards, P. S., & Bergin, A. E. (Eds.) (2014). *Handbook of Psychotherapy and Religious Diversity*. (2<sup>nd</sup> ed.). Washington, DC: American Psychological Association.

### **Knowledge and Skill Objectives**

Students will demonstrate their attainment of the course purpose by being able to:

1. Identify and reflect on their own sense of spirituality, and articulate and defend their position on spiritually integrated therapy.
2. Explain the philosophical assumptions of traditional psychology and spiritually integrated therapy.
3. Engage in conversation and respectful debate concerning the ethical issues associated with spiritually integrated therapy.
4. Visit and present on a religious tradition other than their own, and discuss mental health and psychotherapy issues that may come up within this population.
5. Competently conduct a 20-minute mock therapy session with a religious/spiritual client, and subsequently critically reflect on their use (or not) of spiritual concepts and interventions.

### **Class Learning Activities/Requirements**

#### **In-Class Participation and Attendance**

There are 15 class meetings during the semester. Attendance at and participation in our classes is strongly encouraged due to the fact absenteeism would seriously detract from the quality of your learning and from our group learning experience. Participating in respectful and positive ways to the learning environment is expected and will count toward your grade.

#### **Google Doc Comments and Google Drive Folder Uploads**

Following each class period, each of you will be expected to write two bullet points to a shared Google Doc, based on reactions, reflections, and other comments about the day's discussion

topic(s). These comments could be those things you found to be the most helpful for you personally or professionally, those things with which you agreed or disagreed, or anything else you feel would be worthwhile to share with the class. Thoughts and comments that are respectful, thoughtful, and insightful are encouraged, as these comments can be beneficial for the rest of the members of this course. Comments should be labelled as your comments, as these comments will part of your course grade.

In getting ready for the debate, you will be expected to find two peer-reviewed articles, and upload those articles into the class' shared Google Drive folder. These articles need to be identifiable as the articles you have uploaded (e.g., put your name in the uploaded file name).

Finally, during the weeks we read from the *Handbook of Psychotherapy and Religious Diversity*, you will be expected to contribute at least two bullet points related to the chapters you opted to read to a shared Google Doc. These comments will serve as useful information about each religious/spiritual tradition for students who may not read the same chapters as you. Given this, thoughtful, respectful, and insightful comments are expected.

### Debate

On January 24<sup>th</sup>, you will be split, randomly, into two groups, and will begin to prepare to engage in a formal debate about whether religion/spirituality ought to be included in therapy settings. Before class on January 31<sup>st</sup>, you will be expected to do a brief literature search, and find two peer-reviewed, recent (published within the last 10 years), articles that support your group's side of the debate (for or against the inclusion of spirituality in therapy). You will also be expected to read through these articles, and come to class on the 31<sup>st</sup> prepared to share your findings with those in your group. You will be given time in class on the 31<sup>st</sup> to begin preparing your formal debate presentation, based on the articles you have found or any other textbook or credible sources you find. The following week, February 7<sup>th</sup>, you will engage in the formal debate. Each team will be given 30 minutes to present their argument. Following both sides' arguments, each group will be given an opportunity to question and confront the other team about their position. Following the debate, we will discuss together the coherency of the debate arguments as a way to help each of you fine-tune your personal opinions about the inclusion of spirituality in therapy. You will be given a rubric for the debate, outlining the expectations for each group, and the grading criteria for this mid-term experience.

### Religious/Spiritual Diversity Group Presentation

You are required to cooperate with 2 of your classmates in preparing and making a presentation in class in which your group describes some of the basic religious beliefs and practices of a specific religious denomination or culture (e.g., Catholicism, Protestantism, Judaism, Islam). You will be asked to sign up for a chapter in the *Handbook of Psychotherapy and Religious Diversity* that you will use as the foundation for your presentation (It is also an option to pick another religion that is not found in the *Handbook*). You should also do a literature search to see what other sources are available to inform your research about the religion you have chosen. **You are required to interview at least one leader and at least one lay member of that religious tradition to learn more about that tradition's beliefs and practices, as well as their attitudes toward the mental health professions. You are also required to attend a religious service of that tradition.** You will have approximately 45 minutes of class time to make your presentation. Further suggestions and guidelines concerning the content of the presentation will be shared in

class. The week prior to any student presentations, an example presentation will be given, illustrating the information that needs to be included in your presentations.

### *Spiritual Exploration and Practice Presentation*

To effectively practice psychotherapy, psychotherapists' need to take care of themselves emotionally and spiritually. We are better able to assist our clients with their emotional and spiritual challenges and journeys if we are in the process of becoming more aware and whole ourselves. To encourage and support you in your personal and professional journeys of exploration and growth, we ask you to decide on a spiritual practice consistent with your beliefs that you wish to engage in on a regular basis this semester that you believe will help you in your own personal and professional journey (e.g., contemplative prayer, meditation, reading sacred writings, spiritual journaling, visits to a sacred site, spending time in nature, building or healing a relationship, etc.). On April 18<sup>th</sup>, each of you will be given 10 minutes to share with the instructors and your classmates something about your spiritual explorations this semester in whatever medium feels right for you (e.g., poem, painting, children's book, written lyrics, singing a song, showing portions of a DVD, short story, power point slides).

### *Final: Mock Therapy Session and Professional Identity Reflection Paper*

Outside of class, you will take turns in with one of your classmates conducting a mock psychotherapy session with each other. Each of you will take a turn being the therapist, while the other takes on the role of a client (a case containing real-life information from the professor's clinical work). The case will include spiritual background, beliefs, and issues. You will be provided the case/role during class on April 11<sup>th</sup>. As the therapist, it is your job to decide whether and why to conduct a spiritual intervention or include spirituality throughout the session. As the client, it is your job to understand the life situation of the client in the case, and especially to understand the spiritual/religious issues this client has. Following the first therapist's session, you will switch roles and conduct the session again. Mock sessions will last at least 20 minutes. After the mock therapy session, with your classmate you will critically reflect on and discuss the strengths and growth edges of your mock session, and analyze why you conducted certain interventions, considering your (the therapist's) spirituality and perspectives, as well as your client's profile and spiritual issues. You will create a coherent defense for why you included spirituality/religiousness in your session (or why not), that is consistent with any theoretical orientation you are developing, your own spirituality, your client's perceived needs, and other considerations. A rubric will be given to you outlining the expectations and grading criteria for this final experience. You are also required to integrate your critical reflections from the mock therapy session into a final "position paper" where you share your thoughts about how this course has influenced your thinking about the role of religion and spirituality in the practice of psychotherapy. The position paper should explain how the readings, class discussions, and experiential activities have influenced your thinking about the role spirituality will play in your own professional identity and work. We will provide more information about our expectations for the final paper during class. This paper is due on the final day of exam week (by 5 pm).

### Class Schedule

Date	Readings Due/ <i>Assignments Due</i>	Instructor Presentation Topic	Activities
1/10	Syllabus & class requirements	Developing yourself as a professional counselor: Integrating personal and professional beliefs and values	Discussion about personal perspectives on spirituality and mental health Handout: The Therapist's Journey
1/17	"Under the spell of Jim Jones: Inside the tragedy of the Jonestown massacre" "Growing up under Koresh: Cult children tell of abuses" Koenig, McCullough, & Larson (2001)	The Ugly, the Bad, and the Good: Interaction between religion/spirituality and mental health	Videos: Jonestown; Waco; Mountains to Climb; Jane Clayson; Cory Henderson)  Large group discussion  Writing personal reflection paper #1 (about personal spirituality, beliefs about spirituality and mental health)
1/24	Bergin (1980a) Ellis (1980) Bergin (1980b)  <i>Personal reflection paper #1</i> <i>Bullet points from previous class</i>	The Separation: Historical alienation between religion and psychology	Video: Allen Bergin interview  Large group discussion  Split up into debate groups
1/31	Articles about the inclusion/exclusion of spirituality in therapy  <i>Two articles per person posted in Google Drive folder</i> <i>Bullet points from previous class</i>	Ushering in the New Zeitgeist: Challenging scientific naturalism, scientism, and materialistic psychology	Small group discussion/preparation for debate
2/7	N/A  Gleave (2012) Williams (2012) Richards & Hansen (2012)  <i>Bullet points from previous class</i>	Watch Your Step: Minding the ethical/value issues within spiritually integrated therapy	Debate!  Large group discussion
2/14	Ch. 1: R&B Richards (2009) Chapelle (2006)  <i>Bullet points from previous class</i>	Building Confidence through Competence: Purpose of spiritually integrated therapy, and therapist and client roles	Video: Bridges documentary  Large group discussion

2/21	O'Grady & Richards (2010)  <i>Personal reflection paper #2</i> <i>Bullet points from previous class</i>	Breaking the Mold: The use of inspiration in therapy  Things We Know, and Things We Don't: Status of the evidence base on spiritually integrated therapy	Large group discussion  Write personal reflection paper #2 (about personal spirituality, beliefs about spirituality within therapy)
2/28	Puchalski (2006) Hodge (2006)  <i>Bullet points from previous class</i>	The Test: Conducting a religious/spiritual assessment  The BAS: Routine Outcome Monitoring in Religious/Spiritual Domains	Role Play: Spiritual Assessment  Large group discussion
3/7	Ch. 15, Ch. 16, Ch. 17, or Ch. 18: R&B (2 chapters) Hansen, Nielsen, & Harris (2008)  <i>Bullet points from previous class</i> <i>Bullet points from chapter readings</i>	Example Religious Diversity Presentation: African Spirituality meets Christianity	Role Play: Christian contemplative meditation  Large group discussion
3/14	Ch. 3, Ch. 4, Ch. 5, Ch. 6, Ch. 7, Ch. 8, or Ch. 9: R&B (3 chapters)  <i>Bullet points from previous class</i> <i>Bullet points from chapter readings</i>	Spiritual practices and interventions in psychotherapy	Religious Diversity Group Presentation: Christianity  Guest Presenter:  Role Play: Use of sacred texts  Large group discussion
3/21	Ch. 10 or Ch. 11: R&B (1 chapter) Sorotzkin (1998)  <i>Bullet points from previous class</i> <i>Bullet points from chapter readings</i>	Spiritual practices and interventions in psychotherapy	Religious Diversity Group Presentation: Judaism  Guest Presenter: Lisa Miller, Ilana Schartzman (video interviews)  Role Play: Spiritual Direction  Large group discussion
3/28	Ch. 12: R&B Berrett, Hardman, & Richards (2010).  <i>Bullet points from previous class</i> <i>Bullet points from chapter readings</i>	Spiritual practices and interventions in psychotherapy	Religious Diversity Group Presentation: Islam  Guest Presenter:  Role Play: Spiritually Based Guided Imagery  Large group discussion
4/4	Ch. 13 or Ch. 14: R&B (1 chapter) O'Grady & Richards (2009)	Spiritual practices and interventions in psychotherapy	Religious Diversity Group Presentation: Hinduism or Buddhism

	<p><i>Bullet points from previous class</i></p> <p><i>Bullet points from chapter readings</i></p>		<p>Guest Presenter: Jerry Gardner (video interview)</p> <p>Role Play: Self- and other-forgiveness</p> <p>Large group discussion</p>
4/11	<p>Richards et al. (2015)</p> <p>Sanders et al. (2015)</p> <p>Lea et al. (2015)</p> <p><i>Bullet points from previous class</i></p>	<p>Bringing Spiritually Integrated Psychotherapies into the Healthcare Mainstream: How Do We Do It?</p> <p>The Final: Conducting a Mock Spiritually Integrated Therapy Session</p>	<p>Discuss mock therapy case, split into mock therapy pairs.</p>
4/18	<p>Short student presentations on personal spiritual exploration and practice activities</p> <p><i>Bullet points from previous class</i></p>		
4/25	<p>Last day of exam week. Submit final reflection paper today (by 5 pm).</p>		

**Date****Detailed Reading Assignments**

1/10	Course Syllabus
1/17	<p>“Under the spell of Jim Jones: Inside the tragedy of the Jonestown massacre” - <a href="https://www.today.com/news/under-spell-jim-jones-inside-tragedy-jonestown-massacre-t109982">https://www.today.com/news/under-spell-jim-jones-inside-tragedy-jonestown-massacre-t109982</a></p> <p>“Growing up under Koresh: Cult children tell of abuses” - <a href="http://www.nytimes.com/1993/05/04/us/growing-up-under-koresh-cult-children-tell-of-abuses.html?pagewanted=all&amp;pagewanted=print#">http://www.nytimes.com/1993/05/04/us/growing-up-under-koresh-cult-children-tell-of-abuses.html?pagewanted=all&amp;pagewanted=print#</a></p>
1/24	<p>Maxwell, N. A. (1976). Some thoughts on the gospel and the behavioral sciences. <i>Ensign, July</i>, 70-75.</p> <p>Bergin, A.E. (1980a). Psychotherapy and religious values. <i>Journal of Consulting and Clinical Psychology</i>, 48, 95-105.</p> <p>Ellis, A. (1980). Psychotherapy and atheistic values: A response to A.E. Bergin's "Psychotherapy and religious values." <i>Journal of Consulting and Clinical Psychology</i>, 48, 635- 639.</p> <p>Bergin, A.E. (1980b). Religious and humanistic values: A reply to Ellis and Walls. <i>Journal of Consulting and Clinical Psychology</i>, 48, 642-645.</p>
1/31	<p>Two peer-reviewed, recent (since 2007) articles about inclusion or exclusion of spirituality within therapy <b>and</b></p> <p>Sheldrake, R. (2013). Setting science free from materialism. <i>Explore</i>, 9 (4), 211-218.</p> <p>Beauregard, M., Schwartz, G. E., Miller, L., Dossey, L., Moreira-Almeida, A., Schlitz, M., Sheldrake, R., &amp; Tart, C. (2014). Manifesto for a post-materialist science. <i>Explore</i>, 10 (5), 272-274.</p>
2/7	<p>Gleave, R. (2012). Gospel centered “therapist” or Gospel centered therapist”: Is there a difference and does it matter?” <i>Issues in Religion and Psychotherapy</i>, 34, 1-9.</p> <p>Williams, R. N. (2012). Finding the center of Gospel-centered therapy. <i>Issues in Religion and Psychotherapy</i>, 34, 19-25.</p> <p>Richards, P. S., &amp; Hansen, K. L. (2012). Gospel centered psychotherapy: What it is and why it matters. <i>Issues in Religion and Psychotherapy</i>. 34, 33-52.</p> <p>Gonsiorek, J. C., Richards, P. S., Pargament, K. I., &amp; McMinn, M. R. (2009). Ethical challenges and opportunities at the edge: Incorporating spirituality and religion into psychotherapy. <i>Professional Psychology: Research and Practice</i>, 40 (4), 385-395.</p> <p>Hansen, K. L., &amp; Richards, P. S. (2012). Ethics of respecting a client’s agency and values in treatment: Perspectives from a theistic spiritual view of counselling. <i>Counselling and Spirituality</i>, 31, 75-93.</p>
2/14	<p>Richards, P. S., &amp; Bergin, A. E. (2014). Toward religious and spiritual competency for mental health professionals (Ch. 1). In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity</i> (2<sup>nd</sup> ed.), Washington, DC: American Psychological Association.</p> <p>Richards, P. S. (2009). Toward religious and spiritual competence for psychologists: Some reflections and recommendations. <i>Professional Psychology: Research and Practice</i>, 40 (4), 389-391.</p> <p>Chappelle, W. (2006). An Air Force psychologist's collaboration with clergy: Lessons learned on the battlefield of Iraq. <i>Journal of Psychology and Christianity</i>, 25 (3), 205-215.</p>
2/21	O’Grady, K. A., & Richards, P. S. (2010). The role of inspiration in the helping professions. <i>Psychology of Religion and Spirituality</i> , 2, 57-66.

2/28	<p>Puchalski, C. (2006). Spiritual assessment in clinical practice. <i>Psychiatric Annals</i>, 36(3), 150-155.</p> <p>Hodge, D. R. (2006). A template for spiritual assessment: A review of the JCAHO requirements and guidelines for implementation. <i>Social Work</i>, 51(4), 317-326.</p>
3/7	<p>Hansen, K. L., Nielsen, D., &amp; Harris, M. (2008). Meditation, Christian values, and psychotherapy. <i>Issues in Religion and Psychotherapy</i>, 32, 41-51.</p> <p>Cook, D. A., &amp; Wiley, C. Y. (2014). <i>Psychotherapy with members of African American churches and spiritual traditions (Ch. 15)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p> <p>Parks, F. M., Zea, M. C., &amp; Mason, M. A. (2014). <i>Psychotherapy with members of Latino/Latina churches and spiritual traditions (Ch. 16)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p> <p>Tan, S.-Y., &amp; Dong, N. J. (2014). <i>Psychotherapy with members of Asian American churches and spiritual traditions (Ch. 17)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p> <p>King, J., Trimble, J. E., Morse, G. S., &amp; Thomas, L. R. (2014). <i>North American Indian and Alaska Native Spirituality and Psychotherapy (Ch. 18)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p>
3/14	<p>Richards, P. S. &amp; Potts, R. W. (1995). Using spiritual interventions in psychotherapy: Practices, successes, failures, and ethical concerns of Mormon psychotherapists. <i>Professional Psychology: Research and Practice</i>, 26 (2), 163-170.</p> <p>Plante, T. G. (2009). Thirteen tools from religious-spiritual thought: Definitions and philosophical grounds (Chapter 2). In <i>Spiritual practices in psychotherapy</i> (pp. 29-46). Washington, DC: American Psychological Association.</p> <p>Shafranske, E. P. (2014). <i>Psychotherapy with Roman Catholics (Ch. 3)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p> <p>Morelli, G. (2014). <i>Psychotherapy with members of Eastern Orthodox churches. (Ch. 4)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p> <p>Worthington, E. L., Jr., Berry, J. T. D., Hook, J. N., Davis, D. E., Ripley, J. S., &amp; Greer, C. L. (2014). <i>Psychotherapy with Mainline Protestants: Lutheran, Presbyterian, Episcopal/Anglican, and Methodist (Ch. 5)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p> <p>Thurston, N. S., &amp; Seegobin, W. (2014). <i>Psychotherapy for Evangelical and Fundamentalist Protestants (Ch. 6)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p> <p>Dobbins, R. D. (2014). <i>Psychotherapy with Pentecostal Protestants (Ch. 7)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p> <p>Ulrich, W., Richards, P. S., Hansen, K. L., &amp; Bergin, A. E. (2014). <i>Psychotherapy with Latter-day Saints (Ch. 8)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p> <p>Rayburn, C. A. (2014). <i>Psychotherapy with Seventh-Day Adventists (Ch. 9)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p>
3/21	<p>Sorotzkin, B. (1998). Understanding and treating perfectionism in religious adolescents. <i>Psychotherapy</i>, 35(1), 87-95.</p> <p>Rabinowitz, A. (2014). <i>Psychotherapy with Orthodox Jews (Ch. 10)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p>



	<p>Miller, L., Barton, Y. A., Mazur, M., Lovinger, R. J. (2014). <i>Psychotherapy with Conservative and Reform Jews (Ch. 11)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p>
3/28	<p>Berrett, M. E., Hardman, R. K., &amp; Richards, P. S. (2010). The role of spirituality in eating disorder treatment and recovery. In Maine, M., Bunnell, D., McGilley, B. (Eds.). <i>Special Issues in the Treatment of Eating Disorders: Bridging the Gaps</i> (pp. 367-385). Maryland Heights, MO: Elsevier.</p> <p>Hedayat-Diba, Z. (2014). <i>Psychotherapy with Muslims (Ch. 12)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p>
4/4	<p>O'Grady, K. A., &amp; Richards, P. S. (2009). Case study showing inclusion of spirituality in the therapeutic process. In J.D. Aten &amp; M.M. Leach (Eds.). <i>Spirituality and the therapeutic process: A comprehensive resource from intake to termination</i> (pp. 241-265). Washington, DC: American Psychological Association.</p> <p>Sharma, A. R., &amp; Tummala-Narra, P. (2014). <i>Psychotherapy with Hindus (Ch. 13)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p> <p>Finn, M., &amp; Rubin, J. B. (2014). <i>Psychotherapy with Buddhists (Ch. 14)</i>. In P. S. Richards &amp; A. E. Bergin (Eds.), <i>Handbook of Psychotherapy and Religious Diversity (2<sup>nd</sup> ed.)</i>, Washington, DC: American Psychological Association.</p>
4/11	<p>Richards, P. S, Sanders, P. W., Lea, T., McBride, J. A., Allen, G. E. K. (2015). Bringing spiritually oriented psychotherapies into the health care mainstream: A call for worldwide collaboration. <i>Spirituality in Clinical Practice</i>, 2, (3), 169-179. DOI: 10.1037/scp0000082</p> <p>Sanders, P. W., Richards, P. S., McBride, J. A., Lea, T., Hardman, R. K., &amp; Barnes, D. V. (2015). Processes and outcomes of theistic spiritually oriented psychotherapy: A practice-based evidence investigation. <i>Spirituality in Clinical Practice</i>, 2 (3), 180-190.</p> <p>Lea, T., Richards, P. S., Sanders, P. W., McBride, J. A., Allen, G. E. K. (2015). Spiritual pathways to healing and recovery: An intensive single-N study of an eating disorder patient. <i>Spirituality in Clinical Practice</i>, 2 (3), 191-201.</p>
4/18	N/A
4/25	N/A

### Grading Scale

A	93-100	B-	80-82	D+	67-69
A-	90-92	C+	77-79	D	63-66
B+	87-89	C	73-76	D-	60-62
B	83-86	C-	70-72	F	59 and lower

### Point Breakdown

<b>Assignments</b>	<b>Portion of Grade</b>
In-Class Participation and Attendance	15%
Google Doc Comments	15%
Midterm Debate	10%
Spiritual Diversity Group Presentation	15%
Spiritual Practice Presentation	10%
Final Mock Therapy Session	10%
Final Professional Identity Reflection Paper	25%
<b>Total</b>	<b>100%</b>

### BYU Honor Code

In keeping with the principles of the BYU Honor Code, students are expected to be honest in all their academic work. Academic honesty means, most fundamentally, that any work you present as your own must in fact be your own work and not that of another. Violations of this principle may result in a failing grade in the course and additional disciplinary action by the university. Students are also expected to adhere to the Dress and Grooming Standards. Adherence demonstrates respect for yourself and others and ensures an effective learning and working environment. It is the university's expectation, and my own expectation in class, that each student will abide by all Honor Code standards. Please call the Honor Code Office at 422-2847 if you have questions about those standards.

### Preventing Sexual Discrimination and Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity that receives federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university, but to students as well. If you encounter unlawful sexual harassment or gender-based discrimination, please talk to your professor; contact the Equal Employment Office at 422- 5895 or 367-5689 (24-hours); or contact the Honor Code Office at 422-2847.

### Students with Disabilities

Brigham Young University is committed to providing a working and learning atmosphere that reasonably accommodates qualified persons with disabilities. If you have any disability which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified, documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance

or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures by contacting the Equal Employment Office at 422-5895, D-285 ASB.

### **Academic Honesty Policy**

The first injunction of the BYU Honor Code is the call to be honest. Students come to the university not only to improve their minds, gain knowledge, and develop skills that will assist them in their life's work, but also to build character. President David O. McKay taught that 'character is the highest aim of education' (The Aims of a BYU Education, p. 6). It is the purpose of the BYU Academic Honesty Policy to assist in fulfilling that aim. BYU students should seek to be totally honest in their dealings with others. They should complete their own work and be evaluated based upon that work. They should avoid academic dishonesty and misconduct in all its forms, including but not limited to plagiarism, fabrication or falsification, cheating, and other academic misconduct.

### **Plagiarism Policy**

Writing submitted for credit at BYU must consist of the student's own ideas presented in sentences and paragraphs of his or her own construction. The work of other writers or speakers may be included when appropriate (as in a research paper or book review), but such material must support the student's own work (not substitute for it) and must be clearly identified by appropriate introduction and punctuation and by footnoting or other standard referencing.

### **Laptop Computer/Electronics Use Policy**

You are NOT allowed to use a computer/mobile device during class, unless you need it during a presentation or other class activity. Full and effective participation in discussions and experiential activities is essential for learning and success in this course. We have found that electronic devices can seriously detract from the quality of class participation and interaction. In addition, we consider it respectful to give your classmates and instructor your full and undivided attention when they are presenting or sharing their ideas during class, and once again, laptop computers and other electronic devices can get in the way of this. Anyone who violates the policy will lose 5% off their total score for each infraction.