

Pushing back the boundaries: The challenge of spirituality for practice teaching

Bernard Moss¹

Summary: There is a developing interest in spirituality within health and social work education. Practice teachers may feel uncertain about how to tackle this theme in their supervision. Using key themes of loss and celebrating diversity, this article suggests ways in which practice teachers can explore this topic with their students. The PCS analysis – which explores the Personal, Cultural and Structural/Societal dimensions to discrimination and oppression – is introduced, and an enrichment of it is proposed adding a strengths perspective to the analysis that also includes Spirituality (PCSS).

Keywords: authentic and inauthentic spirituality; practice teaching; loss; celebrating diversity; anti discriminatory practice; PCS analysis; reflective exercises; practice snapshots

1. Professor of Social Work Education and Spirituality, Centre for Spirituality and Health, Staffordshire University

Address for Correspondence Centre for Spirituality and Health, Staffordshire University, Brindley Building, Leek Road, Stoke-on-Trent, UK, ST4 2DF. b.r.moss@staffs.ac.uk . www.bernardmoss.org.uk

Date of publication: 26th October 2009

Setting the scene

There is a new 'buzz word on the block' in social work and health education: spirituality. Over recent years more and more academic colleagues have begun to explore this fascinating concept, and have begun to see that some very important issues are being raised here that remind us what it means to be fully human.(Canda & Furman, 2009; Moss, 2005; Coyte, 2007; McSherry, 2006; Robinson, 2008).

Not that this is an issue driven exclusively by academics: far from it. Within mental health services, for example, it has been the user/survivor voice that has been most clearly heard, claiming that their spiritual and religious needs are of fundamental importance in their journey to recovery (Coyte, 2007). If these needs are not acknowledged by professional carers and therapists, the person on the journey towards full recovery will feel that in some ways they have been 'short-changed' (Mind in Croydon, 2004).

Within various professional groups the importance of taking spirituality seriously is beginning to be articulated more clearly. The Chief Nurse's review of mental health nursing(DoH 2006), for example, now includes mention of spirituality. For some years, the Royal College of Psychiatrists has had a special interest group on spirituality,(www.rcpsych.ac.uk/college/sig/spirit/index.asp). The former National Institute for Mental Health in England (NIMHE) has pioneered important work with pilot groups to explore these issues more deeply (Aris & Gilbert, 2007; Gilbert, 2008), while the Mental Health Foundation has produced a valuable literature review on the impact of spirituality on mental health (Cornah, 2006). Occupational Therapists are taking these issues seriously as part of their commitment to holistic practice (Johnston & Mayers, 2005). Within social work in the UK, building upon a seminal report by Patel (1998), and the work of Bowpitt (1998) and Lloyd (1997), the importance of this theme is now being recognised and developed (Moss, 2005; Furman, 2004; Furman *et al.*, 2005). Gilligan and Furness (2003; 2006) have also made a significant contribution to the debate by exploring attitudes of social work students and practitioners to this topic, and by showing how it has been systematically marginalised in the curriculum.

Another factor influencing these developments has come from Canada and the USA where it has been the demand particularly from

some social work practitioners in the field that has led to new academic programs now being required to include spirituality formally within the curriculum (Canda and Furman, 2009; Sheridan & Amato-von Hemert, 1999; Sheridan *et al.*, 1994). The issues are also being explored in Australia (Rice, 2002), and in other international contexts (IASSW, 2004). This is not to suggest that the topic is without controversy; but it does show that it is at least being taken seriously.

Spirituality is also being explored across the life-cycle. In work with older people, Age Concern (a leading Non Governmental Organisation in the UK) has led the way in highlighting the importance of spirituality (Burke, 2007). At the other end of the age spectrum, the National Youth Agency has produced a detailed consultation paper on spirituality and youth work (Green, 2005). The spiritual needs of children and young people are also being explored in the academic literature (Hyde, 2008). The contribution and impact that spirituality can make to well-being, physical, mental and emotional, has been the subject of many research studies (Koenig *et al.*, 2001). New multi-disciplinary networks are springing up to undertake research and curriculum development, e.g. the British Association for the Study of Spirituality. The contribution that faith communities can make to community well-being is also beginning to be recognised (Cooke, 2008), where the various social as well as religious needs of people are now placed firmly on their agendas. (Farnell, 2003; Boddie & Cnaan, 2006).

These brief, illustrative snapshots indicate some of the many ways, within a secular context, that spirituality is an 'idea whose hour has come'.

For practice teachers and practice assessors (who play a key role in helping social work students develop their professional knowledge, competence and understanding of their professional social work role in a practice setting), and all who fulfil a supervisory/teaching responsibility for students in training for professional careers in health and social care, this is a challenging, stimulating yet possibly perplexing agenda that raises a raft of fascinating issues. This article seeks to address some of these challenges, and offers a way forward to enable the busy practitioner who is working with students and trainees to begin to engage with this subject.

If I were you I wouldn't start from here!

This time honoured riposte to the bewildered and lost traveller has some real bite to it. One common reaction to those seeking to raise the profile of spirituality is that of genuine bewilderment. Spirituality seems either to be a very distinctive 'religious' concept for use within faith communities, or by contrast to be such a nebulous, ill-defined concept that it feels like trying to grab mercury on a tray – you chase it round and round but as soon as you think you have grasped it, it slips away with tantalising and frustrating rapidity. There is an element of truth to this: like all words that seek to take us into the 'heart of being human' (words like love, passion, hope, joy, belief, pain, despair, awe, wonder, mystery) there is an inevitable individuality to it. There may be some commonalities in experience between people when they use these words, but there will always be a unique and special aspect that gives it an individual 'timbre', so much so that we always need to check out carefully exactly what this means to each person who uses it. This is familiar territory of course to anyone in the helping professions: we know we dare not make assumptions about people's experiences, or interpret them 'through our own lens'. The same is true with spirituality: the difficulty in finding a precise definition does not invalidate the concept. It may simply be a reminder to us that, when we use it, we may be closer to the realms of music and poetry than scientific exactitude. Holmes (2007, p. 24) also makes the point from a sociological perspective, that to seek a definition that is all encompassing,

would obscure the diversity of disciplinary approaches that make the topic so interesting. Spirituality might well be a topic that by its very nature defies any single definition.

Nevertheless, we do need some sort of framework to help us locate the territory that spirituality seeks to occupy, or at least to point us towards. Discussions of this topic often draw our attention to the importance of the word 'spirit' that can and does resonate with most people : we talk of people who show 'real spirit' in the face of adversity; of people in 'high or low spirits'. There is also the language about 'what makes people tick'; what gives them a sense of 'well-being'; and of 'what makes life worthwhile'.

In the secular context, therefore, spirituality is a 'signposting' word that points us to, and invites us to explore, what gives our own particular lives meaning and purpose; what do we live for, and perhaps also, for what or for whom would we be willing to make deep sacrifices? The picture that emerges from such explorations will, in effect, be our own 'spiritual portrait' – our own 'take', if you like, on this theme of spirituality. What we discover, therefore, is less of a definition (Robinson, 2008) and more of a *description*, as we seek to answer the question of what 'spirituality means to me'.

All of this will raise the issue of how each of us sees and interprets the world we inhabit. Our world-view – the way of looking at the world that we each have chosen – will profoundly affect how we behave towards each other, and how we view society. This approach underpins one description of spirituality that suggests that spirituality is 'what we do to give expression to our chosen world-view' (Moss, 2005).

So far we have deliberately emphasised the secular nature of this concept. This is to help make the point that spirituality is not a narrow specialist interest of a minority group like pot-holing (it's fine for those who like it but don't expect me to do it!), but rather something that goes to the very heart and *spirit* of each and everyone of us, and what it means to be human. We can all make a claim therefore to its relevance.

But there is another aspect to it that can both enrich, but also confuse, the discussion for some people: this is the religious dimension. We would argue that spirituality is much wider and broader than religious belief and practice, but this does not mean to say that it excludes religious perspectives. For many people, a religious faith and life-style based on the teachings of a particular faith community is the key to understanding who they are, and their chosen world-view. This is what gives meaning and purpose to their lives, together with a framework for understanding and interpreting what happens to them and to those around them.

The important point to make here is that, whether we are working as professionals or are trying to make sense of our individual lives, spirituality does not necessitate (just as it does not exclude) holding a set of religious beliefs. It is more about holding up a mirror to ourselves and others to see 'what makes us tick' than trying to proselytise or convince someone that our world-view is better than theirs.

Exploring the theme in our practice teaching

Throughout the rest of this article there will be some reflective exercises and practice snap-shots to help practice teachers begin to engage with this topic both for themselves and for their students. And it is a 'both/and' exploration. Unlike some topics where the practice teacher will know many of the answers already, and will be finding creative ways of facilitating the student's learning about them (the legal underpinnings for professional social work practice, for example), it is different with spirituality. Both student and practice teacher will be on much more of a level playing field, as they share insights, compare world-views and explore doubts and uncertainties. There may be occasions where a student's insights and life experience produce far more profound insights than the practice teacher can offer. This approach therefore requires an openness and a *spirit* (there's that word again!) of trust, mutual respect and honest sharing.

Reflective exercise 1

Spend a few moments jotting down some of the ideas and thoughts that come into your mind when you hear the word 'spirituality'.

What does the term mean to you?

How would you go about describing the world-view that you have chosen?

Then spend some time comparing and contrasting each other's responses – what implications are there for professional practice in the world-views you have chosen?

In the discussion that follows, we will explore two major themes fundamental to people-work and to any practice teacher's supervision agenda. These are *loss and resilience*, and *celebrating diversity*. We will show how spirituality resonates with, and also underpins and enriches, our understanding and practice.

Exploring the theme 1: Understanding loss and resilience.

One of the most powerful themes in people-work is that of loss: it affects each and every one of us, to a greater or lesser degree. Sometimes we handle it; sometimes it handles us. Sometimes it is a cause for celebration; more often we are knocked sideways by it and we need time to regain our equilibrium. How we deal with such events may be a test of our character, but it is also influenced by an aspect of spirituality, namely resilience.

The work of Rutter (1999; 2000) is important here. His work with abused children and young people posed the question of how some of them managed to rise above their difficulties and were subsequently able to lead full, fulfilling and creative lives, whilst others, with similar backgrounds, themselves became abusers and were overwhelmed by their adversity. One of the features Rutter identified touches on the notion of world-views we have been discussing earlier. He writes,

For psychologically healthy adult development and relationships, people need to accept the reality of the bad experiences they have had, and to find a way of incorporating the reality of these experiences into their own self-concept, but doing so in a way that builds on the positive while not denying the negative (1999, p.135)

What Rutter seems to be suggesting, in effect, is that the child or young person is faced with the challenge of either incorporating their experience and understanding of adversity into their existing world-view, or alternatively, to re-shape their world-view in order to bring about a more comprehensive understanding (Moss, 2005, p.76).

If we widen this notion to include the entire life-span, and apply it to various examples of loss, we can see that this becomes a mainstream agenda item for practice teaching. So many of the people with whom we work are faced with precisely these challenges: the world-view they had explicitly or implicitly chosen to base their lives upon, comes suddenly under the microscope in a moment of crisis. Sometimes it is the crisis itself that provokes this reaction (bereavement or a serious accident, for example); sometimes it is the repercussions of their behaviour (court appearances for offending behaviour for instance), or on occasion the bewildering mysteries of adolescence, 'mid life crises' or redundancy/retirement. Our work as practice teachers, therefore, will often involve

helping our students, in their work with people, to delve beneath 'the superficial' to uncover the implications of their underlying 'life-style' world-view that will need to be addressed if people are successfully to move on. This will often involve helping people 'reconstruct' a sense of meaning for themselves and their lives. In this, we can draw heavily upon the work of Neimeyer whose theoretical and practice-based approach to 'meaning reconstruction' in the context of grief and loss is very relevant to many aspects of the life-span. (Neimeyer & Anderson, 2002 and Moss, 2005 chapter 5).

Practice Snapshot 1

Jacob and Isobel have been happily married for 20 years. They are deeply religious and attend their local faith community regularly. They have one son Joel aged 18 who is their pride and joy: he is about to go to university to study law. All the signs are that he has a glittering career ahead of him. One evening Joel was on his way home after helping out at the local café bar for young people when he was attacked by a group of young people who had been drinking heavily. He died in hospital next day as a result of multiple stab wounds. At the hospital Jacob and Isobel understandably were inconsolable. Joanne, a student social worker who happened to be on the ward when Joel died, was asked by the ward sister to speak to them as the chaplain was unavailable. Joanne took them into a side-room to talk with them. She was startled by their contrasting reactions. Jacob, although deeply upset, was convinced that somehow this was God's will ; that God had a new purpose for Joel, and that they needed their faith community support more than ever. Isobel, no less upset than Jacob, was furious with God for allowing such a lovely son to be snatched away from her so cruelly. She vowed never to return to the faith community ever again.

Q: How might Joanne respond?

This is an admittedly extreme example, but it illustrates the themes of spirituality and resilience particularly well. Jacob and Isobel shared a common faith and belief, but when faced with such a tragic loss their responses differed sharply. Jacob wanted to incorporate the loss into his existing world-view. He did not necessarily understand what had happened, nor was his grief any less acute, but his spirituality was

'telling' him that his understanding, faith and belief needed somehow to incorporate and absorb this awful event into its framework. By contrast, Isobel's world-view and faith was blown apart by this attack. There was no way in which it could ever incorporate such a savage blow: her spirituality 'told' her that she needed a completely new world-view. The whole notion of a divine being, however conceived, was no longer tenable in her eyes.

Inevitably Joanne will have tended (if only in her own thinking and internal responses) to identify more with one than the other, depending not least on her own views about religious faith and belief, and how her own world-view was affected by this encounter. She will doubtless have been very distressed by her meeting with Jacob and Isobel, and will have a lot of issues to bring to supervision. The practice teacher will have an opportunity to explore with Joanne how each of them – Joanne and the practice teacher – might deal with such issues within their own chosen world-views, and how they would approach the challenge of re-negotiating the respective world-views that had previously supported and sustained both Jacob and Isobel. The challenges to their world-views, and the extent to which they were, or were not, able to nourish a sense of resilience in them both, are just as important to tackle as the agonising grief at the tragic loss of Joel.

It is in these extreme moments that people's belief systems come under pressure. As professional people-workers we are often asked by people going through profound crises of loss what we believe happens to us when we die: whether, for instance, we believe in an 'after-life'. On some occasions, people-workers are looked up to as a source of reassurance when people find their previous world-views perhaps beginning to crack under the strain. It is part of the skill of the practice teacher, therefore, in working with students – and unavoidably working with ourselves too – to explore ways of responding to such situations. It takes courage to share someone else's journey of pain and self doubt, especially if these tend to reverberate within us and cause a degree of emotional and existential turmoil. It goes without saying that there are no easy answers, and that sometimes all we can do is to share briefly the other person's painful journey, for this a journey that only they can make: we cannot travel it for them. This is where our own spirituality and resilience comes under scrutiny, and where the importance of supervision is paramount

Reflective Exercise 2

Spend some time thinking about your own attitude to death and dying – what do you think happens when we die? Do you believe in an afterlife?

What are the particular challenges you would face when working with someone who has experienced a tragic loss?

For a further discussion of these themes see Moss (2005) chapter 6 and Holloway (2007)

Exploring the theme 2 : Celebrating Diversity.

The second major theme to explore in connection with spirituality involves not just the recognition of, but also the celebration of, diversity. As with the previous theme of loss, so here we are on very familiar ground for all helping professionals and all health and social care students. All professional codes of conduct emphasise the dignity and respect that each and every person is entitled to receive from those who represent the organisation in any way (see for example www.gsc.org.uk). There are strict codes in place to prevent sexist, racist, homophobic, or disablist attitudes diminishing the quality of service offered to the people who come for help or support. This is an essential aspect of the value base of any human services organisation.

One of the foundation stones of this value-base of all people-work is anti-discriminatory practice (ADP), which has become a standing item on the practice teacher's agenda. The seminal and highly influential work of Thompson (2003; 2006) has ensured that this approach is central to the practice and continuing professional development (CPD) of all students, practice teachers and practitioners. ADP highlights the fundamental ways in which society is often 'skewed' to the disadvantage of various groups, and the importance of professional challenges to such oppression.

In his discussion of ADP, Thompson introduces us to the PCS analysis, where he points out that discrimination and oppression can work at the Personal/individual level (P); at a Cultural level (C) or at a Structural or Societal level (S), or at all three levels simultaneously. He rightly insists that we need to be careful to appreciate the subtleties and complexities of this in our professional practice.

Practice Snapshot 2

Uzma was working as a student with Ian, a 66 year old man who needed an assessment to determine what level of help and support was going to be necessary to enable him to continue to live in his own home. Uzma was determined to do her best for him, and was prepared to spend a lot of time completing the assessment in order to make the strongest possible case to her practice teacher for the necessary funding. On her second visit to Ian she found him in very good spirits, and he lost no time in telling her that in last week's local elections the BNP had made major gains and now 'at long last' had enough councillors on the city council 'to make a difference'. Uzma began to feel very uncomfortable by this statement and was not sure how to respond. When Ian then began to say that he wanted 'an all white city' and that 'all these Asians ought to sent back to where they belong', Uzma burst into tears. She immediately left the house to return to the office, where she asked to see her practice teacher.

Q : What would you want to say to Uzma if you were her practice teacher?

This practice snapshot raises several important issues, not least of which is the responsibility of the agency to care for and protect all staff, but especially those from minority ethnic groups, from racial harassment and abuse. There are also deep issues about ways in which racist behaviour (as in this case) should be challenged, and whether such behaviour should, if it persists after appropriate warnings have been issued, exclude people from service provision.

For the purposes of our discussion, however, it brings an additional dimension to our consideration about spirituality and people's world-views. If spirituality is in some ways about the world-views that people choose and which sustain them, then can it not be argued that Ian's membership of the BNP, and his espousal of policies which refuse to celebrate cultural diversity, are expressions of his spirituality? If this is the case, do we then have to ask the question whether all expressions of spirituality are equal? And if they are not, what is the litmus test to apply to distinguish between authentic and inauthentic expressions of it? Or is spirituality a value-neutral concept?.

Reflective exercise 3

Spend some time as practice teacher and student discussing the questions raised in the previous paragraph. Do you think there are authentic and inauthentic expressions of spirituality, or are all expressions of spirituality of equal value and morally neutral?

How would you challenge Ian (if at all) if he said that his world-view reflected his spirituality and his deeply-held religious beliefs? (Bear in mind that apartheid was originally supported by some branches of the Christian Church in South Africa).

Is there a 'litmus test' you would apply to test the authenticity of spirituality?

The value base of contemporary social-work (and other people-work professions) would want to give an uncompromising response to this question. It would indeed argue for the difference between authentic and inauthentic spirituality, and would be very clear that this act of discrimination (in the strict sense of the word: making an informed judgement between two positions) is in itself a value judgement that has to be made. To be neutral is not an option. For our 'litmus test' we would want to place any expression of spirituality under the spotlight of anti-discriminatory practice, and to suggest that

authentic spirituality will always wish to place a supreme value on each and every individual, and reject any behaviours or expressions of thought that demean, diminish and under-value another human being.

Authentic spirituality, therefore, we would argue has an outward-facing stance, with a concern for social justice and reconciliation and well-being. By contrast an inauthentic spirituality will be much more inward-looking, no matter what the cost may be to others. (Moss, 2005, chapter 11). There is clearly scope for a more in-depth exploration of this concept than this article will allow, but it is nevertheless offered as a working principle or litmus test for making critical judgements in practice.

Pushing back the boundaries: Enriching the PCS analysis

This 'location' of both secular and religious spirituality within an anti-discriminatory practice framework allows us to add a further dimension to the PCS analysis. Thompson's analysis is frequently portrayed pictorially, with the inner circle of the Personal being surrounded first by a middle circle of the Cultural and then an outer circle of the Societal/Structural. This illustrates not only the ways in which cultural and social factors influence the personal - the circles are very porous - but also that, however committed an individual may be to behaving appropriately towards others, the ways in which *society* is structured is going to have far greater power and influence over people's lives. Institutional racism, for example, will always be a far more powerful and insidious influence than one individual's behaviour in the organisation, even if that individual seeks to challenge the oppressive structures.

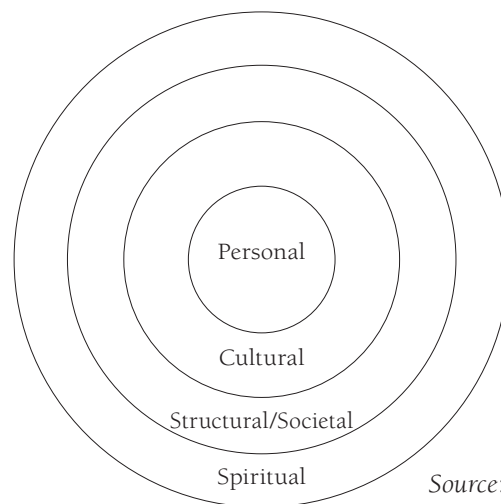
This is not as widely appreciated as it could be. It is often argued, for example, that the removal of an oppressive dictator will automatically result in the amelioration of the hardships of the people in the organisation or nation. In fact, the culture of bullying and oppression upon which the dictator relies to maintain power, will have seeped into the very fabric of the organisation. Dictators will need this to happen for their position to be maintained. This is not meant to undermine the powerful influence that individual leaders – or individual people-workers - can have for change and improvement: often the greatest social changes come about through the determined visionary campaigning of an individual champion. But it does remind us that change is complex, and that like cancer cells, oppression can and does affect, and infect, the whole body.

This dimension – the power to work for positive change and the world-view and values that sustain such a challenge – suggests that the PCS analysis also has other applications. As an analysis it can be used just as effectively to understand the positive and creative influences and forces that exist to help celebrate diversity, for example, and to work for social justice. Here again the influence of cultural and societal factors can be seen to be hugely effective if channelled towards positive ends. As we argued above, the boundaries are not watertight: they are extremely porous, so that the influence of the personal on the other two aspects

(cultural and societal) can be very strong, and vice versa.

Our discussion of spirituality, with its emphasis upon the world-views that both sustain us and also provide the interpretative framework that helps us understand the world and drives our behaviour, leads us to suggest that an additional outer ring can now be added to the PCS analysis, whereby Spirituality can be seen to an all encompassing dimension that is both affected by, and in its turn can affect, all the other components.(Moss and Thompson, 2007).

Fig.1



Source: Thomson, 2006

Again we re-emphasise our point that there can be inauthentic as well as authentic expressions of spirituality, and that for all people-work there needs to be an effective values-led 'litmus test' for making informed judgments. But the addition of this outer all-encompassing circle 'S' to the PCS analysis enables us to bring a more comprehensive interpretative framework into play in our teaching, supervision, and professional reflection. It allows us - indeed it reminds us - fully to take into account religious and faith community dimensions and perspectives where appropriate, but it also challenges us to remember that spirituality cannot be narrowly confined, but explores and illuminates the taproot and very nature of what it means to be human.

Conclusion

Spirituality has become an important theme within contemporary people-work. Its significance lies in its power to invite all of us, practitioners and students alike, to reflect upon some deep-seated questions about what it means to be human and to live in relationship with others. Its strength lies its ability to embrace, but not to be wholly explained by, religious perspectives; its appeal rests in its power as a secular concept. As such it is a powerful and thought-provoking stimulus to all of us to explore our practice, and our humanity, at a deep level. Ultimately it reminds us that we are all on a journey of exploration.

References

- Aris, S. and Gilbert, P. (2007) *Organisational health: Engaging the heart of the organisation*. in M.E. Coyte, P. Gilbert, and V. Nicholls (2007) *Spirituality, Values and Mental Health: Jewels for the journey*. London: Jessica Kingsley
- Bowpitt, G. (1998) Evangelical Christianity, Secular Humanism, and the genesis of british social work. *British Journal of Social Work*, 28, 5, 675-693
- Burke, G. (2007) *Spirituality: Roots and routes*. London: Age Concern
- Canda, E. and Furman, L.D. (2009) *Spiritual Diversity in Social Work Practice: The heart of helping*. (2nd ed.) New York: The Free Press
- Boddie, S. and Cnaan, R. (2006) *Faith-based Social Services: Measures, assessments and effectiveness*. Binghamton, NY: Haworth
- Cooke, L. (2008) *Faith Action Audit, Staffordshire*. Hanley, Stoke on Trent: Saltbox (and the Diocese of Lichfield)
- Cornah, D. (2006) *The Impact of Spirituality on Mental Health: A literature review*. London: The Mental Health Foundation
- Coyte, M.E., Gilbert, P., and Nicholls, V. (2007) *Spirituality, Values and Mental Health: Jewels for the journey*. London: Jessica Kingsley
- Department of Health (DoH) (2006) *Chief Nursing Officer's Report: Values into action*. London: The Stationery Office
- Farnell, R., Furbey, R. Al Haqq Hill, S., Macy, M., and Smith, G. (2003) *'Faith' in Urban Regeneration? Engaging faith communities in urban regeneration*. Bristol: Joseph Rowntree Foundation/The Policy Press
- Furman, L.D., Benson, P., Grimwood, C., and Canda, E. (2004) *Religion and*

- spirituality in the social services. *British Journal of Social Work*, 34, 6, 767-791
- Furman, L.D., Benson, P., Canda, E., and Grimwood, C. (2005) A comparative international analysis of religion and spirituality in social work: A survey of UK and US social workers. *Social Work Education*, 24, 8, 813-839
- Gilbert, P. (2008) Nurturing a new discourse: Mental health and spirituality, in *Spirituality and Health International*
- Gilligan, P. and Furness, S. (2006) The role of religion and spirituality in social work practice: Views and experiences of social workers and students. *British Journal of Social Work*, 36, 4, 617-637
- Gilligan, P.A. (2003) 'It isn't discussed'. Religion belief and practice teaching: Missing components of cultural competence in social work education. *Journal of Practice Teaching in Health and Social Care*. 5, 1, 75-95
- Green, M. (2005) *Spirituality and Spiritual Development in Youth Work*. Leicester: National Youth Agency
- Holloway, M. (2007) *Negotiating Death in Contemporary Health and Social Care*. Bristol: The Policy Press
- Holmes, P.R. (2007) Spirituality: Some disciplinary perspectives. in K. Flanagan and P.C. Jupp, (Eds.) *A Sociology of Spirituality*. Aldershot: Ashgate
- Hyde, B. (2008) *Children and Spirituality*. London: Jessica Kingsley
- IASSW (2004) *Global standards for the education and training of the social work profession (2004)* Berne: International Association of Schools of Social Work (IASSW) / International Federation of Social Work (IFSW)
- Johnstone, D. and Mayers, C. (2005) Spirituality: a review of how occupational therapists acknowledge, assess and meet spiritual needs. *British Journal of Occupational Therapy*, 68, 9, 386-392
- Koenig, H.G., McCullough, M.E., and Larson, D. (2001) *Handbook of Religion and Health*. Oxford: Oxford University Press
- Lloyd, M. (1997) Dying and bereavement, Spirituality and social work in a market economy of welfare. *British Journal of Social Work*, 27, 2, 175-90
- McSherry, W. (2006) *Making Sense of Spirituality in Nursing and Health Care Practice: An interactive approach*. London: Jessica Kingsley
- Mind in Croydon (2004) *Hard to Believe: A film about mental health and spirituality*. (available from Mind in Croydon , Pampisford Road, Purley, Surrey CR8 2NE)
- Moss, B. (2005) *Religion and Spirituality*. Lyme Regis: Russell House Publishing
- Moss, B. and Thompson, N. (2007) Spirituality and Equality. *Social and Public Policy Review* 1, 1
- Neimeyer, R. and Anderson, A, (2002) Meaning re-construction theory. in N. Thompson, (2002) *Loss and Grief: A guide for human service practitioners*.

- Basingstoke, Palgrave Macmillan
- Patel, N., Naik, D. and Humphries, B. (1998) *Visions of Reality: Religion and ethnicity in social work*. London: Central Council for Education and Training in Social Work
- Rice, S. (2002) Magic happens: Revisiting the spirituality and social work debate. *Australian Social Work*, 55, 4, 303-312
- Robinson, S. (2008) *Spirituality, Ethics and Care*. London: Jessica Kingsley
- Rutter, M. (1999) Resilience: Concepts and findings: Implications for family therapy. *Journal of Family Therapy* 21, 119-144
- Rutter, M. (2000) *Resilience Re-considered: Conceptual considerations, empirical findings and policy implications*. in J.P. Shankoff and S.J. Meisels (Eds.) *Handbook of Early Childhood Interventions*. Cambridge: Cambridge University Press
- Sheridan, M., Wilmer, C. and Atcheson, L. (1994) Inclusion of content of religion and spirituality in the social work curriculum: a study of faculty views. *Journal of Social Work Education*, 30, 3, 363-376
- Sheridan, M. and Amato-von Hemert, K. (1999) The role of religion and spirituality in social work education and practice: A survey of student views and experiences. *Journal of Social Work Education*, 35, 1, 125-142
- Thompson, N. (2003) *Promoting Equality: Challenging discrimination and oppression*. (2nd ed.) Basingstoke, Palgrave Macmillan
- Thompson, N. (2006) *Anti Discriminatory Practice*. (4th ed.) Basingstoke, Palgrave Macmillan.