

CPSE 656 Winter 2022
Spiritual Values in Psychotherapy
Wednesdays 9 am-12 pm 343 MCKB
Lane Fischer, Ph.D., LP & Kristin Lang Hansen, Ph.D., LP

Kristin Lang Hansen, Ph.D.
KristinLang_Hansen@byu.edu
Office Phone: (385) 241-9010
Office Number: 340B MCKB
Office Hours: Tuesdays 9:00-11:00am or by appointment.

Lane Fischer, Ph.D.
Lane_Fischer@byu.edu
Office Phone: (801) 422-8293
Office Number: 273-D MCKB
Office Hours: By appointment

Objective:

The objective of this course is to have you explore the issues of religion and spirituality in psychotherapy which will sensitize you to the process in your applied work. Experience has shown that some of these issues have a slow fuse. Students have seen them emerge organically in their work overtime.

Pedagogy:

This course will have two parts to it. The first 8 weeks will be taught by Dr. Hansen and will provide an overview to the field of spirituality and religion in clinical practice, definition of terms, relevant research, available resources, guidelines for practice, some exercises, lots of discussion, ethical issues, and an opportunity to explore in vivo the intersection of religion and psychotherapy. The second part, taught by Dr. Fischer will take you on a deep dive to increase your awareness and sensitivity to religious and spiritual issues in psychotherapy. The exciting part of this half is that we will explore together. The reading materials will be co-created by Dr. Fischer and the students. This does not mean that the workload will be lessened, but that the work will be co-created through discussion, reading, and writing. As we discuss five major issues/processes, we will all recommend relevant readings, write, and present our reactions. Some readings will be ideographic. For example, students have written and presented poetry, essays, case studies, visual art and other introspections to capture their experiences. We will let it evolve as it will.

Process:

You will be asked to write a weekly reflection paper all weeks except January 26th. In the first part of the course, your writing will help you participate in discussion. In the second half of the course, you will be asked to present your writing to the class. You will receive 10 points per writing assignments for a total of 140 points.

You will also be asked to choose a religious faith and interview a leader from your chosen faith about how they think about psychology. In your interview find out how the chosen religious faith views psychotherapy and psychology in general. Find out what they see as the benefits and drawbacks of psychotherapy and if they collaborate with mental health providers and how. Research your religion so you understand some background about your faith. You will have 30 minutes to present a brief overview of your faith in any way that you choose and then to share your findings and own reflections from the interview. Worth 50 points.

Final exam (tbd by the instructors and students) worth 50 points.

Professionalism: You will receive 10 points for showing up regularly for class, thoroughly doing your reading and coming prepared to discuss the readings, and engaging with classmates and instructors in a professional manner.

Course will be graded on a total of 250 points.

Structure:

Though we will explore definitions of spirituality and religion in class, we have a governing definition of spirituality which seems to be helpful over and over.

“Spirituality is the consciousness of victory over self and of communion with the infinite.”

The first part of the class will have some lecture, some discussion and one presentation. In the second half of the class, we will explore the following five issues somewhat in order, but we will loop as necessary.

Know thyself. Know thy God. Know thy client. Know thy craft. Think about it, already.

This definition and structure works as well for believers as it does for non-believers.

Textbooks:

(Available at the BYU bookstore)

Len Sperry (2012). *Spirituality in clinical practice: theory and practice of spiritually oriented psychotherapy* (2nd ed). New York: Routledge.

*Fischer, L. & Jackson, A. (2011). *Turning Freud Upside Down II*, Provo, UT, BYU Press.

*Fischer, L. & Jackson, A. (2017). *Turning Freud Upside Down II*, Provo, UT, BYU Press.

We have asked you to purchase these texts because we found last year that we frequently referred to those chapters...and you will need them for CPSE 702 anyway. But we will have lots of other readings as we go along. Attached is a list of probable readings as needed (see the bottom of the syllabus).

Schedule:

We have class every Wednesday morning. We will figure out the final as we go. Last year we spent the last class period and the final exam time in extended presentations.

Jan 5 The Spiritual Dimension in Clinical Practice; Types of Professions (Sperry Chapters 1 & 2)

Jan 12 Models, Philosophy and Spiritual Dynamics Sperry (Chapters 3 & 4)
Jan 19 Religion in Clinical Practice; Collaboration with Chaplains/Clergy/Pastoral Professionals
Jan 26 Religion and psychotherapy presentations
Feb 2 The Practice of Spiritually Oriented Psychotherapy (Chapter 5)
Feb 9 The Therapeutic Relationship; Assessment and Case Conceptualization (Chapters 6 & 7)
Feb 16 Case Presentation; Interventions, Termination, Evaluation (Chapter 8 & 9)
Feb 23 Cultural and Ethical Consideration (Chapter 10)
Mar 2 Co-created exploration
Mar 9 Co-created exploration
Mar 16 Co-created exploration
Mar 23 Co-created exploration
Mar 30 Co-created exploration
Apr 6 Co-created exploration
Apr 13 Co-created exploration

University Policies

University Policies Honor Code

In keeping with the principles of the BYU Honor Code, students are expected to be honest in all of 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 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 and pertains to admissions, academic and athletic programs, and university-sponsored activities. Title IX also prohibits sexual harassment of students by university employees, other students, and visitors to campus. If you encounter sexual harassment or gender-based discrimination, please talk to your professor or contact one of the following: the Title IX Coordinator at 801-422-2130; the Honor Code Office at 801-422-2847; the Equal Employment Office at 801-422-5895; or Ethics Point at <http://www.ethicspoint.com>, or 1-888-238-1062 (24-hours). Another option is to call or visit with Lisa Leavitt, BYU's full-time advocate for victims of sexual assault. If you wish to speak with someone

confidentially about an incident of sexual assault or abuse, contact Lisa Leavitt: lisa_leavitt@byu.edu; advocate@byu.edu; or call 801-422-9071. Lisa's office is located in 1500 WSC on the BYU campus. As a BYU professor if I become aware of or reasonably suspects any incidents of Sexual Misconduct, I must promptly report all relevant information to the Title IX Coordinator. I am instructed to inform the reporting individual that I must report the incident.

Students with Disabilities:

Brigham Young University and I are personally committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability which may impair your ability to complete this course successfully, please contact me at the beginning of the semester, as early as possible, to ensure adequate prevention and intervention efforts to ensure a positive learning experience. You may also contact the University Accessibility Center (UAC; 801-422-2767). They have an Internet site describing their services and contact information [<https://uac.byu.edu/>]. Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the UAC 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. You may contact the Equal Employment Office in the ASB. They can be reached phone at 801-422-6878 or you can visit their offices in the ASB: D-282, D-292, D-240C.

Academic Honesty

The first injunction of the 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

Intentional plagiarism is a form of intellectual theft that violates widely recognized principles of academic integrity as well as the Honor Code. Such plagiarism may subject the student to appropriate disciplinary action administered through the university Honor Code Office, in addition to academic sanctions that may be applied by an instructor. Inadvertent plagiarism, which may not be a violation of the Honor Code, is nevertheless a form of intellectual carelessness that is unacceptable in the academic community. Plagiarism of any kind is completely contrary to the established practices of higher education where all members of the university are expected to acknowledge the original intellectual work of others that is included in their own work. In some cases, plagiarism may also involve violations of copyright law. Intentional Plagiarism-Intentional plagiarism is the deliberate act of representing the words, ideas, or data of another as one's own without providing proper attribution to the author through quotation, reference, or footnote. Inadvertent Plagiarism-Inadvertent plagiarism involves the inappropriate, but non-deliberate, use of another's words, ideas, or data without proper attribution. Inadvertent plagiarism usually results from an ignorant failure to follow established rules for documenting sources or from simply not being sufficiently careful in research and writing. Although not a violation of the Honor Code, inadvertent plagiarism is a form of academic misconduct for which an instructor can impose appropriate academic sanctions. Students who are in doubt as to whether they are providing proper attribution have the

responsibility to consult with their instructor and obtain guidance. Examples of plagiarism include: Direct Plagiarism-The verbatim copying of an original source without acknowledging the source. Paraphrased Plagiarism-The paraphrasing, without acknowledgement, of ideas from another that the reader might mistake for the author's own. Plagiarism Mosaic-The borrowing of words, ideas, or data from an original source and blending this original material with one's own without acknowledging the source. Insufficient Acknowledgement-The partial or incomplete attribution of words, ideas, or data from an original source. Plagiarism may occur with respect to unpublished as well as published material. Copying another student's work and submitting it as one's own individual work without proper attribution is a serious form of plagiarism.

Respectful Environment

"Sadly, from time to time, we do hear reports of those who are at best insensitive and at worst insulting in their comments to and about others... We hear derogatory and sometimes even defamatory comments about those with different political, athletic, or ethnic views or experiences. Such behavior is completely out of place at BYU, and I enlist the aid of all to monitor carefully and, if necessary, correct any such that might occur here, however inadvertent or unintentional. "I worry particularly about demeaning comments made about the career or major choices of women or men either directly or about members of the BYU community generally. We must remember that personal agency is a fundamental principle and that none of us has the right or option to criticize the lawful choices of another." President Cecil O. Samuelson, Annual University Conference, August 24, 2010 "Occasionally, we ... hear reports that our female faculty feel disrespected, especially by students, for choosing to work at BYU, even though each one has been approved by the BYU Board of Trustees. Brothers and sisters, these things ought not to be. Not here. Not at a university that shares a constitution with the School of the Prophets." Vice President John S. Tanner, Annual University Conference, August 24, 2010.

References

- Bakan, D. (1958). *Sigmund Freud and the Jewish Mystical Tradition*. Dover, NY, United States.
- Beauregard, M., Schwartz, G., Miller, L. Dossey, L., Moreira-Almeida, A., Schlitz, M., Sheldrake, R., & Tart, C. (2014). Manifesto for a post-materialistic science. *Explore* 10 (5), 271-273.
- Bergin, A.E. (1980a). Psychotherapy and religious values. *Journal of Consulting and Clinical Psychology* 48 (1) 95-105.
- Bergin, A.E., (1980b). Religion and humanistic values: A reply to Ellis and Walls. *Journal of Consulting and Clinical Psychology* 48 (5) 642-645.
- Dreger, A.(2015). *Galileo's Middle Finger: Heretics, Activists, and One Scholar's Search for Justice*. Penguin Book, New York, United States.
- Ellis, A. (1980). Psychotherapy and atheistic values: A respond to A.E. Bergin's "Psychotherapy and religious values". *Journal of Consulting and Clinical Psychology* 48 (5) 635-639.
- Fischer, L. & Jackson, A. (2017). *Turning Freud Upside Down II*, Provo, UT, BYU Press.
- Fowler, J.W. (1981). *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. HarperCollins, CA, United States.
- Gantt, E.E. & Thayne (2019). *Who is Truth*, Verland Press, United States.
- Gantt, E.E. & Williams, R.N. (2018). *On Hijacking Science: Exploring the Nature and consequences of Overreach in Psychology*. Routledge, NY, United States.
- Gaskill, A.L. (2011). *Sacred Symbols: finding Meaning in Rites, Rituals, & Ordinances*. Cedar

- Fort, UT, United States.
- Hallie, P. (1979). *Lest Innocent Blood Be Shed: the Story of the Village of Le Chambon and How Goodness Happened There*. HarperCollins, NY, United States
- Hansen, K. & Richards, P.S. (2012). Ethics of respecting a client's agency and values in treatment: Perspectives from a theistic spiritual view of counseling. *Counseling and Spirituality* (31 (1), 75-93.
- Issues in Religion and Psychotherapy Journal of the Association of Mormon Counselors and Psychotherapists* Volume 33 (2010).
- Issues in Religion and Psychotherapy Journal of the Association of Mormon Counselors and Psychotherapists* Volume 34 (2012).
- Issues in Religion and Psychotherapy Journal of the Association of Mormon Counselors and Psychotherapists* Volume 35 (2013).
- Issues in Religion and Psychotherapy Journal of the Association of Mormon Counselors and Psychotherapists* Volume 36 (2014).
- Issues in Religion and Psychotherapy Journal of the Association of Mormon Counselors and Psychotherapists* Volume 37 (2015).
- Issues in Religion and Psychotherapy Journal of the Association of Mormon Counselors and Psychotherapists* Volume 38 (2017).
- Issues in Religion and Psychotherapy Journal of the Association of Mormon Counselors and Psychotherapists* Volume 39 (2018).
- Jackson, A. & Fischer, L. (2005). *Turning Freud Upside Down: Gospel Perspectives on Psychology's Fundamental Problems*, Provo, UT, BYU Press.
- McConkie, T.W. (2015). *Navigating Mormon Faith Crisis: a simple Developmental Map*. Sun Print, UT, United States.
- Maxwell, N.A. (1976). Some thoughts on the gospel and the behavioral sciences. Address given at a Brigham Young University symposium on the behavioral sciences. February 26, 1976.
- Miller, L. (2015). *The Spiritual Child: The New Science on Parenting for Health and Lifelong Thriving*. St. Martin's Press, NY, United States.
- Miller, R.B. (2004). *Facing Human Suffering: Psychology and Psychotherapy as Moral Engagement*. American Psychological Association, Washington D.C., United States.
- Miovic, M. (2004). An introduction to spiritual psychology: Overview of the literature, east and west. *Harvard Review of Psychiatry* 12, 105-115.
- Nielsen, S.L., Johnson, W.B. & Ellis, A. (2001). *Counseling and Psychotherapy with Religious Persons: A Rational Emotive Behavior Therapy Approach*. Lawrence Erlbaum Associates. NJ, United States.
- Richards, P.S. & Bergin, A.E. (1997). *A Spiritual Strategy for Counseling and Psychotherapy*. American Psychological Association, Washington D.C., United States.
- Sanders, P.W., Richards, P.S., McBride, J., Hardman, R.K., Barnes, D.V. (2015). Processes and Outcomes of Theistic Spiritually Oriented Psychotherapy: A Practice-Based Evidence Investigation *Spirituality in Clinical Practice*, 2 (3), 180-190.
- Slife, B.D., Yanchar, S.C. (2019). *Hermeneutic Moral Realism in Psychology*. Routledge, NY, United States.
- Walker, D.F. & Hathaway (2013). *Spiritual Interventions in Child and Adolescent*

Psychotherapy. American Psychological Association, Washington D.C., United States.

Walls, G.B. (1980). Values and psychotherapy: a comment on "Psychotherapy and Religious Values". *Journal of Consulting and Clinical Psychology* 48 (5) 640-641.

Williams, R.N. & Robinson, D.N. (2016). *Scientism: The New Orthodoxy*. Bloomsbury, London, United Kingdom.