

# **Social Work & Education**

©SW&E. 2022

UDC 37.091.214:17:364-78](669.1)

DOI: 10.25128/2520-6230.22.3.3

**Tracy OMOROGIUWA,**  
PhD, Senior Lecturer,  
Head, Department of Social Work,  
University of Benin, Nigeria;  
tracy.omorogiuwa@uniben.edu  
ORCID ID: <https://orcid.org/0000-0002-8675-7180>

## **Article history:**

*Received:* July 11, 2022

*1st Revision:* August 11, 2022

*Accepted:* September 30, 2022

**Omorogiuwa, T.** (2022). Incorporating spirituality in social work education in Nigeria. *Social Work and Education*, Vol. 9, No. 3. pp. 358-369. DOI: 10.25128/2520-6230.22.3.3

## **INCORPORATING SPIRITUALITY IN SOCIAL WORK EDUCATION IN NIGERIA**

**Abstract.** In recent times, spirituality, as typified by the religion has been on the receiving end of scathing criticisms. Although seducing, the arguments of these critics seem romanticized and flawed for the very reason that there abound natural synergies between spirituality and social development. Consequently, this article addresses the interconnections between spirituality, the social work profession, and social development. Drawing on the holistic intervention strategies of the religious organizations to national development while, concurrently, canvassing for the integration of spirituality to social work education. Given the palpable mistrusts between the faith-based organizations and the State, feasible suggestions are offered to the Nigerian political leadership to ensure that the religion, and by extension spirituality, continues to provide the citizens a pathway for meaningful living as a precondition for national development.

**Keywords:** religion; social work; social development; spirituality; Nigeria.

## Introduction

Matters of religion and spirituality are cardinal to majority of the world's population in developing and industrialized societies (Canda & Furman, 2010). In fact, a survey in the United States reported that over 80 percent of Americans believe that religion is at least fairly important in their lives (Gallop, 2010). In other words, religious and spiritual beliefs touch many pieces of everyday life, including personal, health, family dynamics, economics, and politics (Canda & Furman, 2010). In the same vein, the Council on Social Work Education (CSWE) - an organization responsible for accrediting schools of social work in the United States- mandates social work educational programmes include spiritual and religious issues in their framework for understanding and appreciating human diversity and behavior (CSWE, 2001). Meantime, in the African context and in Nigeria especially, religious and spiritual activities, as typified by the faith-based organizations have in recent times been inundated with barrage of criticisms from both state and non-state actors. Although the validity of these criticisms seem seducing, they nonetheless remain flawed for the very reason that the faith-based organizations activities, organized under the auspices of social work services, have contributed profoundly to national development. Yet, only a few scholars have delineated this link (David, 2000; Bhagwan, 2010; Woodruff, 1996), thereby emboldening these critics and legitimizing their criticisms. This article situates spirituality, as embodied by the religion within the context of national development. Uniquely, by spotlighting faith-based holistic intervention model, the paper also narrows the wide chasm between spirituality and the social work profession. The literature review in the sections that follow begins with a conceptual analysis of spirituality, religion, and social work, while demarcating the link between spirituality and religion. It then briefly illuminates the confluence between spirituality, social work, and social development.

## Review of the Literature

### *Conceptualizing Spirituality*

There abound many themes and definitions that arise when describing spirituality. As Seaward (2009) pointed out, spirituality is 'still a phenomenon for which no one definition seems adequate' (p. 158). By the same token, Gray (2008) purports that spirituality is 'anything an individual conceives it to be and indeed should be so given that each individual finds his or her own meaning and thus interprets spirituality in terms of this individual life project' (p. 177). He highlights that spirituality represents a concept that reflects societies search for meaning and purpose. This notwithstanding, attempts have been made and definitions proposed in respect of the connotations of spirituality. Pointedly, spirituality is often considered as an individual subjective experience towards an inner being (Knox, Catlin, Casper & Schlosser, 2005; Miller & Thorense, 1999; Seaward, 2009; Taylor, 2010). In other words, it represents a sense of finding meaning, belonging and awakening to one's core values (Seaward, 2009; Weisman de Mamani Tuchman & Duarte, 2010), and as a connection with oneself, others, and Other (Jacobs, 2010; Taylor, 2010). As a further clarifying strategy, some have provided structure around the concept. As Holloway (2007) suggests, 'the elaboration and refinement of the concept of spirituality and

spiritual need, which take account of the changing nature and expression of beliefs, are a necessary prerequisite to the development of a supportive structure for practitioners' (p. 273). To that end, Canda and Furman (2010) define spirituality as 'a universal quality of human beings and their cultures related to the quest of meaning, purpose, morality, transcendence, well-being, and profound relationships with ourselves, others, and ultimate reality' (P. 5).

### ***Distinguishing Spirituality from Religion***

Although both concept of spirituality and religion are often conterminously employed in regular constructs, they are however distinct (Hodge, 2005; Bhagwan, 2002). Beginning with religion, the literature highlights common themes in relation to its definition. In a strict sense, religion is considered as being in a community (Miller & Thorensen, 1999; Canda & Furman, 2010) that has an organized set of rules, beliefs, practices, and rituals (Jacobs, 2010; Seaward, 2009), and certain ways of thinking and behaving (Weisman de Mamani et al., 2010; Taylor, 2009). Joseph poignantly defines religion as 'the external expression of faith... comprised of beliefs, ethical codes, and worship practices' (cited in Northcut, 2000, p. 158).

In contrast, spirituality differs from religion in the very sense that it is 'a phenomenon unique to the individual... [and] defined as the breath that animates life or a sense of connection to oneself, others, and that which is beyond self and others' (Knox et al., 2005, p. 287). Pursuant to this distinction, Young and Koopsen (2011) write:

*"spirituality is multidimensional phenomenon that transcends gender, race, color, and national origin... the spiritual process of healing attends to the wholeness of an individual; occurs over time; is ongoing through one's life journey; and it is a way of living that flows from, reflects, and nourishes one's spirit" (p. 29).*

### ***Explicating Social Work***

The historical value commitment of the social work profession is rooted in the ideals of social justice and the entrenchment of human rights principles. This is overly reflected in the global definition of social work, including the policy statements and agendas of international social work organizations (International Association of Schools of Social Work, IASSW & International Federation of Social Work, IFSW, 2000; 2014), as well as the code of ethics of social work worldwide (Lundy, 2011; Reichert, 2003; O'Brien, 2011; Ife, 2001; Healy, 2008; Healy & Link, 2012; Lyons et al., 2012). Authoritatively, the IFSW has recently, in its Annual General Meeting, approved the following global definition:

*Social work is a practice-based profession and an academic discipline that is committed to social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibilities, and respect for diversity are fundamental to social work. Underpinned by theories of social work, social sciences, humanities, and indigenous knowledge, social work helps to address life's challenges and enhance wellbeing" (IASSW & IFSW, 2014, para. 1).*

Emerging from a moral philosophical foundation, social work has long been the gold-standard profession committed to not just the wellbeing of individuals, families, groups, communities, but also of the society as a whole by means of ensuring that social injustice (manifesting in oppressive policies and practices) and human rights violations are downgraded.

### ***Social Work and Spirituality: A Synopsis of Historical Convergence***

The social work profession owes its emergence to spirituality in the context of Judeo-Christian heritage (Meinert, 2007; Day, 2009). Poppo and Leighninger (2011) chronicles how in the mid-19<sup>th</sup> century, the Charitable Organization Society (COS) consisted of faith-based organizations affiliated personnel and volunteers who were designated to help the poor, homeless, and severely ill. As they underlined, the idea behind these early social work efforts were founded on the biblical idea of charity. Within charity organizations, women took on the role of “friendly visitors” and taught moral living and good work habits (Elliot, 1993). At the end of the 19<sup>th</sup> century, social work became a profession, in that it was no longer a voluntary position but rather a valid occupation (Day, 2009). Imbued in an increasingly secular society, the profession transitioned away from its spiritual roots to a modernist perspective centered on empirical research and evidence based practice (Rice & McAuliffe, 2009; Seinfeld, 2012; Gray, 2008; Dwyer, 2010; Omorogiuwa, 2019). In this regard, mental health care became the professional track of choice for newly qualified social workers and this has continued to this day. Overall, when spiritual or religious concerns arise, social workers have tended to ‘duck, punt, or feint’ (Goldberg cited in Helmeke & Bischof, 2002, p. 196). However, in recent times, there has been a sharp resurgence in spirituality within the professional literature (Meinert, 2007), with many canvassing for the revival of spirituality issues in the profession (Dwyer, 2010).

### ***Social Work and Spirituality: Beyond Rehabilitation***

The social work profession is unique among the helping professions given its concern for the holistic wellbeing of people and the environment. Micozzi (2006) construes the whole body-person as ‘four intercepting circles’, comprising the physical, energetic, psychosocial, and spiritual bodies’ (p. 37). He posits that the ‘several bodies are not separate [in that] only one body-person stands before the practitioner seeking help’ (p. 39). The author concludes that to care for the whole person, matters of the spirit needs to be assessed, discussed, and taken into consideration since spirituality is one of these bodies. In this regard, it is argued that the social worker should act as a facilitator to assist people find new meaning in their life beyond a curative or rehabilitative mechanism (Omorogiuwa, 2019). Holistic intervention is accomplished when rehabilitation (which addresses the cognitive or psychosocial bodies) and healing (which addresses both spiritual and energetic bodies) is combined with a developmental paradigm (which addresses the physical bodies).

### ***Spirituality and Social Development: Exploring Synergies***

Spirituality and social development are not antithetical or at variance with each other (Bhagwan, 2010). Chile and Simpson (2004) contend that within a spiritual

context, inner peace cannot be separated from the world, as spirituality is a developmental imperative that embraces economic fairness, human rights, social justice issues, and ecological sustainability. Social development philosophy embraces a holistic, integrated, unified approach, which views each individual person and all persons as interrelated parts of a larger intersystem. As have been spelled out, social development comprised both the sociopolitical, cultural, and economic milieu of communities and social institutions to socio-emotional, intellectual, and moral development that allows for the expansion of competencies (Gray, Mazibuko & O'Brien, 1996). Further explicating the link between spirituality and social development, David (2000) writes that, 'transformation involves both material and spiritual changes...[since] transformation is intended to (a) enable persons to become fully human, (b) change economic and social relations to conform to justice and freedom, and (c) transform material and spiritual dimensions of life into a joint enterprise' (p. 9). Specifically, the table below highlights the 'insights of interconnectedness' between spirituality and social development (Faver, 2004, p. 242).

*Table 1: The interface between spirituality and social development*

<b>INTERLOCKING THEMES</b>	<b>SOCIAL DEVELOPMENT</b>	<b>SPIRITUALITY</b>
Approach	Integrative, inclusive, multisectoral and multidisciplinary approach which focuses on individual and social change and development (Gray, 1997).	Holistic approach which focuses on building strength and resilience, psycho-spiritual and transpersonal growth and development so as to promote, restore, maintain and enhance wellbeing of individuals, families, social groups, organisations and communities (Bhagwan, 2002; Gotterer, 2001).
Principles	Equality, respect for human rights, cultural diversity, social transformation, humanism, interdependence, non-discrimination (Gray, 1997; Woodruff, 1996).	Care and respect for humankind regardless of human and cultural diversity, dual responsibility to serve clients and broader society in an ethical and peaceful way; pursue social change with and on behalf of vulnerable/oppressed groups (Bhagwan, 2002).
Concepts/values	Social justice, human dignity and rights, empowerment, fulfilment of basic needs, participatory democracy and peace Gray, 1992).	Justice, peace, human dignity, compassion (Bullis, 1996; Canda & Furman, 1999).

Target groups	All groups but give priority to the most vulnerable, needy, disenfranchised, unemployed women, and children, those living in rural areas (Neilson & Gray, 1997).	All humankind, but is concerned with the poor, homeless, children and families, ethnic minority groups, those with mental disorders, women, the elderly, oppressed/vulnerable groups (Bullis, 1996).
Strategies	Individual intervention, community development building, social education and action/reform, conscientisation, empowerment, heuristic research approaches. Uses a multi-system, interdisciplinary holistic approach (Gray, 1997).	Psycho-social and spiritual transformation, creating multicultural groups; working collaboratively with traditional healers and spiritual leaders; spiritual research approaches (Bhagwan, 2002; Canda & Furman, 1999).
<b>INTERLOCKING THEMES</b>	<b>SOCIAL DEVELOPMENT</b>	<b>SPIRITUALITY</b>
Levels/systems	Levels: Micro-: individual, family and small group; mezzo-: village and community; macro-: national, global. Systems: social, economic, political, socio-cultural, religious/scientific (Gray, 1997).	Levels: Micro-: individual, family and small group; mezzo-: village and community; macro-: national, global. Systems: social, economic, political, socio-cultural, religious/scientific (Canda & Furman, 1999).
Resources	Social resources are referred to as non-material resources, e.g. people's participation, community support and naturally occurring networks, which are important for community organising and capacity building.	Inherent strengths and resiliencies of individuals (Saleebey, 1997), spiritual strengths (Hodge, 2005); religious/spiritual groups and organisations; 12 step programmes (Bullis & Harrigan, 1992).
Outcomes	Socio-economic development for individuals, communities and the nation (Woodruff, 1996).	Psycho-social and spiritual transformation for individuals, families and communities (Canda & Furman, 1999).

### ***Mainstreaming Spirituality in Contemporary Social Work Practice***

From the preceding sections, it is no longer in contention that spirituality formed the bedrock of the social work profession, and that it is a recipe for social development. Yet, a vast amount of literature reports that social workers feel that they do not have the appropriate training to utilize spirituality in their practice or express ambivalence around spirituality (Bulls, 1996; Eun- Carrington, 2013; Davis, 2017; Belcher & Mellinger, 2016; Oxhandler & Parrish, 2018), despite the overwhelming benefits of applying spirituality in practice. For instance, Belcher and Mellinger (2016) argued that spirituality allows service users to use it as a lens to make sense of the greater picture and to reflect on how they are connected to their community. Further to this, Canda and Furman (2010) point out that, ‘by considering the religious and spiritual facets of clients’ lives, we may identify strengths and resources that are important for coping, resilience, and optimal development’ (p. 5). Emphatically, certain spiritual or religious practices have been documented to improve health such as; a decreased risk of stroke, lower blood pressure, engaging in healthier habits such as not drinking and smoking, reducing mental health and suicidal ideation, lower depression and anxiety levels (Davidson, 2003; Weisman de Mamani et al., 2010) and increased feelings of hope, optimism, and positivity (Higashida, 2016). Religious and spiritual practices have also been shown to increase a sense of community and social support for vulnerable populations (Jacobs, 2010).

However, one barrier that may undermine the use of religious and spiritual interventions in social work practice is education. In the United States, for instance, it has been reported that a number of social workers do not receive training in spiritual and religious interventions. In the Nigerian context where this research is rooted, there are no statistical data for comparative purposes. Yet, the figure may be much higher in the country despite the widely held view that Nigerians are among the most religiously and spiritually inclined people in the world, thus, warranting the imperative of mainstreaming these cardinal issues in the training of social workers in the country.

### **THE WAY FORWARD**

Having examined the salient issues underscoring the interplay between spirituality, social work, and social development, it is therefore sacrosanct to proffer suggestions for harmonization in view of the opportunities for further human and national development that lies ahead.

#### ***Incorporating Spirituality in Social Work Education in Nigeria***

To advance its quest for social development, it is critical that social work education set machinery in motion that would lead to the integration of spiritual and religious modules into social work curriculum contents. Analysis of the literature reveals several themes that could be utilized to ensure the realization of this goal. Organized with precision, I recommend that social work educators:

- 1) Illuminate the theoretical underpinnings of the spirituality paradigm and how it harmonises with the social development perspective.
- 2) Highlight the spiritual dimension as an integral facet of the person-in-environment gestalt.

3) Provide conceptual clarity around the terms “religion” and “spirituality” so that the difference is clearly understood.

4) Highlight the spiritual dimension as an integral facet of the person-in-environment gestalt.

5) Illuminate the theoretical underpinnings of the spiritual paradigm and how it harmonises with the social development perspective.

6) Illuminate the history of organised religion and the role of religious communities in shaping the development of the social work profession and social welfare programmes/policy (Bullis, 1996; Canda & Furman, 1999).

7) Explore the historical and current role of religious/spiritual groups in both supporting and impeding social justice and reform. Explore the spiritual and transpersonal nature of social activism and social reform (Sheridan, 2000).

8) Highlight the role and influence of religious organisations in public discourse and decision-making in the areas of global politics, health care, poverty, education, civil rights, economic and environmental policies (Amato-von-Hemert, 1994).

9) Identify and critically reflect upon the diversity of sectarian, non-sectarian/indigenous, and philosophical spiritual perspectives, e.g. Christian fundamentalism, Buddhism, African Traditional Religion, and their implications for social work practice. Create an understanding of the range of religious/spiritual issues as they intersect with social work issues (social development) across diverse communities.

10) Create a link between spirituality and forms of human diversity, e.g. race, ethnicity/culture, gender, sexual orientation, disability, age. This would enable an exploration of services to at-risk populations (Canda & Furman, 1999).

11) Critically analyse the supportive and oppressive aspects of religious and spiritual perspectives concerning issues of human diversity such as gender, race ethnicity, sexual orientation and disability.

12) Exemplify the range of spiritually sensitive social development interventions at both a micro- and macro-level, e.g. psycho-social and spiritual transformation through individual therapy; working collaboratively with traditional healers and spiritual leaders in rural settings to develop services for the poor; empowering religious organizations to influence social policies that affect vulnerable and marginalized groups (Canda & Furman, 1999).

The preceding recommendations could be systematically employed to broaden the discourse of spiritual and religious issues to the education of the next generation of social workers in Nigeria. As Bhagwan (2010) lucidly explicates, ‘spirituality as it interconnects with social development and various other facets of social work can be built into and diffused across the curriculum in a holistic, integrated, multifaceted and multidimensional way. In this way spirituality is not seen as a discrete component that is linked to one dimension, but as a harmonious partner in all social work realms’ (p. 171).

### ***Strengthening Support for the faith-based organizations and the social work profession as a whole***

Given the pivotal role of religious organizations in advancing the course of national development, it is incumbent on the State as exemplified by the political



leadership to ensure that faith-based establishment, which makes indelible imprints to human development are supported. Such supports should be the responsibility of political authorities at all tiers of government and may assume the form of favourable policy statements and actions, including creating an empowering or enabling environment through grants and subventions. This is indubitably significant in light of the overwhelming evidence that attest to the fact that religious congregations or organizations form an important network in the provision of a wide range of social services in remote, urban, and suburban locations and communities globally (Amato-Von-Hemert, 1994; Tangenberg, 2005).

Further to this, the Nigerian government should display the political and moral fortitude, including social accountability by expediting action towards eliminating the bottlenecks that is impeding the process of social work professionalization in the country. Through this action, practitioners may become more accountable and responsible to the wellbeing of the citizenry, especially those who lives at the periphery.

In summary, this article, by spotlighting the place of the faith-based organizations holistic interventions, has brought to the fore the synergies between spirituality, social work, and social development. It has underlined that the critical starting point for the interweaving of spirituality into social work practice is through education. In further highlighting the connections between spirituality and social development, it has canvassed for the full support of faith-based organizations by the governments to enable them consolidate on their towering contributions to national development while, concurrently, ensuring that social work attain a professional status in Nigeria. Undeniably, these natural synergies is consistent with the vision of a 'cathedral of humanity which is capacious enough to hold a fellowship of common purpose and beautiful enough to persuade men to hold fast to the vision of human solidarity.

## References

- Amato-Von-Hemert, K. A. (1994). Should social work education address religious issues? Yes! *Journal of Social Work Education*, 30(1), 7-11.
- Belcher, J., & Mellinger, M. (2016). Integrating spirituality with practice and social justice: The challenge for social work. *Journal of Religion & Spirituality in Social Work: Social Thought*. 35(4), 377-394.
- Bhagwan, R. (2002). *The role of religion and spirituality in social work practice: guidelines for curricula development at South African Schools of Social Work*. Unpublished DPhil Thesis. Durban: University of Natal.
- Bhagwan, R. (2010). The interconnectedness of spirituality and social development: themes for education. *Social Work/ Maatskaplike Werk*, 46(2), 164-174.
- Billups, J. O. (1990). Toward social development as an organizing concept for social work and related social professions and movements. *Social Development Issues*, 12(3), 14-26.
- Bullis, R. K. (1996). *Spirituality in social work practice*. Washington D.C.: Taylor and Francis.
- Canda, E. R. & Furman, L. D. (1999). *Spiritual diversity in social work practice: the heart of helping*. New York: The Free Press.
- Canda, E. R., & Furman, D. (2010). *Spiritual diversity in social work practice: The heart of helping (2<sup>nd</sup> Ed.)*. Oxford: Oxford University Press.

- Carrington, A. M. (2013). An integrated spiritual practice framework for use within social work. *Journal of Religion & Spirituality in Social Work: Social Thought*, 32(4), 287-312.
- Chile, L. M. & Simpson, G. (2004). Spirituality and community development: exploring the link between the individual and the collective. *Community Development Journal*, 39(4), 318-331.
- Crisp, R. (2017). *The Routledge handbook of religion, spirituality and social work*. Abingdon, Oxon: Routledge, an imprint of the Taylor & Francis Group.
- David, G. (2000). From social development to transformation. *Social Development Issues*, 22(1), 9-14.
- Davidson, L. (2003). *Living outside mental illness: Qualitative studies of recovery in schizophrenia*. New York: New York University Press.
- Day, P. (2009). *A new history of social welfare (6<sup>th</sup> Ed.)*. Boston, MA: Pearson Education, Inc.
- Dwyer, M. (2010). Religion, spirituality, and social work: a quantitative and qualitative study on the behaviors of social workers in conducting individual therapy. *Smith College Studies in Social Work*, 80(2-3), 139-158.
- Elliott, D. (1993). Social work and social development: towards an integrative model for social work practice. *International Social Work*, 36, 21-36.
- Faver, C. A. (2004). Relational spirituality and social care giving. *Social Work*, 49(2), 241-250.
- Gallop, Poll. (2010). *Religion*. Retrieved from: <http://www.gallop.com/poll/1690/Religion.aspx>
- Gotterer, R. (2001). The spiritual dimension in clinical social work practice: a client perspective. *Families in Society*, 82(2), 197-197.
- Gray, M., Mazibuko, F., & O'Brien, F. O. (1996). Social work education for social development. *Journal of Social Development in Africa*, 11(1), 33-42.
- Gray, M. (1997). A pragmatic approach to social development. *Social Work/Maatskaplike Werk*, 33(3), 210-233.
- Gray, M. (2008). Viewing spirituality in social work through the lens of contemporary social theory. *British Journal of Social Work*, 38, 175-196.
- Healy, L.M. (2008). *International Social work: Professional action in an interdependent world* (2<sup>nd</sup> ed). New York: Oxford University Press.
- Healy, M.L. & Link, R.J. (2012). *Handbook of international social work: Human rights, development and the global profession*. Oxford: Oxford University Press.
- Helmeke, K., & Bischof, G. (2002). Recognizing and raising spiritual and religious issues in therapy: Guidelines for the timid. *Journal of Family Psychotherapy*, 13(1/2), 195-214.
- Higashida, M. (2016). Integration of religion and spirituality with social work practice in disability issues: Participant observation in a rural area of Sri Lanka. *Sage Articles*. 6(1).
- Hodge, D. (2005). Using spiritual interventions in practice: developing some guidelines from evidence-based practice. *Social Work*, 56(2), 149-158.
- Holland, T. (1989). Values, faith and professional practice. *Social Thought*, 15(1), 28-40.
- Holloway, M. (2007). Spiritual need and the core business of social work. *British Journal of Social Work*, 37, 265-280.
- Ife, J. (2001). *Human rights and social work: Towards rights-based practice*. Cambridge: Cambridge University Press.
- IASSW & IFSW. (2000). *Definition of social work*. Retrieved from [http://www.iasswaiets.org/index.php?option=com\\_content&task=blogcategory&id=26&Itemid=51](http://www.iasswaiets.org/index.php?option=com_content&task=blogcategory&id=26&Itemid=51).
- IFSW & IASSW. (2014). *Global definition of social work*. Retrieved from <http://ifsw.org/get-involved/globalError! Bookmark not defined.-definition-of-social-work/>.

- Jacobs, C. (2010). Exploring religion and spirituality in clinical practice. *Smith College Studies in Social Work*, 80(2), 98-120.
- Knox, S., Catlin, L., Casper, M., & Schlosser, L. (2005). Addressing religion and spirituality in psychotherapy: Clients' perspectives. *Psychotherapy Research*, 15(3), 287-303.
- Meinert, R. (2007). *Perspectives on social work, religion, and spirituality*. Retrieved from: [http://corp.missouri.edu/journal/journal\\_spirituality1.shtml](http://corp.missouri.edu/journal/journal_spirituality1.shtml)
- Micozzi, M. (2006). *Fundamentals of complementary and integrative medicine (3<sup>rd</sup> Ed.)*. St. Louis, MO: Saunders Elsevier.
- Miller, W., & Thoresen, C. (1999). *Integrating spirituality into treatment*. Washington, D.C.: American Psychological Society.
- Northcut, T. (2000). Constructing a place for religion and spirituality in psychodynamic practice. *Clinical Social Work Journal*, 28 (2), 155-169.
- Omer, S. (1979). Social development. *International Social Work*, 3, 11-26.
- Omorogiuwa, T.B.E. (2019). *Introduction to Cross-cultural social work practice*. Benin City: Mase-Perfect Printing Press.
- Oxhandler, H., & Parrish, D. (2018). Integrating clients' religion/spirituality in clinical practice: A comparison among social workers, psychologists, counselors, marriage and family therapists, and nurses. *Journal of Clinical Psychology*, 74(4), 680-694.
- Popple, P. R., & Leighninger, L. (2011). *Social work, social welfare, and American society*. Boston: Allyn & Bacon.
- Pulla, V. (2006). *Strengths based strategies, resilience as opposed to deficits: working with strengths*. Brisbane Institute of Strengths Based Practice, Australia.
- Rice, S. & McAuliffe, D. (2009). Ethics of the spirit: comparing ethical views and usages of spirituality influenced interventions. *Australian Social Work*, 62(3), 403-420.
- Seaward, B. (2009). *Managing stress: principles and strategies for health and well-being (6<sup>th</sup> Ed.)*. Sudbury, MA: Jones and Bartlett Publishers.
- Seinfeld, J. (2012). Spirituality in social work practice. *Clinical Social Work Journal*, 40(2), 240-244.
- Sheridan, M. J. (2000). *The "Role of Religion and Spirituality in Practice" (RRSP) Scale: psychometric information and scoring instructions (3<sup>rd</sup> Ed.)*. Richmond, VA: Virginia Commonwealth University.
- Tangenberg, K. M. (2005). Faith-based human services initiatives: considerations for social work practice and theory. *Social Work*, 50(3), 197-217.
- Taylor, E. (2002). *Spiritual care*. Upper Saddle River, NJ: Pearson Education, Inc.
- Thoresen, C. E., Harris, A. H. S. & Oman, D. (2001). *Spirituality, religion, and health: evidence, issues and concerns*. USA: The Guildford Press.
- Weisman de Mamani, A., Tuchman, N., & Duarte, E. (2010). Incorporating religion/spirituality into treatment for serious mental illness. *Cognitive and Behavioral Practice*, 17, 348-357.
- Woodruff, L. K. (1996). Impediments to cooperation toward international social development: A Jungian perspective. *Social Work*, 41(4), 383-390.
- Young, C. & Koopsen, C. (2011). *Spirituality, health, and healing. (2<sup>nd</sup> Ed.)*. Sudbury, MA. Jones and Bartlett Publishers.

## ДУХОВНІСТЬ В ОСВІТНІХ ПРОГРАМАХ З СОЦІАЛЬНОЇ РОБОТИ В НІГЕРІЇ

*Трейсі ОМОРОГІУВА*, доктор наук, старший викладач, завідувач кафедри соціальної роботи, Університет Беніна, Нігерія; [tracy.omorogiwa@uniben.edu](mailto:tracy.omorogiwa@uniben.edu)

**Анотація.** *Останнім часом духовність, прообразом якої є релігія, зазнала гострої критики. Незважаючи на спокусливість, аргументи цих критиків здаються романтизованими та хибними саме з тієї причини, що між духовністю та соціальним розвитком існує велика кількість природної синергії. Отже, ця стаття розглядає взаємозв'язки між духовністю, професією соціального працівника та соціальним розвитком. Спираючись на цілісні стратегії втручання релігійних організацій у національний розвиток, водночас проголошуючи інтеграцію духовності в освіту соціальної роботи. Враховуючи відчутну недовіру між релігійними організаціями та державою, політичному керівництву Нігерії пропонуються здійсненні пропозиції щодо забезпечення того, щоб релігія, і, як наслідок, духовність, продовжувала забезпечувати громадянам шлях до змістовного життя як передумови національного розвитку.*

**Ключові слова:** *релігія; соціальна робота; соціальний розвиток; духовність; Нігерія.*

### **Статус статті:**

*Отримано:* липень 11, 2022

*1-ше рецензування:* серпень 11, 2022

*Прийнято:* вересень 30, 2022