

Page numbers in italics denote figures. Page numbers followed by n denote notes.

Abdullah, S. 14
ableism 146 151
Aboriginal communities: health and well-being 181–182; helping practices 120; spiritual practices 71–72; *see also* Indigenous Peoples
Abur, W. 155
abuse, misconceptions about 99–100
abusive male clients: case study 101–102; spirituality in working with 100–101
accountability for abusive behaviour 99–102
acts of repentance 227
Addams, J. 105
advocacy: movement within faith groups 244–246; national church social welfare 201–202; political 245–246; public, by church-related agencies 200–201, 205, 206–207; and spirited commitments 200–201
African spiritual beliefs in social work practice: African immigrants, challenges faced by 155; case study 158–160; cultural responsiveness by practitioners, lack of 156; recommendations 161; reflective approach 160; social work practice 158; spiritual and religious beliefs within African communities 157
African Spiritually Sensitive Practice-Theory 161
Afrouz, R. 15
agency 72, 214, 215–216
Allah (God) 78, 129
Almaizar, H. 79–80
Anáiteanna cùnga (thin places) 70–71, 73
Anam Cara 26–27
An Crann (The Tree) 67
anger 58–59
Anglicare Australia 108–109, 201, 204, 208
anti-oppressive social work/workers: about 47–48; and feminine divine 67–68; and meditation 136; *see also* spiritual tradition of liberation theology and anti-oppressive social work
antisemitism 15
Aotearoa New Zealand 115, 117, 118, 120–121
apolitical escapism 49
aql (intellect) 78
asana (physical postures with ease and stability) 128
attentiveness 147
attitudinal barriers for disability 145
attunement 132
Australian and European Protestantism 109
Australian Association of Social Workers (AASW) Code of Ethics 12, 107, 108, 209
Australian Bureau of Statistics' Census 178
Australian Catholic bishops 226
Australian Catholic University 209n1
Australian Council of Social Service (ACOSS) 201

Australian Government's Institute of Health and Welfare (AIHW) 181–182

Australia's Health 2018 181–182

avidya 126

avoidance of responsibility 100

awareness of others 97

Baines, D. 48

Banbha (Goddesses) 69

banshees 70

Barnes, Y. 26–27, 118

barriers for disability 144–145, 146

Baskin, C. 120

Bates, G. 235

Beannacht (blessing) 66

behavioural psychology 80

being: viewed as a threat 168; ways of 82

belief system: and faith 10, 151; and identity 85, 152; of social workers 10, 11, 56, 176; spiritual 119, 157, 158; during uncertain times 174, 195; *see also* religious beliefs

Benavides, L. E. 235

Bent-Goodley, T. B. 193

bereavement support 91

Berrigan, D. 49

Bhabha, Homi K. 129

Bhagwan, R. 235

bhaj (to engage with affection) 126

Bhakti Yoga 126, 137

Bhakti Yoga Sutras 129

the Bible 47, 111

Bible study groups 149

biblical texts 149

biopsychosocial assessment 79

biopsychosocialspiritual model 12–13

bliss 130–131

Bloom's Taxonomy 136–137

Boa, K. 96

Board of Catholic Social Services Australia 204

Boddy, J. 175

Bodhicaryāvatāra (The Way of the Bodhisattva) 55

Bodhicitta (awakening or enlightened mind) 56

Bodhisattva teachings (a person on the path of awakening) 56

body postures 127, 137

Boetto, H. 174–175

Boff, C. 47

Bone, J. 236

book of Psalms 111

Bouma, G. 107

Brahman 129
breathing exercises 127
breathwork 127, 129, 130, 133, 134, 135
British, political and religious colonisation from 68, 69
Bronfenbrenner, U. 105
Bryant-Davis, T. 235
Buddha nature 129
Buddhism 126
Buddhist teachings in social work practice: Buddhism and trauma work 60–62; Buddhist beliefs in social work 54–56; emptiness, understanding 56–57; forms of Buddhist teachings 54–56; karma vs self-blaming 59–60; working with feelings 57–59
butterfly effect 189
Byrne, S. 67

Came, H. 121
Campling, J. 131, 137
Campus Crusade for Christ 37
Cara House 74, 76n1
Carter, E. W. 151
Catechism of the Catholic Church 226
Catholic activism in post-war Britain 49
Catholic Archbishop of Melbourne 225
Catholic Churches 46, 70, 110, 202, 203, 205
Catholic Social Services Australia (CSSA) 202
Catholic social teaching 205
celestial ancestors 117
Celtic feminine divine. *see* feminine divine
Celtic Goddesses 69
Celtic mysticism 65, 66, 69
Celtic spirituality, intersection with social work practice 65; colonisation and patriarchy 67–68; green social work 72; nature base of Celtic spirituality 73; practice wisdom case study 71–72, 74; reclaiming the feminine (and the feminist) divine 69–71; storytelling as social work practice 66–67
Chanukah 87–88
charity organization societies 12
charity (*sadaqah*) 79
childhood Catholicism 20–21
child protection concerns and parents' spiritual needs, case study 158–160
Chittister, J. D. 18
Chodon, K. T. 57
Chodron, A. P. 54, 55, 59
Christian-based communities 49
Christian faith: and emerging queer identity 37–38; and spirituality of people with disability 148
Christian Nationalism 109
Christians with disability 148–150
Christian theology 111

Christian traditions and ableism 151
chronosystems 105
church communities, people with disability in 149
church-related welfare agencies and government contracting: advocacy and spirited
 commitments 200–201; boycott 203–206; boycott, implications of 206–208; Financial
 Case Management Program 2006 (FCMP) 202–203; national church social welfare
 advocacy 201–202
church services 149
civil and religious authorities 224–226
civil society, faith-based organisation's engagement with 244–246
Clapham sect 104
client: belief system incorporating in service referrals 194–195; engagement 186–187
climate change, impact on vulnerable communities 174
Clíodhna 23, 29n1
code of ethics in working with abusive male clients 100–101
cognitive dissonance 170
collective 6, 36, 39, 40; activities 246–249; consciousness 189; cultural heritage 14; cultural
 wisdom 65; feminist collective ethics 25; rituals 11; sense of religion and spirituality 151;
 storytelling process 91–92
collectivism 116
collegiality in social work 119–120
Collis, S. M. 236
colonial Christian churches and queerness 40
colonisation and patriarchy 67–68
comfort, storytelling and ritual as sources of 86, 89–90
coming out process, within religious settings 165
Common Grace 106
common identity 129
Common of Human Needs (paper) 118
communal-meaning-making activities 230
communal nature of liberation 49
communal prayers 82
communal sense of belonging 86, 88–89
communication barriers for disability 145
community(ies): autonomy 116; education framework with faith communities 245–246;
 engagement 51–52; and individuals connecting through rituals 86, 88–89; organisers 110;
 social work with 180–182; of spiritual seekers 33; worship 227–230; *see also* specific
 communities
Community Chests 12
community development and social capital in faith groups: drawing on the social capital in faith
 communities 246–249; personal and political of spirituality 244; working with a
 faith-based movement 244–246
community development practitioners 246–249; *see also* social work practitioners
compassion 55; teachings 56
Condren, M. 67, 69
Cone, J., Rev 47

connecting spirit and country 178–179
consciousness 52, 56, 126, 129, 132, 189
Conservative Christian contexts 166
control cycle and patriarchal power 107
coping 81, 82, 99, 156, 213
Corbett, D. 47
counselling 51–52, 102, 169, 239
Counted, V. 158
counter-transference 81
Courtin, R., Venerable 59–60
COVID-19, impact on religious practice 223–224; civil and religious authorities, relationship between 224–226; introduction 223–224; professional implications for social workers 231; religious community, importance of 230; religious community and worship attendance 227–229; religious obligations and worship attendance 226–227; social support 229–230; worship restrictions, diverse responses to 231
creativity in social work 49, 50–51
the Creator and Mana Atua 117
Crisp, B. R. 15, 97, 177
critical reflection 49, 90–91, 132, 136, 181
cultural appropriation 66
cultural beliefs 115, 120, 192
cultural dominance 177
“cultural grieving” 72
cultural healing knowledge 115
cultural humility in social work 121
culturally informed coping strategies 156
culturally responsive communication 156
culturally sensitive practice 158
cultural manners 121
cultural norms deconstructing 189
cultural practices: and theory 66–67; unconscious adoption of 86
cultural preservation 66–67
cultural responsiveness 156
curiosity 111–112
curriculum for students/early practitioners 79–80

Dadirri (deep listening) 82
daily experiences considering scripture 49
Dalai Lama 58–59
Dance, passing down values through 127
Daughters of Charity (a religious order of Catholic nuns) 51
decolonisation: of education 136–137; perception of meditation and other spiritual practices 136–137; of social work 120–122
deconversion and queer people 169
denial 100
depreciated self-image 213

depression 79
devotional worship (*ibadah*) 78
dharana (directing attention) 128
dhikr (meditation and remembrance of the Creator and purpose) 83
dhyana (maintaining focus of attention) 128
digital streaming 91
dignity in life and death 108–109
disability, intersection with spirituality and social work: disability, about 144–145; disability, models of 145–146; introduction 143–144; people with disability in social work 146–147; spirituality and disability in social work practice 150–152; spirituality in the lives of people with disability 147–150
discussion, passing down values through 127
disenfranchised communities 78, 165; Christian-based communities for 49; spirituality for 46–47; spiritual-political faith in 23–24
disenfranchised grief 165
disorientation 212
displacement and discrimination 24–25
distrust 11, 156
divinity 116–117
doing, ways of 82
domestic violence, social work practice spirituality in: client engagement 186–187; client’s belief system incorporating in service referrals 194–195; First Nations wisdom 195–196; growing resilience 196; intersection of faith religion and spirituality as roadblock 190–192; intersection of faith religion and spirituality matters 188–189; intersection of religion spirituality and social work 193–194; question of origin 188
Dominelli, L. 48, 131, 137, 175
doubt and trauma 98
dual vision of individual and social context 50–51
dukkha (suffering) 126
Duran, E., Dr 115

early childhood educators 236
early Reformers 110
Easteal, P. 194
Easwaran, E. 128
eco-awareness 73
ecological theory 105
eco-social workers 72
eco-spirituality 235
education, social work 121, 181; classroom 91; curriculums 12, 104–105; decolonisation of 136–137; early childhood educators 236; framework with faith communities 245–246; Islamic 79–80; training in 49–50, 79–80, 117; Western adult 136–137
egalitarianism 39
ego 62
Éiru (Goddesses) 69
Elders 116, 119, 120, 246, 247, 248

Ellis, S. 157
Ellor, J. W. 150
emotional intelligences 82
emotional ways of knowing, embracing 26–28
emptiness, understanding 56–57
enculturation of the Celtic Divine 69
endorphins 131
engagement: with families 156; rules for 120–122
environmental and spiritual dimensions of social work: climate change, impact on vulnerable communities 174; connecting spirit and country 178–179; integration of environmental and spiritual concerns 174–175; organisational contexts of social workers' roles 177–178; self-reflexive practice and awareness 175–177; social work spirit and country, connections between 179–180; social work in diverse contexts 180–182; spirituality and social work 176–177
epistemically privilege 70
epistemic consideration in social work 48
epistemic humility 70
epistemic vulnerability 18
Eritrean communities in Australia 156
evidence-based practice 12
ex-gay therapy 169
exorcisms 169
Eze, C. K. 157

faith: conflicting with sexuality 39; identity integration with social work identity 32–33; integrating with social work practice 99–100; integration of LGBTQIA+ people 169–170; personal 30–31, 177–178; tradition 246–247; during trauma, keeping 98–99, 217–218
faith-based communities 148, 193; drawing on the social capital in 246–249; leaving 166; need for 33
faith-based organising 244–246
Faith for Earth Dialogue 174
family: counselling centre 51; functioning and spiritual beliefs 158; and individual identity 39
fasting 227
fear in social work practitioners 49, 59
fearlessness 59, 62
feelings, working with 57–59
female bodies, control of 107
female essence 116
female healers 70
feminine divine: in feminist social work 67–68; reclaiming 69–71
feminist and eco social work and Celtic spirituality 67–68
feminist discourse 67
festivals, retelling of stories on 88
FICA Spiritual History tool 151
Finn, J. 45

First Nations people 82, 121–122, 180; on building of Harding Dam in Western Australia 178; knowledge of 15; spirituality among 11; *see also* Indigenous Peoples

First Nations Worldviews – the first sunrise 179

Fiumara 71

Fódhla (Goddesses) 69

Fook, J. 132

forcibly displaced people, spirited healing of; faith and spirituality 214–217; forced displacement, consequences of 212–214; forced displacement experience 212; further research 218–219; introduction 211–212; sustaining faith and hope 217–218

forgiveness 58–59, 96–97, 215

Fowler, D. N. 193

Fox, J. 188

Gardening at Cara House case study 74

Gardner, F. 11, 13, 14

gay: Black men 169; liberation movement 164; *see also* queerness; sexuality

gender identity and feminine divine 69

Ghafournia N. 194

al-Ghazzali 80

Gibran, K. 234

Gillum, T. L. 194

giving 96

global inequality, political advocacy campaigns against 245–246

Goddess 129

God-given sense of reasoning 82

God/higher power: connection with 235; and the patriarchy 107; and the queers 107–108; separation from abuse 99–100

Gould, S.J. 45

government-funded psychological services 218–219

Grady, M. 236

Greeff, A. P. 158

green social work 72

grief 177

grounding (five daily prayers) 82

Guru-shishya parampara (teacher-student relationship) 127

Gutiérrez, Gustavo, Fr. 46–47

Hackett C. 67

halal (legally permissible) 78

Hallahan, L. 147, 151

Halse, B. 207

Hatfield-Dodds L. 203, 207

Hatha Yoga 126

Hau'ofa, E., Dr 34, 40

healing 72; with actualising Māori knowledge 120; capacity 48; with faith and spirituality in survivors of forced displacement experience 214–217; Hebrew prayer for 89; by Jesus 149–150; by leaving faith community 166; with memory making 91–92; practices 115; praying for 151; remembering ‘differently’ in the search for 215–217; with rituals 90; space 111–112; with spirituality in young citizens 238–240; with storytelling 66–67; and theory of practice architectures (TPA) 135–137

health, defined 182

‘The Heart Sutra’ 56

He Atua He tangata 115, 117

Hebrew prayer for healing 89–90

Hillsong church 204

history of the land, learning 121

Hodge, D. 119

holding of space 111–112

holistic care 253–254

Holloway, M. 117

Hooks, B. 45

hope 39–40; and agape in practice 99; in survivors of forced displacement experience 214, 217–218; sustaining during trauma 217–218

Howard, A. 182

human: existence aspects of 78; relationship with their environment 178–179; and spiritual knowledge intersection between 116–117

human rights: model of disability 146, 147; violation of 213

Husnal thun (benefit of the doubt) 82

hybrid identity 129

ibadah (devotional worship) 78

identity: and belief system 85, 152; Christian faith and queer 37–38; common 129; and community 188; and faith 36–37, 151; family and individual 39; in forcibly displaced 216; gender, and feminine divine 69; hybrid 129; integration 32–33, 169–170; and internal conflict 30–31; microaggressions and stigmatised 167; moral 88; reclaiming Indigenous 36; religious beliefs and personal 37–38; and spirituality 158; stigmatised 167; *see also* religious identity

ignorance 158

imagination 73, 74

Imago Dei 149

impairment 145–146

Indigenous Peoples: aspirations of 120, 121; connecting with ancestors 116; control and authority 121; faith group 247–248; healing by 114; identity reclaiming 36; sociocultural issues among 117; spirituality 14; *see also* Aboriginal communities

Indigenous practitioners 122

Indigenous researchers 122

innateness 71

inner knowledge of the spiritual world 116

inner observances 129

inner space 129–130

Inquiry into Provisions of the Voluntary Assisted Dying Bill 2021 108–109
Instructions, passing down values through 127
intellectual capacity 82
internal family systems 96
International Association of Schools of Social Work 47
International Federation of Social Workers 47, 241
international non-government organisation (INGO) 244–245
intersectionality for social workers, awareness of 131
intuition 116
Ireland, social services in 51–52
Irish cultural resilience 66–67
Irish language 68
Islamic psychosocial-spiritual approach within social work: current models of Islamic social work education 79–80; Islamic contributions to contemporary health 78–79; Islamic implications for critical and reflexive social work practice 80–82; mental health and social wellbeing 79
Islamic way of life 78–79
Iwi (tribe) 116

Jenkins, A. 100
Jesuits in El Salvador 46
Jesus 96–97, 148, 149–150, 217
Joint Select Committee on the Anti-Discrimination Amendment Bill 2020, 108
Jones, C., Rt Rev 208

Kaitiaki (guardian) 116
Karlsen, M. L. 236
Karma, understanding 59–60
Karma Kagyu Lineage of Mahayana Tibetan Buddhism 54–55
karma vs self-blaming 59–60
karmic imprints 61
Kaumātua (elders) 116, 119, 120, 246, 247, 248
Kauwae raro (lower heavens) 118
Kauwae runga (upper heavens) 118
keepers of Indigenous knowledge 116, 120
keepsakes 91
Kemmis, S. 134–135
khair (goodness or benefit) 82
Khavarpour, F. 14
Kimmerer, R. W. 179
kinships 116, 118
knowing: ways of 26–28, 82, 120; wisdom of 71–72
knowledge: ancestral 121; cultural healing 115, 120; of First Nations people 15; Indigenous 34, 120, 122; Indigenous keepers of 116, 120; inner 116; passing through tribal stories 119; professional practice and cultural 87; sacred 119; of the upper realms 118, 121; Vedic

132–133; *see also* Māori perspective on spirituality in social work
Kobrynowicz, D. 28
Koopman, N. 148
koshas (layers) 130–131
Krishnamacharya 126

LaFever, M. 137
lament 111
language 136; attack on 68; and ‘urban’ skills, lack of 212
Latin America liberation theology 46–47
learned helplessness of welfare agencies 200–201
Levine, B. 15
LGBTQIA+, 32–33, 107–108, 109
LGBTQIA+, experiences of social work and spirituality: integrating identities 169–170;
introduction 164–165; mechanisms of religious trauma 166; microaggression theory
167–169; minority stress theory 166–167; secrecy and coming out process 165–166
liberation theology 23–24, 46–47; case studies 50–51; integration of theory and practice 48–50;
within Protestant Church 110
licensed clinical social workers (LCSW) 105
life cycles issues, new rituals for 89
life cycle stories, sharing 86, 87, 90
life methods considering scriptures 49
listening 51–52, 71–72, 112, 147; to stories of displacement 215–216
literary awakening 22–23
Long Bay Gaol 37
Loubser, K. 158
love (agape) and spirituality in social work practice: case study 101–102; ethic of love (*agape*),
practicing 96–97; introduction 95–96; Orthodox faith intersection with social work
practice and domestic violence 97–99; perpetrators of violence understanding and working
with 99–101
loving-kindness 30, 31
low-income countries 244, 245
Lowndes, V. 11
Lusk, M. 47

Maccabees 88
macro-aggressions 115
Mahayana teachings 56
Maiangwa, B. 67
Major Church Providers (MCP) 207
Mākutu (insidious affliction) 115
maleness of God 69
Manaakitanga (cultural humility) 122
Mana Atua (power of the spirit world) 116–117
Mana tangata 117

Mana Whenua 117
Māori perspective on spirituality in social work: creating spiritual responsivity in social work 120–122; Māori Mysticism understanding 115–116; normalising the spiritual dimension in social work 118–119; relationality and collegiality in social work 119–120; Tapu o te tangata, about 114, 115–116; Tapu o te tangata, aspects of 116–117; Tapu o te tangata, suppressing in social work 117–118
Maramatanga (understanding) 122
Mareese Terare 179
Marsden, Māori, Reverend 115
Martín-Baró, Fr. 28, 46
Matakite 116
Mathew, T. 235
maya 126
McCafferty, N. 21
McCusker, P. 143
McLennan, V. 14
McLeod, K. 58
McVeigh, M. J. 33
meaning making 81, 152
Medellín conference 46
medical model of disability 145
meditation 9, 55, 83, 126, 127, 128, 133, 134, 135–136, 197, 241
memory making, social work practice of 91–92
mental health and social wellbeing 79
mesosystem 105–106
Meyer, I. H. 166
micro-aggressions 115, 166
microsystem 105
mikvah (a ritual immersion in the ocean) 90
mindfulness 81, 132, 134
minority stress theory 166
mischaracterisation 167–168
misrepresentation of mysticism in social work 116
Mission Australia 38, 204
Moane, G. 19–20, 68
Moore, C. 67–68
moral identity 88
Moses 88, 149
Mount Sinai 88
Muhammad, Prophet 78, 81, 82
Muhasaba (introspective examination) 81
muraqaba (deep contemplation and discernment/perspicacity) 80–81
music, passing down values through 127
Muslim(s): communities services with 14; practitioners 79–82; women in safe houses 194

Namgyel, E. M. 61

Narada 129
Narada Bhakti Sutras 129
Nason-Clark, N. 192
nature: availing 72; base of Celtic Spirituality 73–75; spiritual experiences in 22–23
neglect 117–118, 218
New Testament 149
Ngā tangata whenua 117
Niania, W. 116
Ní Dhomhnaill, N. 68
Ninio, Rabbi 87, 89–90, 92
niyamas (internal observances) 128, 137
Noa (normality) 116
NOMA (Non-Overlapping Magisteria) 45, 53
non-Aboriginal peoples 120
non-Indigenous practitioners 119–120
non-profit agencies 205
Nouwen, H. J. 27–28
NSW Department of Juvenile Justice 38
NSW Judicial Commission report 37
Nweke, M. C. 157

O ‘Donohue, J. 26–27, 50, 52, 66, 68, 70, 73
Old Testament 149
online worship 231
oppression, social workers’ understanding of 48
oppressive dynamics with clients 97
organisational contexts of social workers’ roles 177–178
Orthodox Church 96, 98
othering 20
Oxhandler, H. K. 150
oxytocin 133–134

Pacific indigenous cultures: and social work 121; values in 39–40
Pacific young people, over-representation in youth justice 37, 38
Padraig, Fr. 24–25
pagan Arabs 78
Paget 28
pancamayakosha model 130–131
Papatūānuku (Mother Earth) 116, 117
Parameswari, J. 235
parenting behaviour, explaining –101
Patanjali, sage 127, 128–129
patriarchal power and control cycle 107
patriarchal violence 68
patriarchy and colonisation 67–68

Paul, Apostle 149
peacefulness 129–130
pedagogical practice and training for social work programs 79–80; *see also* education, social work
pedagogy for spiritual development 134; *see also* education, social work
Perales, F. 107
Pere, Rangimārie Te Turuki Arikirangi Rose, Dr 115, 116–117
perpetrators of violence, understanding and working with 99–101
Perry, S. L. 109
personal agency 213, 214–215
personal and professional integration 24–25
personal bias 49
personal faith: journey and values formation 30–31; of social workers 177–178
personal mystical experience vs. public expression 22–23
personal practice wisdom 90–91
personal religious beliefs and professional social work practice 49; dignity in life and death 108–109; evangelical powerhouse 109; God and the patriarchy 107; God and the queers 107–108; "resonance" vs "dissonance" concepts 106–107
personal struggles with sexuality 37–38
person-centred approach: to social work practice 151, 166; to support 147
Pert, Dr 130–131
Pesach (Passover) 87
Pesach seder (service) 88
physical barriers for disability 144–145
Pitt, R. N. 169
pluralist society, social work practice in 107
podcasts 91, 92
political advocacy 245–246
political consciousness and Celtic Spirituality 66–67
political contexts of survivor's experience 50–51
political ways of knowing, embracing 26–28
Poroch, N. 14
positionality of social workers in work 32, 45, 77, 132, 175, 178
post-traumatic stress disorder (PTSD) 213–214
Potowatomi Nation 179
poverty 46, 51, 79, 96, 106, 174, 192, 193, 244, 245, 249
pranayama (regulation of breath) 128
pratyahara (withdrawal of senses) 128
prayer 111, 168, 169, 227; books 89; understanding misconceptions about 99–100
professional practice and cultural knowledge 87
protest 110
Protestant Christianity and social work: Bronfenbrenner's ecological theory 105–106; healing space 111–112; influence on social justice 106; introduction 104; personal religious beliefs and professional social work practice 106–109; protest 110; ritual and lament 110–111; shared vision of systems for human flourishing 110; Western social work, impact of 105
Protestant Church, liberation theology within 110

Protestant ethics vs social work values 107–108
Protestant faith-based organisations 105–106
Protestant informed spirituality 105
Psalms 111
psychodynamic framework of social work 48
psychoeducation 102
psychological pathology 213
psychospiritual problems 114, 115, 116
public advocacy by church-related agencies 200–201, 205, 206–207; *see also* church-related welfare agencies and government contracting
Puchalski, C., Dr 151
Purim 87

queerness: and colonial Christian churches 40; erasure of queer people 168; and religiosity, integrating identities of 169–170; *see also* gay; sexuality

Quinlan, F. 203, 205–206, 207

Qur'an 78, 82

Raftopoulos, M. 235

Raja Yoga 126, 127, 128

Ramsay, S. 175

Ravulo, J. 33, 121

reading: of the Bible 111; of religious texts 168

reciprocity in family relations 39

reconciliation 215

referrals 51–52

Reflections on Silver River (McLeod) 58

reflexive social work practice 80–82, 129, 136, 137, 252

refugee(s): religious beliefs in 217–218; women 214

relational distancing 168

relationality: in application of Indigenous knowledge 120; in social work 119–120

relational space 70–71

religion: definition 10–11; relation to social norms 11–12; and spirituality distinctions 10, 11

“Religion as Social Capital,” 248

religious abuse 193

religious beliefs: within African communities 157; personal 106–109; and personal identity exploration 37–38; in refugees 217–218; and spiritual practices 136

religious communities 227–230; importance during COVID-19, 230; and worship attendance during COVID-19, 227–229

religious education 247

religious establishment (oppressive) vs the social work profession (anti-oppressive) 109

religious experiences in social work practice 21–22

religious identity: deconstructing 189; evolution of 21–22, 23; and sexuality 30–31, 36–38

religious influences on modern social work practices 105

religious obligations 226–227

religious orders 49
religious response to domestic and family violence survivors 188
religious symbols 238
religious teachings 249
religious trauma 32–33
religious worship 227–230
remembering ‘differently’ in the search for healing 215–217
remembering (*tazakkur*) 82
researchers: actualising Māori knowledge 120; and social work stories 91
resilience building 235
"resonance" vs "dissonance," identifying areas of 106–109
responsibility for abusive behaviour, accepting 99–102
Rinpoche, C. T. 62
Rinpoche, G. 57
Rinpoche, P. 57
Rinpoche, T. 57
Rinpoche, W. 63
rituals 168; in life transitions 86; within Protestant traditions 110–111; and religious communities 228; and religious obligations 227; *see also* storytelling through ritual
Riverwood Punchbowl Anglican Church 37
role-modelling 132; passing down values through 127
Rolston, B. 67
Rothman, A. 81, 147

Sabbath 88
sacred contract 68, 73, 97
sacred interconnectedness 125
sacred knowledge 119
sacred side of our being 116
salvation 49
Salvation Army 202, 204, 206–207
samadhi (total absorption in the moment) 128
Sandler, S. 188
Sanskrit language 133
sat-chitananda (truth-consciousness-bliss) 126
Saudi Arabia 79
scales for social workers, awareness of 131
Schmid, H. 12
seanchaí (storyteller) 65, 66–67
Second Ecumenical Council of the Vatican 46
Second Episcopal Conference of Latin America 46
Second Vatican Council 46
Segundo, J. L. 47
self: re-orienting through Islam 82; social work practitioner’s understanding of 81
self-acceptance and social work practice 30; the forming 30–31; the integrating 32–33; the unravelling 31–32

self-awareness 131, 132; for anti-oppressive social work 136
self-blaming 58; vs karma 59–60
self-care and liberation theology 51–52
self-compassion 58–59
self-determination 147
self-esteem 213
self-referrals 52
self-reflexive practice and awareness 175–176
self-soothing rituals 193–194
semantic space 135, 137
sense: of dissolution 132; of gratitude 60; of hope through yoga 129; of reasoning 82; role of 127
service delivery agencies 204, 205
services with Muslim communities 14
Settlement House movement 12
sexuality: faith conflicting with 39; personal struggles with 37–38; and pre-colonial concepts of gender 39–40; and religious identity 30–31, 36–37; *see also* gay; queerness
Sexual Orientation and Gender Identity Change Efforts (SOGICE) 169
sexual practices in Pacific cultures 40
shame 58, 98
Shanitdeva 55
shared meanings 90–91
shared spaces and social work practice 14–15
shared vision of systems for human flourishing 110
sharing of communion 111
Shekhzadegan, A. 12
shenpas (strong reactions) 61
shifting the blame 99, 100
“Si an Bhru” (New Grange) 73
silence 168
sinfulness 149, 150
singing of worship 111
Smith, L. T. 120, 121
social assistance roles of Church 188
social awareness 80
social capital in faith communities 246–249
social categorisation 145
social cohesion 188
social connections to the outer worlds 119
social discrimination 146
social exclusion 79, 247
social housing 184
social inclusion, need for 40
social injustice 151
social justice 30; advocacy 52; awakening 36–38; and feminine divine 70; issues, early exposures to 36–38; in liberation theology 49; and Protestant Christianity 106, 110; and religious practice 24–25; and storytelling 66–67

social model of disability 145–146, 147
social norms 167
social profiling 118
social relationships 115
social space 135
social support: during COVID-19, 229–230; for domestic and family violence (DFV) survivors 189; networks 144, 193, 194
social wellbeing and mental health 79
social work engagement with religion and spirituality: changing contexts and shared space 14–15; history of 11–13; levels of engagement required 13–14; paths forward 15–16
social work and intersection of faith identity and professional practice: evolution of faith and professional practice 35; Pacific knowledge 34; pre-colonial concepts of gender and sexuality 39–40; self-reflection and faith 35–36; social inclusion, need for 40; social work identity and faith 38–39; values in Pacific indigenous cultures 39
social work practice: assessment methods 119; avoiding religion in 31–32; with communities 180–182; defined 47–48; in diverse contexts 180–182; ethics and religion 30–31; identity integration with faith identity 32–33; for Muslim clients 15; in Orthodox Christian tradition 96; ritual 91–92; scholarship 91; spiritual positionality in 32–33; storytelling in 90–91; theoretical perspectives 48; toolkit 91; *see also* education, social work
social work practitioners: actualising Māori knowledge 120; approach towards survivors of forced displacement experience 213–214, 215–217; curriculum for students/early 79–80; drawing on theory of social capital 246–249; fear in 49; in the field of disability practice 146–147; Muslim 79–82; need for considering children’s and young people’s spirituality 240–241; and neglect of spirituality in social work 117–118; non-Indigenous practitioners 120; professional implications during COVID-19 231; role in sacred spaces 87; and social work stories 90–91; training 49–50; understanding client’s spirituality 150–152; understanding of self 81; understanding spiritual connection with the land 179
societal barriers for disability 146
sociocultural issues among Indigenous Peoples 117
socio-political life and social work 48
solesolevaki (reciprocity) 39
Somali communities in Australia 156
Somanath, Dr 132–133
soul wounds 115, 120, 121
spirit of oneness 118
spiritual and physical harm, connection between 178–179
spiritual authority 116–119
spiritual beliefs 119; as a coping mechanism 158–160
spiritual colonisation 69
spiritual competencies 134; in Bloom’s Taxonomy 137
spiritual context of survivor’s experience 50–51
spiritual deficiency 79
spiritual dimension of self-care 51–52
spiritual distress 118, 179
spiritual diversity and inclusion 122
spiritual ecology 119, 178–179

spiritual genograms 119
spiritual intelligence 80, 82
spirituality: and awareness of the other 97; definition 11; developed during adolescence 22–23;
relation to social norms 11–12; and religion distinctions 10, 11; silencing in mainstream
health systems 117–118; in working with abusive male clients 100–101
Spirituality in Higher Education project 134
spiritually informed care 236
spiritually responsive engagement 120–122
spiritual positionality in social work practice 32–33
spiritual protection 115
spiritual realities impact on individual lives 158–160
spiritual realization and transformation 24–27
spiritual refugees 33
spiritual responsiveness in social work 120–122
spiritual seekers, community of 33
spiritual tradition of liberation theology and anti-oppressive social work: anti-oppressive social
work practice 47–48; liberation theology 46–47; liberation theology, case studies 50–52;
liberation theology, integration of theory and practice 48–50
spiritual visits 71–72
spiritual ways of knowing, embracing 26–28
spiritual well-being 116, 119
spiritual wisdom: and feminine divine 70; and practices case study 71–72
Sprague, J. 28
stereotype, stamped essence of 19–20
stigmatised identity 167
storytelling: formal 88; informal 88; passing down values through 127; as social work practice
66–67
storytelling through ritual: integration of identities 85–86; Jewish understandings: ritual 88–90;
Jewish understandings: storytelling 87–88; memory making: a social work ritual 91–92;
social work understandings 90–91
stressors 166–167, 168
strong emotions (*Kleshas*) 58
Student Life 37
studying texts, passing down values through 127
Sudanese-Australian community 216
suffering 125
supervision 100–102; medical supervision texts 81; of practitioners 49, 52, 90
suspicion 82
sutras (written texts) 127
symbolic life, systemic suppression of 69
symbols and traditions, integrating 87
systemic discrimination 37, 38
systemic suppression of the symbolic life 69

tadabbur (reflection) 82
Tafakkur (deep contemplation and conscious awareness of self) 81

talisman 89
Tangata Whenua (people of the land) 25–26
the Tao 129
Tapu o te tangata: about 114, 115–116; aspects of 116–117; suppression in social work 117–118
tayyibat (organic/wholesome) 78
TEARfund 106
Te Kaihanga (the Creator) 114, 115, 118, 122
Tempany, M. 156
Ter Haar, G. 157
Te Tiriti o Waitangi 1840 (the Treaty of Waitangi) 121
Theise, N. 131
theory and practice of liberation theology 48–50
thinking about problem-solving (*tadabbur*) 82
third space of enunciation 129, 136
thoughtful observation (*Nazara*) 82
Tibetan Buddhism 58
Tikanga (cultural protocols) 120, 121
Tino Rangatiratanga (sovereignty) 121
Tohunga and Whakapapa (genealogical) knowledge 121
Tohunga Matakite (expert seers) 116, 118, 120
Torah 88
Torres Strait Islander Australians 181–182
Towle, C. 118
training: in social work education 49–50, 79–80, 117; for spiritual development 134; *see also*
education, social work
trauma: and the Dharma (the teachings) 61; from land loss 117; work and Buddhism 60–62
trauma-informed practices 136
Triple Goddesses of the ancient Celtic tribe 69
triple spiral art form of feminine 69
Trungpa, C. 61–62
Truong, M. 191
trust: in client/social worker relationship 187, 192, 215, 218; in faith group 248; in God 98; in
government contracting 207; in healers 70, 72
Tuatha dé Danann (Triple Goddesses) 29n2, 69
Tudor, K. 121

uncertainty 212
unconditional love 96–97, 132, 136
United Nations Convention on the Rights of the Child (UNCRC) 241
United Nations' Conventions on the Rights of Persons with Disability 143, 144, 146
UnitingCare Australia (UCA) 202, 203, 204
Uniting Church 39
universal consciousness/spirit 126
University of Western Sydney 37
unselfishness 96

va 39

values 120; integration in social work paradigms 31–32; Jewish 88; personal faith journey and formation of 30–31; values-based storytelling 88

Vatican II 46

Vedic knowledge 132–133

veiqaravi (service) 39

veirokovi (respect) 39

Vietnamese ex-refugees 216

Wairua (eternal spirit) 115–116, 118

Walsh, F. 158

Waltke B. K. 111

Waretini-Karena, R. 116

Warhurst, J. 204–205

Watson, J. B. 80

Welfare to Work – financial case management for income support recipients 202

Western adult education 136–137

Western social work, impact of Protestant Christianity on 105

Western social workers and spiritual realities 156

Western thinking vs Indigenous thinking 36

Western ways of knowing 120

Whakapapa (ancestral lines) 118, 121

Whānau (families) 119, 120; knowledge 122

Whare Tangata (womb) 116

Whitehead, A. 109

WHO: definition of disability by 144; estimation of population living with disability by 143

Wilson, D. Fr. 46–47

Wilson, S. 120

wisdom of knowing 71–72

women as mediators 116

The Words of My Perfect Teacher (Rinpoche) 57

worldview: of domestic and family violence survivors 192; Indigenous or Māori 120–122; of non-Indigenous practitioners 120; separation from religion 30–31; spiritual ecology in rational and materialist 178

World Vision 106

worship restrictions during COVID-19 231

Yamas (external restraints) 128, 137

yoga in social work practice: historical and cultural context 125; spirituality in healing 129–131; theory of practice architectures (TPA) 125, 134–137; yoga, about 126–129; yoga and social work 137; yoga in praxis 132; yogic practices and Western professional disciplines 132–133; yogic techniques, applying as interventions 133–134

Yoga Sutras 127

yogic texts 132, 134

Young, I. 19, 20

young citizens' spirituality: academic discussion 235–236; conversations with Mary Jo 237–241;
introduction 234–235; research gaps and challenges 236–237

Youth Christian Movement (YCW) 49

youth group program 247

Youth Justice (Correctional) Centre 37

zakat 79