affect: in interpretive anthropological framework, 66b; monitoring client’s, 164
affiliation, changing religious, 88–89
African Americans: and disparities in spiritual care, 166; and role of spirituality, 29; spirituality in service provision for, 18–19, 30; spiritual needs of, 53; therapeutic conversations for, 18
age, and religion, 8
Allport, G. W., 2, 150
alternative religions, 2, 11
American Association for Marriage and Family Therapy, Code of Ethics of, 70
American Association of Pastoral Counselors (AAPC), 18
American Indians, 57; cultural sensitivities of, 104; extended families of, 144; oral storytelling of, 71; research on, 165; and role of spirituality, 29; spiritual eco-maps for, 104, 105b, 106; spiritual insensitivity with, 49
American Indian tribal cultures, 46
American population, spirituality and religion among, 10. See also public, general
American Psychological Association (APA), ethical code of, 16
American School Counselor Association, ethical standards of, 15, 16
approval, in Islamically modified CBT, 115, 116t
Arredondo, P., 46
assets and resources: in iCARING model, 36; identification of, 79; question sets for identifying, 80; on spiritual ecograms, 111
assimilation, and personal worldviews, 50
Augustine, 74
autobiographies, spiritual, 74
autonomy, client: respecting, 162; and spiritual salience, 55; violation of, 155
Baylor University, 6
beliefs: as asset/resource, 79, 80b; the sacred found in, 127–28
Bergin, A. E., 168
bias: in quantitative instruments, 148–49; spiritual, 125; and spiritual countertransference, 154, 155–56, 158
brief assessment, 27, 125, 163; arguments against, 28–30; case example, 68–69, 70; as coercion, 29–30; goal of, 58; potential areas to explore in, 32–33, 32t; process for, 39–41; religious tradition in, 50; results of, 164; and time constraints, 28–29
brief assessment models, 39; exploring areas for, 32–33, 32t; FICA model, 31, 31t, 32; goal of, 31; HOPE model, 31–32; iCARING model, 33–39, 33t, 121
Brief Multidimensional Measure of Religiousness and Spirituality, 151t, 152; in practice settings, 153–54
Brief RCOPE, 151, 152; in practice, 153
Buddhism, eightfold path of, 74
Bushfield, S., 46, 166
cancer patients, 19
case examples: of implicit assessment, 132–34; lifemap, 75, 76f; 77, 79, 83; spiritual
cocgrams, 112–13, 113f; 117–18; spiritual
eco-maps, 100–102, 101f; of spiritual
genograms, 86–88, 87f; of spiritual
history, 68–69, 70
case studies, 169
Catholic Church, 5
Catholicism, traditional, 46
Catholic saints, 5
ceremonies: spiritual, 73; on spiritual eco-
maps, 105b. See also rituals
chemical dependency, people with, 19
childhood, religious traditions of, 154
Children of Heaven (film), 169
Christianity, evangelical, 46, 124
Church of Jesus Christ of Latter-day Saints
(LDS). See Latter-day Saints, Church of
Jesus Christ of
clergy, collaboration with, xiv, 153, 158–60,
164
clients: autonomy of, 19; and decisions
about self-disclosure, 41; human rights
of, 16; importance of spirituality to,
28; interest in spiritual assessment of,
42–45; worldviews of, xii, 47
clients’ rights, 45
clinical dialogue, power of, xii
clinical interview: semistructured, 37; for
spiritual history, 60
codes of ethics: NASW, 14, 15, 17, 20;
professional, 14, 15; self-determination
in, 13
coherence, in assessing trustworthiness, 147
collaboration: in assessing trustworthiness,
147; with clergy, 153, 158–60, 164
The Color of Paradise (film), 169
commitment, spiritual, examples of, 55
communication: after-death, 104; indirect,
108
communion, in interpretive
anthropological framework, 66b
community: as asset/resource, 79, 80b; in
iCARING model, 35–36; Islamic, 115;
on spiritual eco-maps, 105b. See also
faith community
competence, spiritual: addressing marginal
levels of, 50–51, 51b; of clergy, 159;
components of, 52; in comprehensive
assessment, 46b; concerns about,
123–26; as continuous construct,
52; developing, 139, 167; insufficient
levels of, 139; and religious diversity,
51; resources on, 167–68, 167b; three
dimensions of, 46b; and use of film, 169
comprehensive assessment, 163; aim of,
59, 157; anthropological spiritual
history in, 65; approaches to, 163; and
client interest, 42–45; guidelines for,
57; indications for, 42; limitations
of, 140, 142–43b, 144; research on,
165; selection for, 145; and spiritual
competence, 46, 46b, 47, 48b; and
spiritual histories, 59–60; and spiritual
salience, 52–56; transitioning from
implicit assessment to, 134–38, 135f;
transitioning to, 57–58, 58b
confidentiality, and informed consent, 43
congregational community, as family, 89
conscience, in interpretive anthropological
framework, 66b, 67
counseling, for collaboration with clergy, 159
counseling document, spiritually inclusive,
43, 44b
constructivism, xi, xii
consultation: need for, 50; for spiritual
countertransference, 156; and treatment
goals, 158
coping styles and strategies: identifying,
129; measurement of, 152
countertransference, spiritual, 154–56
couples: ecograms employed with, 118–19;
interfaith, 145; spiritual eco-maps for, 106; spiritual genograms for, 94–95
Creator, on spiritual eco-maps, 105b
cross-disciplinary approach, x–xi
cultural congruence, 165
cultural relevance, and service provision, 22–24
culture, spirituality in, 5

davison, M. L., 148
decision tree, assessment, 145, 146f
definitions: in broad universal terms, 4–5; importance of, 1; in strengths perspective, 6

diagnostic and Statistical Manual of Mental Disorders (APA): fifth edition, 57; third edition-revised, 125
discrimination, and spiritual beliefs, 15
disenfranchised populations: spirituality for, 22, 162; spirituality in counseling of, 18
diversity, in codes of ethics, 14
divine, experience of, 14
domains, in iCARING model, 34–35
ecogram, defined, 111
ecogram, spiritual, 111; administering, 114–17, 116f; case example, 112–13, 115f, 117–18; clients’ history on, 112; in comprehensive assessment, 142b, 143b; for documenting change, 118; holistic approach of, 119; in integrative assessment, 137; key data on, 114; limitations of, 120b, 120–21; in strengths perspective, 117–19, 117b
eco-maps, spiritual, 99; administering, 102–4, 103b, 105b, 106–7; case example, 100–102, 101f; central feature of, 100, 100f; changes depicted on, 109; colors on, 107; compared with spiritual ecograms, 120; in comprehensive assessment, 142b, 143b; construction of, 99–100, 100f, 110; creative expression on, 110; efficiency of, 108; focus on current relationship of, 110; in integrative assessment, 136–37; limitations of, 109–10, 109b; present orientation of, 108, 109; relational information on, 100f, 106, 108; strengths of, 107–9, 107b
education, for future practitioners, 168–70
effective therapy, 17–18, 164

See also affect

effectiveness, spiritual, 131b, 132; in spiritual histories, 63b, 64

elders, role of, 89

Ellis, Albert, 115, 116t, 124–25

emotional space, creating, 39

emotions, and relation with the sacred, 129

See also affect

the Enlightenment, 16, 47

environment: of practitioners’ office, 39–40; spiritual, 131b

ethics codes: professional, 14, 15, 162; self-determination in, 13, 17. See also codes of ethics

ethnicity: and personal worldviews, 50; and religion, 8

European Americans, and disparities in spiritual care, 166
evidence-based practice movement: client preference in, 17; concepts in, xii

experiences, the sacred found in, 127–28

explicit assessment, 134

face-to-face format, 72

faith community, on spiritual eco-maps, 102, 103, 103b, 104

falsification, in assessing trustworthiness, 147

family: congregational community as, 89; ecograms for, 120; extended, 144; nonnuclear, 97; on spiritual ecograms, 118; spiritual eco-maps for, 106; spiritual mentors in, 89

family dynamics, 84

family of origin: on spiritual genograms, 95; in spiritual history, 61

family tree, 85

faux spiritual direction, 156–58, 157t

Fetzer Institute, 152
INDEX

FICA model, of brief assessment, 31, 31f, 32
First Amendment, establishment clause of, 45
focus groups, 166
Forum 18, on religious freedom, 17
Freud, Sigmund, 124
frustration tolerance, in Islamically modified CBT, 115, 116f

Gallup data, 6, 8, 18
gender, and religion, 8
General Social Surveys, 20
genograms, spiritual, 85, 99; administering, 88–89, 90–91b, 91, 92–93b, 93–94, 97; appeal of, 96; case example, 86–88, 87f; compared with spiritual ecograms, 120; in comprehensive assessment, 141b, 143b; constructing, 86, 90b, 97; and cultural sensitivities, 97–98; goal of, 87; historical components of, 91; in integrative assessment, 137; for LDS clients, 92–93b, 93; limitations of, 96–98, 96b; present dynamics in, 91; for self-assessment, 170; strengths on, 88, 94–96, 94b; transitioning to interventions with, 90–91b, 91, 92–93b

genograms, traditional, 85
geography, and personal worldviews, 50
Gilligan, C., 148
God, belief in, among general public, 6, 7f
God, relationship with, as asset/resource, 79, 80b
God/transcendent: conceptualizations of, 63–64; on spiritual eco-maps, 102, 103, 103b, 104

grandparents, role of, 85

Harvest of Fire (film), 169
health: and spiritual assessment, 161; and spirituality, 18, 162, 171. See also wellness healthcare accrediting organizations, 25
health outcomes, and spirituality, 21, 21f
helping professionals, xi; assumptions about, 124; paucity of training in spirituality for, 125; secular values affirmed by, 47; trust in, 170

helping relationship, nature of, xii
Hindu clients, 57
histories, spiritual, 60–61, 72–73, 72b, 99; anthropological, 65, 66b, 67–69; case example, 68–69, 70; chronological, 61, 62–63b, 63–65; client-centered orientation of, 71; in comprehensive assessment, 141b, 142b; diagrammatic approaches to, 59; as intervention, 71; pictorial approach to, 73; strengths of, 70–72, 70b

Hodge, D. R., 46
HOPE model, of brief assessment, 31–32
Hospital Accreditation Standards, Joint Commission’s, 25
hospitalization, and spiritual needs, 53, 54–55f
human rights: defined, 16; respecting basic, 16–17

iCaring Assessment Form, 37, 38
iCARING model, xiii, 27, 31–34, 33f, 60, 121; administering, 34–37; goals in, 37; in written form, 37
immigrants: children of, 113; and role of spirituality, 29
implementation process, 166
implicit spiritual assessment, 60; administering, 129, 130–31b, 132–34; case example, 132–34; clients for, 123; cultural relevance of, 164; defined, 122–23; following brief assessment, 132; rationale for, 122, 125–26; transitioning to comprehensive assessment from, 134–38, 135f
importance, in iCARING model, 34–35
influence, in iCARING model, 36
informed consent document, spiritually inclusive, 44b
informed consent process: continuation of, 45; initial contact, 43
integrative assessment model, 135, 135f, 138
intergenerational interactions, 85
International Federation of Social Workers (IFSW), Ethical Principles of, 14–15, 16
interpretive anthropological framework, 66b, 67

Downloaded from cupola.columbia.edu
interventions, cultural relevance of, 116
interview. See clinical interview
intrinsic religion, 2
Intrinsic Spirituality Scale (ISS), 55, 150, 151, 152, 153
introspection, and spiritual countertransference, 155–56
intuition, in interpretive anthropological framework, 66b, 67
Islam, 46; and CBT protocols, 115, 116t; five pillars of, 74; for immigrant families, 112–13; role of women in, 49; values in, 47, 48t
James, William, 2
Joint Commission, 162; on spiritual needs, 25
Kohlberg, L., 148
language: alluding to spiritual, 127–28; culturally relevant, 106; existential, 122–23; in iCARING model, 35; monitoring client’s, 164; with quantitative assessment, 149–50; and shifts in affect, 128–29; spiritual, 126, 156. See also terminology
Latinos, 6; and role of spirituality, 29; spiritual genograms for, 95
Latter-day Saints (LDS), Church of Jesus Christ of, 86, 87; extended families of, 144; research on, 165; spiritual genograms for, 92–93b, 93, 95
learning games, 170
life challenges: and salience of spirituality, 22; and spiritual direction, 156
lifemaps, spiritual, 74, 99; administering, 76–80, 77b, 80b; case example, 75, 76f, 77, 79, 83; client-directed, 81–82; in comprehensive assessment, 141b, 143b; constructing, 74–75, 84; and existential concerns, 83; in integrative assessment, 137; limitations of, 83–84, 84b; potential of, 78; strengths of, 81–83, 81b; supplies for construction of, 76, 77b; uses for, 83
literacy levels, 149
love, in Islamically modified CBT, 115, 116t
Lyme disease, 133–34
marriage, complementary relationships in, 43, 160. See also couples “master motive,” 2
mastery, of one’s spiritual narrative, 71
McDavis, R. J., 46
meaning, of one’s spiritual narrative, 71
meaning, sense of: and secular entities, 126; and spirituality, 5
mental health outcomes, and spirituality, 21, 21t
mental illness, religion as, 124
mentors, spiritual, 89
Miss Rose White (film), 169
moral development, theories of, 148
Mormonism, 46. See also Latter-day Saints
Muslims: cultural values of, 24; spiritual ecogram for, 112–13, 113f, 117–18; spiritual genograms for, 95
mystical experiences, for general public, 7, 7t
narrative framework, initial, 65, 66b
narratives, clients’, 148
National Association of Social Workers (NASW), 162; Code of Ethics for, 14, 17, 20; Standards for Cultural Competence in Social Work of, 49; Standards for Social Work Practice in Health Care Settings of, 25–26
National Cancer Institute (NCI), 162; spiritual assessments recommended by, 25
National Institute on Aging (NIA), 152
Nee, W., 67
needs, in iCARING model, 36
neo-paganism, 2
New Age movement, 2, 46
New Age practitioners, 39
nomenclature, and cultural value systems, 106. See also language; terminology
nurses, and cultural relevance, 23
older adults: and role of spirituality, 29; therapeutic conversations for, 18
oral storytelling, 71
outcomes, positive, and brief assessments, 30

personality, three dimensions of, 66b, 67
Pew Forum on Religion and Public Life, 88–89
postmodernism, 3
posttraumatic stress disorder (PTSD), 75
poverty, and role of spirituality, 29

PowerPoint Jeopardy (game), 170
practice settings: informed consent in, 43; issues explored in, 166; limits on time in, 73; quantitative measures in, 152–54; the sacred found in, 127–28; social validity in, 140; spirituality in, 15
practitioner-client interactions, 1
practitioners, xi; collaboration with clergy of, 159–60; composite approach for, 138; distrust of, 39–40; in informed consent document, 44b; and lifemaps, 78, 79; office environment of, 39–40; self-disclosure of, 40; spiritual assessment by, 15–16; spiritual competence of, 46, 46b, 47, 48, 123, 124, 125; and spiritual countertransference, 155; systems-oriented, 95; and terminology, 93–94; value system of, 43
preliminary assessment, 27
process, assessment, 39–41
professional assistance, reasons for avoiding, 123–24
Pruyser, P., x
psychologists, and cultural relevance, 23
psychopathology: culturally contingent, 5; spirituality as, 124
public, general: beliefs about God’s existence among, 7, 7t; changing relationship with God of, 8; experiences of supernatural among, 7, 7t; spirituality and religion of, 6, 9, 9t
purpose, sense of: with one’s spiritual narrative, 71; and secular entities, 126
quantitative spiritual assessment, 148; language limitations of, 149–50; useful quantitative measures in, 150, 151t, 152–54; validity limitations in, 148–49
questions: anthropologically based, 68; in anthropological spiritual history, 65, 66b; in chronological assessment, 61, 62–63b, 63–65; future-oriented, 64; in iCARING model, 34–35; in implicit assessment, 122, 129, 130–31b, 132; scaling, 35; for spiritual eco-maps, 103, 103b, 104; for spiritual genograms, 89–91, 90–91b, 92b; for spiritual histories, 72
race, and religion, 8
rational bias, and decoupling of spirituality from religion, 5
referred, need for, 50
reframing, spiritual, 82
relational dynamics, 99; on spiritual ecogram, 113f, 117
religion: affiliation with, 35; compared with spirituality, 4; conceptualizations of, 1; contemporary view of, 3–4; overlap with spirituality of, 9, 9t, 11f; quantitative measures for, 150, 151t; self-ascribed levels of, 8t; separation of spirituality from, 5; in spiritual assessments, xiv; in spiritual histories, 63b, 64; traditional view of, 2–3; as worldview, 46
religion profiles, among general public, 10, 10t
Religious Commitment Inventory (RCI), 55, 151t, 152, 153
religious freedom, 162; as basic human right, 17
religious functions, attending, 11
religious identity, of general public, 8
research: opportunity for, 165–66; translational, 166
Richards, P. S., 148, 168
rituals: as asset/resource, 79, 80b; on spiritual eco-maps, 102, 103, 103b, 104
Roadmap for Hospitals, of the Joint Commission, 25
Ross, L., 2
Ross, M. J., 150
Royal College of Psychiatrists, 26
the sacred: clients’ relationship with, 111; conceptualizations of, 63–64; contemporary experiences of, 129, 132; interactions with, 128; and language
allding to spiritual, 127–28; potential manifestation of, 134; relational dynamics with, 99; search for, 11; and service provision, 135–36; and spiritual language, 126–27
sacred content, 35
Samaritan Institute, 18
Scales, T. L., 168
school counselors, and cultural relevance, 23
screening assessment, 27
secularism, 47; role of women in, 49;
Western, 47, 48t
selection, of assessment approach, 139–40; clinically relevant timeframes in, 144–45, 146f, 147; decision tree for, 145, 146f; present-oriented, 145; social validity in, 140, 141–43bb, 144
self-acceptance, in Islamically modified CBT, 115, 116t
self-determination, client, 13; honoring, 17–19
self-disclosure, practitioners’, 40
self-examination: and spiritual countertransference, 155–56; and treatment goals, 158
self-identification: as religious, 8–9, 8t; as spiritual, 8–9, 8t; as spiritual vs. religious, 4
self-worth, in Islamically modified CBT, 115, 116t
service delivery: and client spirituality, 45; culturally competent, 2.4
service protocols, barriers to, 36
service provision: client-centered, 160; and client self-determination, 17; and clients’ values, 12; culturally relevant, 22–24; ethics in, 14; human rights in, 16; and importance of assets and resources, xi; incorporating spirituality into, ix, 28, 29, 37; incorporation of values into, 2.4; intersection of spirituality with, 56–58, 58b; optimization of, x; and relation to sacred, 126–27; role of assessment in, 161; and the sacred, 135–36; and spiritual concerns, 30; and spiritual strengths, 78; spiritual values in, 18, 42
skills, developing, 169
social justice, 15
social validity, 140, 141–43bb, 144; and clinically relevant timeframes, 144–45; research on, 165
social workers: and cultural relevance, 23; paucity of spirituality training for, 125
society, spirituality in, 5
socioeconomic status, and religion, 8
spirit beings, on spiritual eco-maps, 103, 104, 105b
spiritual, use of term, 2
spiritual assessment: approaches to, xiii–xiv; brief vs. comprehensive, xiii–xiv; in clinical context, ix; conducting, x, 12; defined, ix; implicit vs. explicit, 161; purpose of, xiii, 122; quantitative, 148–50, 151f, 152–54; rationales for, 13, 26, 162–63; research on, xiii; in service delivery, 161; with spiritual genograms, 88; for students, 170; transdisciplinary approach to, x–xi; trustworthiness in, 147–48; two-stage approach to, 27, 161, 163; types of, 10; understanding of, 12; universal, 12, 161. See also brief assessment; comprehensive assessment “spiritual colonialism,” 5
spiritual direction: and counseling, 156–58, 157t; engaging in, 158
spiritual experiences, of general public, 6, 7t
spirituality: clinical relevance of, 41; compared with religion, 4; completely individualistic, 11; conceptualizations of, 1; contemporary view of, 3–4; defined, 11, 126; expression and experience of, 129, 130b, 131; future, 63b, 64, 131b, 132; and health, 18, 162, 171; overlap with religion of, 9, 9t, 11f; past, 61, 62b, 129, 130b; present, 61, 62b, 63, 129, 130b; problems associated with, 56; quantitative measures for, 150, 151t; self-ascribed importance of, 31; self-ascribed levels of, 87; and service provision, 28, 29; and social context, 5; traditional view of, 2–3; as universal facet of human experience, 4; use of term, xiv, 12; and wellness, 20, 21f; in worldview, xii
spirituality profiles, among general public, 10, 10f
spiritual journey, visual depiction of, 82
spiritual needs, manifestation of, 53, 54–55
standards: ethical, 14; professional, 24
Statement of Ethical Principles, of IFSW, 14–15, 16
strengths: in iCARING model, 36; identifying and operationalizing, xi; identifying spiritual, 19–22; of spiritual genograms, 94–96, 94b; of spiritual histories, 70–72; spirituality as, 162; of spiritual lifemaps, 81–83, 81b; transcendent sources of, 136
strengths perspective, xi, xii, 6; and spiritual assessment, 20; spiritual ecograms in, 117–19, 117b; spiritual eco-maps in, 107–9, 107b; theories in, 6
stress, and spirituality, 22
subcultures: American, 23; concerns about spiritual competence of, 124. See also African Americans; American Indians; Islam; Latter-day Saints
Sue, D. W., 46
syncretistic movement, 5, 11, 39, 46
termination, of practitioner-client relationship, 50
terminology: and cultural value systems, 106; in iCARING model, 34–35, 35; in implicit assessment, 122; Islamic, 115; and practitioners, 93–94; spiritual, 126. See also language; nomenclature
theism, generic, 93
therapeutic alliance, 71–72, 73
therapeutic approach, in informed consent document, 44b
therapeutic concepts, in spiritual lifemaps, 82
therapeutic relationship, and clients’ worldviews, 49
therapists, solution-focused, 65. See also practitioners
timeframes, clinically relevant, 144–45, 146f, 147
timelines, spiritual development, 74
Tobin, D. J., 170
Toner, S., 170
toolbox, assessment, xiv, 60, 138, 161; developing, 163
transcendent beings, on spiritual eco-maps, 103, 103b, 104
treatment goals, 158; incorporating spirituality into, 57
trustworthiness, assessing, 147–48
understanding, limitations of contemporary, 4–6
United Kingdom, National Institute for Clinical Excellence of, 26
United Nations, Universal Declaration of Human Rights of, 16
United States, religious diversity of, 23
Universal Declaration of Human Rights, U. N., 16
validity: social, 140, 141–43bb, 144; for spiritual assessment, 140
value systems: conflict in, 155; as constructions of reality, 49; and design interventions, 26; and integrative approach, 137; Islamic, 48t, 115; religious, 50; and religious cultures, 23–24, 23b; respect for clients’, 139; and service provision, 162, 164–65; in Western secularism, 47, 48t
volition, in interpretive anthropological framework, 66b
wellness: religion associated with, 125; and spiritual assessment, 161; and spirituality, 20, 21t. See also health
Williams, J. A.
Willow, R. A., 170
women: and role of spirituality, 29; therapeutic conversations for, 18
World Health Organisation (WHO), on spiritual assessment, 26
worldviews: congruence with quantitative measurements of, 154; construction of, xii; constructivist perspective for, 46; cultural, 22–23; and faux spiritual direction, 156–58, 157f; and quantitative assessment, 150; secularism as, 47; and service provision, 164–65; spiritual, 26; and spiritual countertransference, 154–55
Wuthnow, R., 6