

Note: Page numbers followed by *b* refer to boxes; those followed by *f* refer to figures; and those followed by *t* refer to tables.

- affect: in interpretive anthropological framework, 66*b*; 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, 105*b*, 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, 116*t*
- 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, 80*b*; 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, 32*t*; 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, 32*t*; FICA model, 31, 31*t*, 32; goal of, 31; HOPE model, 31–32; iCARING model, 33–39, 33*t*, 121
- Brief Multidimensional Measure of Religiousness and Spirituality, 151*t*, 152; in practice settings, 153–54

- Brief RCOPE, 151*t*, 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, 76*f*; 77, 79, 83; spiritual ecograms, 112–13, 113*f*; 117–18; spiritual eco-maps, 100–102, 101*f*; of spiritual genograms, 86–88, 87*f*; 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, 105*b*. *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
- cognition, in interpretive anthropological framework, 66*b*
- cognitive behavioral therapy (CBT), 40; Islamically modified, 115, 116*t*; spiritual beliefs and practices in, 56; and spiritual ecograms, 114–15; spiritually modified, 53, 115
- cognitive behavioral therapy (CBT) movement, 124
- 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, 66*b*
- community: as asset/resource, 79, 80*b*; in iCARING model, 35–36; Islamic, 115; on spiritual eco-maps, 105*b*. *See also* faith community
- competence, spiritual: addressing marginal levels of, 50–51, 51*b*; of clergy, 159; components of, 52; in comprehensive assessment, 46*b*; concerns about, 123–26; as continuous construct, 52; developing, 139, 167; insufficient levels of, 139; and religious diversity, 51; resources on, 167–68, 167*b*; three dimensions of, 46*b*; 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, 142–43*b*, 144; research on, 165; selection for, 145; and spiritual competence, 46, 46*b*, 47, 48*t*; and spiritual histories, 59–60; and spiritual salience, 52–56; transitioning from implicit assessment to, 134–38, 135*f*; transitioning to, 57–58, 58*b*
- confidentiality, and informed consent, 43
- congregational community, as family, 89
- conscience, in interpretive anthropological framework, 66*b*, 67
- consent, for collaboration with clergy, 159
- consent document, spiritually inclusive, 43, 44*b*
- constructivism, xi, xii
- consultation: need for, 50; for spiritual countertransference, 156; and treatment goals, 158
- coping styles and strategies: identifying, 129; measurement of, 152

- counseling: and spiritual direction, 156–58, 157*t*; spiritual values in, 18–19
- 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, 105*b*
- 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, 146*f*
- 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, 2
- domains, in iCARING model, 34–35
- ecogram, defined, 111
- ecogram, spiritual, 111; administering, 114–17, 116*f*; case example, 112–13, 113*f*, 117–18; clients' history on, 112; in comprehensive assessment, 142*b*, 143*b*; for documenting change, 118; holistic approach of, 119; in integrative assessment, 137; key data on, 114; limitations of, 120*b*, 120–21; in strengths perspective, 117–19, 117*b*
- eco-maps, spiritual, 99; administering, 102–4, 103*b*, 105*b*, 106–7; case example, 100–102, 101*f*; central feature of, 100, 100*f*; changes depicted on, 109; colors on, 107; compared with spiritual ecograms, 120; in comprehensive assessment, 142*b*, 143*b*; construction of, 99–100, 100*f*, 110; creative expression on, 110; efficiency of, 108; focus on current relationship of, 110; in integrative assessment, 136–37; limitations of, 109–10, 109*b*; present orientation of, 108, 109; relational information on, 100*f*, 106, 108; strengths of, 107–9, 107*b*
- education, for future practitioners, 168–70
- effective therapy, 17–18, 164
- efficacy: spiritual, 131*b*, 132; in spiritual histories, 63*b*, 64
- elders, role of, 89
- Ellis, Albert, 115, 116*t*, 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, 131*b*
- 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, 103*b*, 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, 157*t*
- Fetzer Institute, 152

- FICA model, of brief assessment, 31, 31*t*, 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, 116*t*
- Gallup data, 6, 8, 18
- gender, and religion, 8
- General Social Surveys, 20
- genograms, spiritual, 85, 99; administering,  
88–89, 90–91*b*, 91, 92–93*b*, 93–94, 97;  
appeal of, 96; case example, 86–88,  
87*f*; compared with spiritual ecograms,  
120; in comprehensive assessment,  
141*b*, 143*b*; constructing, 86, 90*b*,  
97; and cultural sensitivities, 97–98;  
goal of, 87; historical components of,  
91; in integrative assessment, 137; for  
LDS clients, 92–93*b*, 93; limitations  
of, 96–98, 96*b*; present dynamics in,  
91; for self-assessment, 170; strengths  
on, 88, 94–96, 94*b*; transitioning to  
interventions with, 90–91*b*, 91, 92–93*b*
- genograms, traditional, 85
- geography, and personal worldviews, 50
- Gilligan, C., 148
- God, belief in, among general public, 6, 7*t*
- God, relationship with, as asset/resource,  
79, 80*b*
- God/transcendent: conceptualizations of,  
63–64; on spiritual eco-maps, 102, 103,  
103*b*, 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, 21*t*
- helping process, xii
- 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, 72*b*, 99;  
anthropological, 65, 66*b*, 67–69; case  
example, 68–69, 70; chronological,  
61, 62–63*b*, 63–65; client-centered  
orientation of, 71; in comprehensive  
assessment, 141*b*, 142*b*; diagrammatic  
approaches to, 59; as intervention, 71;  
pictorial approach to, 73; strengths of,  
70–72, 70*b*
- Hodge, D. R., 46
- HOPE model, of brief assessment, 31–32
- Hospital Accreditation Standards, Joint  
Commission's, 25
- hospitalization, and spiritual needs, 53,  
54–55*t*
- human rights: defined, 16; respecting basic,  
16–17
- iCaring Assessment Form, 37, 38
- iCARING model, xiii, 27, 31–34, 33*t*, 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, 130–31*b*, 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, 135*f*
- importance, in iCARING model, 34–35
- influence, in iCARING model, 36
- informed consent document, spiritually  
inclusive, 44*b*
- informed consent process: continuation of,  
45; initial contact, 43
- integrative assessment model, 135, 135*f*, 138
- intergenerational interactions, 85
- International Federation of Social Workers  
(IFSW), Ethical Principles of, 14–15, 16
- interpretive anthropological framework,  
66*b*, 67

- interventions, cultural relevance of, 116
- interview. *See* clinical interview
- intrinsic religion, 2
- Intrinsic Spirituality Scale (ISS), 55, 150, 151*t*, 152, 153
- introspection, and spiritual countertransference, 155–56
- intuition, in interpretive anthropological framework, 66*b*, 67
- Islam, 46; and CBT protocols, 115, 116*t*; five pillars of, 74; for immigrant families, 112–13; role of women in, 49; values in, 47, 48*t*
- 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, 136. *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, 92–93*b*, 93, 95
- learning games, 170
- life challenges: and salience of spirituality, 22; and spiritual direction, 156
- lifemaps, spiritual, 74, 99; administering, 76–80, 77*b*, 80*b*; case example, 75, 76*f*; 77, 79, 83; client-directed, 81–82; in comprehensive assessment, 141*b*, 143*b*; constructing, 74–75, 84; and existential concerns, 83; in integrative assessment, 137; limitations of, 83–84, 84*b*; potential of, 78; strengths of, 81–83, 81*b*; supplies for construction of, 76, 77*b*; uses for, 83
- literacy levels, 149
- love, in Islamically modified CBT, 115, 116*t*
- 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, 21*t*
- 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, 113*f*; 117–18; spiritual genograms for, 95
- mystical experiences, for general public, 7, 7*t*
- narrative framework, initial, 65, 66*b*
- 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, 66*b*, 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, 44*b*; and lifemaps, 78, 79; office environment of, 39–40; self-disclosure of, 40; spiritual assessment by, 15–16; spiritual competence of, 46, 46*b*, 47, 48*t*, 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, 57; spirituality as, 124
- public, general: beliefs about God's existence among, 7, 7*t*; changing relationship with God of, 8; experiences of supernatural among, 7, 7*t*; spirituality and religion of, 6, 9, 9*t*
- 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, 151*t*, 152–54; validity limitations in, 148–49
- questions: anthropologically based, 68; in anthropological spiritual history, 65, 66*b*; in chronological assessment, 61, 62–63*b*, 63–65; future-oriented, 64; in iCARING model, 34–35; in implicit assessment, 122, 129, 130–31*b*, 132; scaling, 35; for spiritual eco-maps, 103, 103*b*, 104; for spiritual genograms, 89–91, 90–91*b*, 92*b*; for spiritual histories, 72
- race, and religion, 8
- racial bias, and decoupling of spirituality from religion, 5
- referral, need for, 50
- reframing, spiritual, 82
- relational dynamics, 99; on spiritual ecogram, 113*f*, 117
- religion: affiliation with, 35; compared with spirituality, 4; conceptualizations of, 1; contemporary view of, 3–4; overlap with spirituality of, 9, 9*t*, 11*f*; quantitative measures for, 150, 151*t*; self-ascribed levels of, 8*t*; separation of spirituality from, 5; in spiritual assessments, xiv; in spiritual histories, 63*b*, 64; traditional view of, 2–3; as worldview, 46
- religion profiles, among general public, 10, 10*t*
- Religious Commitment Inventory (RCI), 55, 151*t*, 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, 80*b*; on spiritual eco-maps, 102, 103, 103*b*, 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

- alluding 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, 48*t*
- selection, of assessment approach, 139–40; clinically relevant timeframes in, 144–45, 146*f*, 147; decision tree for, 145, 146*f*; present-oriented, 145; social validity in, 140, 141–43*bb*, 144
- self-acceptance, in Islamically modified CBT, 115, 116*t*
- 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, 8*t*; as spiritual, 8–9, 8*t*; as spiritual *vs.* religious, 4
- self-worth, in Islamically modified CBT, 115, 116*t*
- service delivery: and client spirituality, 45; culturally competent, 24
- 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, 24; intersection of spirituality with, 56–58, 58*b*; 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, 141–43*bb*, 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, 103*b*, 104, 105*b*
- 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, 151*t*, 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, 157*t*; engaging in, 158
- spiritual experiences, of general public, 6, 7*t*
- 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, 130*b*, 131; future, 63*b*, 64, 131*b*, 132; and health, 18, 162, 171; overlap with religion of, 9, 9*t*, 11*f*; past, 61, 62*b*, 129, 130*b*; present, 61, 62*b*, 63, 129, 130*b*; problems associated with, 56; quantitative measures for, 150, 151*t*; self-ascribed importance of, 31; self-ascribed levels of, 8*t*; 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, 21*t*; in worldview, xii
- spirituality profiles, among general public, 10, 10*t*
- spiritual journey, visual depiction of, 82



- spiritual needs, manifestation of, 53, 54–55*t*
- 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, 94*b*; of spiritual histories, 70–72; spirituality as, 162; of spiritual lifemaps, 81–83, 81*b*; transcendent sources of, 136
- strengths perspective, xi, xii, 6; and spiritual assessment, 20; spiritual ecograms in, 117–19, 117*b*; spiritual eco-maps in, 107–9, 107*b*; 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, 44*b*
- therapeutic concepts, in spiritual lifemaps, 82
- therapeutic relationship, and clients' worldviews, 49
- therapists, solution-focused, 65. *See also* practitioners
- timeframes, clinically relevant, 144–45, 146*f*, 147
- timelines, spiritual development, 74
- Tobin, D. J., 170
- Toner, S., 170
- toolbox, assessment, xiv, 60, 138, 161; developing, 163
- transcendent relationship, 11
- transpersonal beings, on spiritual eco-maps, 103, 103*b*, 104
- treatment goals, 158; incorporating spirituality into, 37
- 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, 141–43*bb*, 144; for spiritual assessment, 140
- value systems: conflict in, 155; as constructions of reality, 49; and design interventions, 26; and integrative approach, 137; Islamic, 48*t*, 115; religious, 50; and religious cultures, 23–24, 23*b*; respect for clients', 139; and service provision, 162, 164–65; in Western secularism, 47, 48*t*
- volition, in interpretive anthropological framework, 66*b*
- wellness: religion associated with, 125; and spiritual assessment, 161; and spirituality, 20, 21*t*. *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, 157*t*; and quantitative assessment, 150; secularism as, 47; and service provision, 164–65; spiritual, 26; and spiritual countertransference, 154–55
- Wuthnow, R., 6