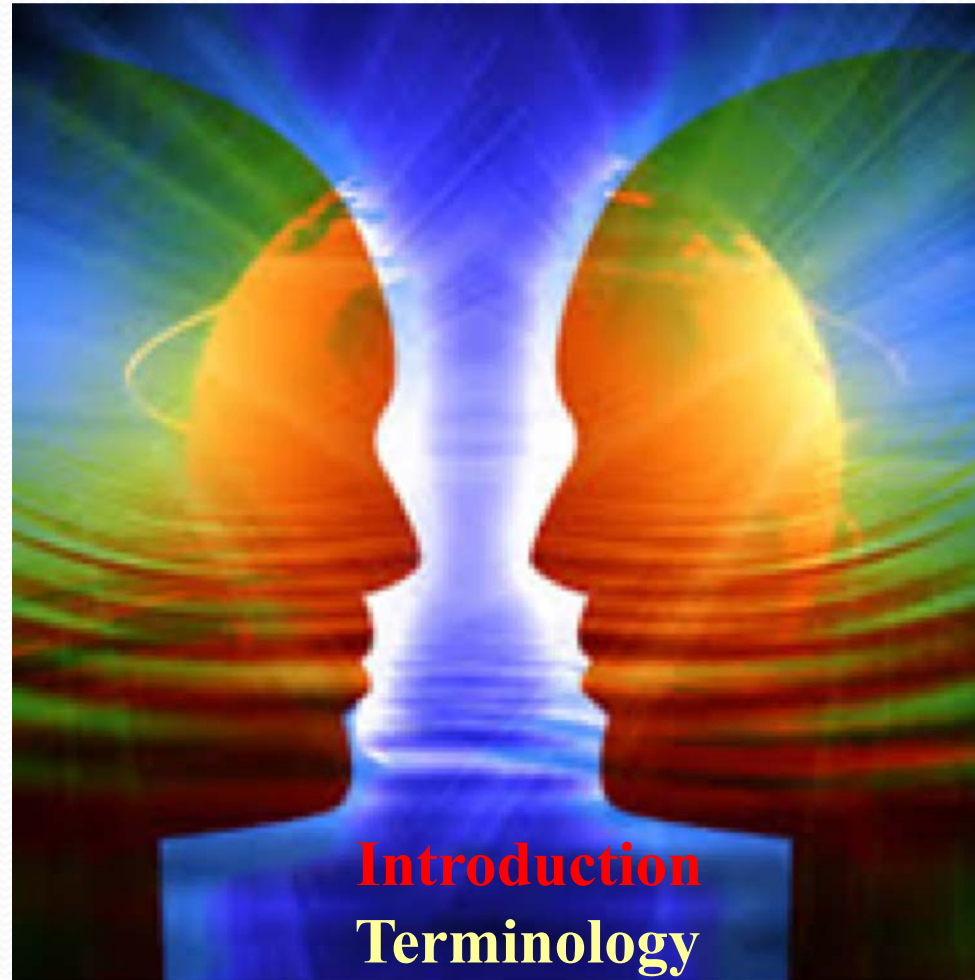


DEVELOPING SPIRITUAL AWARENESS IN THERAPY



Bill Van Schie

Scope of the Workshop

We will be examining **our own understanding and experience** of “Spirituality” and it’s innavoidable impact on our therapy.

We will examine how to be sensitive to our **client’s “Spirituality”** and how to competently deal with it.

This workshop is not the final word on the subject but **an introduction into the areas** we need to be aware of, so that we can be more holistic in our work.

This presentation is a **summary** of a whole day presentation. I have included the **full notes** on each slide but I will refer only to the main points.

Terminology

- Spirituality
- Religion
- World Views
- Multi-culturalism
- Psychotherapy
- Supervision
- Integration
- Competency



Terminology **SPIRITUALITY** - Phil Henry (2003)

Spirituality refers to the journey people take to discover their **essential selves** and higher order aspirations, or a search for the sacred.

“Spirituality is about **restoration**, about **peace of mind**, about **courage and purpose**, and about **unity with the Transcendent**.”

“It helps make **sense of life**, assists in the choice of **values**, establishes absolutes, determines what is right or wrong, and makes decisions on lifestyle and plans towards a **destiny and future**.”

Terminology **SPIRITUALITY** – Meister Eckhart

“There is a “**light in the soul** that is **uncreated and uncreatable**” unconditioned, universal, deathless; in religious language, a **divine core of personality** which cannot be separated from God.”

This is not what the English language calls the “soul,” but some **essence in the soul** that lies at the very centre of consciousness. As Saint Catherine of Genoa [1447–1510] put it, “*My me is God: nor do I know my selfhood except in God.*”

When we realize this goal, we discover simultaneously that the divinity within ourselves is **one and the same in all**—all individuals, all creatures, all of life. . . .

Meister Eckhart, Sermon 60. See *The Complete Mystical Works of Meister Eckhart*, trans. and ed. Maurice O’C. Walshe (Crossroad: 2009), 310.

Spirituality... Richard Rhor

“If you want to find God, then honour God within you, and you will always see God beyond you. For it is only God in you who knows where and how to look for God.”

When you honour and accept the divine image within yourself, you cannot help but see it in everybody else too, and you know it is just as undeserved and unmerited as it is in you.”



Adapted from Richard Rohr, [*The Naked Now: Learning to See as the Mystics See*](#) (The Crossroad Publishing Company: 2009), 159-161;

Terminology - Religion

- **Religion** refers to **an affiliation**, a search for significance **with an organisation or community** guided by shared beliefs and practices.
- **Religion Embraces spirituality** and has "respect for what is sacred, a sense of right, moral obligation and religious observance."
- Clients may show **a shift away** from **external** religion towards greater **internal** spirituality.



Terminology - **World View** - Irene Alexander (2002)

- Worldview refers to our **core beliefs, our presuppositions** which influence all our other beliefs and **interpretation** of our world.
- Worldview includes **theological** understanding, **philosophy, morality and values.**
- Our worldview will influence which of the counselling theories we are drawn to, and which we resist.
- *Irene Alexander – (2002) CCAA – Integration in the Practice of Christian Counsellors, behaviours beliefs and being.*
- *Worldviews are like sand at a picnic, it gets into everything.*

Terminology – Multiculturalism

Numerous Cultures around the world rely upon spiritual and religious practices and beliefs to shape their communities.

In Australia we, through migration and media, are experiencing more contact with these different belief systems and worldviews.

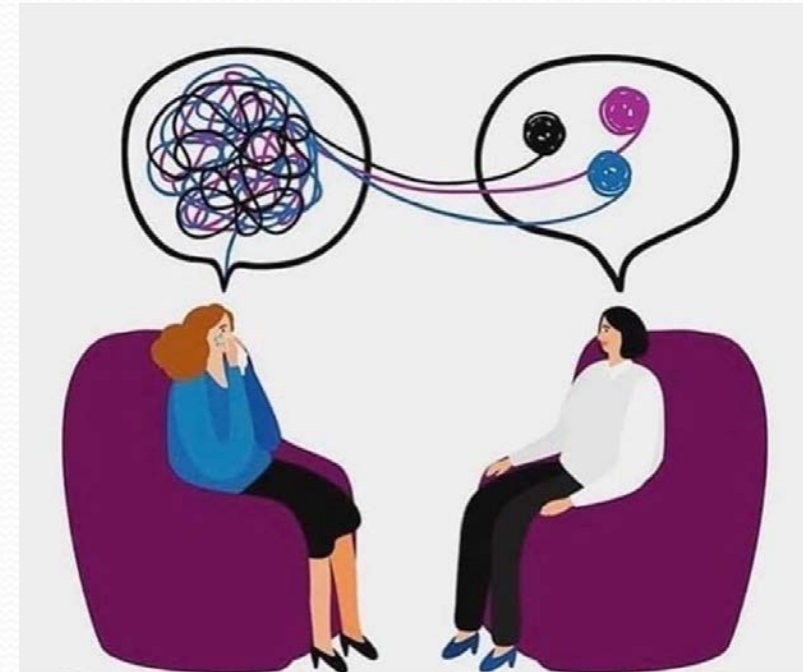
Our society is fast becoming multi instead of mono cultural, gaining strength from the synergy that is being produced.

Therefore there is a greater need to understand the particular culture, belief system, and world view of our clients.

Terminology - **Psychotherapy**: Phil Henry (2003)

The helping relationship of the psychotherapist and the person begins within the **experience of confusion** about the person's behaviour, mental processes, moods, and inability to cope and relate in work and / or relationships.

The goals of psychotherapy relate to **awareness**, the reduction of conflict, integration within, increased ability, a willingness to function in love and work, and an increase in normality and ego control.



Terminology - Supervision

- Clinical supervision can be defined as “a process whereby a person in a supervisory **role facilitates the professional growth** of one or more designated supervisees to help them **attain knowledge, improve their skills, and strengthen their professional attitudes and values** as they provide clinical services to their clients” (Cohen, 2004, p. 3).
- **Holloway (1992)** describes clinical supervision as “**the critical teaching method**” (p. 177) in the training of clinicians.”

Supervision Uniqueness - Bernard & Goodyear (2004)

- "Supervision is a socialization process in which the supervisee learns a new, presumably more effective, way to be with people who are clients" (Bob, 1999, p. 148).
- It is in supervision that therapy is learned; supervision is where theory' and practice meet (Bernard & Goodyear, (2004)
- Supervisees will mirror with their clients the freedom and tone with integration interventions as are discussed in supervision.

Terminology - Integration

Integration simply refers to the process which incorporates and brings together two different disciplines, Psychotherapy and spirituality.

“The issues of integration must be considered and appropriately addressed by the therapist. Initially, these relate to the therapist’s worldview, behaviour, training, practice and ethics”. - Phil Henry – (2003)

“Christian counsellors need to understand how their clinical practice is drawn from a theoretical position and how the foundations of that theory articulate with theology.” - Irene Alexander (2002)

Integration & Supervision

3 areas for growth as Spirituality, Religion and Psychology increasers for counsellors

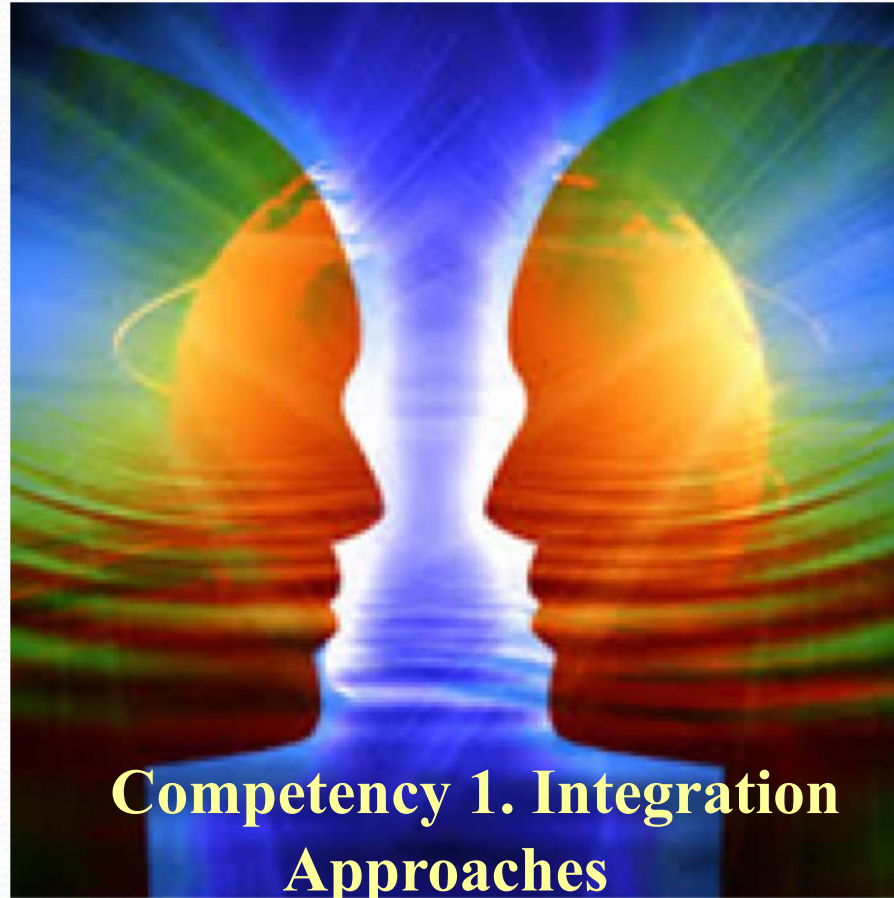
- Integration needs to be overtly discussed in Supervision
- There is a growing need for multicultural and spiritual guidance.
- Need to develop adequate multicultural diversity competence in supervision. Siang-Yang-Tan (1998)

Terminology - Competence Kaslow (2004)

Competence is an individual's capability and demonstrated ability to **understand** and to do certain tasks in an **appropriate effective** manner consistent with the **expectations for a persons qualifications** by education and training in a particular profession or speciality thereof.

“Psychologists must only provide psychological services within the boundaries of their professional competence” (APS 2007)

SPIRITUALITY AWARENESS AND INTEGRATION APPROACHES



**Competency 1. Integration
Approaches**

Bill Van Schie

Competency 1. Be Aware of Our Own Spirituality, Beliefs, Religion and Practices.

Competency: *Psychologists are aware of how their own spiritual or religious background and beliefs may influence their clinical practise, and **their attitudes, perceptions, and assumptions** about the nature of psychological processes.*

- Our own SRBP's have probably **tinted our own world** view
- Our on SRBP's effect how **we formulate cases, choice of interventions, language** we use, clothes we wear and how we decorate our office

Integration Approaches to Spirituality/Psychology

1. Eradication

- **Freud** – hostile to Christianity, restrictive cause issues, need free patients from restrictions.
- Religious faith is seen as being the source of the clients problem either in whole or in part.
- It is the goal of therapy to **eradicate religious values** “*the delusion of the masses*” and replace them with another system.
- The **Consent** – eradicate Religious faith is seen as normal
- **Effectiveness** – denies clients rights, and client’s world view
- **Result** - Spirituality a taboo subject to be dismissed

2 - Avoidance

- **Avoidance** – Counsellor takes the conversation in another direction, **minimizing the importance** of these issues for counselling, refusing to acknowledge clients efforts to discuss them, or in any other way discourages or postpones dealing with them.
- **Competence** – not religious, unqualified to deal with
- **Consent** – fear proselytise, fear impose values
- **Effectiveness** – irrelevant to core? Fear based?
- **Result** – Not deal with the whole person. Limits effectiveness.

Integration Approach to Spirituality/Psychology

3 – Inclusive of Spirituality

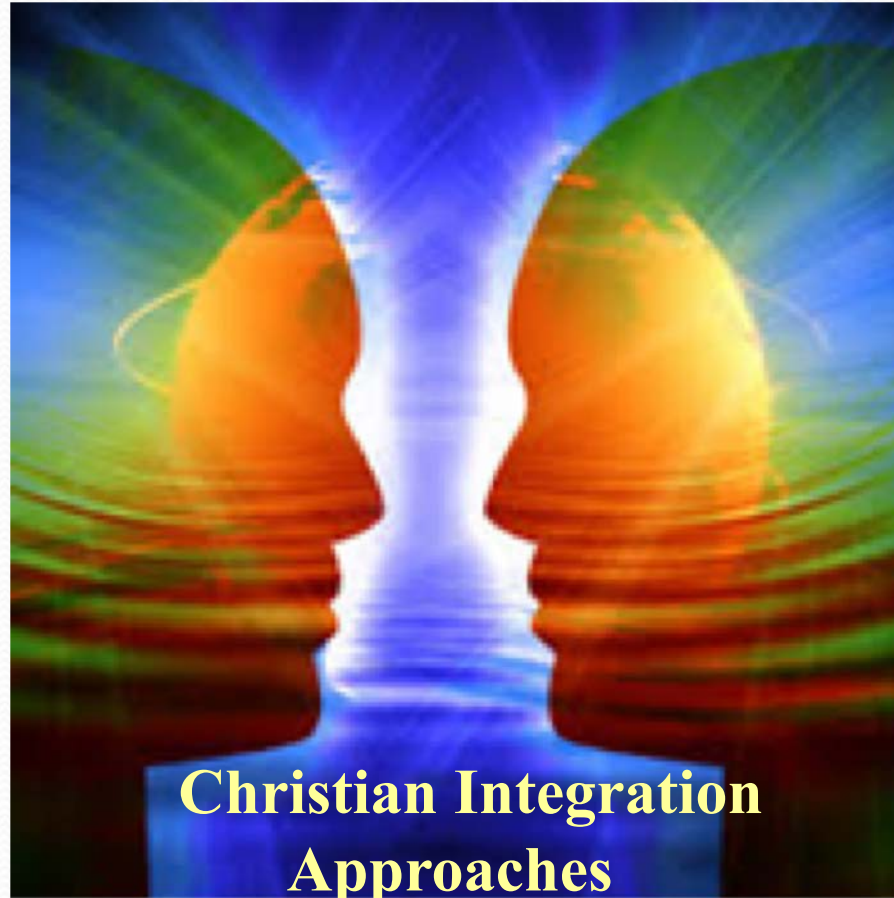
The issues of inclusivity of spirituality in treatment must be considered and **appropriately addressed** by the therapist.

Initially, these relate to the therapist's own **worldview, behaviour, training, practice and ethics**. - Phil Henry (2003)

Inclusivity also includes an awareness of the **client's spirituality**.

- **Competence** – Aware theology & psychology, theology, spirituality, multicultural issues **underlying** counselling
- **Consent** – **Respect clients** world view, works with spirituality resources of the client
- **Effectiveness** – Clients choice, use assessments, can use **holistic** resources

SPIRITUALITY AWARENESS AND INTEGRATION APPROACHES



Bill Van Schie

Our Dilemma – 1. Psychologically

Old attitudes and **Codes forbade** us talking about our spirituality.

Now because of multiculturalism **best practice requires** us to respect and empathise with our client's Spirituality.

To avoid counter transference we also need to be **aware of our own spirituality**.

This transition has left a void of **untrained and ethically unguided therapists**.

Our Dilemma – 2. Theologically

In the past churches taught Biblical Theology, Doctrine and Systematic Theology to all members.

Now Churches have outsourced theological training to Bible Colleges where only a limited number of church members attend.

This has resulted in a significant ignorance of Biblical and Systematic theology the very basis of our belief.

This in turn has resulted in many counsellors being unable to identify their theological basis let alone integrate it.

Christian Approaches in Integration

1. Christianity Against Psychology

- Everything we need **is in the Bible** and we should not draw from 'worldly' sources.
- Jay Adams (1979), the developer of nouthetic or 'biblical' counselling, the Bobgans (Bobgan and Bobgan 1979), are authors who take this position.
- This is a **rejection of 'general revelation'** believing that psychology's view of human nature contradicts the Christian faith.
- This Christianity Against Psychology position is not seeking integration at all and in fact is labelled by **Eck (1996)** as the **Non-integrative paradigm**

Approaches in Integration

2. Christianity beside Psychology (Dualism)

- Separates theology and psychology, seeing **theology as relevant for Sunday** and **psychology for Mondays** and the rest of the week, accepting the pastors' verdict on my 'spiritual life' and the psychologists' diagnosis on my psychological life.
- At its extreme this is actually a **false dichotomy** dividing the person up in a way that God never intended.
- In a more conservative version, **Separate but Equal** (Crabb 1977), the two disciplines at least respect each other but do not attempt integration.

Approaches in Integration

3. Christianity of Psychology

- Uninformed eclecticism , or the Christianity of Psychology, what Crabb (1977) calls ‘the tossed salad’.
- This, at worst, is simply taking ideas from various aspects of psychology and counselling, using some theological language, mixing them all together without evaluation, and then using ‘whatever works’.
- Using Proof texting to justify psychological approach.
- Using religion’s (Church) Theological or ethical statements and imposing them onto psychology.

4. Prayer Counselling

Prayer ministry or prayer counselling is where members of the body of Christ assist other members to come into freedom from the sin and sickness in their lives, by going together to Jesus in the power of the Holy Spirit.

Some problems commonly dealt with are:

Past traumas and hurts, including dissociation,

Wounded memories

All types of physical, emotional, psychological, sexual and spiritual abuses

Emotional bondages, anger, guilt etc.

Ailments passed down from ancestors

Challenges – Spirit reveals but we also need the renewal of the mind!

5. Christianity Integrates with Psychology – G Collins (1988)

- Gary Collins; “...all truth comes from God, including truth about the people whom God created. He has revealed this truth through the Bible, God’s written experience [special revelation], and through the methods of scientific investigation [general revelation].”
- Discovered truth must always be consistent with, and tested against, the norm of revealed biblical truth.”
- It allows for a learning from the findings of scientific research and general revelation, while sifting all through the filter of the scriptures.

CCAA Integration Values

- We are committed to **glorify God**, honour Jesus Christ, and to remain flexible and responsive to the Holy Spirit in all that He has called us to be and do.
- We are committed **to Biblical truths** as primarily summarised in the Apostles Creed.
- We are committed to explore and teach **the integration of biblical theology and principles** with counselling theory and practice so that we counsel from Christian philosophical base.
- We are committed to **respecting the spirituality of all** in its diverse forms being inclusive, community focussed, and networking in partnership with others.

Christian Approaches in Integration

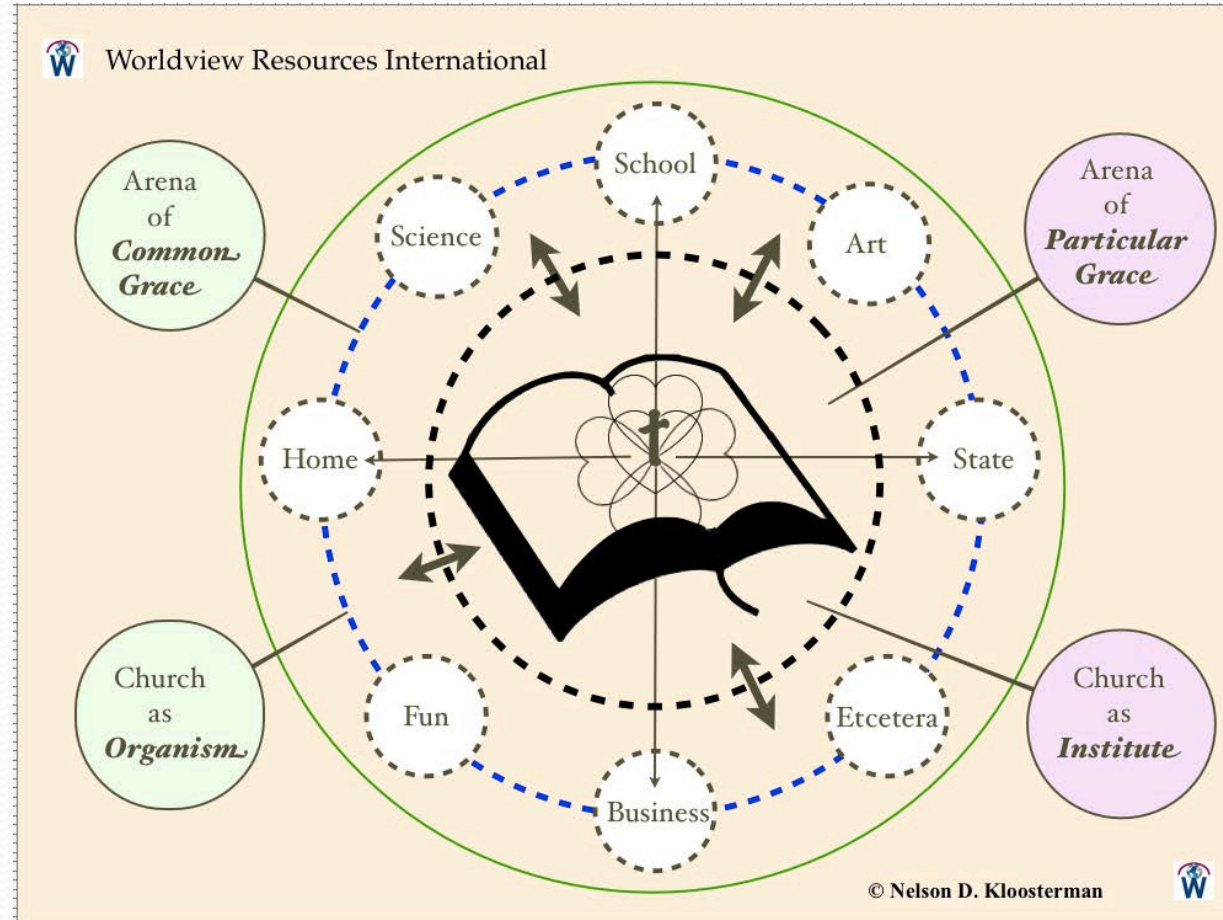
Christianity Integrates Psychology – E.g. Sphere Sovereignty

- Challenges the Psychologist to examine Biblical themes and Ethical Principles that **apply in the area of Psychology and Therapy** and then presents them in terms of his discipline.
- Avoids the simplistic **proof texting** approach.
- Avoids applying a **creedal or ethical statement** from one sphere (e.g. church) onto another that does not fit.

Approaches in Integration

Christianity Integrates with Psychology

Eg. Sphere Sovereignty



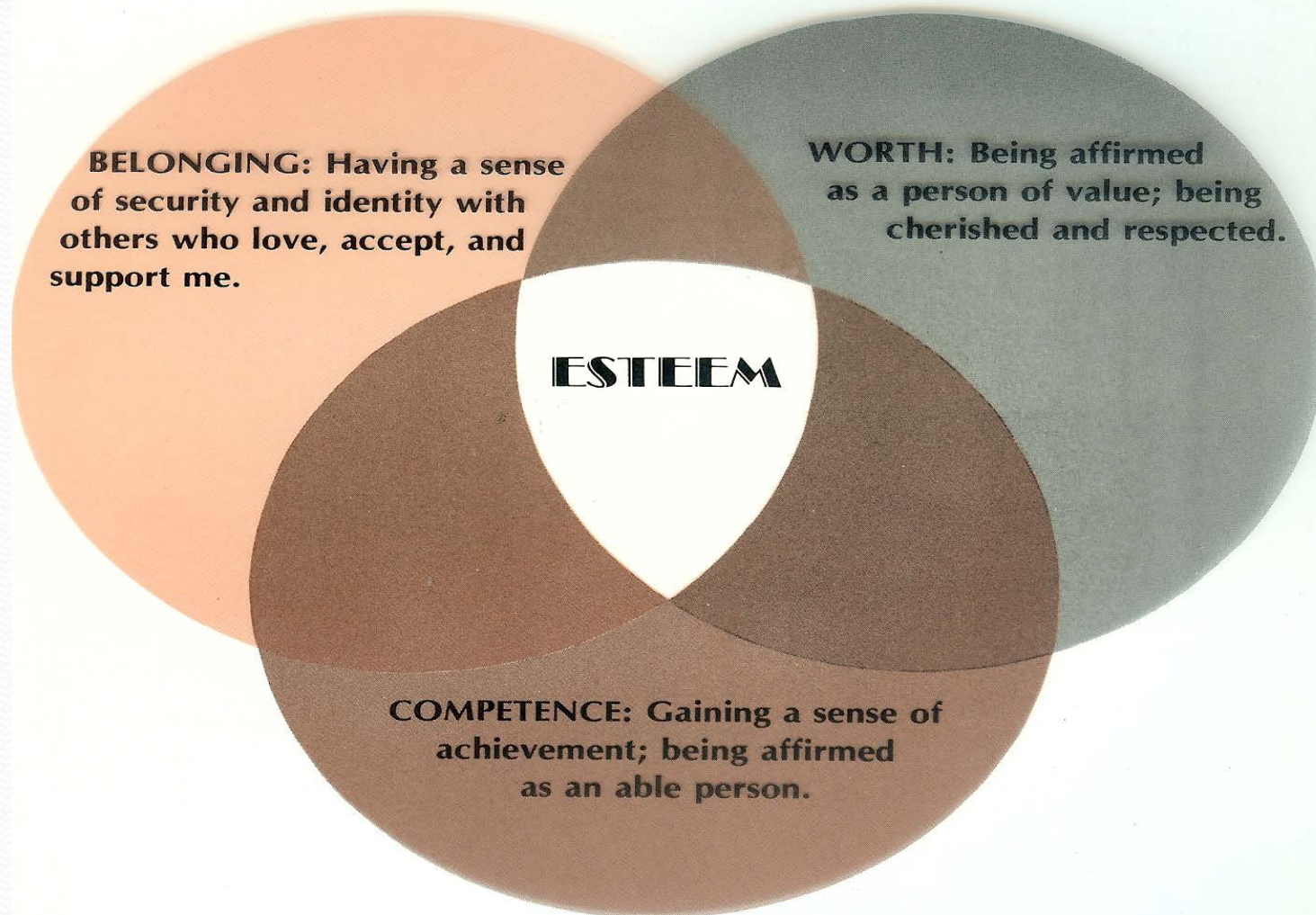
Contours of Christian Philosophy – L. Kalsbeek 1975

Example 1.

Self-esteem

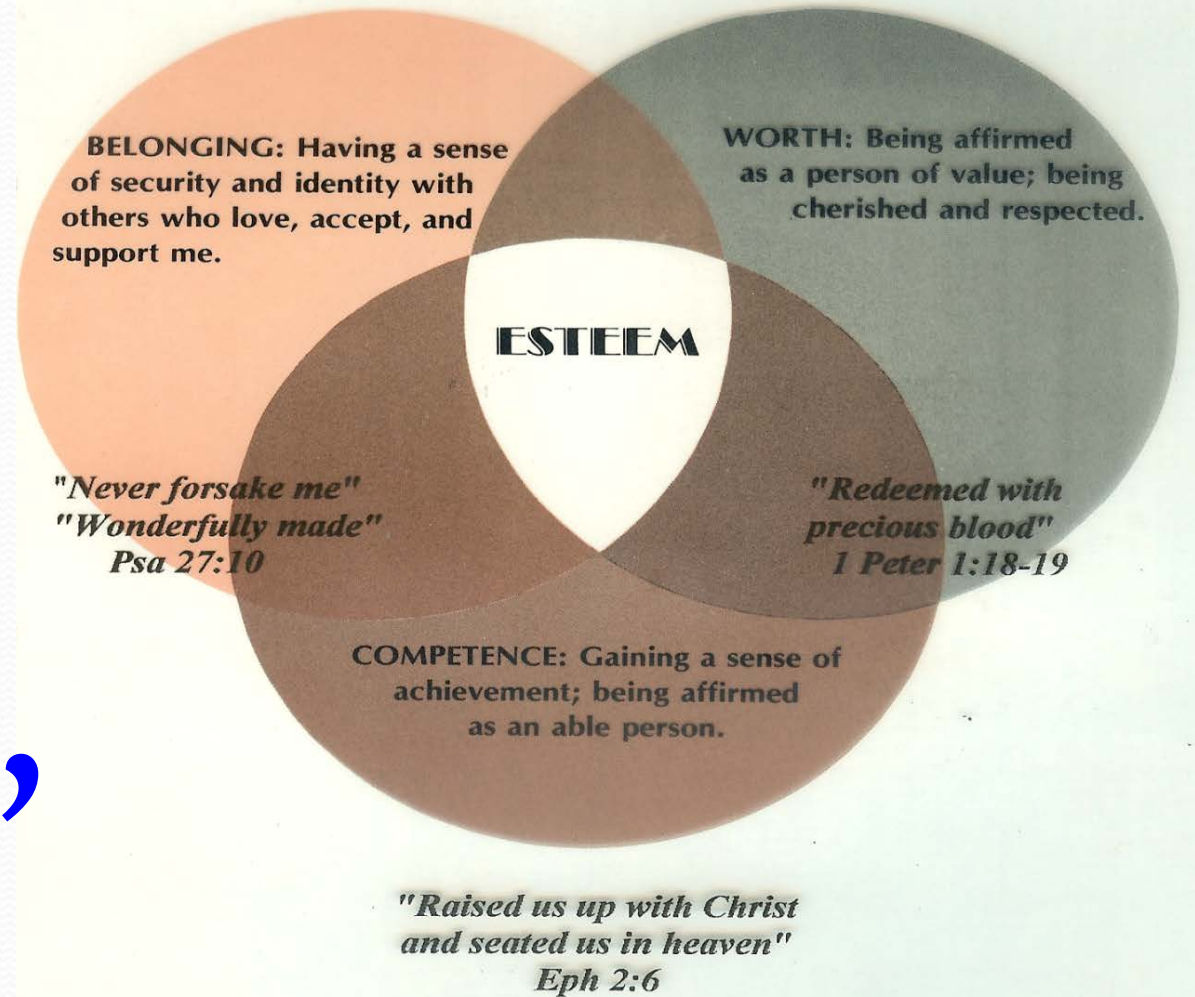
Core
Identity

DIMENSIONS OF ESTEEM



EG. Core Identity “In Christ”

DIMENSIONS OF ESTEEM IN CHRIST



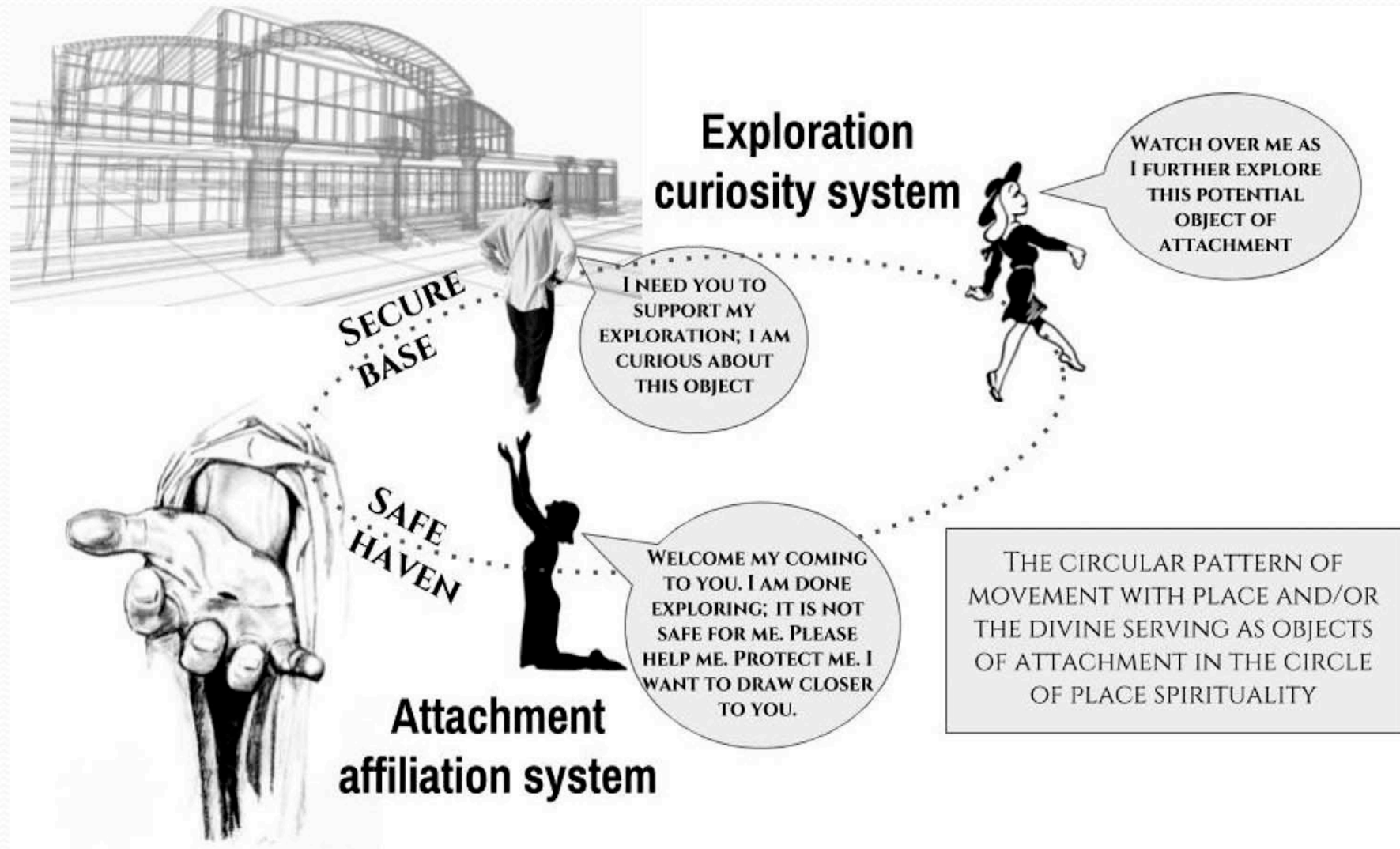
WORTH IN CHRIST

1 Pet 1:18-19

“For you know that it was not with perishable things such as **silver or gold** that you were redeemed from the **empty way of life handed down** to you from your forefathers, but with the **precious blood of Christ**, a lamb without blemish or defect.

Example 2 - Attachment

Circle of Spirituality



EG. 3.

Therapeutic Relationship

Becoming a therapist

Always remember that
for each patient you see
you may be the only
person in their life
capable of both hearing
and holding their pain.
If that isn't sacred,
I don't know what is.

cornercanyoncounseling.com

Example 4. –Therapeutic Relationship - T. Hall (2012)

“I feel like the floor fell out from under me, and I’m still dropping. I don’t feel loved by God. I mean, I *know* I’m loved by God in my head, but I don’t *feel* loved by God. I can’t remember what it feels like to feel that, and I don’t know if I’ll ever feel it again. [Crying] Do you feel loved by God? I mean, do you really, actually feel loved by God?

Maggie – Therapeutic Relationship

Client: “And then I leave. I literally left. But then you looked for me! Not only did you look for me, then I called you and you’re like “it doesn’t matter, I’ll still be here no matter what” and despite my running and turning to other means of avoiding, and whatever, you still were here. I couldn’t believe you didn’t say “ok peace out, good luck, see you never.”... And that is the thing that I felt on Monday; I felt like for the first time I have a tangible example and experience of what that looks like. And it was this moment, this day. In a sense, **I’m not comparing you to God, but that relationship dynamic was just like it.**

Maggie's - Prayer

- “I know better than them; sin is sin. But I ask you to help me see just how powerful the cross is, especially when it comes to the vile sins and transgressions that they committed against you and against me. I pray that I could forgive them, for they don't know that I am made in your image.
- As a human, made in your wonderful image I have worth and value. I should be treated with respect and kindness. Help me to see that in them.
- Help me to see all those men who have taken my soul away from me as creatures and persons made in your image.
- Lord I ask for justice, I ask for your vengeance. You are my defender and protector; help me to know that, even though it's hard for me to see it right now.

Christlike Attachment – T Hall (2012)

- Attachment-based psychoanalysis assumes that deep and lasting change in client's attachment filter can occur through a corrective attachment experience with the therapist.
- **Romans 8: 35- 39** - “Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: “For your sake we face death all day long; we are considered as sheep to be slaughtered.” No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.”

Any questions?

Approaches to Integration:

Eradication

Avoidance

Integration

Approaches Within Christianity:

Christianity against Psychology

Christianity beside Psychology

Christianity of Psychology

Theology Integrates with Psychology

E.g. Core Identity, Attachment,
Mindfulness Being Jesus' hands



Developing Spiritual Awareness in Therapy



Competency 2 - Spiritual Awareness in our Client

By Bill Van Schie

1. Aware Spirituality & Religion Importance

Competency - *Psychologists view spirituality and religion as important aspects of human diversity, along with factors such as race, ethnicity, sexual orientation, socio-economic status, disability, gender, and age.*

- Do not work from **ignorant assumptions**.
- Be aware that understanding the client's spirituality will **inform assessment**, diagnosis, treatment planning and therapeutic interactions
- Understand how client's **culture effects** their mental and emotional well being.
- Treat the person in a **holistic way**.

2. Spirituality & Religion Overlap & Distinct

Competency: *Psychologists can describe how spirituality and religion can be viewed as overlapping yet distinct constructs.*

- **Religion** refers to **an affiliation**, a search for significance with an organisation guided by shared beliefs and practices.
- **Spirituality** refers to the journey people take to discover their **essential selves** and higher order aspirations, or a search for the sacred.
- Clients may show **a shift away** from **external** religion towards greater **internal** spirituality.

3. Aware of Spirituality Development and Change

Competency: *Psychologists recognize that spiritual or religious beliefs, practices, and experiences develop and change over the life span.*

- **Casandra** = Consciousness transformational model – Noetic experience, Exploration, Finding a practice, Life as practice, I to we, Living deeply, service to community
- Conversion or commitment, intensification, and cycling
- Conversion = context of conversion, crisis, quest, encounter, interaction, commitment and consequences

4. Aware of Diverse Forms of Spirituality

Competency: *Psychologists know that many diverse forms of spirituality and religion exist, and explore spiritual and religious beliefs, communities, and practices that are important to their clients.*

- We need to **learn more details** about our client's spirituality
- We can learn by **consulting the experts** in a given religion.
- We need to understand our **client's unique lived** experience.
- We need to distinguish our client's unique spirituality from her **“labelled” background** and tradition.

5. Aware Commonalities in Spiritualities

Eight Points of Agreement

- The world religions bear witness to the experience of **Ultimate Reality**.
- Ultimate Reality **cannot be limited** by any name or concept.
- Ultimate Reality is the ground of **infinite potentiality and actualization**.
- **Faith is opening**, accepting, and responding to Ultimate Reality.
- The potential for **human wholeness** is present in every human being.
- Ultimate Reality may be experienced not only through **religious practices** but also **through nature**, art, human relationships, and service to others.
- As long as the human condition is experienced as **separate from** Ultimate Reality, it is subject to ignorance and illusion, weakness and suffering.
- **Disciplined practice** is essential to the spiritual life it is the **result of the** experience of oneness with Ultimate Reality. Thomas Keating, "The Points of Agreement," Introduction to *The Common Heart*, xvii-xviii.

6. Aware of possible Ideological Clashes

***Competency:** Psychologists must be willing to acknowledge any ideological or philosophical issues that might interfere with their relationship and their ability to address spiritual issues in intervention.*

- Some may **be more inclined** to address spiritual and religious issues while others may be more **hesitant**
- The **potential for differences** is particularly likely as it relates to personal belief systems.
- On the other hand, **similar views** or beliefs may serve as an **obstacle or barrier** in the relationship, just as it may in the relationship.
- Workers can **over-identify** with clients and inflate their level of functioning.

7. Aware of Clients Spiritual Working Context

***Competency:** Psychologists must be keenly aware that some settings are more likely to involve situations regarding religious beliefs or spirituality.*

- Some examples of settings more likely to involve religious beliefs or spirituality in one way or another include **practice in settings** such as mental health, addictions, medical social work, hospice, care of the elderly, church social work, and work with the LGBTI population.
- There is not a single bio-psycho-social problem that does not have a spiritual component.

Summary – Spiritual Awareness

1. Aware of the importance of the **Spirituality discussion**
2. Aware Spirituality and religion **overlap** and are also **distinctive**.
3. Aware the Spirituality is **developing**.
4. Aware of **diverse forms** of Spirituality
5. Aware of commonalities in other **Spiritualities**.
6. Aware of possible **ideological clashes**
7. Aware of the Spiritual **working Context**

Developing Spiritual Awareness in Therapy



Competency 3 -Spiritual/Therapy Skills

By Bill Van Schie

8. Demonstrating Respect & Appreciation

Competency: *Psychologists must demonstrate respect, and appreciation for clients from diverse spiritual, religious, or secular backgrounds and affiliations.*

- Clients are **afraid** that religious views **will be judged**, minimised
- We need to **avoid any prejudice** against our client's spiritual beliefs, experiences or practices.
- Studies show that therapists ability to be empathic, respectful, warm, genuine and appreciative of their clients is strongly correlated with **positive treatment outcomes**.

9. Empathic Therapy

Competency: - *Psychologists are able to conduct **empathic** and effective therapy with clients from diverse spiritual or religious backgrounds, and affiliations..*

- Even with “**colour blindness**” deeply ingrained biases remain.
- We need to bring our **biases into the light** and be aware of them and consciously chose behaviours that are in our value alignment.
- In recognising, acknowledging and appreciating the unique **differentiating characteristics** clients bring into the room our therapy becomes more effective.

10. Examine a Spiritual History

Competency: - *Psychologists are willing to inquire about spiritual and religious backgrounds, experience, practices, attitudes, and beliefs as a standard part of understanding a client's history.*

- In making this a **part of our intake** we give the client the message that we value this aspect in their lives and will include it in our work together.
- A spiritual and religious assessment can provide extremely useful information in how our **client views the world** and her place in it. (Hodge 2005)
- After the initial brief inquiry a **visual assessment tool** can give a comprehensive overview of ones spiritual development.

10b. Spiritual History Tools

- **Spiritual Genogram**

Marsha Wiggins Frame (200)

Journal of Marital and Family Therapy , April 2000, Vol. 26,
No. 2, 211-216, *University of Colorado at Denver*

- **Spiritual Life Map**

Hodge, D.R. (2004) Why Conduct a Spiritual
Assessment, A Theoretical foundation for
Assessment. *Advance in Social Work* 5 (2)

- **Spiritual Eco Map – Hodge, D.R. (2004)**

- **Spirituality in Supervision Scale**

MARIANNE McINNES MILLER, B.A., M.M.F.T. (2003)

A DISSERTATION IN MARRIAGE AND FAMILY THERAPY
Texas Tech University

11. Access Spiritual Resources

Competency: *Psychologists help clients explore and access their own spiritual and religious strengths and resources.*

- Discussions regarding the clients **attendances** can help the client access their **outer** spiritual resources.
- Research **indicates that inner or intrinsic aspects of religion** and spirituality may have **a larger influence** on psychological resilience and well being.

12. Positive Spiritual Impacts

Competency: *Psychologists are aware of clients' internal and external spiritual or religious resources, and practices that research indicates may support psychological well-being and recovery from psychological disorders.*

- Much empirical evidence has **demonstrated beneficial relationships** between various dimension of SRBPs and psychological health
- SRBPs can provide **significant sense of meaning** and support in times of stress.
- Many aspects of SRBPs provide a **sense of identity** for adolescents and young adults in their identity development.
- SRBPs bring an increased sense **of purpose, resilience, satisfaction and happiness.**

Theos Think Tank – “Religion and Well Being” – 139 Research papers

13. Negative Spirituality Impacts

Competency - *Psychologists can identify spiritual and religious experiences, practices, and beliefs that may have the potential to negatively impact psychological health.*

- People sometimes use **negative religious coping instead**. OCD Scrupulosity, which is a feature of certain types of OCD involves **obsessive religious doubts and fears** and compulsive religious rituals.
- Over involvement in SRBPs is revealed by a **lack of conscious choice and compulsive behaviour**.
- Belonging to a cultic group with its isolation **and “brain washing”** techniques is also harmful.
- **Unresolved religious** and spiritual struggles.

14. Address Psycho/Spiritual Problems

Competency: *Psychologists can identify and address spiritual and religious problems in clinical practice and make referrals when necessary.*

- **Spiritual problems** such as, spiritual questioning, **loss of faith**, meditation related problems, disruptive or distressing mystical experiences, near death experiences, or leaving a spiritual teacher or path.
- We need to discuss spirituality with **openness and curiosity**
- Need to ask about clients **lived experience** of their spirituality
- We need to identify the problem source – **unhelpful belief?**
- **Look for imbalances** and potentially helpful counter beliefs

15. Differentiation Spirituality & Psychology

Competency: *Psychologists understand that clients may have experiences that are consistent with their spirituality or religion, yet may be difficult to differentiate from psychopathological symptoms.*

- Mental illness = a mental, behavioural or emotional disorder of sufficient duration to meet diagnostic criteria specified in **DSMIV**... resulting in functional impairment.” (NIMH 2013)
- **Not all visions are hallucinations, not all ecstatic bliss is mania and not all existential distress is depression.**

How to differentiate?

- Eliminate medical, physical issues
 - Consider cultural context of the client
 - Examine level of functionality
 - What meaning is in the experience
 - How coherent is your client regarding the experience?
 - What capacity of is there?
 - What were the circumstances of the onset of the condition?
 - What is the duration of the condition?
 - Does the client have any knowledge or context about the experience?
 - Is the client's experience in alignment with her social context?

16. Update Research

Competency: *Psychologists stay abreast of research and professional developments regarding spirituality and religion specifically related to clinical practice, and engage in ongoing assessment of their own spiritual and religious competency.*

- **Much research** is being done into the benefits of religious and spiritual inclusion in therapy.
- Therapists need **to be abreast** with the growing literature.
- We can utilise the internet for information and courses.
- We need to assess **our own spiritual competence** regularly.
- **Use tools** to assess your own strengths and work areas.

17. Consult or Refer

Competency: *Psychologists recognize the limits of their qualifications and competence in spiritual and religious domains, including their responses to clients' spirituality or religion that may interfere with clinical practice.*

- We need to **recognise our own limits** and competency.
- Seek consultation from and **collaborate with other qualified** clinicians or spiritual or religious sources.
- As appropriate, **refer clients** to more qualified individuals.

18. Identify Ethical Issues

Competency: - *Psychologists can identify legal and ethical issues related to spirituality and religion that may surface when working with clients.*

- “Psychologists need to **be aware of and respect cultural, individual and role differences**, including those based on; age, gender, gender identity, race ethnicity, culture, national origin, **religion**, sexual orientation, disability, language, socioeconomic status and consider these factors when working with members of such groups.” *American Psychological Association (2010)*
- “A social worker must be **mindful of individual differences and diversity** while treating each individual with care and respect....We must respect their **beliefs** and their right to autonomous decision making”
 - *NASW Code of Ethics (2003)*

Ethical Considerations - Spiritual

- **Individuality** - A Counsellor must be mindful of individual differences and spiritual diversity.
- **Self-determination** – Counsellors must both respect and promote the right of clients to be spiritually responsible and practice self-determination.
- **Care and Respect** – Counsellors must treat each individual and their personal values and beliefs with honour, care and respect.
- **Autonomy** - Counsellors must respect client's beliefs and their right to autonomous decision making.
- **Empowerment** – Counsellors must value and practice empowerment and safeguard the client's own growth.
- The counsellor must protect clients by ensuring that he or she **does not impose** his or her values or beliefs on the client.

Ethical Considerations – Spirituality Warnings

- **Avoid Fundamentalism** - Spirituality looks toward the contemplative, sensitive and transformation with uncertainty. However, fundamentalism looks for certainty, providing answers and absolutism.
- **Be Aware Consequence** - From the perspective of spirituality, ethical consideration must also be given to principle, consequence, the character of the person and the feelings associated with the action. Shea (2000)
- **Research in Practice** – Psychologists are required to do spiritual research so that they have up to date and informed practice and knowledge.
- **Self Spiritual Disclosure** – Spiritual self disclosure is fraught with danger because it can over impact a vulnerable client.

Summary - Integration Competency Skills

8. Able to demonstrate spiritual empathy, respect and appreciation
9. Able to conduct Empathic Therapy
10. Able to take a Spiritual history
11. Able to access spiritual resources in supervisee & client
12. Able to assess positive or negative spirituality impacts in client.
13. Able to exercise spiritual disciplines with supervisee.
14. Able to address Psycho/spiritual problems
15. Able to differentiate Psychological and spiritual.
16. Able to update ones knowledge and skills.
17. Able to consult and refer.
18. Be aware of the ethical considerations.



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