

Spiritual Diversity in Social Work Practice

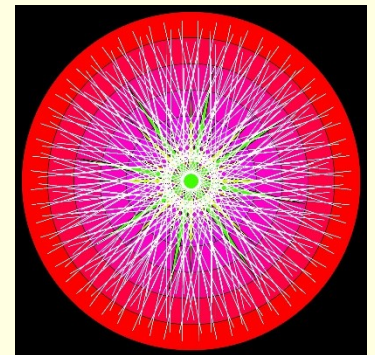
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University of Kansas School of Social Welfare

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Note: Much of this material is presented in the book,
Spiritual Diversity in Social Work Practice,
by Edward R. Canda and Leola D. Furman (Oxford University Press, 2010)

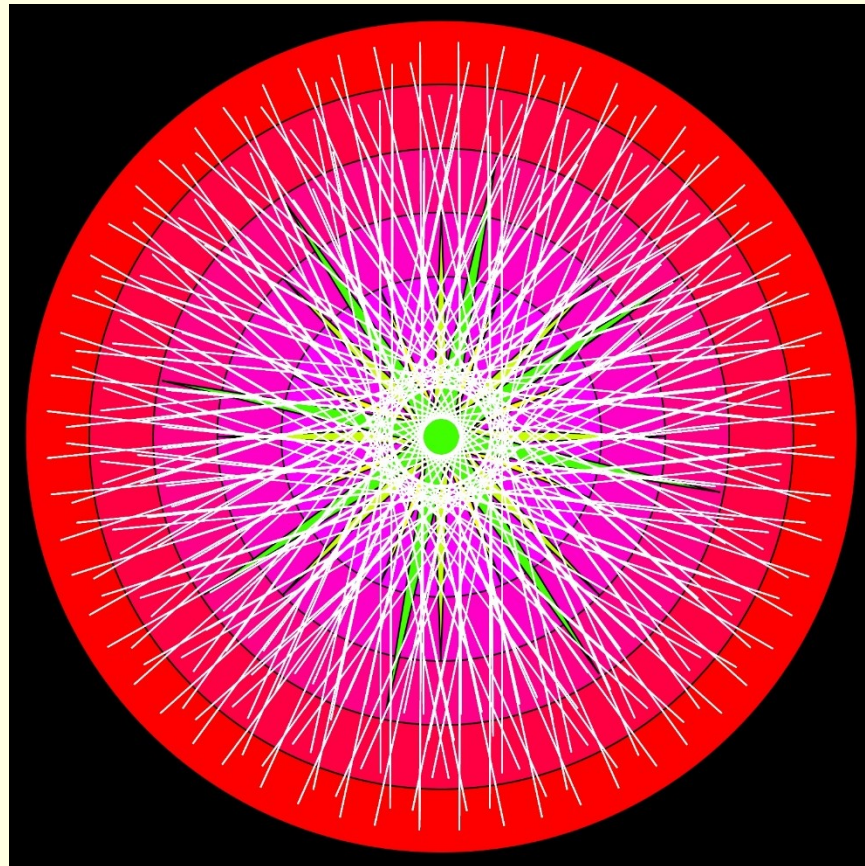
Welcome

- Introduction of instructor
 - Professional and personal background
- Student self introductions: field of practice interest; what you hope to learn



Discussion

- What do spirituality and religion mean to you?
- How would you translate these terms?



Small Group Discussion

- What ways can **spirituality** be a source of strength and resources for clients?
- What ways can **religion** be a source of strength and resources for clients?



- What ways can **spirituality** create hindrance, discrimination, or oppression for clients?

What ways can **religion** create hindrance, discrimination, or oppression for clients?

Cautions about making assumptions across cultural and spiritual perspectives

- What happens when we assume...
 - Example of 'bowing' in Korea



Example: Mystery of the Billiken



Mascot of St. Louis University (left)
Japanese Billiken (right)

www

Alternatives for Intercultural and Interreligious Relations

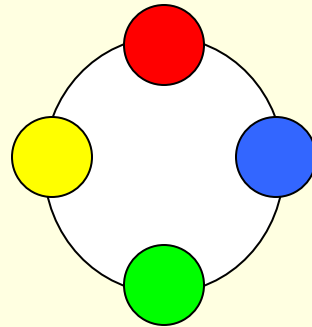
Hazards of

- Ethnocentrism
- Racism
- Discrimination
- Oppression
- Colonialism
- Genocide



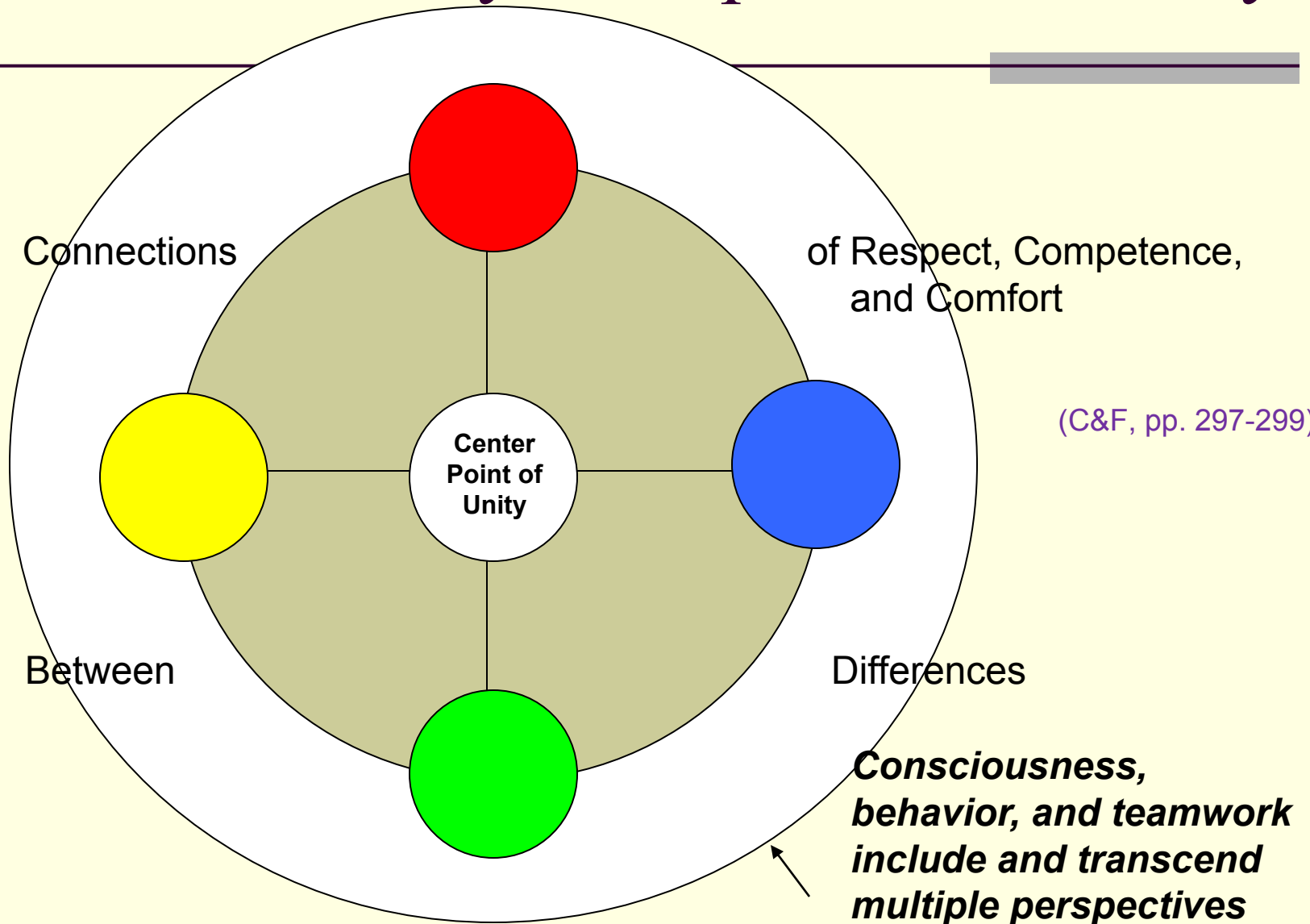
- Monoculturality: restricted to 1 culture/spiritual perspective (SP)
- Marginality: disconnected in-between cultures/SPs
- Biculturality: respectful, competent and comfortable connectedness between 2 cultures/SPs

■ Multiculturalism:



respectful, competent, comfortable
connectedness between
multiple cultures/SPs

Transculturality and Spiritual Diversity



Pros and Cons re Addressing Spirituality in Social Work

- Consider your own position
- Prepare to explain in professional terms why and how this is relevant and appropriate
- Prepare to respond to detractors
- Story of resistant professor
- Views of social work practitioners (next slide)

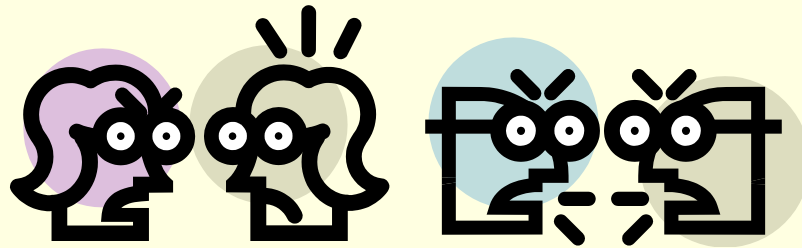


Table 1.2
 Appropriate to
 Raise Topic of
 Religion/Spirituality
 by Client Issue

>50%

Raise topic of religion/spirituality with . . .	Religion			Spirituality		
	% A g r e e	mean	S	% A g r e e	mean	s
Terminal illness	74.9	3.81	1.06	86.1	4.15	0.92
Substance abuse	53.1	3.37	1.10	72.8	3.84	0.99
Foster parent	56.8	3.43	1.09	63.6	3.66	1.03
Adoptive parent	58.2	3.45	1.10	64.7	3.67	1.03
Difficult child or adolescent development	37.5	3.09	1.06	55.2	3.51	1.02
Sexual abuse	46.6	3.24	1.11	64.6	3.67	1.05
Partner violence	44.4	3.20	1.09	61.9	3.62	1.04
Suffering effects of natural disaster	56.3	3.43	1.08	71.2	3.78	1.02
Bereaved	72.1	3.75	1.03	81.9	4.05	0.91
Chronic mental disorder	36.5	3.06	1.08	52.2	3.45	1.06
Loss of job	37.1	3.08	1.06	54.0	3.48	1.05
Difficulty in family relations	43.7	3.19	1.05	59.6	3.56	1.01
Criminal justice	37.5	3.09	1.07	52.8	3.46	1.03

And for *vulnerable populations*: religious beliefs (religion) and race, gender, sexual orientation, older adults, political beliefs, religious beliefs, disability, and poverty (spirituality). [Table 1.3]

Table 1.4

Guiding Principles

- 1. Demonstrating Value Clarity
- Self-reflection
- Appropriate self-disclosure
- Dialogue

- 2. Respecting Diversity
- Appreciation of all types of human diversity
- Nondiscrimination
- Interreligious, interdisciplinary, and international collaboration
- Affirmation of human rights and responsibilities
- Provisional approach to spiritually sensitive practice
- Engagement with locality- specific and culturally-specific approaches

Cont.

- 3. Being Reflective

- Introspection and reflection between self and world
- Silent mindfulness
- Transformational learning

- 4. Supporting Strengths and Empowerment

- Relating to people as whole beings
- Emphasizing strengths, resources, capacities, aspirations
- Overcoming personal, interpersonal, and structural obstacles
- Action for well-being and justice
- Considering helpful and harmful impacts of religion and spirituality

Cont.

■ 5. Taking a Holistic Perspective

- Understanding person/environment wholeness
- Engaging thinking, feelings, sensing, intuiting, and relating
- Focusing on direct practice within wider systems and transpersonal view
- Connecting local and global

■ 6. Applying Best Practices

- Competence
- Evidence from an expanded view of inquiry
- Multiple ways of knowing
- Theoretical sophistication
- Grounding in professional mission and values
- Client-centered determination of 'best'

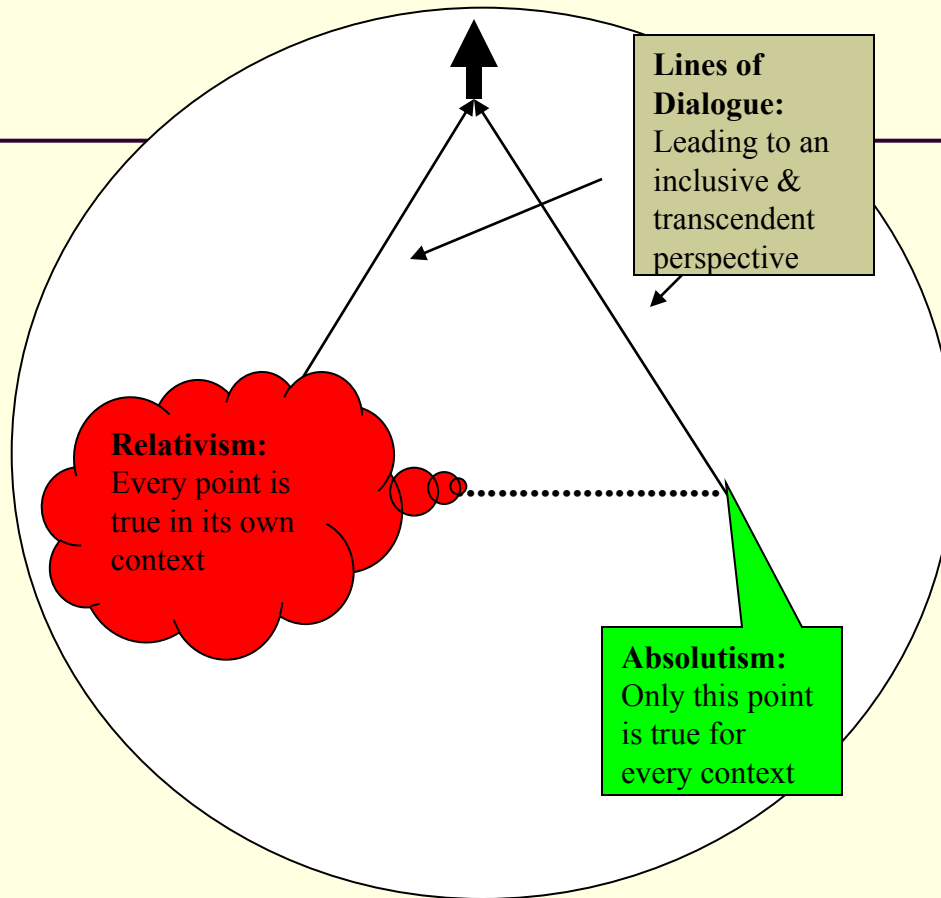


Figure 1.1
Transperspectival View:
Transcending
Absolutism and Relativism

Reflections on compassion

- The heart/mind (shim) in East Asian thought



Gwanseum Bosal (Kuan Yin)
At Jingwang Temple, S Korea (09)



Compassion

- Engaging life, self, and relationships ‘with passion’
- Empathy, but not enmeshment
 - Saying of a Korean Zen master
- Nonjudgmental, clear awareness
- Skillful reaching out
- Caring nonattachment to fruits of actions



Untitled Drawing, by Orville Milk,
gift from artist



Sacred Heart of Jesus
Street Mural, Chicago (~07)

**Is there a 'common humane
heartedness'?**

Self-Reflection Exercise

- Think back to why you decided to become a social worker.
- Where did this motivation come from?
- Did any mentors, relatives, friends, or exemplars inspire you?
- Was there any key event that triggered your sense of compassion and dedication to serve?
- Jot down a few thoughts.
- Discuss.

Common Hazards for Burnout

- Internal confusion
- Overwork
- Indirect trauma
- Inhumane or dangerous work conditions
- Inhumane ways of relating with clients
- Existential angst
- Imbalanced empathy



Self-Assessment Question

- Rate your present general state of well-being or satisfaction in relation to your path of service:
- Miserable? Adequate? Flourishing?



Cause for Hope: Stress can Become Eustress (good stress)

- **Convert constrained or misdirected energy into freely flowing enthusiasm**
- **Stretch and breathe**
- **What kind of practices do you regularly use for preventing distress, promoting eustress, relaxing, centering, and re-energizing?**
- **Brief relaxation exercise**

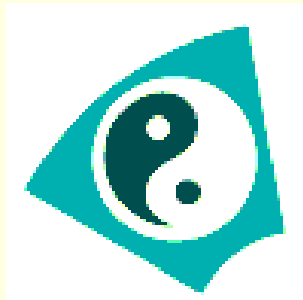
Quiet Time

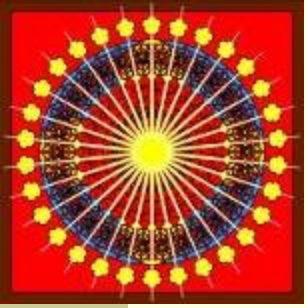


Sunflower farm
near Tonganoxie, KS, 09

Challenges of Defining Spirituality

- The Dao that can be named is not the real Dao
 - Particular vs. Universal:
emic/etic/transperspectival
 - Expressible vs. Inexpressible
 - Ineffable mystical experiences
 - Concepts as pointers
 - Use of metaphor, parable, paradox, poetry, symbolism, allegory
 - Toward an Open Conceptualization





Spirituality is:

- A process of human life and development
 - *focusing on the search for a sense of meaning, purpose, morality, and well-being;*
 - *in relationship with oneself, other people, other beings, the universe, and ultimate reality however understood;*
 - *orienting around centrally significant priorities;*
and
 - *engaging a sense of transcendence (experienced as deeply profound, sacred, or transpersonal).*

Features of Spirituality

- Individuals and groups may express spirituality in **religious and nonreligious** ways.
- They may express it in **private ways and in public**, shared ways.
- Spirituality **may or may not permeate** an individual's daily life and a group's culture.
- As a **universal** feature of persons and cultures, everyone has spirituality, though they vary in amount of focus on it.
- **Healthy spirituality** encourages a sense of personal integrity, wholeness, and well-being.
- It fosters **transpersonal experiences**, the emergence of transpersonal levels of consciousness, and an expanded sense of identity and connectedness.

Features of Spirituality continued:

- Healthy spirituality engenders individual's virtues, such as compassion and justice, as well as relational webs of caring, respect, and support extending outward to other people and beings.
- However, **spirituality does not always manifest in healthy ways.**
- 'Spirit' may or may not be understood literally
 - E.g. in terms of nonphysical beings or forces vs. sense of vitality



Religion is:

- An institutionalized (i.e. systematic and organized) pattern of values, beliefs, symbols, behaviors, and experiences that involves
- *spirituality*
- a *community* of adherents
- transmission of *traditions* over time, and
- Community support functions (e.g. organizational structure, material assistance, emotional support, or political advocacy) that are directly or indirectly related to spirituality.

Features of Religion:

- Religion always involves **public and shared** experience.
- It **may or may not permeate** a person's daily life and a group's culture.
- **Not all** individuals or societies are religious.
- **Healthy religiousness**, as an expression of spirituality, encourages a sense of well-being, transpersonal development, virtues, and relational webs of caring, respect, and support.
- However, religiousness does **not always manifest in healthy ways**.

Faith relates to:

- A person's religious **belief system**,
 - especially commitment to **doctrines**
 - and sense of **relationship with a sacred** or divine higher power (such as God).

The term is used most commonly in theistic religions.

- We will address so-called faith-based social services later.
- Note: why we did not use the term 'faith' in the Aotearoa New Zealand survey

Common Descriptors in Surveys of Social Workers: USA, UK, Norway, ANZ: a good fit to our definitions

■ Spirituality

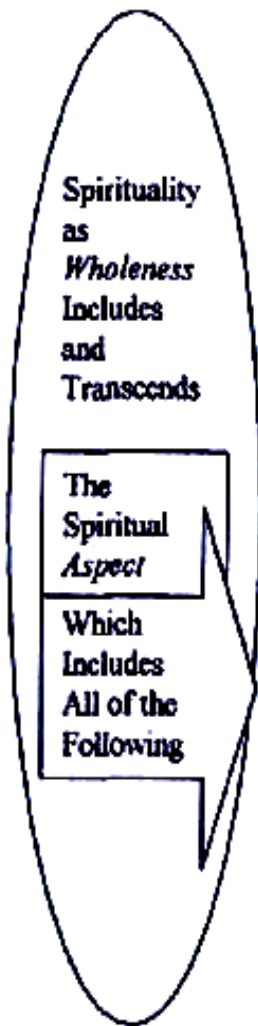
- All countries (>60%): meaning, personal, values
- USA (1997 & 2008, top 6): meaning, personal, purpose, values, belief, higher power

■ Religion

- All countries (>60%): belief, ritual, values, prayer, scripture [community at 59%]
- USA (1997 & 2008, top 6): ritual, belief, organization, scripture, prayer, community

■ Faith

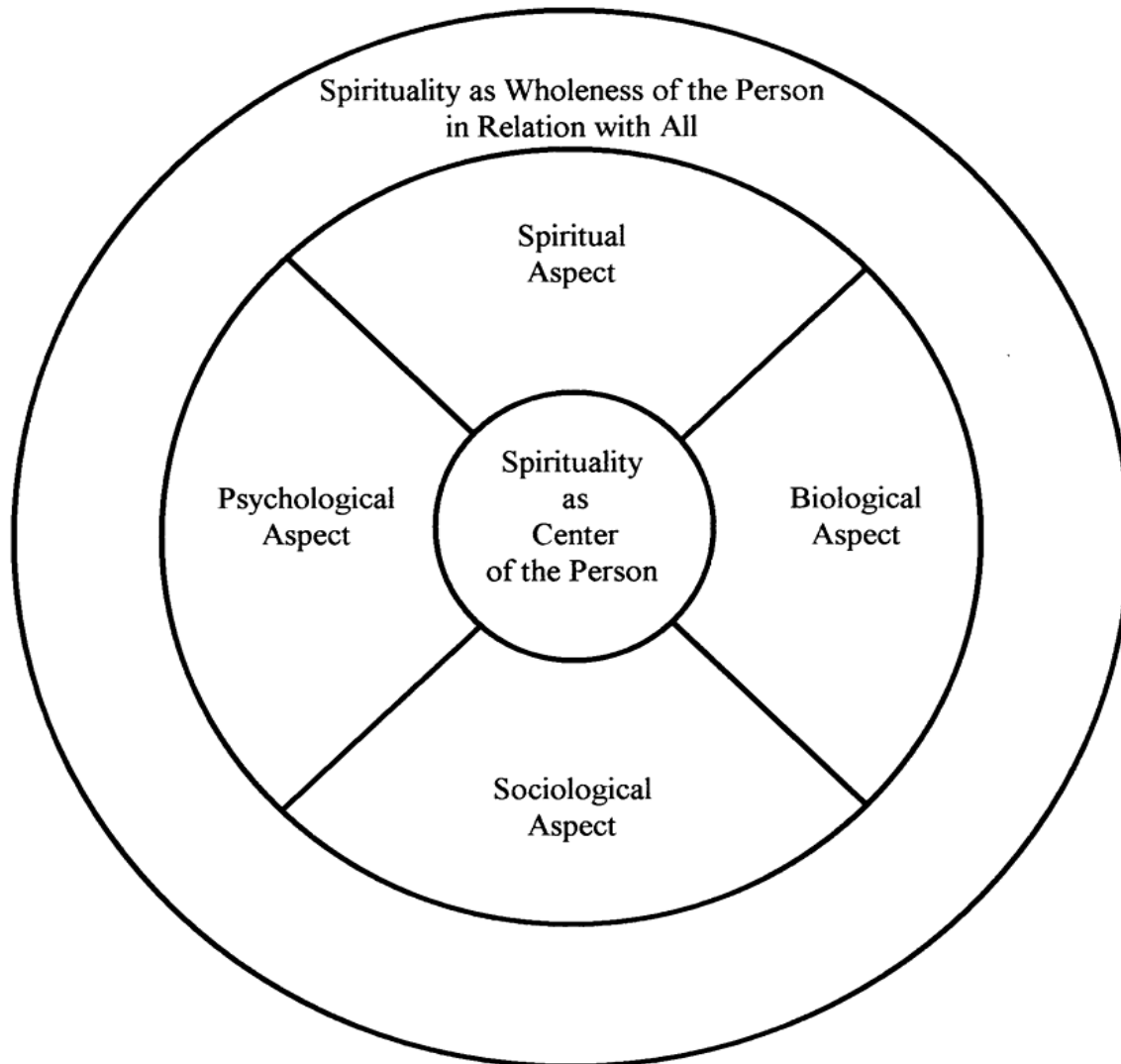
- All countries, except ANZ omitted (> 60%): belief
- USA (1997 & 2008, top 6): belief, higher power, personal, meaning, purpose, prayer



Spiritual Drives	Spiritual Experiences of	Functions of Spirituality	Spiritual Development Processes	Contents of Spiritual Perspectives	Religious Expressions in Individuals and Groups
<ul style="list-style-type: none"> ▪ For profound experience ▪ For meaning <ul style="list-style-type: none"> - of self - of world ▪ For integrity <ul style="list-style-type: none"> - of self - of relations with world 	<ul style="list-style-type: none"> ▪ Profundity ▪ Transcendence ▪ Sacredness ▪ Ultimate reality ▪ The mystical ▪ Moment to moment clarity ▪ Transpersonal levels of consciousness ▪ The supernatural ▪ Incorporeal beings, vital energies ▪ The ordinary in connection with any of the above 	<ul style="list-style-type: none"> ▪ Perceiving ▪ Interpreting <ul style="list-style-type: none"> - explaining - valuing ▪ Relating <ul style="list-style-type: none"> - accessing connections - transforming connections - just being 	<ul style="list-style-type: none"> ▪ Gradual growth ▪ Life cycle stage transitions ▪ Crises 	<ul style="list-style-type: none"> ▪ Experiences related to transcendence with numinous feelings ▪ Beliefs, self-concept, worldview ▪ Values, attitudes, ethics, virtues, morals ▪ Patterns of coping and adaptation ▪ Patterns of resilience and transformation ▪ Patterns of intrinsic satisfaction 	<ul style="list-style-type: none"> → Transpersonal experiences, conventions of mentality and piety → Doctrinal system, cosmology → Morality system → Ceremonial and mutual support system → Therapeutic and social change system → System of relations of inherent worth

Figure 3.3 An operational model of spirituality

Figure 3.4 A holistic model of spirituality



- Centering on breath exercise

- Who am I? awareness exercise

Given these definitions, spirituality is the source of religion, but it is not limited to religion. Spirituality includes and transcends religion.

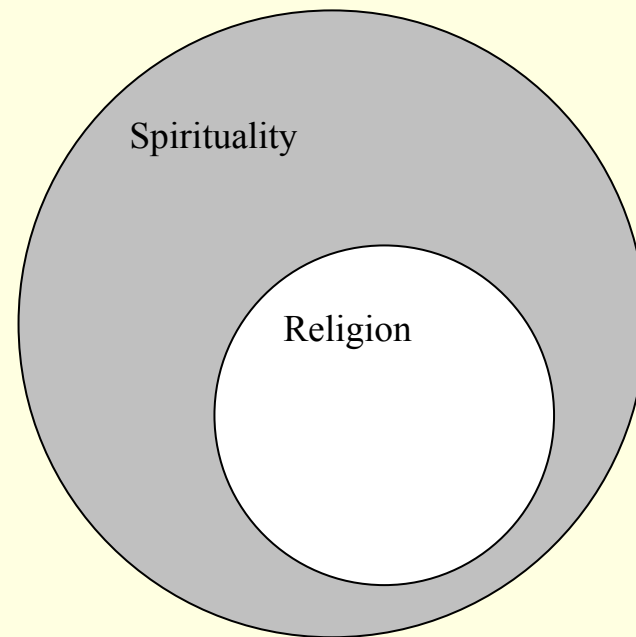


Figure 3.1
Spirituality
Including and Transcending
Religion

Client-Focused Understanding

- Clients vary in their own definitions of religion and spirituality.
- Professional definitions set themes for possible exploration with clients, but client's own terms, definitions, and interests relating to these themes should set the tone for communication in the helping relationship.
- It is not necessary to use the terms religion or spirituality in order to get at the themes explained above.
- Of course, many clients may view spirituality as a wider concept than religion, as in the professional definition (especially baby boomers and younger).

Measures of s/r

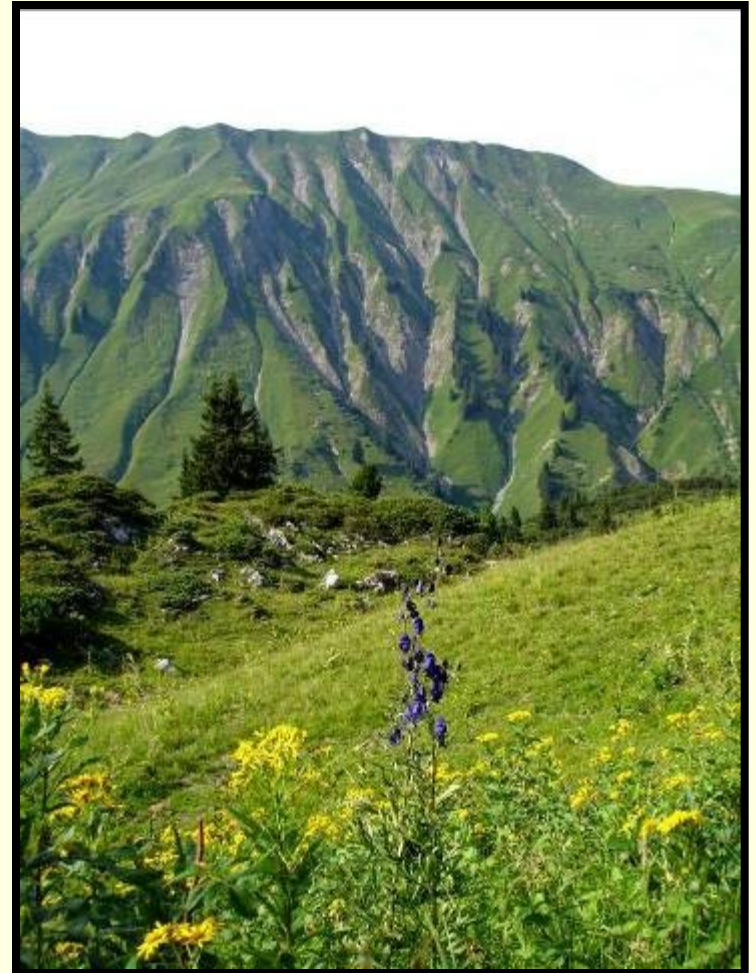


- Using qualitative, phenomenological, and transpersonal research methods to address holistic and ineffable qualities of spirituality
- Using multiple quantitative and qualitative methods to explore operational aspects of spirituality (including religiousness)
- Spiritual well-being as process and outcome of healthy spirituality
- Clinical assessment will be addressed later

Systematic Relaxation Exercise

- Biofeedback
- Self-monitoring
- Experience now,
 - principles later

• Discussion of experience



Austrian Alps, ca 06

An Example of Macro Level Response to Oppression: Gandhian Nonviolent Activism

- Self-realization as the purpose of human existence: self has personal, community, and cosmic dimensions.
- Solidarity of all people; Unity of all things.
- Pursuit of Truth (*satyagraha*) through nonviolence (*ahimsa*).
- Seeking welfare of all (*sarvodaya*), especially starting with the oppressed.
- Beginning with local action (*swadeshi*), in context of global awareness.
 - (see sources in Hinduism section of book)

At MLK National Historic Site, Atlanta, GA



Statue of
Mahatma Gandhi



Interactions of spiritual diversity and other forms of diversity: personal reflection

- Jot down a brief description of your spiritual perspective(s), whether religious or nonreligious:

Jot down one way you have directly or indirectly experienced discrimination or oppression toward yourself, based on your spiritual perspective.

Jot down one way you could prevent this or respond well in the future.

Jot down one way you have directly or indirectly engaged in discrimination or oppression toward someone different from yourself, based on your spiritual perspective.

Jot down one way you could prevent this in the future.

Discussion

General Types of Religious Perspectives

- Cautions about generalizations
- Theistic (e.g. Judaism, Christianity, Islam)
- Polytheistic (e.g. popular Hinduism)
- Nontheistic (e.g. Confucianism, Zen Buddhism, Vedantic Hinduism)
- Animistic (e.g. many Indigenous and tribal religions, including those with shamanism)
- Others?

Christianity and Social Work

- More than 900 denominations in USA: interdenominational, intradenominational, nondenominational, and 'unchurched' varieties

Social Work related websites examples

- North American Association of Christians in Social Work (NACSW, at <http://www.nacsw.org/2008/2008-index.shtml>)
- Catholic Charities
(<http://www.catholiccharitiesusa.org/NetCommunity/Page.aspx?pid=193>)
- Lutheran Social Services in Greater Kansas City
(Metro Lutheran Services) <http://www.mlmc.org/>
- Counseling, church-based in KC area
http://www.northridgesabeta.com/Viewable_Pages/Ministries/Christian_Counseling.htm

Basic Tenets

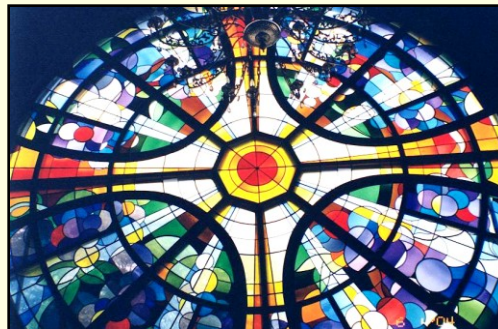
- See Canda & Furman, p. 149
- Theistic and trinitarian
- Biblical, traditional, and faith based beliefs
- Sin and forgiveness
- Love of God and neighbor
- Charity and justice
- Caritas in helping relationship
- Serving whole person, community, and world as divine calling
- May use witnessing, prayer, sacrament, clergy as appropriate to social work ethics
 - What about titling yourself as a 'Christian social worker' to clients



United Methodist
Logo, DeSoto, KS

Example of Contemplative Prayer

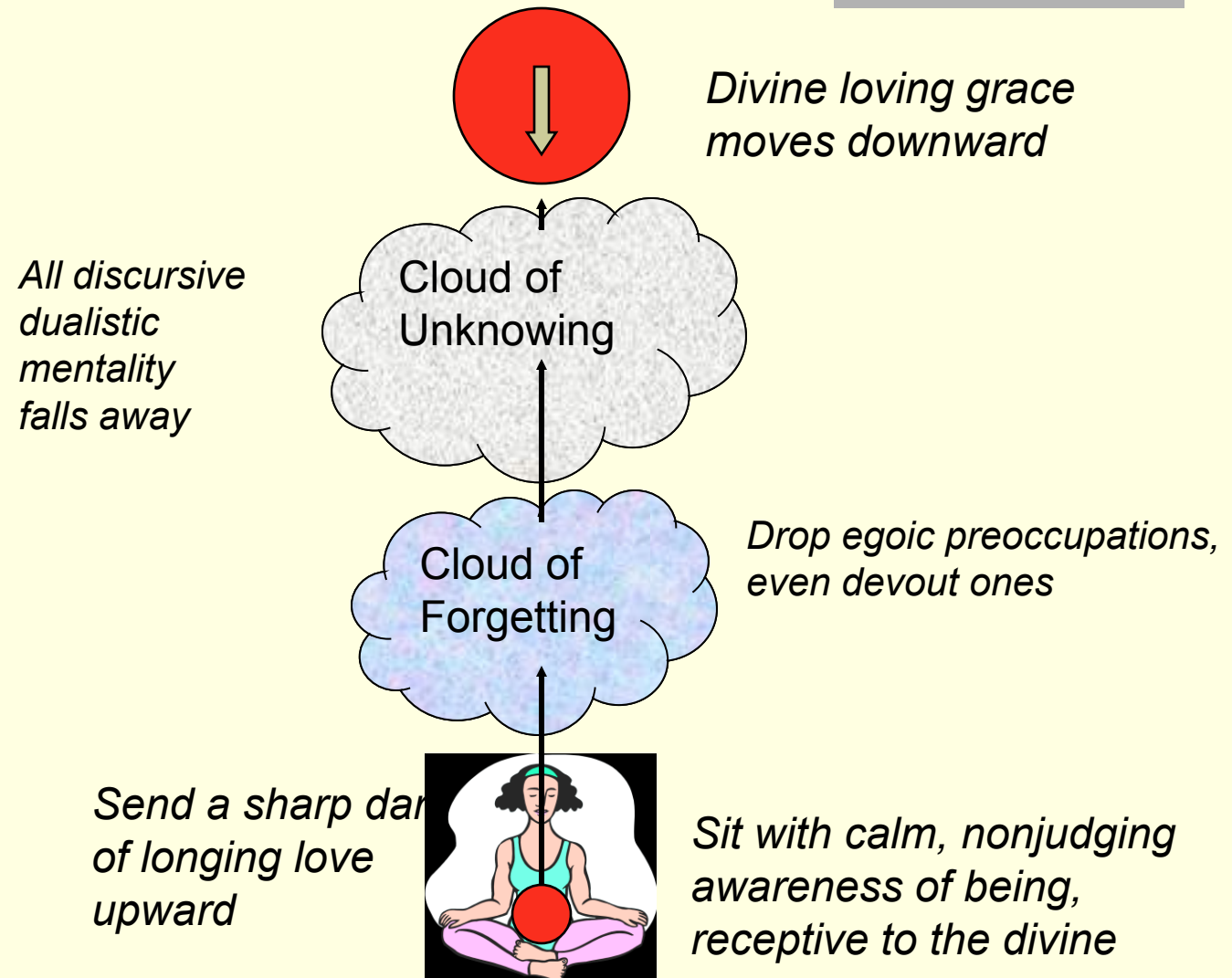
- Jesus' retreat and fast in the desert
 - (Matthew 4)
- Lord's Prayer and injunction to pray privately
 - (Matthew 6:5-14)
- Moving from monastic practice to laity and daily life
- Brief case example of contemplative Catholic



Christian Contemplative Centering Prayer

- A spiritual discipline to foster loving communion with God
- Beyond images and conversation to silent awareness
- Use of prayerful word as focus (e.g. God, love, Jesus, peace) or simple inward gaze
- Begin with clear intention, verbal prayer
- At end, reflect or journal
- Extend to daily life

Description of Contemplative Prayer Based on the Cloud of Unknowing



Example of Speaking in Tongues

- Based on 1 Corinthians, 12 and 13 and Acts, 2: ‘speaking and interpreting tongues’ as a gift of the Holy Spirit, rooted in love
 - Video: [Devotion with emotion](#)
- Cross-cultural phenomenon: glossolalia
 - “Nonsensical sounds that mimic the rhythms and inflections of actual speech. Glossolalia may be seen in deep sleep or in trance states. It is also the scientific term for the trance-induced religious phenomena known as "speaking in tongues.” (MedicineNet.com)
 - Consider bias implicit in this definition
 - Importance of differential culturally-appropriate assessment

Christian Faith-Based Social Services

- Major religiously sponsored professional organizations, such as Salvation Army, Lutheran Social Services, Catholic Social services
- Congregation based parish nursing and social work
- Religiously connected volunteerism, philanthropy, and policy advocacy
- Issues of referral and collaboration
- Of course, FB services can relate to any religion

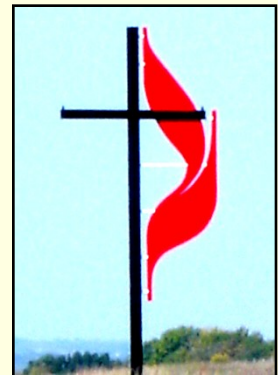
NASW Position (2002) re: H.R. 7, Faith-Based and Community Services Act

- FB entities receive government funds while retaining religious character
- Recognizes history of charitable organizations and history of social work/religious collaborations
- Concerns:
 - Voluntary access to services without discrimination
 - Need accountability and transparency
 - Appropriate, qualified staffing
 - Separation of church and state
 - Maintaining government responsibility

Case Example: Health Through Faith and Community Project

(see Spiritual Diversity and Social Work Resource Center)

- Funding by United Methodist Health Ministry Fund, 2000-2005
- Development of curriculum for congregation based adult education linking spirituality to health and justice
- Process of reaching mutual understanding and cooperation for ecumenical approach
- Stories of publishing representative, conference attendee, advisory board



Buddhism and Ideals for Helping

- Major branches of Buddhism
 - Theravada
 - Mahayana
 - Vajrayana
- The Four Noble Truths as basis of all types:
 - Sakyamuni as the Medicine Buddha



Medicine Buddha, Bomun Temple, Korea

Case Example: Cooperation or conflict in refugee resettlement

- Example of Lao roommates

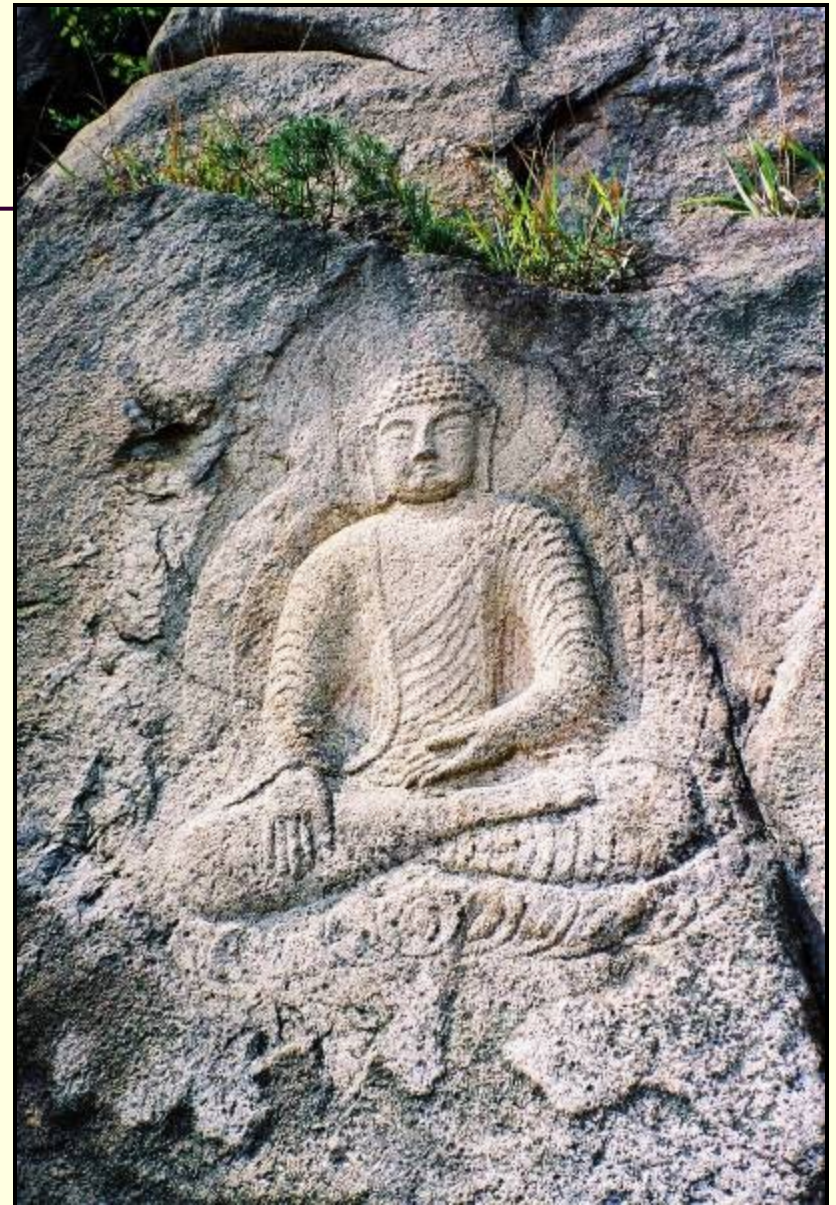


Young man entering temporary monkhood, Lao temple in Midwest

Enlightenment

Haetal (Korean):
breaking free of
the cocoon

Buddha in Touching Earth Pose,
Namsan Mountain, Gyeongju, Korea
ca. 8th century, 2006



Buddhism as a Human Service System

- Traditionally, village life connected with temples in many countries
- Temples provide(d) supports e.g. sheltering orphans and solitary elders; distributing grain; providing rituals at times of life transition or crisis (e.g. death and after-death); teaching meditation and rituals as means to 'merit,' 'blessings,' and enlightenment.
- Currently, Buddhist immigrants and refugees in US re-establish temples as mutual support systems; 'American style' Buddhism also provides training in meditation and socially engaged service



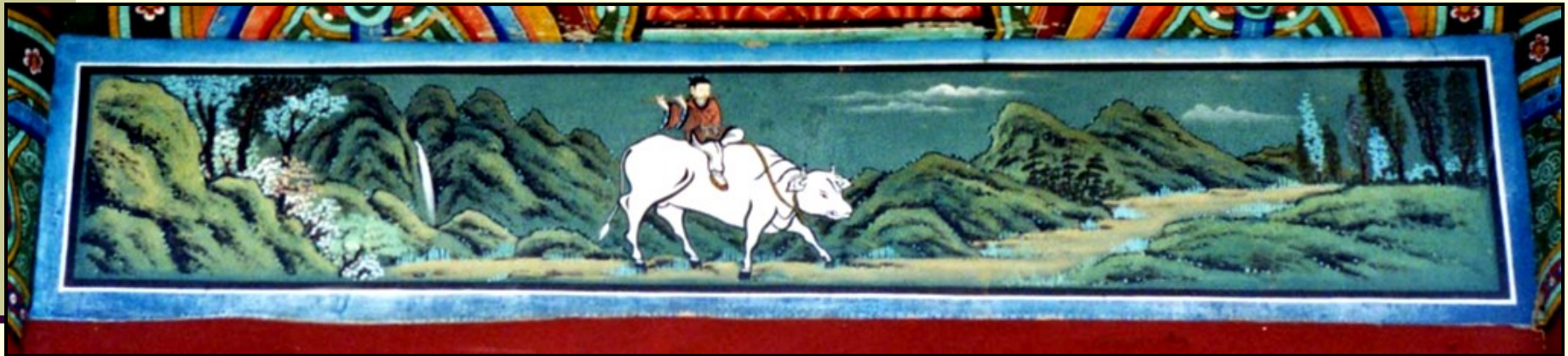
Young Lao-American man entering temporary monkhood at Midwestern temple, 1988



Tibetan monk with procession to river near Kansas City Museum of Art, 1997 >>>

A Zen Buddhist View of Spiritual Development: Ox Herding Pictures

Woodcut prints by Tomikichiro Tokuriki,
Japan;
Paintings at Daejo and Seungga Temples,
Korea



Through persistent training of awareness, rediscover your true nature.

Searching for the Ox

- Anxious awareness of having lost one's true mind



一
尋牛



Seeing the Traces

- Finding guidance for training
- Erratic progress



見跡



Finding the Ox

- First realizing one's true nature
- Initial enlightenment (opening up, awake)



見牛
三



Catching the Ox

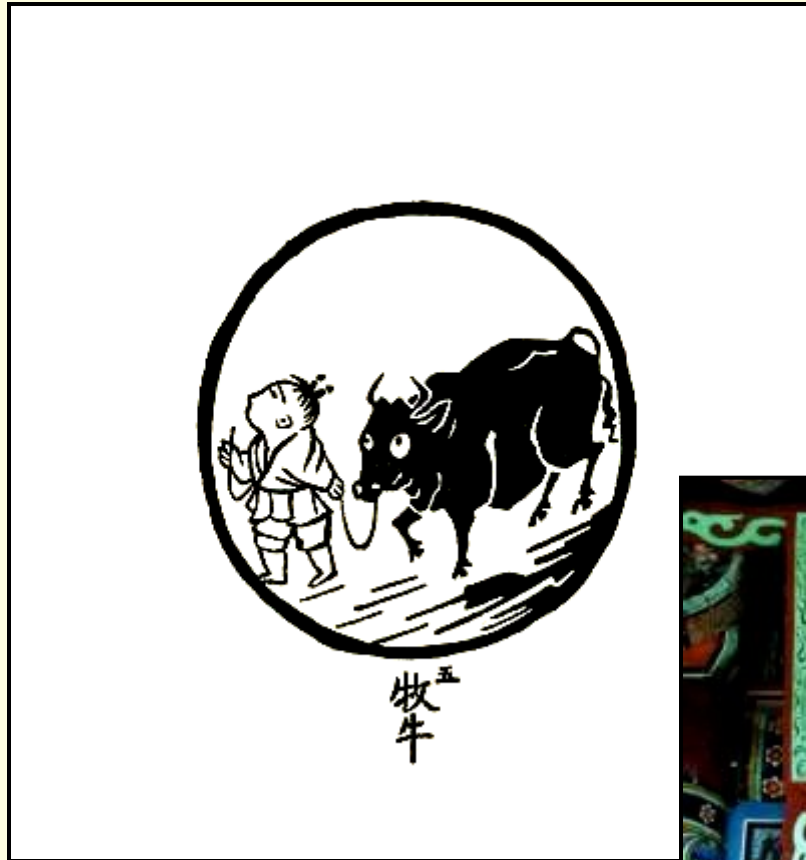
- Never letting go of earnest practice
- Vexations still distract



得^四牛



Herding the Ox (Resting with the Ox)



- Harmonizing with true nature
- Intensified practice and insight (e.g. by using paradoxical teaching cases, *koan*)

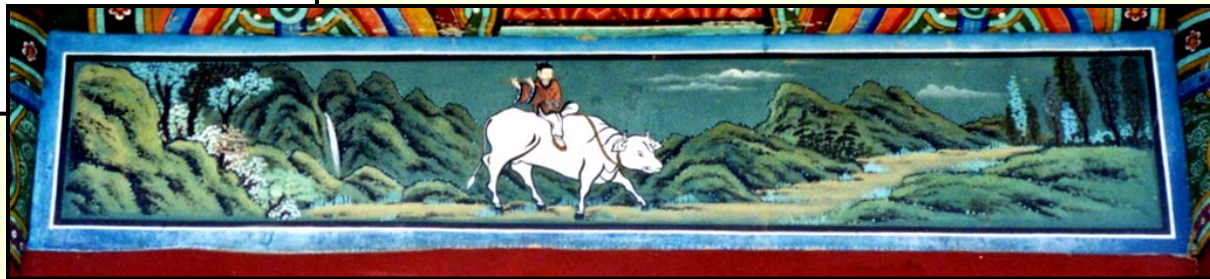


Riding the Ox Home



歸騎
家牛

- Securely on way home to true self
- Effortless practice
- Clear unenmeshed awareness of world
- Samadhi (meditative concentration) and precepts well established



Ox Forgotten, Person Alone

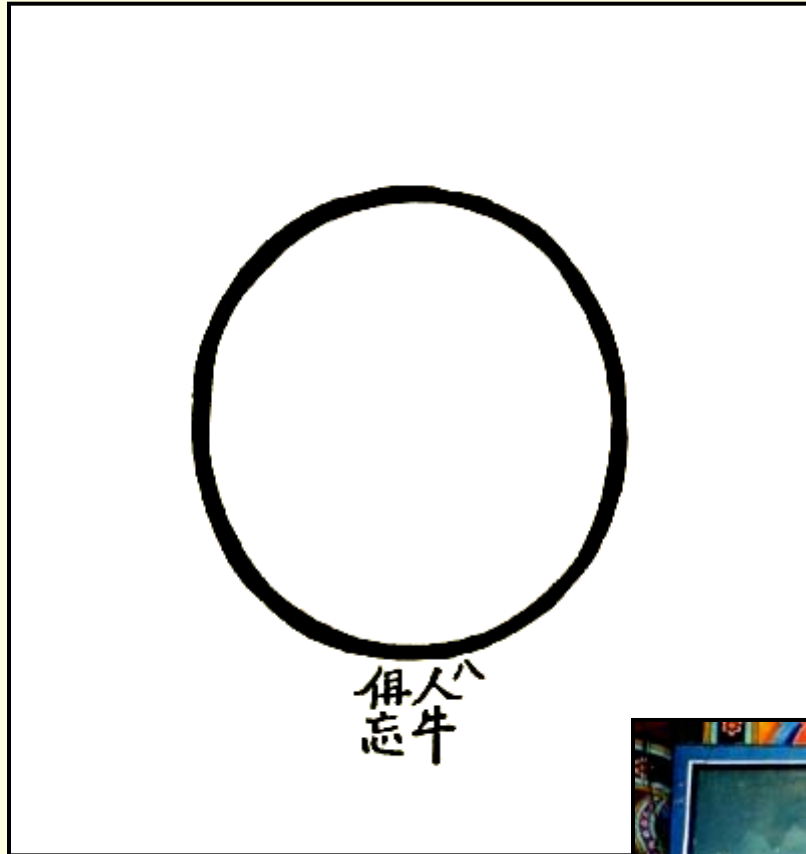


忘牛存人
七

- Returned home
- Attachment and aversion no longer afflict the mind
- Nothing to do; everything as it is



No Person, No Ox



- Oneness with original Buddha-nature
- No self, no nature
- Nondual consciousness



Returning to the Source



- Manifest world is itself realm of enlightenment
- No attachment
- Everything can be a means to help others toward enlightenment
- Honors conventions but not constrained
- Everything is complete as it is

Re-entering the City (or Home)



- The homeless monk serves others
- Bodhisattva ideal



Generic Principles for Meditation and Relaxation (see C&F, Tables 10.1-3)



Amida Buddha at Kamakura, Japan, 1999
Kotoku-In Monastery

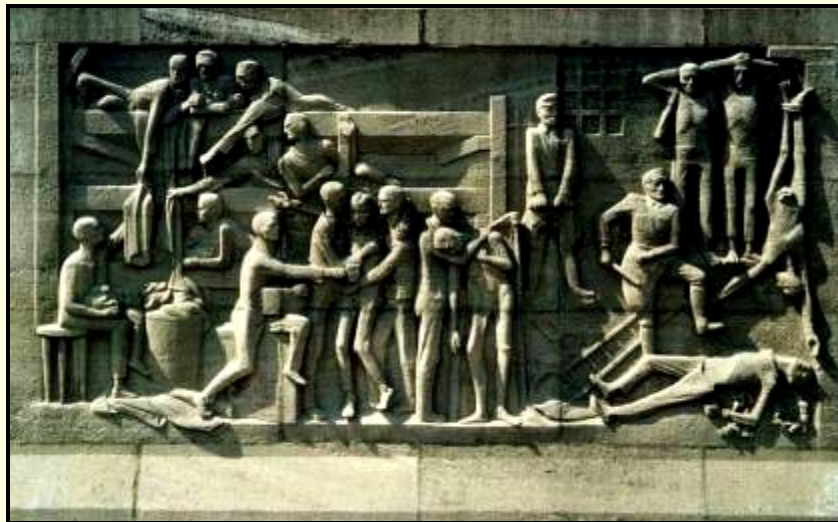
- Extrapolations for nonreligious, generic applications, e.g. DBT, mindfulness stress reduction, spiritually oriented cognitive behavioral therapy
- Goals: enlightenment or healthy outcomes?

For free online meditation course, including research overview, see:

<http://www.csh.umn.edu/mindbody/med/index.html> (*Spirituality and Healing Center at Un. of Minnesota*)

Existentialism and SW Practice

- Absurdity of life (Camus' jail story; Book of Job)
- Response to the absurd: confrontation of the absurd with courage, solidarity, authentic meaning/faith
 - Theistic style (e.g. Kierkegaard, Buber)
 - Atheistic style (e.g. Camus, Sartre)
 - Nontheistic style (e.g. Brandon's Zen SW)



•Story of David Chethlahe
Paladin

Memorial,
Buchenwald Concentration Camp
Weimar, Germany

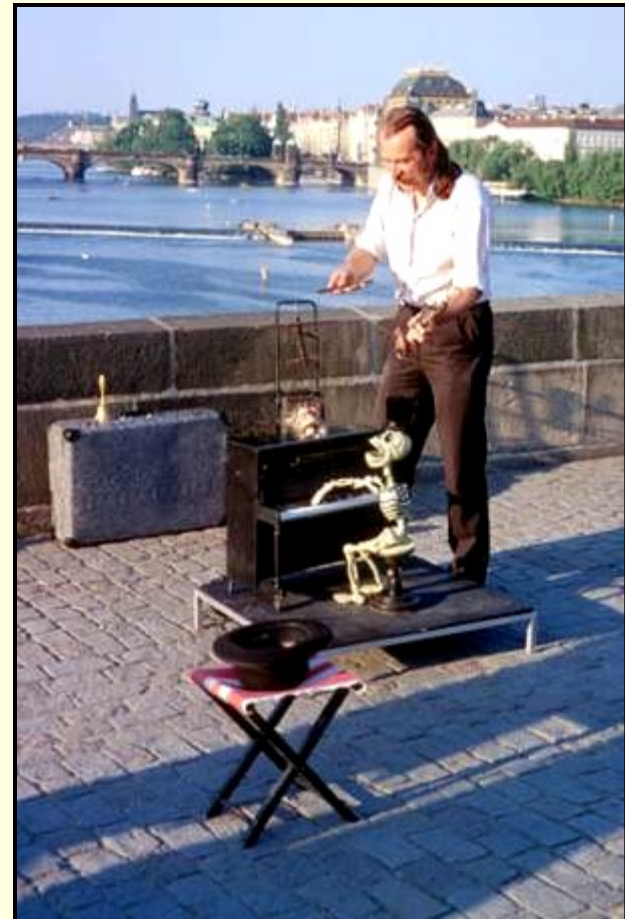
Example of Coming to Terms with Death

- Death on Your Back



Scenes from Prague, Czech Republic

- Playfulness with Death



Story of Friend's Death: Palliative Care and Social Work

- Dance of Death



Totentanz Theme, St. Anna Chapel and Museum, Fussen, Germany 2006

- Rapid, sudden death of spiritual mentor
- Setting up palliative care in the hospital with interdisciplinary team
- Making her room into a sacred space
- Nurturing by friends
- Just sitting with her
- Funeral in honor of her life
- Tragedy on the way to the grave
- Carrying on



A funny thing happened on the way...

- Flying to Hong Kong on my birthday
- Book's opening surprise
- Airplane problems
- Fellow passenger
- Arrival

See: Canda, E. R. (2007). Fall Forest Letter, 27(5), November.
Reproduced by permission of
Shantivanam, Forest of Peace House of Prayer, Easton, Kansas.
http://www.socwel.ku.edu/canda/Articles/fall_forest_letter.pdf

Discussion of your practice experience

- Share story of how help client deal with death or a major life crisis
- What nonreligious spiritual approaches did (could) you take?
- What religious spiritual approaches did (could) you take, if appropriate?



Relaxation Exercise

- Find balanced sitting posture
- Close eyes
- Pay attention to each moment without judgment
- Let yourself naturally relax
- Take in one deep breath and release, settling into gentle rhythm
- Count breaths, 1 to 10
- Start over if lose count; no problem
- Practice for 5 minutes (increase time with practice)
- Discuss results

Helpful website-- <http://stress.pmibooks.com/index.html>, Preventive Measures

Overview of Transpersonal Theory



Rocky Mountains, Canada, near Banff

Key Concepts in Transpersonal Theories



Marian vision site at Medjugorje, Bosnia

- Transpersonal Experiences, e.g.
- Experiences of God, Brahman, Buddha Nature, Cosmic Consciousness.
- Connections with ancestors, spirit powers of nature, angels and demons.
- Near death experiences.
- Extrasensory perceptions.
- Subtle energies, e.g. chi, kundalini.

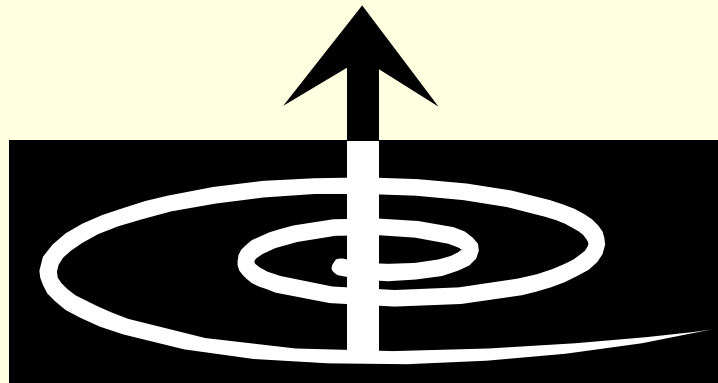
Maslow's peak, nadir, and plateau experiences

- Peak: rising above ordinary body/ego limit.
- Nadir: falling into a pit of crisis.
- Plateau: integrating growth into life; subtle yet deep insights.



Wilber's Pre/Trans Egoic Distinctions

- Pre-egoic phase: infancy and early childhood sense of fusion with significant others and fantasy.
- Egoic phase: adolescence and adulthood sense of bounded body/ego and individuated self.
- Trans-egoic phase: includes and transcends earlier phases in expanded consciousness and identity.



The Theme of TRANSformation



Developmental
potential is already
in the seed—
And is drawn up
in beauty
by the light.

Irises in the Canda garden



Vital energy transforms all things,
sometimes with volcanic force.

Mount Poas Volcano, Costa Rica

Death of the
self
is an
opening to
spiritual
rebirth.



“You must be born anew.”
-- Gospel of John 3:7

“The willows which make the frame of the sweat lodge are set up in such a way that they mark the four corners of the universe; thus, the whole lodge is the universe in an image, and the two-legged, four-legged, and winged peoples, and all things of the world are contained within it, for all peoples and things too must be purified before they can send a voice to *Wakan-Tanka*. ”

-- Black Elk to Joseph
Eppes Brown
(The Sacred Pipe,
Penguin, 1971, p. 23.)

Sweat lodge
frame, Kansas





Trance / Balance

Ecstasy /

Catharsis:

Salpuri

Korean shaman in
Seoul dancing on
knife blades,
praying to the 5
directions.

Ritual Honoring

Taegam spirit

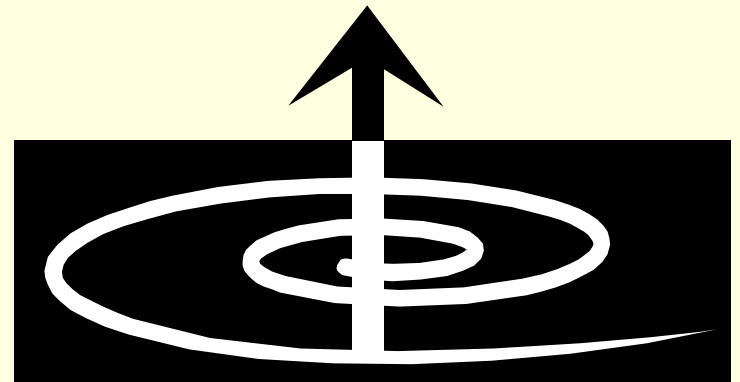
(the home overseer), 1977.

Qualities of Spiritual Development Emerging Through the Life Cycle in Three-Stage Theories

Usual Age of Emergence	Erikson: Ego Challenge Stage and Virtue	Fowler: Faith Stage and Quality	Wilber: Consciousness Stage and Quality
Older adulthood	Ego Integrity versus Despair: <i>Wisdom</i>	Universalizing Faith: <i>Nonjudgmental, Transcendent, Inclusive View</i>	Nondual: <i>Union of Ultimate and Ordinary</i>
Middle adulthood	Generativity versus Stagnation: <i>Care</i>	Conjunctive Faith: <i>Complex and Pluralistic View</i>	Causal: <i>Formlessness, No Separation</i> Subtle: <i>Communion with Divinity</i> Psychic: <i>Communion with World</i>
Early adulthood	Intimacy versus Isolation: <i>Love</i>	Individuative-Reflective Faith: <i>Critical Reflection</i>	Vision Logic: <i>Holistic Inclusivity</i> Formal Operational: <i>Sophisticated Rationality</i>
Adolescence	Ego Identity versus Role Confusion: <i>Fidelity</i>	Synthetic-Conventional Faith: <i>Personalized Peer Referenced Beliefs</i>	Concrete Operational: <i>Autonomous but Conformist Perspective</i>
Older childhood	Industry versus Inferiority: <i>Competence</i>	Mythic-Literal Faith: <i>Loyalty to Community Representational Beliefs</i>	Late Preoperational: <i>Symbolic Representational Thinking</i>
Middle childhood	Initiative versus Guilt: <i>Purpose</i>	Intuitive-Projective Faith: <i>Creative Fantasy</i>	Preoperational: <i>Fantasy-Emotional Centeredness</i>
Early childhood	Autonomy versus Shame, Doubt: <i>Will Power</i>	Primal Faith: <i>Trust in the Universe, Divinity</i>	Sensori-physical: <i>Body-Oriented Awareness</i>
Infancy	Trust versus Mistrust: <i>Hope</i>		

Developmental Dynamics

- Steps of increasing levels of consciousness inclusiveness and complexity (epigenetic levels).
- Structure of identity, awareness, and function at each stage.
- Wave like flowing overlapping stages.
- Progress, regress, fluctuation.
- Lines or streams of aspects of development (e.g. cognition, morality, sociality).
- Genetic and environmental and choice influences.
- Temporary peak and pit experiences.
- Expanding concentric spheres.
- Ascending spiral.



What is happening in your practice?

- Let's start talking about how spirituality is addressed in your practice setting...
 - Intake and assessment?
 - Training in specific helping practices?
 - Spiritually sensitive helping relationship?
 - Religious or nonreligious approaches?
 - Monitoring outcomes?
 - Formal policies or off-hand comments?

Table 7.3

Rating Form for Assessing Spiritual Sensitivity in HSO Culture

Instructions: Rate your organization for the level it meets on each quality criterion (see Table 7.2, pp. 238-9 for explanation) on a scale of 0 to 5, from 0 [nonexistent] to 5 [excellent]. Think of your reasons for each rating and an example and write brief notes. Tally the total score. In discussing your rating with colleagues, feel free to include musings or disagreements regarding any of the criteria. Discuss your overall impression of the organization's spiritual sensitivity. Identify at least one specific suggestion for innovation by building on the HSO's strengths or addressing its limitations.

General Structure and Functioning

- 1. *Spiritually Attuned Mission, Goals, and Objectives.* RATING (0-5) _____
- 2. *Human scale.* RATING (0-5) _____
- 3. *Functional flexibility and integration.* RATING (0-5) _____
- 4. *Rule flexibility.* RATING (0-5) _____
- 5. *Work environment aesthetics.* RATING (0-5) _____
- 6. *Convivial technology.* RATING (0-5) _____
- 7. *Preparedness for spiritually sensitive practice* RATING (0-5) _____

Meaningful Interconnectedness

- 8. *Staff composition.* RATING (0-5) _____
- 9. *Meritorious shared leadership.* RATING (0-5) _____
- 10. *Participatory decision making.* RATING (0-5) _____
- 11. *Spiritual diversity innovation planning group.* RATING (0-5) _____
- 12. *Interpersonal communication.* RATING (0-5) _____
- 13. *Holistic satisfaction of personnel aspirations.* RATING (0-5) _____
- 14. *Climate among colleagues.* RATING (0-5) _____
- 15. *Social and cultural environment rapport.* RATING (0-5) _____
- 16. *Natural environment rapport.* RATING (0-5) _____

TOTAL SCORE (0-80) _____

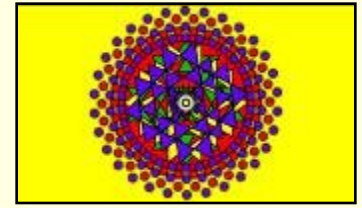
NOTES ON RATINGS AND OVERALL IMPRESSIONS:

RECOMMENDATION FOR ONE INNOVATION, WITH SPECIFIC ACTION PLAN:

Meditation Exercise

- Selecting a mantra or meaningful focus word
 - Choose a word or brief phrase that is meaningful to you
 - It should be brief enough to harmonize with each breath
 - Use the basic meditation technique, but rather than counting breaths, use the mantra to add focus to breath awareness
 - If one word or phrase, repeat silently on the in-breath and release the out-breath in silence
 - Pause slightly between each breath in/out
 - Let the out-breath be about twice as long as in-breath
 - If two words/phrases, use one word on in-breath and one on out-breath (e.g. peace... to all)

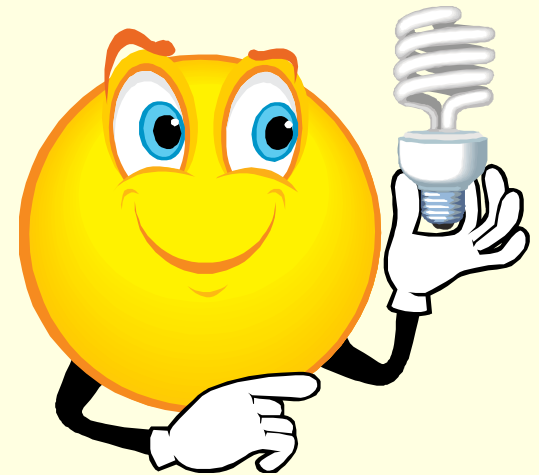
Applications to Assessment



- To be done within context of spiritually sensitive relationship and strengths assessment
- Initially determine if relevant to situation and purpose of helping, client's goals
 - E.g. only concrete service? (if so, still can be spiritually sensitive)
- Clarifies whether there is interest and purpose for engagement of spirituality by social worker in treatment setting or in discharge planning
 - In own work with client
 - In referral/collaboration

Spiritually Focused Assessment

- **Purposes for Spiritual Assessment**
- Spiritual assessment can be therapeutic in itself, engendering client insight.
- Spiritual assessment can identify:



- **Importance** of spirituality in the client's life and family, community context
- **Components of the client's spiritual perspective** relevant to the focus of helping
- The spiritual aspect of the person/environment in a **holistic strengths oriented assessment**
- **Client's interest** in addressing spirituality within the helping process
- **Proper fit** between client's spiritual perspective and the social worker or agency

-
- **Client's *desire for referral to or collaboration with*** spiritual mentors of particular religious or nonreligious spiritual perspectives and styles
 - Ways in which the client's past and present spiritual beliefs, values, practices, and group participation (if any) are ***helpful or harmful*** to self-esteem, coping, wellbeing, and to dealing with the presenting issue



- Specific ***spiritual strengths***, such as inspirational religious or philosophical texts, music, art; enjoyable participation in religious or nonreligious spiritual support groups; personal practices of prayer, meditation, rituals; spiritually motivated healthy lifestyles; nurturing connection with God, nature, and other sources of profound meaning, sacredness, or transcendence; sense of life meaning and purpose; sources of joy, peace, harmony; qualities of empathy, compassion, wisdom, kindness, generosity, and other virtues; ability to forgive and be forgiven; effective ways of working through crises; spiritual mentors, healers, and friends; commitment to benefit family, society and world

-
- **Spiritually based *complementary or alternative healthcare* and support practices** (such as prayer, ritual, healing visualization, yoga, acupuncture, herbs) that might interact with possible helping activities and medications
 - **Attitudes about *death and the afterlife***, especially in bereavement counseling and hospice
 - The nature of past or recent ***peak or pit experiences*** that shape the presenting issue
 - Intergenerational and current ***family patterns*** pertaining to spiritual perspective and relationship dynamics

- **Complications of *mental disorders*** due to religious beliefs, such as in delusions, hallucinations, unrealistic fears
- **Struggle with *spiritual problems*** not necessarily related to mental disorders, such as spiritual emergencies; feeling of estrangement from God; religiously based inappropriate anxiety, shame, guilt; loss of life meaning or purpose; deep moral perplexity; loss of faith; loss of hope; sense of attack by harmful spirits or magic; abuse by clergy or other spiritual authorities; abuse by parents or caregivers under religious rationales; experience of religiously or ideologically based discrimination or oppression; alienation from or conflict with religious groups; collective persecution and genocide based on membership in an oppressed spiritual (religious or nonreligious) group

Understanding Spirituality

- Spirituality relates to sources of life meaning, purpose, hope, and connection to what has greatest importance to the person.
- Consumers take the lead in defining and naming this, such as spirituality, religion, faith, culture, or worldview.
- Notice and follow their terms such as God, Higher Power, nature, the universe, personal medicine, vision, voice, spirits, angels or anything else.
- Spirituality may be connected with any or all life domains.
- Provider's role is to seek understanding of the person's view, not to impose beliefs, judgments, or terminology.
- Providers focus on the function, actions, and results of people's engaging spirituality related to their recovery goals.
- **When necessary to start conversation, providers use a tentative definition of spirituality that is consistent with professional ethical standards (such as bullet 1 and 2 above) and then follow the cues of the consumer.**
- Spirituality can sometimes involve difficulties and struggles, such as excessive guilt, bad experience in a religious group, or aggravating symptoms. If so, address within the consumer's recovery goals.

For related information and resources:

Rapp, C. A. & Goscha, R. J. (2012). *The Strengths Model: A Recovery-Oriented Approach to Mental Health Services*, 3rd ed. New York: Oxford University Press.

Starnino, V. R., Gomi, S., & Canda, E. R. (2012). Spiritual strengths assessment in mental health practice. *British Journal of Social Work*, doi:10.1093/bjsw/bcs179.

Gomi, S., Starnino, V. R., & Canda, E. R. (2013). Spiritual assessment in mental health recovery. *Community Mental Health Journal*, doi: 10.1007/s10597-013-9653-z

Spiritual Diversity and Social Work Initiative:
<http://spiritualdiversity.ku.edu/>

Center for Mental Health Research and Innovation:
<http://mentalhealth.socwel.ku.edu/>

This resource was developed by:
The Spiritual Diversity and Social Work Initiative & The Center for Mental Health Research and Innovation, School of Social Welfare
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Pamphlet Designed by
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Assessing Spirituality Within the Strengths Model of Mental Health Recovery

Purpose

This pamphlet provides guidelines for assessing spirituality when using one of the primary tools of the Strengths Model: the Strengths Assessment.

The Strengths Model supports the mental health recovery process by focusing on people's personal and environmental strengths and resources. A Strengths Assessment assists the worker and client to explore collaboratively the strengths and resources a person can use to achieve meaningful and important life goals.

The Strengths Assessment identifies strengths in various life domains including:

Home/Daily Living
Assets (Financial/Insurance)
Employment/Education
Supportive Relationships
Wellness/Health
Leisure/Recreational
Spirituality/Culture

The recommendations included in this pamphlet focus on assessment of spirituality in the Spirituality/Culture domain and also as it may connect with any other life domain.

Principles for Assessing Spirituality

- Use a person-centered approach.
- Develop a trusting therapeutic relationship.
- Support the person's strengths and resources.
- Identify and describe them in usable form.
- Engage in natural conversation.
- Use a flexible and individualized approach.
- Focus on the person's priorities.
- Assess the person's readiness and interest.
- Identify whether the person wishes to address spirituality in the recovery process.
- If the person wishes to address spirituality, then identify relevant goals as connected to any life domain.
- Identify practical actions to achieve the goals.
- Encourage the actions, and, if the client wishes, assist.
- If there is no interest, discontinue.
- Offer questions and suggestions as invitations to clients, not as expectations.
- Choose, adapt, or change our suggested questions (see other side) to fit the situation.

Suggested Questions for Assessing Spirituality

When beginning a conversation about spirituality, some words you can use:

Indirect Approach

- What gives you hope?
- What helps you feel good about your life?
- Tell me about a time in your life when you really felt at peace.
- When do you feel most positive toward yourself?
- What brings inspiration to your life?

Direct Approach

- How do you use spirituality (or religion, faith, etc.) to get through tough times?
For example, do you meditate, pray, go to a religious event, visit nature, or do any rituals?
- Holidays are coming soon. What are your plans or family celebrations?
- Is spirituality important to you? If so, how?
- What motivated you to start your spiritual journey in life?
- Has spirituality been helpful to you? Would you be willing to share examples?

Following up when clients mention about spirituality:

Inviting More Conversation

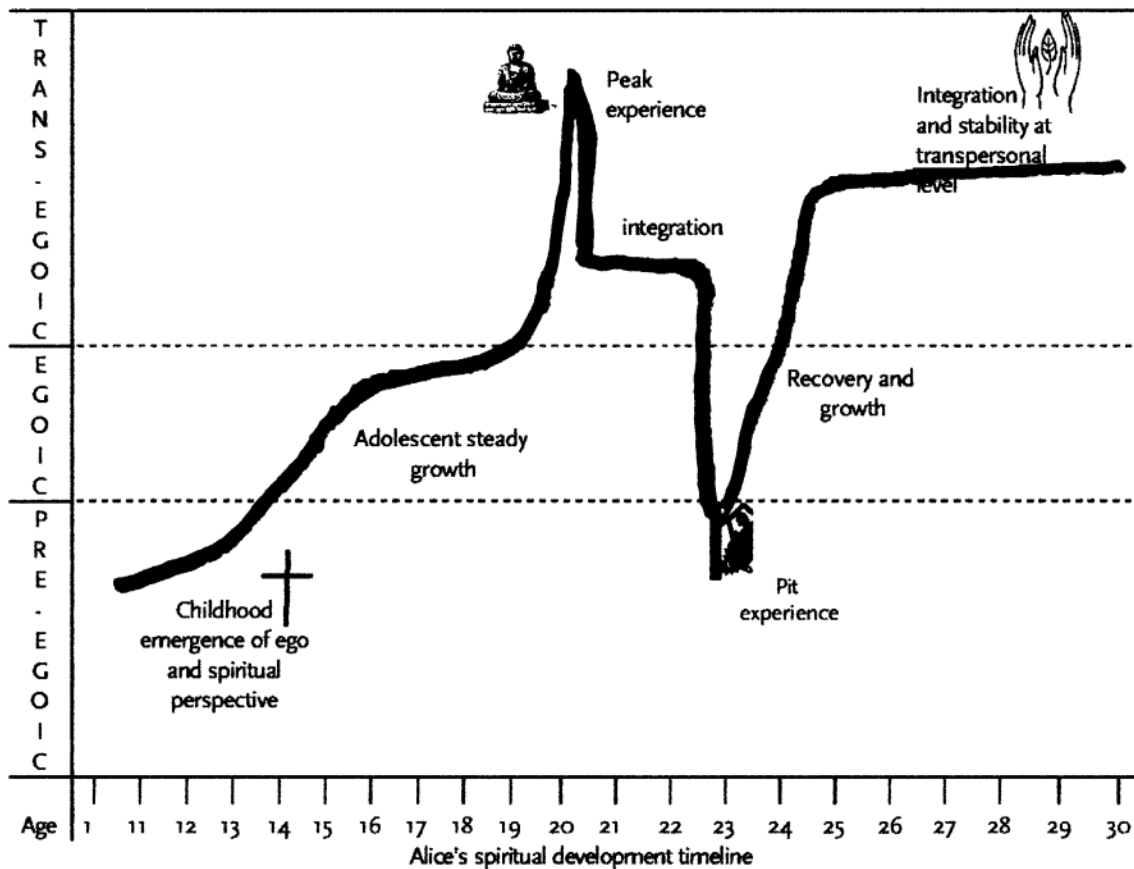
- You mentioned your spirituality (or religion, faith, etc.). Is it okay if I speak with you more about it?
- You mentioned that your (family member, friend, religious group, or mentor, etc.) helps you with your spirituality. Could you say more about that?

Following up: [Regarding anything mentioned]

- Please give a specific example of how that works for you.

Moving to Action

- You described what gives you a sense of hope (or peace, inspiration, etc.). Would you like to talk more about how this might connect with your recovery goals?
- You mentioned ways that spirituality (or religion, faith, etc.) has been (or is) helpful to you. Would you like to discuss how that could be applied to your recovery goals?
- You mentioned ways that you've had difficulties or struggles with spirituality. Would you like to address that in your recovery goals?
- **Can you describe (the spiritual strength) in terms of something specific you can do to support your goals?**
- **Can you share examples of how you can use (the spiritual strength) to support your goals?**
- Would you like to take this action on your own or would you like me to play a role in helping?
- Would you like help to access any supports or sources of information that could help you take this action? If so, please tell me what I should keep in mind about your beliefs and interests to help me make this connection.



At each developmental phase and transition, identify person's significant:

- personal spiritual practices, such as prayer, meditation, inspirational reading
- experiential qualities of spiritual emergencies, peak and pit experiences
- quantity and quality of participation in spiritual/religious support systems
- spiritual exemplars, mentors, friends, and supporters
- key beliefs, symbols, rituals that support transformation

Explore how all this relates to the person's overall life narrative and guiding story of spiritual transformation.

Figure 8.1. Example and suggestions for constructing a spiritual development timeline.

From Canda
And Furman, 2010

Class Exercise and discussion

- Draw your own spiritual development timeline
 - Not necessary to use word 'spiritual'
- Choose a span of age/years for focus (e.g. one semester, since entering university, since mid childhood)
- Add images or symbols or notes to timeline
- Adapt to your preferences
- Consider questions at bottom of figure
- Identify one key insight about yourself
- Discuss with partner

Table 8.8

Common Qualities of Severe Mental Disorders and Spiritual Crises

Contrasts

Severe Mental Disorders

Underlying biochemical/organic pathology

Long term duration

Meaningless chaos

Functional disabilities

Incoherent communication

Religious delusions

Hallucinations

Involuntary dissociation

Ego confusion or inflation

Psychosocial debilitation

Spiritual Crises

Absence of underlying physical pathology

Short term duration

Meaningful transformation

Brief functional disabilities with intensified perceptual sensitivities and insights

Poetic, metaphoric, and paradoxical communication

Spiritual inspirations and insights

Mystical visions or heightened consciousness

Spontaneous or induced trance

Ego transcendence and expanded love

Psychosocial reorganization

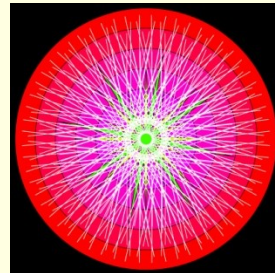


Issues of Further Complexity

- Psychopathology, medical crises, and spiritual crises can intersect
- Mental and physical illnesses can be opportunities for spiritual growth
- Standards for normality vary by cultural and religious context
- Interpretations of transpersonal experiences may shift over time
- Spiritual import of a mental illness or crisis may unfold over a lifetime
- Thorough assessment requires in-depth dialogue with client

Ethical Challenges and Dilemmas

- Discussion of challenging situations
 - Raise awareness of own values, ethics
 - Consider professional ethical issues involved
 - Demonstrate complexity and subtlety
 - Suggest possible solutions and open alternative views
 - Accept real life ambiguities

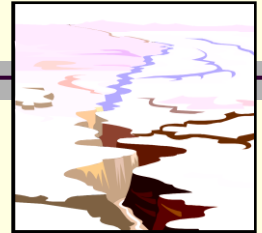


Ethical Challenges and Dilemmas

- Some of the reasons
 - Noncompliance with ethical standards
 - Tension between personal and professional values
 - Competition between 'goods'
 - E.g. protection of child vs parents' right to religious freedom
- Others?



Examples of cultural/spiritual incongruence between practitioner and client



Clip art

- Coining and cupping vs. child abuse
- Jehovah's Witnesses and refusal of blood products
 - See [youtube.com](https://www.youtube.com/watch?v=...) "Bloodless Transfusions: Jehovah's Witnesses" (4:51)

Examples of mixed motives

- DSM diagnosis of a person in spiritual crisis (V Code for spiritual or religious problem) in terms of a mental disorder
 - Profit considerations?
 - Misdiagnosis due to lack of knowledge?
 - Wanting to provide service to client unable to pay?
- Refusal to allow Indigenous client in substance abuse recovery program to participate in his/her Native American Church due to use of peyote
 - Agency rules?
 - Misunderstanding of controlled substances laws?
 - Cultural/religious discrimination?
 - See [youtube.com](https://www.youtube.com/watch?v=...) or [fliiby.com](https://www.fliiby.com) “Sacred Peyote” (8:36)

Guidelines for Use of Spiritually Based Helping Practices



Reminder of key ethical considerations

- **Insights from practitioners** Canda, E., Nakashima, M., & Furman, L. (2004). Ethical considerations about spirituality in social work: Insights from a national qualitative survey. *Families in Society*, 85(1), 1-9.
 - Not imposing on clients
 - Worker competency
 - Fitting client's goals, timing, comfort
 - Establishing spiritually sensitive helping relationship
 - Importance of spiritual assessment to determine 'what's next'
 - Most controversial: intrusive prayer and touch

Ethical Considerations

from Canda & Furman, Table 9.2



■ **Conditions for Determining When Activities are Appropriate**

- A. Client has not expressed interest in spirituality (religious or nonreligious)
- B. Client has expressed interest in spirituality
- C. Spiritually sensitive relationship is well established
- D. Worker has relevant qualifications for particular spiritually based activities



Options for Activities

1. Private spiritually based activities by worker to enhance readiness for practice

e.g. prayer, meditation, relaxation, journaling, receiving spiritual mentoring

2. Implicit spiritually sensitive relationship, context, assessment, and helping activities

e.g. strengths based case management, existential therapy, mindfulness, dialectical behavior therapy, art therapies, or wilderness retreats

3. Brief explicit spiritual assessment

e.g. MIMBRA assessment

4. Referral to outside spiritual support systems

e.g. spiritually sensitive colleagues in interdepartmental and interagency networks or community based clergy, spiritual mentors, traditional healers, or other resources matching client interests

5. Cooperation with outside spiritual support systems

e.g. coordinated helping activities with spiritually sensitive colleagues or community based resources matching client interests

6. Direct use of spiritual activities by client's request

e.g. any activities in Table 9.1 or others matching client request

7. Direct use of spiritual activities by worker's invitation

e.g. any activities in Table 9.1 or others matching client interest

Table 9.2

Ethical Considerations for Using Spiritually Based Helping Activities in Social Work

Conditions for Determining When Activities are Appropriate

- A. Client has not expressed interest in spirituality (religious or nonreligious)
- B. Client has expressed interest in spirituality
- C. Spiritually sensitive relationship is well established
- D. Worker has relevant qualifications for particular spiritually based activities

Options for Activities

- 1. Private spiritually based activities by worker to enhance readiness for practice
 - e.g. prayer, meditation, relaxation, journaling, receiving spiritual mentoring
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 - e.g. coordinated helping activities with spiritually sensitive colleagues or community based resources matching client interests
- 6. Direct use of spiritual activities by client's request
 - e.g. any activities in Table 9.1 or others matching client request
- 7. Direct use of spiritual activities by worker's invitation
 - e.g. any activities in Table 9.1 or others matching client interest

Conditions Present

Appropriate Options

A	1,2; 3 and 4 with caution
B	1, 2, 3, 4; 5 with caution
B and C	1, 2, 3, 4, 5; 6 with caution
B, C and D	1, 2, 3, 4, 5, 6; 7 with caution

Application of the Guidelines

- Case of a Hmong refugee family at intersection of health and child welfare systems
 - What would you do?



Clip art



-
- Caution about private or surreptitious attempts to influence the client by spiritual means (e.g. directive prayer)
 - Informed consent
 - Nonmanipulation
 - Humility

Quilt/mandala of unity in diversity

- Each student design quilt piece
- Length goes up/down
- If stray pencil marks, use other side
- Return to me
- I will arrange, copy, and bring to last session

