"Conducting a Spiritual Assessment"

or…

'A FUNNY THING HAPPENED ON THE WAY TO GETTING TO KNOW SOMEONE….'

Course Content

❑ What's in a word? Defining *Religion* and *Spirituality*

❑ Quantitative measure: The "Spiritual Well-Being Scale"

❑ Introduce Verbal & Pictorial (Qualitative) Spiritual Assessment Instruments

➢ Discuss Utility of Instruments

Course Content

❑ *56 UP*: The Life of Neil

❑ "Spirituality, Suffering, and Transformation"

❑ Spirituality & Recovery: A Strong Relationship

➢ *My Name is Bill W.*

Course Objectives

Upon completion, the participants will be able to:

1. Articulate distinctions between "Religion" and "Spirituality"
2. Identify Spiritual Assessment Instruments and their value in social work practice
3. Discern the utility of these instruments
4. Apply instruments' concepts to case studies
5. Identify spirituality's role with addiction recovery

First,
How Come This Subject?

- ❑ Fascinated by numerous stories from clients
- ➢ sometimes painful
- ➢ that word "resiliency"
- ❑ An old Bob Dylan song
- ❑ Deep appreciation of Native Americans
- ➢ R. Carlos Nakai, *Earth Spirit*
- ❑ Clinical background with addictions
- ➢ Story of Bill W.
- ➢ Adult Children of Alcoholics, and…

Dissertation!
{But, what's up with the title of this workshop?}

Religion & Spirituality: Definitions

- ❑ Distinct, yet somewhat related, concepts
- ❑ How do *YOU* define them?
- ➢ Hint: one of them (*sometimes*) is a bit easier to define than the other one!

Religion & Spirituality: Definitions

A Sampling of Many

Religion

- ❑ William James (1902): "the feelings, acts, and experiences of individual men, in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider divine"

Religion & Spirituality: Definitions

Religion

- ❑ [religiousness] "A personal or group search for the sacred that unfolds within a traditional sacred context" (Zinnbauer & Pargament, in Aten & Leach, 2009, p. 9).
- ❑ "An organized system of experiences, beliefs, values, and adaptational and transformational strategies that are shared by a community, with reference to concerns vested with a sense of ultimacy, sacredness, or supernatural status" (Canda & Furman, 1999, p. 54).

Religion & Spirituality:
Definitions

Spirituality

❑ Should the term encompass "a quest for meaning irrespective of whether it relies on secular or sacred means" or…should it be "restricted to a search for meaning that involves some reference to God or a transcendent being or force"? (Aten, O'Grady, & Worthington, 2012, p. 40)

❑ "A relationship with God (or whatever is held to be Ultimate or Transcendent)…that fosters a sense of meaning, purpose and mission in life" (Hodge, 2003, p. 14).

Survey Says…

Religiousness & Spirituality:
Survey Findings

❑ "Spiritual but not religious"
❑ Since the 1960's slow decline in
a. Prayer
b. Belief in God
c. Regular worship attendance
❑ Older adults (65-years-old)
➢ greater reports of faith, attendance, prayer
Source: Pew Research Center: Religion & Public Life

Religiousness & Spirituality:
Survey Findings

- ❑ Historically, clients indicate preference to incorporate religion and spirituality into therapy
- ➢ See Hodge, 2003; Privette, Quackenbos, & Bundrick, 1994
- ➢ clients might volunteer this preference; if not we ask (at some point) if they act as resources for them

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Spiritual Assessment:
Introducing the Subject

Something Like This…

"Many people identify spirituality as a personal strength; would you be interested in exploring if this could be of help with your presenting problem?"

Spiritual Assessment:
General Questions

- ❖ Per Oakes & Raphel (2008):
- ❑ What do you feel is spiritual for you?
- ❑ How important is religion/spirituality in your life?
- ❑ Do you consider yourself to be on a spiritual journey?
- ➢ Allow for trust and rapport to develop.
- ➢ Conduct assessment gradually, over time.
- ➢ Phrase questions so they relate to presenting problem/s.

Stages of Spiritual Development:
Oakes & Raphel (2008)

1. **Illumination**: feel hopeful, empowered; no longer alone
2. **Individualization**: esteem yourself; discover talents—be who they were created to be
3. **Separation**: explore/seek answers about God; question or re-think childhood beliefs (often around 18-25 y/o)
4. **Inspiration**: dedication to follow their calling (while aware of their 'limitations')
5. **Desolation**: feel abandoned/punished by God; spiritually 'dry'
6. **Integration**: 'knowing' replaces 'seeking'; satisfied with simplicity
7. **Realization**: accept what cannot be changed; cease trying to control

The Value of
Conducting Spiritual Assessments

- Understanding our client's *spirituality* = understanding his/her world view
- Require awareness of our own cultural worldviews
- Client self-determination: understanding clients' spirituality → integrating *their* beliefs into counseling
- Strength-based: spirituality expressions prominent during challenging circumstances
- Code of Ethics: Cultural Competence and Social Diversity (with respect to…religion, among others)

Spiritual Assessment Tools

Five Examples
1. Spiritual Histories
2. Spiritual Lifemaps
3. Spiritual Ecomaps
4. Spiritual Genograms
5. Spiritual Ecograms

Spiritual Assessment Tools

❑ What training have you received in this area?

❑ In what areas—with what client population—do you/could you see benefits to conducting a spiritual assessment?

❑ Quantitative vs. Qualitative approaches

➢ pros & cons for each

➢ See "Spiritual Well-Being Scale"

Spiritual Assessment:
Incorporation

❑ See "Framework for Conducting a Spiritual Assessment"

➢ *Initial Narrative Framework*: chronological in nature; allows for gradual personal sharing

➢ *Interpretive Anthropological Framework*: questions are merely suggestions; introduce the six domains in any order; each domain can reveal strengths (relationship with Ultimate; rituals; religious community participation; spiritual belief system)

❖ See Nee (1968): human spirit comprised of communion, conscience, intuition

Spiritual Assessment:
A *Modest* Caveat

❑ At times, we'll need to conduct an "implicit spiritual assessment" (Hodge, 2013).

➢ traditional spiritual or religious language avoided

➢ "sacred" is a connection with seemingly secular activities

➢ listen for language that parallels traditional spiritual vocabulary

❑ Secure consent

❑ Focus should remain on the presenting problem identified by client upon intake

Spiritual Assessment Tools:
I. Spiritual Histories

Can Range from…

❑ Taking religious/spiritual history (akin to taking family history); explore traditions (maternal & paternal; public & private), client's rituals/practices and beliefs

❑ to guiding the interview via distinct ordering of questions (religious affiliation; personal meanings attached to rituals and symbols; relationship to religious resources, how God is involved in problems)—See Dombreck & Karl, 1987

❖ "Framework for Conducting a Spiritual Assessment"

Spiritual Assessment Tools:
I. Spiritual Histories

Can Range from

❑ Sentence Completion (Nino, 1997)—examples of its 10 items:

1. I think the spiritual….
2. Thinking about my past….
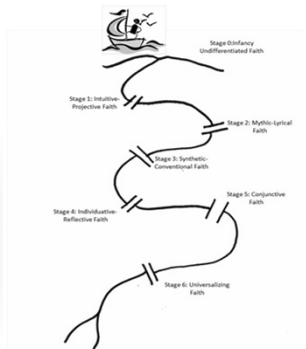3. My relation to God…

❑ to Fowler's (1981) sequential stages

Stages of Faith: Running the River

Spiritual Assessment Tools:
I. Spiritual Histories

❑ What advantages (relative strengths) lie with conducting these verbally-oriented spiritual histories?

❑ What might be some disadvantages (relative weaknesses) to using this approach with clients?

❑ **NOTE:** *supplementing histories with any of the following instruments can yield great insights/understanding*

Spiritual Assessment Tools:
II. Spiritual Lifemaps

❑ *What they are*: our client's spiritual journey…in pictures!

❑ Similar to a road map: they help us see

a. from where we've come

b. where we are now

c. and (maybe) where we're going

Spiritual Assessment Tools:
II. Spiritual Lifemaps

Advantages of Lifemaps

❑ Client-constructed = client autonomy & self direction

❑ Mainly non-verbal = eases resistance & anxiety (and fewer risks social worker could 'misspeak')

❑ Setting is relaxed, accepting, and non-judgmental

❑ The map—not the client—is the center of focus

❑ Client thoughts are objectified → easier to identify spiritual assets

❑ Helps identify importance of "abstract" elements during trials

Spiritual Assessment Tools:
II. Spiritual Lifemaps

Constructing a Lifemap

❑ There is NO 'correct' way
❑ Creativity encouraged! (use colored pencils; words or pictures from magazines, etc.)
❑ Add life events along the path (use symbols)
❑ Include 'secular' events, e.g., births, divorces, layoffs
❑ Trials can be symbolized in various fashions

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Spiritual Assessment Tools:
II. Spiritual Lifemaps

❑ When considering interventions (based on lifemap):
1. Clients identify spiritual resources previously drawn upon during trials
2. Clients identify resources (perhaps previously unused) to address the presenting problem/s

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Spiritual Assessment Tools:
II. Spiritual Lifemaps

Identifying Spiritual Assets:

Four Categories of Questions

❖ **Relationship with God/Transcendent Being**
➢ how has God supported you in trials?

❖ **Spiritual Beliefs**
➢ spiritual reasons for life's trials?

❖ **Spiritual Rituals**
➢ what rituals help you cope with trials?

❖ **Religious Social Support**
➢ spiritual mentors in your life?

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Spiritual Assessment Tools:
II. Spiritual Lifemaps

Possible Interventions
(Lifemap-inspired)

1. **Spiritual Reframing:** we're 'meaning makers'; alters meaning of trial → accentuating spiritual
2. **Cognitive Reframing:** replace unhealthy beliefs
3. **Solution-focused Rituals:** select rituals identified & incorporate into traditional solution-focused approaches
4. **Brevity of Life:** strong fit with existential approaches; client confronts death/accepts current challenges → clear appreciation of life

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Spiritual Assessment Tools:
II. Spiritual Lifemaps

Applications of Lifemaps

❑ See example (Darrin's Lifemap)

➢ what narrative could you construct based on its contents?

❑ Take a few minutes…CONSTRUCT YOUR OWN LIFEMAP!

Spiritual Assessment Tools:
III. Spiritual Ecomaps

❑ ***What they are***:

➢ Also referred to as Ecological map

➢ Depict [current] relationships between nuclear family and various environmental systems

➢ Solid supplements to genograms (more later)

➢ Tool useful for family systems as well as individual clients

Spiritual Assessment Tools:
III. Spiritual Ecomaps

Main/Key Elements

1. <u>**Thickness**</u> of line [between family and environmental systems] = strength of connection
2. <u>**Dashed line**</u> = tenuous connection
3. <u>**Jagged line**</u> = conflicted relationship
4. <u>**Arrows**</u> = flow of resources, energy
- Each system—including spiritual domains—is circled, its name written inside circle
- Brief descriptions can be added to each system

Spiritual Assessment Tools:
III. Spiritual Ecomaps

Six Spiritual Domains: ***Ways to Explore***

- <u>**Rituals:**</u> nurturing practices; specific symbols carrying spiritual significance
- <u>**God/Transcendent:**</u> intimacy/times of closeness; influence on other interpersonal relationships
- <u>**Religious Community:**</u> level of involvement; 'goodness of fit' between client's and community's belief systems

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Spiritual Assessment Tools:
III. Spiritual Ecomaps

Six Spiritual Domains: ***Ways to Explore***

- <u>**Spiritual Leader/s:**</u> describe relationship/provide 'emotional word picture' of relationship
- <u>**Parents' Spiritual Tradition:**</u> autonomy felt within this tradition; how parents expressed religiosity & spirituality
- <u>**Transpersonal Beings:**</u> describe any personal encounters; ever sense their intervening on your behalf?
- ❖ ***Goal of Questioning:*** learn what 'meaning' family attaches to various systems/domains in spiritual life

Spiritual Assessment Tools:
III. Spiritual Ecomaps

Application

❑ See Example (Figure 3)—case study of unnamed Family

❑ What stories can you construct from these two?

❑ Take a few minutes—construct your own Spiritual Ecomap

Spiritual Assessment Tools:
IV. Spiritual Genograms

Introductory Questions & Comments

❑ In general, what makes genograms appealing to you?

❑ How could they be helpful when assessing spirituality?

❑ What might be some drawbacks of their use when assessing spiritually?

❑ How many of you retain religious affiliation of your family of origin?

Spiritual Assessment Tools:
IV. Spiritual Genograms

Generational Transmission

1. Grandparents residing with children/grandchildren

2. Children/grandchildren influenced by memories (especially if grandparent was quite pious)

3. Gender 'influence': mothers & grandmothers active in shaping religious experiences

Spiritual Assessment Tools:
IV. Spiritual Genograms

Basic Construction

- **Squares** = males; **Circles** = females; **Lines** = nature of relationships
- Additional symbol: **triangle** (distant relative or unrelated individual providing strong spiritual influence)
- Ideally, provide three generations (a child, his/her parents, and his/her grandparents)

Spiritual Assessment Tools:
IV. Spiritual Genograms

Spiritual Genogram Construction

- Long Live Creativity!: color-coding denominations and faith traditions
- One word/brief phrase, or symbol: place next to people representing significant spiritual events
- "**Felt Spiritual Closeness**": double-headed arrow (thicker line denoting strength of closeness)

Spiritual Assessment Tools:
IV. Spiritual Genograms

Questions to Guide Exploration

- What religious affiliation/s of grandparents? Were their beliefs congruent with the place of worship?
- How were beliefs expressed? How did faith help coping during trials?
- What spiritually significant events occurred in the family?
- What similarities & differences (denominations; beliefs; rituals, etc.) exist among various family members?
- Which members have most strongly influenced your spiritual walk?

Spiritual Assessment Tools:
IV. Spiritual Genograms

Questions to Guide Exploration

❖ How do your beliefs compare to nuclear family/extended family? How have your practices changed since adolescence?

❖ Is there conflict with members over your beliefs? What practices have you accepted/rejected?

❖ What religious & spiritual patterns stand out about your family?

❖ What religious practices help you cope with trials?

❖ What spiritual strengths are available to help cope with presenting problem/s?

Spiritual Assessment Tools:
IV. Spiritual Genograms

Spiritual Genograms:
What if…

❑ one member (of a 'minimally spiritual' marriage) embraces spirituality?

❑ a couple displays differing levels of religious & spiritual involvement?

❑ a spiritually devout grandparent wishes to pass along the devotion to grandkids?

Spiritual Assessment Tools:
IV. Spiritual Genograms

Spiritual Genograms:
What if…

❑ a devout family resides in a 'non-devout' culture?

❑ trials enter a family? [How will religion & spirituality factor into the trial?]

Spiritual Assessment Tools:
IV. Spiritual Genograms

Case Study

❑ See Example: Mark & Beth

❑ What story does this genogram tell?

❑ Take a few minutes—craft your own spiritual genogram!

Spiritual Assessment Tools:
V. Spiritual Ecograms

General Introduction

❑ Each of us—simultaneously—is part of 'here-and-now' relationships as well as a family story stretching across generations.

❑ Each generation shapes our religious and spiritual beliefs, practices, and so forth.

❑ And, each individual gains strength from his/her present environment

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Spiritual Assessment Tools:
V. Spiritual Ecograms

Construction

❑ Uses similar format & symbols as Ecomaps and Genograms

❑ Upper half = genogram content

❑ Lower half = ecomap content

➢ various religious & spiritual symbols, rituals, faith communities symbolized as circles and surround client

Spiritual Assessment Tools:
V. Spiritual Ecograms

Possible Interventions

❖ Adopt new narratives that empower client (see themselves surrounded by strengths)

❖ Encourage clients to develop/expand spiritual life

❖ Explore spiritual rituals, practices to engage in

❖ Meditation/devotional time

❖ Rituals blended with solution-focused approach ('discover' family traditions abandoned over the years)

Spiritual Assessment Tools:
V. Spiritual Ecograms

Possible Interventions

❑ Integrate spiritual beliefs with cognitive therapy (see Ellis, 2000)

❑ Identify spiritual assets that can facilitate forgiveness (and identify relationships needing forgiveness)

❑ Explore distinct mentoring relationships (devote more time with mentor and/or establish similar relationship)

❑ Identify services that exist in local worship centers (support groups; counseling/psychological services)

Spiritual Assessment Tools:
V. Spiritual Ecograms

Case Study

❑ See Example—Karen

❑ What story does the ecogram tell?

❑ What religious and spiritual symbols, rituals, and faith communities would surround you (lower half of ecogram?)

Open Discussion

❑ In general, which one/s resonated with you?

❑ Which clients would work best with each one?

❑ Any closing comments before we shift gears?

The *Up* Series

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56 UP:
"Neil"

❑ Series began—1964 in England

❑ Follow children (seven-years-old) every seven (7) years

➢ You can imagine what the first series was called, right? ☺

❑ We'll spend between 10 & 15 minutes watching Neil's story

56 UP:
"Neil"

❑ What spiritual assessment tool would you select if interviewing Neil?

❑ As you watched, what elements of Neil's story stood out to you?

❑ If you had the opportunity to ask him questions, what would you ask?

Spiritual Assessment:
"Suffering and the Process of Transformation"

Barrett, D.A. (1999). Suffering and the process of Transformation. *The Journal of Pastoral Care*. *53*(4), 461-472.

❑ Read:

➢ pp. 461-463 (Up to "Dimensions of Suffering")

➢ pp. 471-472 ("The Gifts of Suffering")

Spiritual Assessment:
"Suffering and the Process of Transformation"

❑ What elements stood out to you?

❑ If you were to work with clients sharing a similar story, what assessment tool/s would you prefer?

❑ Where, how does this article offer healing?

Spirituality & Recovery

Outline

I. Religious Conversions (to remedy alcoholism)

II. Washingtonian Revivals

III. Carl Jung & Oxford Groups

IV. Bill W.: His Story

V. Alcoholics Anonymous & the Big Book

Sources

Alcoholics Anonymous World Services. (1976).
Alcoholics Anonymous: The story of how many thousands of men & women have recovered from alcoholism. (3rd ed.)
New York: Alcoholics Anonymous World Services.

White, W. (1998). *Slaying the dragon: the history of addiction treatment and recovery in America.*
Bloomington, IL: Lighthouse Institute.

Religious Conversions: Remedies for Alcoholism

❑ Strong 19th century sentiment: religiosity as antidote to alcoholism

❑ Drunkards at revivals: God took away "their appetite for alcohol"

❑ Experience sharing: mutual aid societies & public declaration of one's faith

❑ Rescue Missions: evolved from prevalence of "Skid Row" and "Bowery" alcoholics (considerable 'public disorder')

❑ Jerry McAuley (thief; drunkard; convict): 3 powerful experiences → Water Street Mission (New York City)

Washingtonian Revivals:
Alternatives to Religion

- ❑ Nature of program similar to A. A. meetings
- a) Public & Closed meetings
- b) Centered on continued 'experience-sharing' (one drunkard recruiting another)
- c) Older members active (sponsor & 'pigeon')
- d) Acts of service to fellow alcoholics
- ❑ Referred to as 'Secular Missionaries'
- ❑ Religion incorporation: a mixed bag
- ➢ religious reformation key (per some speakers)
- ➢ Religion → discourage joining (per most Washingtonians)

Carl Jung's Influence &
the Oxford Groups

Jung's Influence

- ❑ Rowland H: wealth & political influences outmatched by alcoholism → seek Jung (Zurich, Switzerland, 1931)
- ➢ relapsed quickly upon return to USA → 2nd trip to Jung
- ➢ Jung: alcoholism → spiritual void; spiritual experience → filling void
- ➢ the bad news? Few have such experiences….
- ➢ Rowland H. → Oxford Group in England

Carl Jung's Influence &
the Oxford Groups

Oxford Groups

- ❑ 1920s and 30s: popular spiritual movement (Frank Buchman, Lutheran minister)
- ❑ Episcopal clergyman (Sam Shoemaker) "refined" concepts for alcoholics—emphasis on 'spiritual surrender'*
- ❑ Core Concept:
- ➢ personal spiritual change → solving world's problems
- ➢ 14 'cornerstone' elements, e.g., *Absolute Love; Confession; Listen to God's Direction*

Bill W.: His Story

- ❑ Let's "Connect-the-Dots"
- a. Rowland sought Jung
- b. Jung emphasized spirituality to fill the void
- c. Oxford Group helped fill void
- d. Rowland carried inspiration to Ebby T. (in jail)
- e. Ebby T. (Thacher) energized → visit to Bill W.

Bill W.: His Story

- ❑ December 11, 1934: his last drink
- ➢ Ebby & others attempted to visit → Oxford Group meeting (historically, Bill never wild about a "Higher Power")
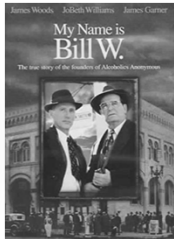- ➢ hospitalized, instead…4th time ('put him away'???)

A few days later…his "Hot Flash" Let's watch

Bill W.:
His Story

The last vestige of my proud obstinacy was crushed. All at once I found myself crying out, "If there is a God, let Him Show Himself! I am ready to do anything, anything!"

Suddenly, the room lit up with a great white light. I was caught up into an ecstasy which there are no words to describe….And then it burst upon me that I was a free man….All about me there was a wonderful feeling of Presence, and I thought to myself, "So this is the God of the Preachers!"

Bill W.:
His Story

- ❑ Dr. Silkworth:
- ➢ did not medicate
- ➢ did not invalidate
- ❑ Bill W: "If he had said 'hallucination' I might now be dead. To him I shall be eternally grateful."
- ❑ William James' *The Varieties of Religious Experience*
- ➢ open oneself to 'hope infusing Higher Power'
- ➢ only cure for *dipsomania* was *religiomania*

Alcoholics Anonymous:
AA's 'Big Book'

- ❑ Chapter 5 ("How It Works")
- ➢ "Remember that we deal with alcohol—cunning, baffling, powerful! Without help it is too much for us. But there is One who has all power—that One is God. May you find Him now (pp. 58-59)!"
- ❑ Appendix II ("Spiritual Experience")
- ➢ they don't have to be "sudden and spectacular upheavals"!!
- ➢ members tap an 'inner resource' identified as Power greater than themselves

THE 12 STEPS

1. We admitted we were powerless over alcohol, that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God *as we understood Him.*

4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.

12 STEPS

8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with God *as we understood Him*, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

The Serenity Prayer

"God grant me the serenity to accept the things I cannot change; courage to change the things I can, and wisdom to know the difference. Living one day at a time; Enjoying one moment at a time; Accepting hardships as the pathway to peace; Taking, as He did, this sinful world as it is, not as I would have it; Trusting that He will make all things right if I surrender to His will: That I may be reasonably happy in this life and supremely happy with Him forever in the next. Amen"

A Native American Poem:
Iroquois Thanksgiving Ritual

Now we will speak again about him, Our Creator.

He decided, "Above the world I have created…I will continue to look intently and to listen intently to the earth, when people direct their voices at me."

Let there be gratitude day and night

for the happiness he has given us. He loves us, he who in the sky dwells. He gave us the means to set right that which divides us.

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