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SPIRITUALITY OF PSYCHOLOGY

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Abstract

Finding the definition of spirituality of Psychology is about discovering your own inner awareness. It is also about learning and applying the fundamentals of life: forgiveness, being kind, having a giving heart, being honest, and overall just being a good person. According to Prof. Nwachukwu, people can be either spiritually good or spiritually evil. This paper presentation unravels the understanding of the spirituality as it connects to psychology. It also highlights the need for practical integration of body, soul and spirit in the practice of therapy. When we talk of soul, body, spirit, we automatically believe that God is at the center in the person of Jesus.

Spirituality of psychology has to do with Practical Experiences, Religious Experiences, family experiences, romantic experiences, friendship experiences, literature, music, Nature and Poems. The counsellor's understanding of spirituality of Psychology in connection with clients form the integral part of this article. For therapy to be successful, the client must remain in psychological contact with the therapist. Clients presenting with spiritual issues may express feelings of shame and failure. These may be induced as a result of some aspect of doctrine, dogma or ideology across a range of many belief systems.

The work of Juliana of Norwich, patroness of Person Centred Counselling, Carl Rogers a great psychotherapist and James Jung are highlighted to explain how to integrate the spiritual aspect in Counselling sessions. This topic is a great need in our world today as many people are struggling with Religion, spirituality and faith.

Contents

1. Definitions of Spirituality of Psychology
2. Counsellor's Understanding of Spirituality
3. Integration of Body, Soul and Spirit, How?
4. Client's Spirituality of Psychology

Introduction

How do they relate to life?

How do we identify and discern signs of spiritual awakening in life?

What do you learn about yourself in connection with spirituality and Psychology as you are growing up?

By prioritizing spirituality over religion are we witnessing a counter-cultural movement?

What are the key elements?

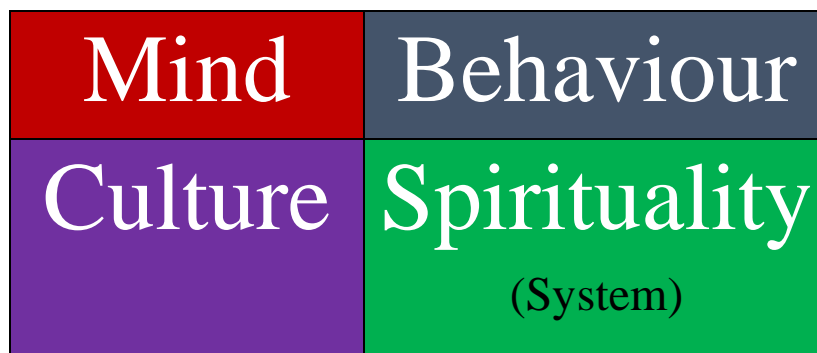
In your own understanding what is Spirituality of Psychology

1. What is Psychology?

Psychology is the science or study of the thinking processes and behaviour of humans and other animals in their relations with the environment. Psychologists study processes of sense perception, thinking, learning, cognition, emotions and motivations, personality, abnormal behaviour, connections between individuals, and interactions with the spiritual environment.

Some of these issues are not often allowed to be discussed freely in the religion. And yet they are at the core of our being and everyday life experiences.

Figure 1: Psychology embedded in Spirituality



I - Interior of individual Tune into your (I space). Your feelings, thoughts emotions, ideas, hopes, visions, experiences, Freedom.	I - Exterior of individual Look around the room. (Your Space) Notice objective perceivable behaviors manifest in those present,
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	Diversities of ideas, values, goals.
WE- Interior of collective Tune into the WE space here right now. What's OUR mood, feeling sense, mutual understanding, shared hope, OUR culture as a community	ITS- Exterior of collective As Psychologists/ helpers we have structures, processes, external relationships, economic modes, social practices, Believes, Freedom

Figure 2: shows the totality of individual in the Universe

Psychological Spirituality emphasizes humanistic qualities such as love, compassion, patience, tolerance, forgiveness, contentment, responsibility, harmony, Positive human behaviour and a concern for others aspects of life and human experience which go beyond a purely materialist view of the world, without necessarily accepting belief in a supernatural reality or divine being.

What is spirituality?

Spirituality means something different to everyone. No one has the possession of the whole truth. We continue to search for meaning embedded in each persons' life. No Religion can claim spirituality. The whole earth is spiritual even before the advent of religion, our great grandfathers live spiritually and in psychological contact with one another. Strangers are respected with their different views and they too respect their host. It is the deepest values and meanings by which people live.

We encounter spiritual issues every time we wonder where the universe comes from, why we are here, or what happens when we die. We also become spiritual when we become moved by values such as beauty, love, or creativity that seem to reveal a meaning or power beyond our visible world. An idea or practice is 'spiritual' when it reveals our personal desire to establish a felt-relationship with the deepest meanings or powers governing life.

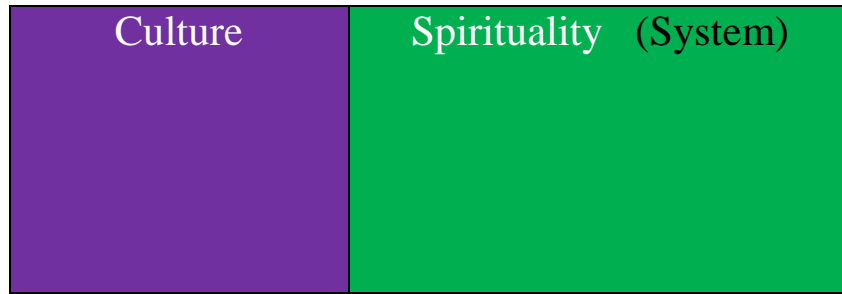


Figure 2: We are psychological and spiritually connected both as individuals and

as communities. Each has a profound effect on the other...

Psychology is then the appliance of such knowledge to various spheres of human activity, including problems of individuals' daily lives and the treatment of mental illness. It evolved from both philosophy and biology.



For thousands of years, long before the advent of modern medicine, people looked to spirituality for cures. Early humanistic cultures believed spirits controlled everything, including sickness and health. In this system, the shaman--a person attuned to the spiritual world--was the archetypal healer.

The word spirituality comes from the Latin root 'spiritus', which means "breath"--referring to the breath of life. It involves opening our hearts and cultivating our capacity to experience awe, reverence and gratitude: Gratitude is getting a great deal of attention as an aspect of positive psychology: It is the ability to see the sacred in the ordinary, to feel the poignancy of

life, to know the passion of existence and to give ourselves over to that which is greater than ourselves.

Spirituality isn't just about what is out there; it is about who we truly are and who we ultimately will become. It's finding the light and passion within our souls. This has to deal with behaviour which is the ultimate aim of Psychology. Okpalaenwe (2014,p.68) believes that counselling Psychology helps one to know and understand ones spiritual self, in times of trouble and in times of joy. To be at home with it, own it and move higher to deeper meaning of life.

Spirituality is increasingly accepted as integral to human psychology, vital for physical and mental health. Many writers have written on The Psychology of Spirituality that introduces the relationship between spirituality and psychology. Spiritual psychology engages all aspects of human experience. The goal of holistic balance in the body, mind, and soul of clients gives them a brighter outlook on life and a calmer, more peaceful inner life.

Prof. Anthony O. Nwachukwu (2013) (www.gtfeducation.org) explained that Spirituality has got to do with the minutest things we do as human beings – the food we eat, dress we put on, our relationships, homes etc. this is spirituality in the positive sense. According to him, there can be spirituality of evil.

Let nobody claim to be spiritual when he or she does not relate with others or do something for the good of society. Spirituality is not dependent on one's religion because an Atheist can be as spiritual as anybody else – be him or her a minister of a Religious Group. Spirituality is human and divine- oriented. One can be spiritually good or spiritually evil. (www.gteducation.org)

Lan, (2005) said spirituality is to connect anew with our co-evolutionary God who co-creates with all life-forms that inhabit our universe throughout the ages. God created spiritual world which we come in contact at one point in our life's journey.

Research shows that even skeptics can't suppress the sense that there is something greater than the concrete world we see. As the brain processes sensory experiences, we naturally look for patterns, and then seek out meaning in those patterns. And the phenomenon known as "cognitive dissonance" shows that once we believe in something, we will try to explain away anything that conflicts with it.

Linda Seligman (2014) talked about holistic aspect of humanistic Psychotherapies, "most of the humanistic psychotherapies consider the whole person. Just as the mind cannot be contemplated

without the brain, neither can the person be helped without considering cognitive, emotional, physical, and spiritual issues” (p.138).

West, W. (2004: 144) suggests that one translation of the word psychotherapist would be ‘soul attender’. Many people profess personal spirituality without an affiliation to any particular belief system so therapists may well encounter clients with no allegiance to a faith community, who nevertheless wish to explore their spirituality.

According to Riceour (1976), we use metaphors to unravel ‘the surplus of meaning’. We are often dealing with realities which we think we have grasped and understood, but even in the misunderstandings that arise in ordinary conversation meanings are complex especially at the unconscious level.

And Margaret J. Wheatley (2004, p. 1) in the *Spiritual Hunger* of our time, said that ‘ in the realm, there is a new kind of freedom, where it is more rewarding to explore than to reach conclusions, more satisfying to wonder than to know, and more exciting to search than to stay put’

Carl Rogers (1987) trusted himself more than ever in therapy and group settings, operating on a less conscious, more intuitive level, he found himself often concentrating so fully on the other person, entering into the client’s world with such deep empathy, that at times it felt as though he were hardly a separate person at all. On the conscious level, he remained separate; that boundary was always important to him.

Spirituality concerns itself with matters of the spirit, a concept closely tied to religious belief and faith, a transcendent reality of one or more deities. Spiritual matters are thus those matters regarding human kind’s ultimate nature and purpose. Spirituality also implies the mind-body dichotomy which indicates a separation between the body and soul.

Spirituality exists wherever we struggle with the issues of how our lives fit into the greater scheme of things. This is true when our questions never give way to specific answers or give rise to specific practices such as prayer or meditation.

For some people, Spirituality is about participating in organized religion: going to church, synagogue, a mosque, and so on. For others, it's more personal—some people get in touch with their spiritual side through private prayer, yoga, meditation, quiet reflection, or even long walks or conversations. Living truthful and honest life. Sharing what they have with people, standing for justices etc.

According to *Kenneth I. Pargament* (2013) *Spiritual Psychology* entails People who may struggle spiritually with their understanding of God, with inner conflicts or with other

people. A growing body of research has linked these spiritual struggles to higher levels of psychological distress, declines in physical health and even greater risk of mortality. Thus, it is important for psychologists and other health care providers to be aware of the dual nature of religion and spirituality; they can be vital resources for health and well-being, but they can also be sources of distress.

Brian Thorne (1991, p. 103) in religion, we are taught to distrust our carnal and sexual selves, so that they are forced into the role of internal enemies whose main intent is to bring about our downfall, we come to fear and distrust the body, which is the temple of the spirit and our sexuality, which is the primary source of our loving and our yearnings.

Spiritual practices, including meditation, prayer and contemplation, are intended to develop an individual's inner life; spiritual experience includes that of connectedness with a larger reality, yielding a more comprehensive self; with other individuals or the human community; with nature or the universe; or with the divine realm. Spirituality is often experienced as a source of inspiration or orientation in life. It can encompass belief in immaterial realities or experiences of the immanent or transcendent nature of the world.

Spirituality is the personal, subjective dimension of religion, particularly that which pertains to liberation or salvation. Basic to this understanding of Spirituality is the premise that we regard the human being and / or the rest of creation as composed not only of matter, but of something immaterial, something invisible, and something beyond our present knowledge. There is always more to what we can perceive with our senses and know with our reason.

If Spirituality is understood as the search for or the development of inner peace or the foundations of happiness, then spiritual practice of some kind is essential for personal well-being. This activity may or may not include belief in supernatural beings. If one has such a belief and feels that relationship to such beings is the foundation of happiness then spiritual practice will be pursued on that basis: if one has no such belief spiritual practice is still essential for the management and understanding of thoughts and emotions which otherwise prevent happiness. Many techniques and practices developed and explored in religious contexts, such as meditation are immensely valuable in themselves as skills for managing aspects of the inner life

We need to understand differently that God can never be reached via path of religion only, path of bhakti yoga, Spirituality and religion. For reaching God we need travelling path of spirituality... path of absolute wisdom! God.

Spirituality is a journey according to the spirit of Christ. Encounter with Christ, life in the Spirit, journey to the Father. The Father is the origin and fulfilment of life. The Son came that we might have life and have it to the full (John 10:10). The Spirit is "Lord and giver of Life."

In a wide variety of traditions, spirituality is seen as a path toward one or more of the following: a higher state of awareness, perfection of one's own being, wisdom, or communion with God or with creation. Plato's Allegory of the Cave, which appears in book VII of The Republic, is a description of such a journey, as are the writings of Teresa of Avila and Juliana of Norwich. The Vedas and Upanishads also describe such a path of transformation.

Secular spirituality emphasizes humanistic qualities such as love, compassion, patience, tolerance, forgiveness, contentment, responsibility, harmony, and a concern for others aspects of life and human experience which go beyond a purely materialist view of the world, without necessarily accepting belief in a supernatural reality or divine being. Spiritual practices such as mindfulness and meditation can be experienced as beneficial or even necessary for human fulfilment without any supernatural interpretation or explanation.

Big different between Religious and Spirituality

Some people see Spirituality as concern with love and care while religion often talk about Law and judgement and punishment.

Here in Mt9: 1-13; 12: 1-14, Mk 2; 15-17; Jesus made it clear that He came to seek the lost and bring them back to God. While the Pharisees are busy looking for who to condemn, Jesus was after those who needs God's mercy. He manifested great respect and love for the poor, the outcast. He spent most of His time with nature and His examples are from ordinary things of life.

Spirituality is the personal, subjective dimension of religion, particularly that which pertains to liberation or salvation.

This may pose a question and curiosity to differences between

- Spiritual consciences and
- Religious Consciences

At what point in life do people experience either of them?

The Oxford Dictionary (2001) defines 'Religion' as The belief in and worship of a superhuman controlling power, especially of a personal god or gods, a particular system of faith and worship. A pursuit or interest following with devotion' and the use of the word 'faith' in this context refers to a strong belief of religious system.

Several studies and surveys show the trends and patterns in religious observance. There is extensive evidence that religious practice is in decline, and amid growing 'secularization' religious is battling to hold its place in our rapidly changing world. Many people who exhibit an

interest in – even a curiosity about – religious matters (such as existence of God, the spiritual meaning of life, etc) do not necessarily follow, nor abide by, the requirements of formal religious practice. There is a distinction between religion and spirituality. Spirituality refers to those who hunger for deeper meaning and for what we have tended to call ‘transcendent values’. While religion are those who follow one or other formal religion.

<p>I - Interior of individual</p> <p>Caught in my story of belief, my unhealed shadow perceptions, in mental judgments, assumptions and in critiques of self, of one another, of leaders, of all of us</p>	<p>I - Exterior of individual</p> <p>Observable Behaviours:</p> <p>Criticizing, judging, passive aggressive behaviour, "in" groups, individualism, "we" & "they," making sure I get what I want, what is - is not OK</p>
<p>WE- Interior of collective</p> <p>An atmosphere of criticism, negativity, judgments, "we-they" attitudes, unexamined assumptions impede the movement forward. not loving my culture and others</p>	<p>ITS- Exterior of collective</p> <p>As Psychologists/ helpers We bring who we are while respecting the internal frame of reference of clients. Religion/ Spirituality are freely chosen and not forced. (Jesus never forced anyone to follow Him (Jn: 6: 67-71)</p>

Figure 3: Some characteristics of religious Behaviour as opposed to Spirituality

While spirituality is an emerging theme in religious, education, business, health care, leadership and literature, our ability to capture the essence of the nature of spirituality can be characterized as ambiguous at best. In fact, the "ambiguity surrounding the concept of spirituality is so great as to make the term almost meaningless" (Benner, 1989, p. 19). Further complicating matters, while there is every indication of a spiritual receptivity in our culture, most observers point out a pervasive reticence toward organized religion as a viable source to better understand and experience this spirituality.

Countless sources inform us that many people see the church as irrelevant for several reasons and, therefore, one of the last places many of our contemporaries will look for answers to their spiritual quest. It is into this environment, however, that we as Christian educators have perhaps extraordinary opportunity to exercise great influence.

Spirituality, faith and religion are often interwoven. Traditionally, many religions have regarded spirituality as an integral aspect of religious experience. Among other factors, declining membership of organized religions and the growth of secularism in the western world have given rise to a broader view of spirituality. The term "spiritual" is now frequently used in contexts in which the term "religious" was formally employed.

Whilst religion is not synonymous with spirituality, clients may be concerned that faith issues be considered pathologically in the therapy. You should be aware that many psychiatrists see religion as ancient, a form of dependency, irrational and having no experimental basis. It is vital that therapists address such issues seriously rather than dismissing it as nothing especially if it is an issue for clients.

Although the terms *spirituality* and *religion* both relate to a search for an Absolute or God, and thus have much overlap, there are also characteristic differences in their usage. Religion implies a particular faith tradition that includes acceptance of a metaphysical or supernatural reality; whereas spirituality is not necessarily bound to any particular religious tradition. Thus William Irwin Thompson suggests that "religion is the form spirituality takes in civilization.

Those who speak of Spirituality outside of religion often define themselves as "Spiritual but not religious" and generally believe in the existence of different "spiritual Paths" emphasizing the importance of finding one's own individual path to spirituality. According to one poll, about 24% of the United States population identifies itself as spiritual but not religion.

In the Catholic Church, spirituality is generally seen as an integral part of religion, as much for the laity as for the 'religious' (i.e. those who have taken vows to the Church). There is a variety of charisms that emphasize particular ways to serve God and humanity. See Catholic Spirituality and Ignatian Spirituality.

Hinduism

The definition of spirituality can be best understood in Hinduism: Spirituality simply means every living form primarily is spiritual... a spiritual being... a cosmic essence that manifests the cosmic system! As detailed in various sacred scriptures of world... our soul as man and spirit within is absolute master and controller of body and not vice versa!

Those who speak of Spirituality outside of religion often define themselves as “Spiritual but not religious” and generally believe in the existence of different “spiritual Paths” emphasizing the importance of finding one’s own individual path to spirituality.

According to one poll, about 24 of the United States population identifies itself as spiritual but not religion

Len Kofler (2007 P.36) wrote, our spiritual evolution takes place in three stages. Of the seven chakras (basic energy centres in the body) the three highest lead us to ever-wider experiences of spiritual growth. The fifth chakra, leads the ego to surrender its authority to a universal nurturing centre of love and wisdom. This becomes the object of our devotion. At the seventh chakra, ‘we pass beyond involvement with forms. We realise our highest state, which is unitary consciousness.

Issues of Psychology, faith, Spirituality and Religion

Issues of faith, spirituality and religion may be influenced by culture, training and environment, any or all of which may be different from that of the therapist. The therapist has to work to understand the client’s frame of reference.

The therapists has to offer acceptance, empathy and willingness to engage with the client’s frame of reference and being aware of the dangers of making assumptions or stereotyping error which may hurt the client’s feelings. It is very important that therapists are in no way judging the client for what he/she believes in.

For therapy to be successful, the client must remain in psychological contact with the therapist.

Clients presenting with spiritual issues may express feelings of shame and failure. These may be induced as a result of some aspect of doctrine, dogma or ideology across a range of many belief systems.

For Instance: Personal sinfulness as seen from within the belief system which includes Sexual orientation, behavior, or lack of trust, etc.

The ethical framework (2015: 03) states that

A commitment to fairness requires the ability to appreciate differences between people and to be committed to equality of opportunity and avoiding discrimination against people or groups contrary to their legitimate personal or social characteristics.

Practitioners should not allow their professional relationships with clients to be prejudiced by any personal views they may hold about lifestyle, belief or culture.

Ethical Issues for Therapists

- A commitment to fairness requires the ability to appreciate differences between people and to be committed to equality of opportunity and avoiding discrimination against people or groups contrary to their legitimate personal or social characteristics.
- Practitioners should not allow their professional relationships with clients to be prejudiced by any personal views they may hold about lifestyle, belief or culture.
- Spirituality is a journey according to the spirit of Christ. Encounter with Christ, life in the Spirit, journey to the Father. The Father is the origin and fulfilment of life. The Son came that we might have life and have it to the full (John 10:10). The Spirit is “Lord and giver of Life.”

The question of spiritual practice being associated with religion is highly debatable. There are many who claim to be spiritual rather than religious, choosing spirituality as a personal choice rather than an organized association. However, one may view religion as their form of spirituality.

Carl Rogers wrote in his book ‘A way of being’ “ when I am at my best, as a therapist, when I am closest to my inner, intuitive self, when I am somehow in touch with the unknown in me, when perhaps I am in a slightly altered state of consciousness, then whatever I do seems to be full of healing. It seems that my inner spirit has reached out and touched the inner spirit of the other. Our relationship transcends itself and becomes a part of something larger. Profound growth and healing and energy are present.”

When I felt the power of the ‘life force’ that infuses each of us – whatever that is. I felt its presence without the usual barricades of ‘me-ness’ and ‘you –ness’ – it was like a meditative experience when I feel myself as a center of consciousness. I found it to be a profound spiritual experience. I felt the oneness of spirit. He ended by saying that the account is mystical... it invoke the transcendent, the indescribable, the spiritual. It was then that he believed in the mystical and spiritual dimension of therapy (1967, Pp. 234- 237).

All through Carl Rogers retained his critical judgement while clinging to spiritual matters. Though remain open to others ideas but maintain his belief.

- It is very important that therapists are in no way judging the client for what he/she believes in.
- For therapy to be successful, the client must remain in psychological contact with the therapist.
- Clients presenting with spiritual issues may express feelings of shame and failure. These may be induced as a result of some aspect of doctrine, dogma or ideology across a range of many belief systems.
- For Instance: Personal sinfulness as seen from within the belief system. Sexual orientation, behavior, or lack of trust.

This awareness also encompasses improving our lives by practicing fundamental and general acts of goodness, including:

- Kindness
- Generosity
- Gratitude
- Etiquette
- Honesty
- Integrity
- Compassion
- Humility
- Love
- Any action producing a happy state of being

Spiritual awareness encompasses light in any form, and doing good opens up new areas to be experienced. Are we here to simply walk through life, wondering why anything matters? Or do we have the opportunity to seek and perhaps elevate each part of our existence.

Strengthening Our Spirituality

There are a variety of ways to improve and strengthen your unique definition of spirituality.

- Increasing your faith. This is at the root of improving oneself. If we develop our faith in humanity and the world, our definition of spirituality will automatically be strengthened. What is faith? It is believing in what you have not seen. It's knowing the end result of something before you experience it. It's accepting things as you want them to be instead of how they are. Faith knows no doubt. Developing this aspect is essential. It is also extremely powerful.
- Being willing to change. When we are faced with a problem, most of us automatically turn the blame to someone or something else, instead of looking within to find our answers. Are we willing to look at any situation with an honest heart and admit if we are wrong? And further, be willing to change our ways?
- Doing the work. Any amount of progress takes dedication and commitment. Are we willing to take on the work required to make significant changes? Are we ready to commit? Without action, there is no prize.
- Improving ourselves in temporal matters. We may think that a little white lie doesn't matter, but ultimately, if we are willing to let ourselves go down any path we ultimately know is wrong, even on a small level, it may lead to bigger and less desirable actions, and in turn bigger problems. It's important to just be honest, both with ourselves and everyone around us. Life flows much easier when we develop this attitude.

- Letting go of ego. This is a big thing and great achievement to arrive at. We all have that voice in our head that tells us of all the problems we'll encounter by taking on a new perspective. We worry about making the right choices for our lives. We fear the unknown and think about all the problems we could face embracing a new attitude. We worry, fret, fear, go back and forth with decisions... Enough! It is just our ego talking.

Own Your Decisions

Finding the definition of spirituality is about discovering your own inner awareness.

It is also about learning and applying the fundamentals of life: forgiveness, being kind, having a giving heart, being honest, and overall just being a good person.

It's important to live by your creed. Don't be a hypocrite.

Decide what you believe in and then just go for it.

People will respect who you are much more if what you say you believe and how you act are a rock solid match.

If you aren't sure yet, at least set a standard for yourself and stick to that. There is nothing more annoying than a wishy-washy person. How can you count on them?

As you grow, your standards and views will change, and your definition of spirituality will too. Life has a way of teaching us the things we need to know, we just have to be willing to see it.

Be open in your journey and be willing to learn new things, always being aware of how you feel. Trust in your ability to make the right decisions.

To end this discussion we look at the words of Jesus the great Counsellor

Jesus and the evil of Religion by a therapist Brian Thorne, (2006, P. 19 -21)

Jesus and the Church Leaders Matthew 23 verses 13 to 36, Luke 11 37- 52 lawyers were also warned on how they took away the key of knowledge while preventing others

“Alas for you, scribes and Pharisees, you hypocrites! You shut up the kingdom of heaven in men’s faces, neither going in yourselves nor allowing others to go in. ‘you clean the outside cup and leave the inside dirty...

Your Own Decision

- Be open in your journey and be willing to learn new things, always being aware of how you feel. Trust in your ability to make the right decisions.

2. Counsellors understanding of spirituality of Psychology (Through the eyes of Psychologists and Therapists).

Can therapists work with clients whose belief system they do not share? Is faith, religion or belief different from other political, social or cultural values? Under the heading of justice, the Ethical framework (2013: 03) states that ‘A commitment to fairness requires the ability to appreciate differences between people and to be committed to equality of opportunity and avoiding discrimination against people or groups contrary to their legitimate personal or social characteristics.

Therapist have a duty to strive to ensure a fair provision of counselling and psychotherapy services, accessible and appropriate to the needs of potential clients’

The Ethical framework (2014: 06) asserts that ‘practitioners should not allow their professional relationships with clients to be prejudiced by any personal views they may hold about lifestyle ...beliefs, Religion or culture. Studies have shown that some therapists take a suspicious, even hostile, attitude to the subject of spirituality. Some therapists who are not comfortable with their spirituality dismiss their clients, avoid the issues of spirituality or simply refer their client.

Psychologists stayed clear of spirituality in clinical practice for many years. That was perhaps because there was some history of religious hostility among early psychology leaders such as Sigmund Freud and B.F. Skinner, or it could be because psychologists generally lack training in this area. Yet there are several good scientifically based reasons to attend to spirituality in practice. Surveys show that people would like to be able to talk about matters of faith in psychological treatment. Psychologists are ethically obliged to be respectful and attentive to the cultural diversity of their clients, and religion and spirituality contribute to our personal and social identities. Research has shown that spiritually integrated approaches to treatment are as effective as other treatments. There is, in fact, good scientifically based reason to be more sensitive to spirituality in clinical practice (Pargament, 2013)

Spiritual Therapy

Psychologists are now developing and evaluating a variety of spiritually integrated approaches to treatment, including: forgiveness programs to help divorced people come to terms with bitterness

and anger; programs to help survivors of sexual abuse deal with their spiritual struggles; treatments for women with eating disorders that draw on their spiritual resources; and programs that help drug abusers re-connect to their higher selves. These programs are still in their early stages of development, but the preliminary results are promising.

Spiritual therapy is a form of counselling that endeavors to treat a person's soul as well as mind and body by accessing individual belief systems and using that faith in a higher power to explore areas of conflict in life. People who believe in a guiding higher power may find spiritual therapy helps them achieve a deeper connection with this power.

Through spiritual therapy, a person who is experiencing depression may find a moral conflict is present in some area of life. Anxiety may result when a person is unconsciously engaging in acts of self-sabotage. Spiritual therapy is only one method of uncovering and addressing areas of conflict and possible mental health concerns that may arise in life, but some people may find it to be a beneficial model.

This type of therapy may also involve communing with nature, meditation, music, and other non-traditional therapeutic practices, all of which may be employed in an effort to connect the body and mind with the soul and explore the deepest part of one's self

Clients may be anxious that faith issues will be considered pathological if brought to therapy, a fear that is supported by Dein, S. (2004: 287) who suggests that ‘ Many psychiatrists see religion as primitive, guilt inducing, a form of dependency, irrational and having no empirical basis; he proposes, however, that the provision of the specific diagnostic category of religious or spiritual problem (DSM IV –TR,2000:V62.89) is an attempt to encourage mental health professionals and therapists to address such issues seriously rather than dismissing them as irrelevant or pathological. His plea is for greater collaboration between psychotherapists and religious professionals.

Clients who are tormented by spiritual issues, sometimes to the point of suicide, may benefit from exploration of these issues with a religious professional in working with a therapist and a general practitioner and the decision to access such additional support may be part of the therapeutic focus. Some forms of spiritual coping can be more problematic. Life events can shake and shatter people spiritually as well as psychologically, socially and physically. They need people who have objective mind without biases to deal with such issues.

There may be specific instances when liaison between spiritual leaders and therapists may benefit the client. For example, for some clients disturbed by evil spirit, issues of sin and punishment may be contrary to their belief system yet it may form part of the therapeutic programme. In such cases, the therapist may, with client consent, contact the spiritual leader – or encourage the client to do so.

How can I develop my expertise as a therapist / counsellor or helper?

Ethical Framework (2011: 05) draws attention to the need for therapists to be professionally competent and adequately supported and states the need for therapists to be aware of their limitations and to consider the possibility that additional services concurrent with therapy may be necessary. It is vital to maintain competent practice including supervision, monitoring and review of changing circumstances and legal requirement and personal and professional development. An ability to be open to the presenting issues, together with a willingness and commitment to adequate and appropriate professional support are very important.

Psychology of Humanity:

As Brain Thorne talked about Carl Rogers, In his discussion of the formative Tendency, Rogers speaks of the human being's 'transcendent awareness of the unity of the cosmic system including man' (Rogers, 1975: 6) and in his portrayal of the 'person of tomorrow' the climax is reached when he describes such person as spiritual seekers who experience the unity and harmony of the universe (Rogers, 1980 : 352).

Profound spiritual experiences cannot be planned and predicted and it would be foolish in the extreme to imagine that therapists can somehow be equipped to meet their clients in such a way that a transformational and transcendent experience is assured. The knowledge however, that a meeting in relational depth can lead to a sense of connectedness to the infinite resources of the universe certainly raises questions about the therapist's preparedness for such an eventuality.

It becomes very important that therapists should be equipped with spiritual discipline not to impose their spirituality to the clients but to give space for the promptings of the visible and invisible to meet and the client can be at home with the Cosmic unity. Grace of God cannot be compelled to occur. But there must be something in the therapist that can make that experience to occur.

Carl Rogers (1987) trusted himself more than ever in therapy and group settings, operating on a less conscious, more intuitive level he found himself often concentrating so fully on the other person, entering into the client's world with such deep empathy, that at times it felt as though he were hardly a separate person at all. On the conscious level, he remained separate; that boundary was always important to him.

Carl Rogers believe strongly that if a therapist offer the core conditions in all its ramifications, offering quality presence. The rest, as it were, can be left to the process with the expectation that sometimes grace will descend and sometimes not. We need a spiritual discipline, connectedness between all things and all beings despite their self-evident differences and unique characteristics. A spirituality that is to do justice both to unity and to infinite diversity must find its strength in

both the cultivation of respect for uniqueness and in the nurturing of an experienced connectedness. It follows therefore that there will be a paradox at the heart of a discipline which values in equal measure the uniqueness of the person and the wonder of relatedness. This is a spirituality which begins with an insistence on the absolute worth of the person and then extends this outwards to all that is.

In person-Centred terms, those who exercise this way of being in the world bear witness to the power of the true relationship and to a belief in the resilience of the actualizing tendency. The lives of the clients can be enriched simply by a gesture of genuine respect, smile or courteous word. In this sense, they become symbol of hope and their spiritual discipline enables them to become this without self-consciousness and efforts of the will.

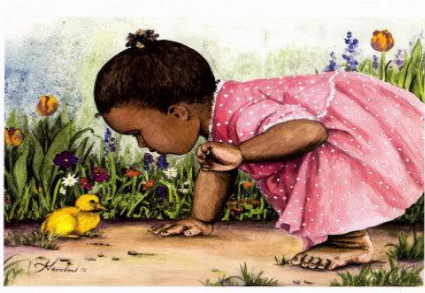
In line with Carl Rogers and for me as a Christian, the obvious setting in counselling is that of a Eucharist where I am required to still myself and to enter into a mystery where I am invited to be the recipient of the 'food of heaven' and to join my fellow human-beings, the angels and the saints as I do so.

The visible and invisible worlds meet and my task is to be the one who waits powerless and in silent hope. The atheist or other religions I know you have had such powerless experiences in life where you have to wait.

The question of prayer in the context of therapy may also arise. Richards, P.S. and Bergin, A. E. (1997: 204) suggest that 'praying with clients during sessions increases the risk that role boundaries will become confused; and Rose J. (2002:11) explores the question of whether prayer in the context of therapy can ever be considered ethical.

No one has the power and right to manipulate the spirituality of others. Counsellors should guide against power-trips or burnout and those who engage with spiritual struggles of their clients and are not themselves accompanied on their spiritual journey need to be highly attentive to their need for support and containment.

The more people talk, the more they get into the spectrum and spirituality of the problems, Brian Thorne (2006).



Listening to imaginary voices coming from the head. The best gift you can offer anyone is to listen to what is in the mind.

The psychology of spirituality in connection with the voices in the head. Voices in the head is a psychotic problem. You need to listen and understand their world and talk to them out of it. Respect them while keeping your boundaries.

This is the movement towards self-actualization or towards fully functioning person. It is always the movement. If there is no movement, then it is not therapeutic.

Therapists should create time to visit natural places like sea, observe the intricate designs of trees and plants and make friends with animals. Read and enjoy music, create time for leisure. This is cultivating a sense of deep connectedness to all that is and most importantly retaining a sense of awe and wonder at the marvels of creation whether natural or human. Everything God created is beautiful and there spiritual being. This sense of connectedness is the most precious outcome of the spiritual discipline. We need to celebrate the beauty of natural world and beauty of human being. It can lead to a trust in the infinite resourcefulness of the invisible world. Psychological counselling should be the combination of accepting powerlessness, deep relationship and waiting without expectation open up a channel into new place where help might come.

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Some guidelines for Spiritual Counselling

Okpalaenwe, E. N (2014) asserts that “The whole person is one who has discovered the balance between the physical, the psychological and the spiritual. Some people are spiritually well but psychologically sick. Some who are psychologically well can be sick in spirit. What we call sickness from my own understanding is the physical manifestation of this imbalance between the spiritual and the psychological. Most pastors are ignorant of these things and they ascribe every situation as ‘spiritual’ (p. 6).

The Spiritual counselling relationship is a relationship of three:

Spiritual Counsellor/ therapist, Counselee, Holy Spirit. This awareness will help you to have the kind of respect and acceptance needed for a growth producing relationship. This will help you to lead the client and explore the unique personhood and spirituality instead of telling the client what to do and how to do it. There might be time when the client will wish you to pray.

All our growth manifests God’s glory and as such all counselling that produces growth is ‘Spiritual’ we are called to the fullness of love – life with God. Love is expressed in relationship- therefore when a counsellor helps a client to reconcile with himself and others, to connect to environment and culture, they are connect to the spiritual being who is the Lord of the universe.

Be Non-Judgmental

Your job is to listen to the counselee and to help to clarify the problems and issues brought by client. You do not ‘size the person up’ you do not compare the person’s problem or background to your own. You may find some topics you feel uncomfortable talking about. In such situations you should refer such counselees to another spiritual counsellor. For example: the topics on abortion, sexual orientation, etc.

Empathetic

Try to see the problem from the counselee’s point of view and be warm and supportive. Show the counselee that you see the problem from his/her frame of reference. You show empathy every time you use a minimal encourager: a nod, a smile, counselling style in a gentler manner. etc.

Don’t give personal Advice

We do not have the same thoughts, feelings and experiences as our counselee and therefore advice coming from our own experience is often inappropriate. It may lead to the “yes – But Game”. It is easier for counselee to act on the decisions which they made during the counselling session. Obviously we can provide information but not advice. Okpalaenwe, E. N. (2014: p. 227) the meaning of listening and respect for the counselee.
Okpalaenwe 2016

Do not ask questions that begin with ‘Why’

‘Why’ questions not put counselees on the defense. They make them feel as if they are being interrogated. It implies that an explanation is being demanded. We can rephrase our questions to be open ended that will be less threatening.

Do not preach to counselee

Counselee may come with the issues of spirituality and religion. Counsellor must stick to the frame of reference of the counselee and not take advantage to bring the counselee to your side of believe and religion. You are not responsible for the counselee’s problem. The counselee must come to the decision about what to do. Your responsibility as a spiritual counsellor is to create a warm, accepting atmosphere which will enable the counselee to share his/ her problems and explore the feelings.

Stick with the Here and Now

We should not spend too much time discussing people who are not in the room and we should not discuss the person’s early childhood experiences. There are times for example, it may be useful to discuss that but counselee will lead us there. When dealing with feelings, you may want to find out the history of these feelings. But a lot of time would be spent in exploring the here and now thoughts and feelings before past feelings or future alternatives are discussed. Learn to deal with feelings first before moving to problem solving issues, Okpalaenwe, E. N. (2014: p. 234 - 235).

3. INTEGRATION OF BODY AND SOUL - How?

In Psychology, the quest for the articulation and self- understanding of meaning is fraught with dangers. The whole process becomes more problematic when we include the notion of a spiritual dimension.

The inclusion of a spiritual dimension within the field of counselling creates a fundamental shift in the significance of personal meaning. The question becomes as much about our being and its significance as it is about the meaning of that state of being.

The difficulty in representing the spiritual comes not only from the resistance of spiritual experiences to articulation, but also from the growth in felt spiritualities which are no longer tied to any recognized religious system or institution (Luckmann 1967, Rudge 1998, 2004).

Stages of Spiritual awakening

The research by James Fowler (1981, 1984) has proved to be a revolutionary landmark in our understanding of how faith develops in human life. It requires a radical change whereby we assumed that faith was 'passed on' from one generation to the next, and that the enculturation of faith was so dependent on God's grace that we could contribute little to the process.

Fowler's research was a radical new perspective.

Our Christian educational system advocates an approach of inculcating a religious sense as early as possible in a person's life, with a view to obtaining formal commitment by late adolescence and before they leave school. Get them in before they can think for themselves and begin to question the meaning of things; we need to hold on to them to maintain our presence and impact in the world.

Fowler and other researchers highlight both the futility and danger of this approach. They indicate that faith development in early childhood is quite complex and requires a trusting and supportive environment to be negotiated meaningfully; that the adolescent stage of rebellion and agnosticism is appropriate and even desirable (true faith is about doubt negotiated not about doubt avoided); that adult integration of faith values and convictions is virtually impossible by late adolescence and belongs much more to the stage of young adulthood (21-35), lifelong faith commitment begins around (40+) and it is often the fruit of a personal crisis, trauma or breakdown.

In Fowler's view, the development of religious faith today does not follow a linear progressive process of gradually expanding understanding and progressively deeper commitment. Integration of genuine faith is essentially an adult attainment, one that can ebb and flow many times before maturing into a more universal ambience in the latter half of life.

Fowler's final stage of universalizing faith merits special attention because it is a recurring theme in the spiritual unfolding of many people today and is often accompanied by a strong desire to outgrow and abandon all allegiance to particular religions or denominational churches. It can be the beginning of spiritual awakening, manifesting in a sense of connectedness with the divine at the heart of creation, or in the perceived sacredness of nature itself.

His insight can help us to unpack the deeper spiritual meaning.

1. Event of experiences can stir an awakening stage usually related to questions of meaning or lack of it, in one's daily life. Common experience suggests that there is no conscious religious or spiritual awareness at this stage.
2. This is often followed by a stage of internal confusion, which may also precede the awakening already referred to. People doubt their own experience; might rationalize it. Feeling of anger or rage may arise (aimed at oneself, the religious culture, or God). This can disturb daily life.

3. The spiritual seekers may decide to join meditation group, participate in a justice project, do voluntary work in a charitable organization, have a chat with a priest or pastor, and engage in formal worship. This looks like groping in the dark – because many people who belong to religious institutions have neither the intuitive, listening or discerning skills to appreciate and understand what is happening. What is most disturbing for the contemporary spiritual seeker is the cultural vacuum that often leaves spiritual explorers feeling misunderstood, disillusioned and vulnerable. It is all too easy to fall into the temptation of following the clear-cut answers offered by so many contemporary sects and cults. To provide alternative sacred spaces for the spiritual seekers of our time – with people trained in the appropriate skills of accompaniment and discernment – requires the primary and urgent attention of all people of good will.
4. Then comes the period of maturity and conviction through the enfolding and unfolding mysteries. Something within is changing. The person may not go to church or talk about God, but deep within a transformative experience has taken root, coloured one's entire life-orientation and value appropriation.
5. This tends to have far-reaching consequences, pushing the adherent towards the stage of universalizing one's faith experience. One begins to see everything differently and new mystery emerge. Here its shadow dimension often surfaces in the tendency to deny the pain, suffering and injustice in the world. Instead of the procreative engagement that genuine faith requires there often surfaces a naïve optimism which believes that injustice and suffering will disappear when everybody learns to meditate. Here we encounter the age-old tension between faith and good works, the integration of which continues to be a serious challenge, even for those attracted to the new spirituality.
6. There is the stage of coming home to oneself as a spiritual being, sometimes requiring a prolonged struggle to ground one's convictions in a concrete and practical way.

It is the work of the counsellor to listen and journey with their clients till they arrive at their destination in their spiritual journey.

Counselling in the Bible

How did Jesus Practice his Counselling during his time

He had time for everyone. Attending weddings and dinners

He had time for nature, often moves to the sea, hills and mountains. Gives a lot example of the Kingdom of God with Seeds, trees, lilies and simple things of life.

He loved the carrier of sins but not the sin. Yet he never condemned anyone as we do in the church, religious houses and families. (Mary of Magdalen, Zacchaeus, Matthew the tax collector, etc.).

He saw something good in anyone; the tax collectors, adulterous and thieves etc. the discovering of others goodness change their attitude towards sin and bad behaviour.

He acted from his deepest conviction after chatting with His father in prayer, and never acted because of what people think or will say. Thus he was not anxious to keep his disciples at all cost. He asked them in John 6: “do you want to go away too” and he told Peter even the response you gave came from above not from you. Mk 1: 35

He always seeks people consent before he grant them healing Jn:5

He never took advantage of anyone as we do in the church, religious houses, Families and our places of work, he protected them at all time, example of the women on the well. Jn; 4

Juliana of Norwich the Patroness of all Therapists/ Counsellors

She trusted her own experiencing. Julian had three windows in her cell. One was where she received the body and blood of Christ during mass, the second was used by the maids to provide her little needs and the third, which looked towards the busy road, was where she listened to people as they came to see her. She always listened to all who came to see her without judgement. She was a precursor of the modern counselling. She had a record of the clients who came to see her. The example was Margery kempe who used to weep whenever she saw the crucifixion. Margery came to Julian because she was seen as the object of judgement and punity. She never gave advice on what the person should do or not do, but she listened to her and then told her that the soul of a righteous person is the indwelling of God; do not get upset with the language of the world. Margery left Julian, and felt listened to and that restored her peace and patience. She believed that God was everywhere and with everyone. Her spirituality was freedom for all. She also believed that human behaviour could change only if we help the person to listen and understand the spirituality of Psychology governing his or her life. She accepted everyone with unconditional positive regard. It was in line with Carl Roger’s understanding of the Unconditional positive regard.

To the extent that the therapist finds himself experiencing a warm acceptance of each aspect of the client’s experience as being a part of that client, he is experiencing unconditional positive regard. It means that there are no conditions of acceptance, no feeling of “I like you only if you are thus and so.” (Howard kirschenbaum. and Valerie Land Henderson 1990 The Carl Rogers reader, p.225)

Julian's theory and practice of Counselling were scattered in her revelations and in her writings. In the short text she said,

“Sin is necessary” (Julian of Norwich p.52)

That served as first announcement of the theme, which will recur throughout her revelation and beyond. Her vision contained two parts: her longing for God, and the ‘ugly sight’ of all that is not good (p.225). We must experience suffering as followers of Christ before we would be purged out of it.

Christ does not punish the sinner but the sin so that we would be worthy for his saving grace.

William of St. Thierry in the Golden Epistle wrote that:

The likeness of God is perfect in man, but not to wish to be perfect is to fail (p. 57)

Julian saw our imperfections as our lack of God's love in us. We lack God's love because we value the worldly things more than God's love for us. To value God's love for us, we must see the worldly things as nothing and embrace Christ's unconditional love for us. The love that made him died on the cross for us.

Julian was not a Person Centred Counsellor but her belief in God and human existence completely rhymed with Carl Rogers Person -Centred Personality theory and his core conditions of the Person Centred Counselling: Empathy, Unconditional positive regard and Congruence.

The therapist is experiencing an accurate, empathic understanding of the client's awareness, of his own spiritual experience. To sense the client's private world as if it were your own, but without ever losing the “as if” quality- this is empathy, and this seems essential to therapy. To sense the client's anger, fear, or confusion as if it were your own, yet without your own anger, fear, or confusion getting bound up in it, is the condition we are endeavoring to describe. (Howard k. and Valerie Land Henderson 1990, The Carl Rogers Reader, p.226)

She was a mystic but she was careful not to be seen as a heretics. She had a very powerful relationship and intimacy with God and she remained true to it. Realistically, she asserted herself well with Carl's description of Congruence.

Therapist should be, within the confines of this relationship, a congruent, genuine, integrated person. It means that within the relationship he is freely and deeply himself, with his actual experience accurately represented by his awareness of himself. It is the opposite of presenting a façade, either knowingly or unknowingly. (Howard k. and Valerie Land Henderson 1990, The Carl Rogers reader, pp: 223-224)

Julian, in her teaching and dealing with people discovered that, association with the guilty feeling was the feeling of shame about things done or not done. People felt ashamed to feel worthy. Some even took upon themselves, responsibility of shame of other people's crime. Many are depressed, feeling hopeless and finding no way out. Many people felt empty and that was why some could dream of committing suicide.

Julian applied the language of the people on the streets in her homily. She actually talked about human body, as a purse, which could be opened and closed at will. She expressed things people were ashamed to express. She spiced life with fun and laughter.

For her, fall and rise is part of life. She integrated body, spirit and heart together. She could be described as a wonderful balance of perversity of what has gone. She was a revolutionary. She had a special way of assisting people to enter their inner world without fear. She believed that deep within you is God. There you would find tendency to grow and develop into a fully functioning person God has made.

Holotropic (Towards Wholeness)

Holotropic consciousness according to Grof, (2000) is non-ordinary dimensions of reality. It cannot be constructed through language in a way that objective knowledge is, it may be possible to build as accurate picture of such experiences. If we take Truth as its most basic level to mean 'that which is' then there is no reason to assume that some aspects of truth cannot be given to consciousness perceptually, through a spiritual experience.

Carl Rogers, 1987, however, gave embarrassing evidence of a willingness to explore the invisible world which it is difficult for the pragmatists to acknowledge let alone to take seriously. His excursions into parapsychology after his wife died pushed him to move beyond the conventional boundaries of the day-to-day world.

He believed towards the end of his life that therapeutic relationship is the most striking indication of his belief in untapped resources which is divine, mystical and spiritual. He discovered that it is often when his client and he come to accept their powerlessness to change things and content to dwell in their relationship without expectation that new possibilities emerge.

Integration of body and Soul Evolving Consciousness

Clients who bring the issue of spirituality to counselling are seeking for ‘meaning which represent a genuine encounter with Divinity. We experience spiritual life in many ways. So the counsellor need to offer the core conditions to help the client arrive at his destination which is finding himself, his life in the midst of confusion and turmoil.

Spiritual understanding comes from a direct perception of a greater intelligence, force or power. Some people call it non-duality; others call it Christ, Allah, spirit or God. Spiritual technologies help us access an experience of consciousness itself, and sustained spiritual practice supports us in learning to anchor ourselves in a more abiding sense of that greater reality. Meanwhile, psychological work helps unravel the complex strands that constitute our personal psyche — patterns and wounds that, if not tended to, can impede our growth and block our perception of spiritual realities.

- Human spirituality is as diverse as humanity itself. Yet, despite the many variables, the structure of spiritual psychology provides a process and structure that enables clients to clearly consider their many – often conflicting - thoughts and beliefs. Sometimes this happens within the client's own religious tradition, but often it leads to entirely new paths.
- Spiritual psychology often proposes alternative spiritual perspectives as a way of delving deeper and getting to the source of troubling issues. These alternative perspectives include a wide number of spiritual concepts and experiences that take us out of our normal way of perceiving.
- These experiences might involve non-ordinary states of consciousness during which clients might have “ah-ha” moments, engage in conversations with their higher selves – an aspect of their souls – or have other transcendent experiences that change their understanding in a profound way. Transcendent experiences put us on the path to self-realization as we become more aware of the non-physical aspect of “self.”
- Spiritual psychologists believe that as individuals evolve and increasingly identify with their souls, they begin to realize that uniting with the soul is the purpose of their journey. They start to understand “non-duality” - the end of feeling separate and alone – and the beginning of feeling one with God, the Creator, or the Universe.

- A spiritual crisis shakes the foundations of a client's life, requiring psychological as well as spiritual help. He or she might be suffering from floating anxiety, depression, anger, or fear – a feeling of being stuck and unable to see a promising future. These are all psychological concerns that often result from a belief structure that the patient has outgrown.
- Rejection of one's childhood religion can result in an increasing sense of disconnection or abandonment as one grows older. Spiritual psychologists view this as an emotional hunger – a lack of spiritual nourishment – because they believe that patients haven't found a good way of engaging their spirits. An exploration of those early experiences in combination with more recent beliefs will bring reconciliation, setting the stage for a more satisfying attitude toward life.
- For many people spirituality is more than just the backdrop of their lives – it's a frantic search for God and that ecstatic connection. Guilt, self-recrimination, and self-judgment often block that access and are resolved through a therapeutic intervention emphasizing self-forgiveness, compassionate understanding, and unconditional self-love. As these approaches support the patient's self-worth, the patient evolves from a needy child to a serious spiritual student.
- Because of the influence of Eastern religions, meditation continues to be one of the most widely used therapeutic activities. Meditation is the practice of turning your attention to a single point of reference. It can involve focusing on the breath, on bodily sensations, or on a word or phrase known as a mantra. In other words, meditation means turning your attention away from distracting thoughts and focusing on the present moment.
- Meditation quiets the mind and brings clients a greater sense of self-realization - the realization that they are not just the face they see in the mirror – they are something far greater. Spiritual psychology recognizes that this “ah-ha” moment helps patients understand how their constraining beliefs have kept them from realizing their own potential.
- **LIFESTYLE:** Counsellors/helpers lifestyle is very important. If you cannot be honest and genuine as a person, then you cannot help others. Your behaviour must show how honest, loving and caring you are.

4. Client's Spirituality

The client is aware of the problem. Listening – being there, not getting in a way.

The Counsellor brings along hope – hoping that change will come.

Therapists may find it helpful to consider in advance matters of – self -disclosure in respect of their own beliefs and spiritual practice. For example, prospective clients may ask questions about the therapist’s attitude to particular beliefs or practices and their choice of therapist may be dependent on the response they receive.

Client’s Psychology is worth noting here the suggestion by Hanson, J. (2005:101) that the skill of the therapist is more important than the decision whether or not to self-disclose. A lot will depend on the issues the client is dealing with at the time.

The cure for self-worth and self-esteem is not found in a magic pill or in six easy steps, but there is one. As someone who generally struggles with self-image at least knows that **there is a cure**. People are healed through therapy in Counselling when we allow the process to take its role.

Finding meaning in the second half of life requires asking higher questions of ourselves, and challenging our values. To ask these questions three things are necessary:

- that we recover a sense of personal authority,
- that we strike a better balance between obligation to others and obligation to self,
- and that we construct a more mature spirituality. How do we recover our lives, grow as persons, and become increasingly at home with the person we are becoming?

Because spirituality is not just about healing. It's about the look of wonder on a child's face, the love we feel for a family member. It's about seeing the sacred in our lives--and opening the door to a life of passion and depth. These are the moments that feed our soul and make our lives worth living.

Felt sense - explains why client asked questions

To help client express himself, come in affirmation to continue the conversation

Client wants to get back to his inner world which he did not see before.

Repeat important words to check for the feeling that need to be explored

Explanation of what the client might be feeling. Always stay in client’s frame of reference, and realize the difficult part of his feelings, help him to recognize and accept his feelings, then clarify his feelings as he realized it. This will help the client to get in touch with the true reality which is his spirituality.

Counsellor has to be aware of psychological symptoms, picture of wholeness of child destroyed by society, explore self-doubt which can be hard to express.

Silence help to relax and trust in client.

Conclusion

If you wish to help individuals with many of life's challenges, and appreciate a spiritual focus in the resolution of workplace stressors, family life, career decisions, relationship issues, and personal growth concerns, think of spiritual psychology.

In order to promote the provision of effective spiritual therapy I made this suggestion

Spirituality, faith might be included in both therapy and supervision training so that therapists and supervisors feel as competent to address these issues as they would any other.

More specialist workshops on this material could be available.

Spiritual care could be raised to a higher profile in diversity discussions (e.g. awareness of spirituality to be raised through journal articles, conference addresses).

Genders issues that hinder Spiritual and Psychological growth should be discussed.

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