Original Article

Multi-Cultural Counseling and Spiritual Interventions

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Abstract

With the start of individuals from different cultures and subcultures taking part in the same society, the process of understanding and recognizing cultures has found its place in psychology and counseling. While multicultural counseling evaluates the counselor's cultural values in the counseling environment, various ideas have been formed to address spirituality. This article summarizes the place of counseling in the psychology literature, along with perspectives on dealing with religion and spirituality. It then aims to examine the process of multiculturalism and multicultural counseling in terms of spirituality and traditional approaches.

Keywords

Spirituality • Multiculturalism • Psychological counseling • Religion

Çok Kültürlü Danışmanlık ve Manevi Müdahaleler

Öz

Toplumlar arasında giderek artan etkileşim ve iletişim psikolojik danışmanlık müdahalelerinde kültürün konumlandırılmasına ilişkin çalışmaları da beraberinde getirmiştir. Danışanın problemlerinin çözümünde beraberinde getirdiği kültürel özellikleri kullanmak giderek önem kazanmıştır. Her kültür kendi kültürel anlayışı içerisinde bireyin psikolojik iyiliği için ortaya koyduğu maneviyat kavramı da çok kültürlü danışmanlık anlayışı içerisinde kendisine önemli bir tartışma alanı açmıştır. Bu makalede çok kültürlü psikolojik danışmanlık literatüründe maneviyat anlayışı ve müdahalelerine yönelik çalışmaları incelemek amaçlanmaktadır.

Anahtar Kelimeler

Maneviyat • Çok kültürlülük • Psikolojik Danışmanlık • Din

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The West originated the views on multicultural counseling, and as such frequently performs studies that include recognizing the various cultures that exist in a client's society, that use appropriate intervention techniques for clients, or that integrate Western views. Various applications exist related to integrating cultural elements and approaches into therapy (Tseng, 1999). Theory-based opinions are found at every stage of psychotherapy and counseling about the concept of spirituality. Much of the current psychotherapeutic approaches and practices resemble those found in spiritual traditions and teachings (Das, 1987; Hurley & Callahan, 2008; Sollod, 2005). Taking into consideration the client's spiritual beliefs and having an empathic approach to the cultural background have had positive results in psychotherapy (Trimble, 2010). Processes such as evaluating spirituality and religion according to the standards in the field of psychological counseling (Burke et al., 1999) have made these concepts more visible in the field of counseling. Theorists have revised how to use both these modern insights and past teachings in the therapeutic setting.

Studies in different cultures have shown religion and spirituality to play an important role in coping (Arrey, Bilsen, Lacor, & Deschepper, 2016). Each culture has its own material and spiritual values. This study examines the place of the concepts of spirituality and religion in counseling from the point of view of multiculturalism, which has become a basic theory over the last 30 years. In order to understand the concepts of spirituality, the study first includes definitions then discusses religion and culture's place in the literature.

Spirituality and Religion

Experts tend to understand the context of client-involved interventions using renewed paradigms in counseling and psychotherapy approaches. The concepts of spirituality and religion are two important aspects of life that come together and allow individuals' inner strengths and the societies they take part in to be evaluated. Some distinctions are seen when looking at the definitions of these two concepts in the literature, which have often been evaluated together. Religion represents an institutionalized group of beliefs and practices in which groups and individuals are linked to objectives. Religion, which is based on the external (Karaırmak, 2016), has boundaries, and includes disciplines and beliefs unique to a group, is a series of beliefs and activities that members participate in (Fukuyama & Sevig, 1999). Elkins, Hedstrom, Hughes, Leaf, and Saunders (1988, p. 10) defined spirituality as follows:

Spirituality which comes from the Latin spiritus, *meaning breath of life, is a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be Ultimate.*

Spirituality in Islam is being aware of God's spirituality and leading life in

accordance with His Will (Inayat, 2005). Spirituality includes finding the meaning and purpose of life, making a connection between ourselves and the universe we live in, feeling ourselves as a part of nature, and respecting and believing the balance in the world and in nature (Karaırmak, 2016). When observing the relationship between spirituality and religion, spirituality can be seen as a structure able to be both internal and external to religion, creating the core of religious purposes and actions.

When evaluating the place of spirituality in psychology, not only can a definition be seen, but it is also dealt with on different levels. Fukuyama and Sevig (1999) defined spirituality as a concept that is more of an individual experience in the search for meaning and value in life and the desire to establish a loving relationship with something characterized by beliefs, rituals, social organization, and cumulative traditions; spirituality occurs with or without religion. The different points of views about spirituality in the psychology literature make differences in evaluating it within counseling.

Spirituality, Religion, and Counseling

Spirituality is the process of creating meaning by struggling with internal and external forces. Religious and spiritual beliefs are one of the fields that many people evaluate in their lives. Worthingon (1989) indicated that some mandatory reasons exist for psychologists to understand and evaluate their clients' religious beliefs:

1. A high percentage of American society defines themselves as religious.

2. People suffer from emotional break downs; although not previously having any religious beliefs, they generally take spiritual and religious matters into consideration by themselves.

3. Lots of clients, especially religious clients, are reluctant to bring up these thoughts during secular therapy.

4. Therapists generally tend to be less religious than their clients.

5. As a result of having fewer religious tendencies, therapists fail to have proper knowledge and means for serving their clients, especially religious ones.

Just like the definition of spirituality, its use in religious counseling and therapy has also become debated. Four different approaches exist in the context of counseling for dealing with religion and spirituality, which are concepts people interlink (Zinnbauer & Pargament, 2000):

a) **Rejectionist.**. At the center of the rejectionist approach, sacred truths and beliefs are rejected and seen in the counseling environment (such as psychoanalysis) as an expression of other disorders or situations.

b) **Exclusion.** According to the exclusion approach and in contrast to the rejectionist approach, every client has a religious and spiritual understanding and life; these are accepted as affecting the client. However, the core element in this approach is that although this spiritual reality is respected, only one spiritual reality exists and the consultant's views should match those of the client.

c) **Constructivism.** In the constructivism approach, spirituality and religion are stated as being unable to be an actual reality. In this approach, the core element is how the client constructs these concepts in their life.

d) **Multiplism.** When observing the multiplism approach, some similarities and differences can be seen to exist between this and the other three approaches. According to this approach, religion and spirituality exist as an absolute reality that has multiple paths. Each client has their own religious and spiritual realities and explaining it in just one way is impossible. One example of the multiplism approach is the cultural counseling approach (Zinnbauer & Pargament 2000).

Theories on psychology and psychological counseling were generally developed in the West in a Western way without the viewpoints of other societies. Jafari (1993), in his comparison of existing consulting models and Islamic models, stated the values and objects of existing models to have a structure that does not give importance to the client's spirituality. However, societies are found that use religious and spiritual elements effectively in psychotherapy and psychiatric treatments (Jilek, 1994). Clients have different kinds of cultural backgrounds as well as different religious and spiritual beliefs, which causes the implementation of one consultation techniques and approach to be insufficient. Therefore, sufficiently taking cultural techniques into account in consultations with clients from different cultural backgrounds has become important (Blount & Young, 2015; Lettenberger-Klein, Fish, & Hecker, 2013).

Multi-Culture and Counseling

A culture with its shared perspectives, specific races, ethnic groups, or groups from a geographical region as a whole is a belief system (Asnaani & Hofmann, 2012). Culture can be seen as a dynamic process that includes behaviors, beliefs, and symbols, and serves to provide unity and meaning for the continuity of the group (Fukuyama & Sevig, 1999). All people take part in society and interact with another. The commitment to defining culture on a large scale by adding formal and informal demographic variables, statuses, languages, religions, and ethnicities has enabled counseling relations to have a multicultural aspect (Pedersen, 1991). The Council for Accreditation of Counseling and Related Educational Programs (CACREP, 2016) defined multiculturalism as socio-economic status; age; gender; sexual orientation; and physical, emotional, and mental abilities, as well as religious and spiritual

beliefs. Zúñiga and Sevig (1994, as cited by Fukuyama & Sevig, 1999) defined multi-culture using (a) the ability to travel through different cultures, (b) knowledge about different cultures, (c) personal awareness of one's own culture and identity, (d) valuing multiple points of views and acting upon them, and (e) accepting social justice issues and taking actions.

Multi-culture is seen as the fourth force following counseling's psycho-dynamic, behavioristic, and humanistic approaches (Pedersen, 1991). Multi-cultural counseling assumes that a culture or membership is one main reason for developing individual identity and that one's problems should be understood in light of their own culture and vision of health and well-being (West, 2000). The fact that each culture has its own dynamics may lead to mismatches in counseling approaches when only applied to those who are not sensitive to Western-originated culture (Erdur-Baker, 2007). Psychology requires a multi-cultural view to be formed over the increase in demographic differences, inadequacies from single-culture counseling training, changes in socio-political views, conceptualizations of multiculturalism, research among cultures, and ethnic requirements (Sue, Arredondo, & McDavis, 1992). Its main factors are seen as awareness of the needs of minority groups as a result of societies becoming multi-cultural, the emergence of cultural sensitivity in counseling, and the inadequacy of psychology and psychological counseling theories in meeting the changing needs of individuals and societies (Bektaş, 2006).

Studies on multiculturalism show theoretical studies to be focused on more in Turkey. (Bektaş, 2006; Karaırmak, 2008). Kağnıcı (2013) emphasized the importance of localization in providing multicultural counseling skills to students in psychological counseling education. To improve students' multicultural counseling competencies, getting them to know and experience people from different cultures would be beneficial (Kağnıcı, 2013). In a study conducted with psychological counselors, working with clients from different cultures was found to increase counselors' multicultural competences (Demir, 2016). Korban (2018), in another study conducted with psychological counselors, found multicultural counseling skills to predict counseling skills.

With people from different cultures coexisting, many aspects of cultural characteristics have begun to be addressed. In this sense, for counselors working toward a multicultural society, culture has to take into account not only racial or ethnic origins but also other cultural elements (Lee, 2008). Religion and spirituality are cultural elements and can therefore interact with culturalization (Worthingon & Sandage, 2001). A client from a different ethnic and religious culture may experience interactions or conflicts between the religious and spiritual elements of the new culture in which he or she is living. Spirituality and religion, like other values belonging to

the individual, bear traces of culture. People from many different communities can have a different degree of spiritual understanding (Zinnabuer et al., 1997). Although negative approaches are found in the literature about the use of religion and spirituality in counseling; the benefits of knowing the religious and spiritual understanding of clients with different cultures have also been discussed (Hall, Dixon, & Mauzey, 2004). Understanding the place of the multicultural counselor who takes into account the cultural characteristics of the individual and the place of advice in counseling becomes very important in terms of strategies and interventions.

Multi-Cultural Counseling and Spirituality

Today, spirituality is used and seen as an important and different variable in various counseling types, intervention techniques, and supervision trainings (Berkel, Constantine, & Olson, 2007; Bishop, Avila-Juarbe, & Thumme, 2003; Blando, 2006; Blount & Young, 2015; Schlosser, Rasheed-Ali, Ackerman, & Dewey, 2009; Magaldi-Dopman, 2014). Although the modern literature on mental health and treatment has been established within the West, different approaches to Eastern and Western cultures have been found from the past to the present. When examining the healing approaches of Eastern and Western cultures, they appear based on different paradigms (Otani, 2003). Cultural competence also requires religious competence, as religion is also a concept that influences individual behavior apart from one's psychological and existential health (Whitley, 2012). The religious and spiritual elements in clients' own cultures have enormous significance for them. This perception of clients changes the consultant's views and perceptions about the regenerative effect of treatment (Owen et al., 2014). The fact that Western culture includes more materialist views and Eastern culture includes more spiritualist views (Laungani, 2008) requires gaining different qualifications to understand clients from different cultural backgrounds. Sue, Arredondo, and McDavis (1992) defined the qualifications of multi-cultural consultants in three main fields: belief and attitude, knowledge, and skill: consultants should (a) understand and be aware of their own assumptions, beliefs, and prejudices, (b) understand the cultural differences of their client's world views, and (c) improve intervention strategies and techniques for proper consultation. To meet these necessities, Hays (2008) gathered the qualifications of multi-cultural consultants under eight headings under the acronym of ADDRESSING. Accordingly, knowing the fields of **A**ge and its generational effects, **D**evelopmental and other **D**isabilities (physical, cognitive, psychiatric, etc.), **R**eligion and spiritual orientation (religious and spiritual tendencies), **E**thnic and racial, **S**ocioeconomic status, **S**exual orientation, **I**ndigenous heritage and **N**ational origin, and **G**ender identity is important for knowing their effects in multi-cultural counseling. Counseling has redefined itself by accepting the need to be sensitive to the multicultural characteristics in the client's life, including spirituality and religion, and including related interventions (Blando, 2006). Knowing all the elements of the client's

background and solving problems in this context is seen as the main therapeutic purpose of multicultural counseling. Increasing awareness of spiritual-oriented counseling and working with clients from different spiritual and religious traditions has presented some competences for consultants in studies on this topic (Cashwell & Watts, 2010). Similarly, the Association for Spiritual, Ethical and Religious Values in Counseling (ASERVIC, 2018), accept the qualification goals for consultants, defined by American Counseling Association (2014, p. 3) as "Recognize diversity and embrace a cross-cultural approach in support of the worth, dignity, potential, and uniqueness of people within their social and cultural contexts." Starting from this definition, ASERVIC has formed its competency areas under different headings. Emphasis on evaluation and consideration of cultural values within cultural contexts has found its place in more than one competence area. The following headings are for the competence areas defined by ASERVIC (2018) regarding clients' and counselors' cultural values.

Culture and Worldview. 1. Professional counselors are able to describe the similarities and differences between spirituality and religion, including the basic beliefs of various spiritual systems, major world religions, agnosticism, and atheism. 2. Professional counselors recognize clients' beliefs (or absence of beliefs) regarding spirituality and/or religion to be central to their worldview and able to influence psychosocial functioning.

Counselor Self-Awareness. 3. Professional counselors actively explore their own attitudes, beliefs, and values regarding spirituality and/or religion.

Communication. 7. Professional counselors respond to client communications regarding spirituality and/or religion with acceptance and sensitivity.

Assessment. 10. During the intake and assessment processes, professional counselors strive to understand clients' spiritual and/or religious perspective by gathering information from them and/or other sources.

Diagnosis and Treatment. 13. Professional counselors are able to a) modify therapeutic techniques to include clients' spiritual and/or religious perspectives and b) utilize spiritual and/or religious practices as techniques when appropriate and acceptable from clients' points of view.

The sensitivity of multicultural counseling towards clients' culture and towards the counselor's own culture makes religion and spirituality an important competence area (Walker, Gorsuch, & Tan, 2004). Considering the competence areas for multicultural counseling and spiritual consultants, both approaches can be seen to require an understanding focused on the client and their beliefs. Again, experiencing multiculturalism can provide individual development (Fukuyama & Sevig, 1999). The structure of multicultural counseling, which accepts and evaluates all of the

client's values and evaluates them during consultation, also facilitates the integration of spirituality. Matheson (1996, p. 56) stated that some basic principles exist for consultants who consult with different cultures:

1. Learn and accept the fundamental world view and value system of the client's culture.

2. Learn about the client's past (including recently).

3. Respect.

4. Focus on areas that are as similar as they are different.

5. Leave plenty of room for the individuality of the client.

6. Enjoy mutual spirituality, but let the client manage.

While religions can create their own culture in individual lives, even if individuals with different cultures have the same beliefs, their understanding of religion and spirituality may differ. For example, the religious experience of immigrant Muslims with indigenous Muslims living in the United States may vary in their local cultures (Altareb, 1996). Similarly, Ibrahim and Dykemen (2011) stated that, with American Muslim clients, knowing their cultural interactions and basic religious and spiritual understandings in the counseling process would be effective at providing culturally sensitive intervention methods and counseling environment. In a multicultural consultation, using the spiritual and religious values from the client's culture in the therapeutic process may be positive for improvement. Carter (2002), in his study with African Americans, found the religious and spiritual perspectives specific to the clients' culture to have a positive effect on healing in psychiatric treatment processes.

Hanna and Green (2004) used spiritual elements in their religious and cultural traditions for consulting in school counseling with individual students from Asian cultures. The study's results stated communication with students and parents to have been facilitated, empathy towards different students to have developed, and students with problems to have been able to use their own cultural strategies for solving problems.

An increasing emphasis has been found on the use of religion and spirituality in the studies on multicultural psychological counseling abroad. Although the development in Turkey has been progressing more slowly, studies exist that have used spirituality in different consultations (Ekşi, 2017).A rich heritage has existed in Turkish society for centuries. For example, Yunus Emre's style, like in Anatolia where the centuries-old traditions were formed that built up a relationship between spiritual values and human beings, have similarities with modern human psychological approaches (Dinçer, 2016).

Evaluating and applying the role of spirituality and its importance for an individual's problems in societies date back to ancient times. Individuals who can be described as spiritual healers in cultural contexts have used unique cultural rehabilitation techniques in their societies for individual mental health (West, 2005). What is new for the psychology literature is that the care profession has begun to understand the value of spirituality in counseling (Fukumaya & Sevig, 1999). People from different cultures find modern approaches and interventions inadequate; they are interested in approaches that are unique or that have been integrated into their cultures (Mccabe, 2007). Every culture has developed unique views and approaches for psychological illnesses and solutions according to their own historical past and geography. Spiritual intervention cannot be said to be limited to a single geography, it has found a place for itself everywhere and at every time that mankind has lived (Bojuwoye, 2005; Canel-Çınarbaş, 2015; Chong & Liu, 2002; Farooqi, 2006; Jafari, 1993; Hanna & Green, 2004; Maduro, 1983; Poonwassie & Charter, 2005; Trotter 2001; Vontress, 1991). As such, understanding the opinions and works of cultures for their specific psychological well-being and using the appropriate intervention methods for understanding clients from different cultures is beneficial.

Integration of Traditional and Modern Approaches

The multicultural movement was initiated in the 1970s, first in Canada and Australia, and later in the United States, followed by other European countries including the UK, Sweden, Denmark, and Germany (Laungani, 2008). Migration movements that increased due to various reasons related to peoples' sub-cultural differences living in the same society have led different cultures to come together. After all, each culture has its own spiritual and religious element (Fukuyama & Sevig, 1999). The World Health Organization (WHO, 1978) met up in order to improve and support traditional health care and health careers regarding health care issues. Das (1987) indicated mental problems and disorientation in different cultures to be explained through diverse aspects such as religious frameworks, spiritual possessions, or some religious or otherwise moral principles. Rehabilitation in these cultures can be ascribed to certain supernatural powers or to clients' proper behaviors and beliefs. A big part of current psychotherapeutic practices sees this as if it had originated from either spiritual traditions and thought practices or similar approaches and practices in spiritual traditions (Das, 1987; Hurley & Callahan, 2008; Sollod, 2005). The approaches and principles accepted as important in most of these rehabilitation traditions are (Sollod, 2005):

1. A healer is an expert in entering a variety of states of consciousness that differ from the consciousness of ordinary alertness.

2. A crucial factor in spiritual rehabilitation is that the healer perceives and conceptualizes the individual seeking help.

3. A healer accesses and uses intuitional understanding.

4. No clear distinction exists between a healer's process and an individual who wants to be rehabilitated. In some cases, a feeling of connection between the healer and the individual seeking help forms the main aspect of the rehabilitation process.

5. Rehabilitation may involve the successful resolution of some personal problems arising from the relationship with the healer (transference).

6. The therapist and the client may use visualizations.

7. Reestablishing a conscious relationship with spiritual life and improving an appreciation of the divine or of universal laws generally leads to restoring health.

8. Worship and meditation are commonly used as treatment activities.

Dow (1986, p. 66) described the following stages for a universal treatment that includes Western psychotherapy and traditional healers:

(1) The general world of cultural myth is established by universalizing the experiences of healers, educated persons, or prophets, or by generalizing emotional experiences.

(2) Healers convince the patient that the patient's relationship with a certain part of the mythical world can be defined.

(3) The healer connects the patient's emotions to transactional symbols in this specialized mythical world.

(4) The healer changes the process symbols to help the emotional process.

However, the following may be experienced in the social role of the person who creates the personalized transaction symbols for therapy: (1) a rate of deterioration in paradoxes when determining the healer's strength in identifying the patient's relationship with the mythical world; (2) cultural mythical world symbols and structures; (3) cultural and subcultural differences (Dow, 1986).

Lee, Oh, and Mountcastle (1992) rehabilitation study, which examined the status of psychology, counseling, and related mental-care professions from 16 non-Western countries, indicated assumptions about the results of psychological depression and behavioral abnormalities in these societies to be related to possession by evil spirits, fate, and family dynamics. They detected three approaches related to culture that are commonly used in treating methods during rehabilitation process: providing support in maintaining family and relative boundaries, using social and individual religious and spiritual values as a supplementary element, and applying to healers who can implement these techniques (Lee, Oh, & Mountcastle, 1992). Kirmayer (1999) talked

about the four main working principles of cultural treatment techniques as follows:

1. The effect of positive expectation and authority from healers and the process.

2. Forming alternative comments on new cognitive schemas, events, and experiences.

3. The aesthetic value of images and rituals that add meaning and cohesion to pain.

4. Patients taking over their own responsibilities by actively participating in rituals.

Some suggestions have been made on how consultants and mental health practitioners can integrate local forms of healing into their own practices and develop therapeutic alliances with local healers as follows (Yeh, Hunter, Madan-Bahel, Chiang, & Arora, 2004, p. 415):

1. Be open to local healing ideas by considering how it can benefit the client.

2. Be aware of both your own positive and negative assumptions and beliefs about local healers and alternative healing methods.

3. Examine clients' views about local healing methods and how these kinds of healing methods could meet their needs.

4. Research various kinds of local healing.

5. Accept the fact that mastering all local healing types is unrealistic and impossible. However, being open to these healing methods is key to effective counseling.

6. Make contact with local healers and reinforce these connections.

7. Discuss with local healers their own philosophy and note the similarities and differences between traditional Western counseling and local healing.

8. Establish local alliances.

9. Establish therapeutic alliances including with both clients and local healers.

10. Be aware that local healing may not be scientific, measured, or target-oriented.

11. While defining the benefits from studies with your client, also define the benefits from local healing.

12. Broaden your connection to spirituality, the cosmos, and the nature of your environment you utilize during your studies.

Jilek (1994) stated using traditional religious and spiritual methods in psychotherapies to have some advantages over modern approaches:

A. Cultural sensitivity. Traditional healers and ritualists share the socio-cultural value system of their customers, which cannot be said by many modern health workers.

B. The use of the healer's personality. Traditional healing acknowledges the importance of personality traits that the therapist must acquire and of maintaining a reassuring persona rather than emphasizing the therapeutic techniques in modern medicine.

C. Holistic approach. While traditional healing practices often combine physical, psychological, spiritual, and social methods, modern medicine has become increasingly fragmented because of extreme specialization and technology.

D. Accessibility and availability. Traditional healers, in addition to their healing qualities, are the first center in most developing regions due to their geographical permanence and accessibility.

E. Effect and use of altered states of consciousness. Traditional healing, instead of rational understanding, uses manipulation methods and manipulation of culturally validated images and symbols to achieve the therapeutic goal.

F. Mass therapy management and social engineering. Traditional healing also includes patients' relatives and other community members who can work and use their powers together with the healer and the patient to help identify the underlying problem and the corrective actions to be taken.

G. Cost effectiveness. The consumer costs for using traditional healing are variable and often personalized; usually a mandatory fee is present, sometimes the expectation of donations.

Considering the nature of past traditions, two aspects, namely the spirituality of a person and that person's society's values, can be seen performed within the main purposes of modern approaches. Fukuyama and Sevig (1999, p. 109) defined the counseling approach wherein they had integrated spirituality and culture as:

> *In a holistic model, mind, body, and spirit have equal footing and are intimately connected with each other. We suggest that the double helix model of ego and spirit is a scientific reframing of ancient knowledge; that is, human beings have a spiritual source and wear sociopsychological masks. Since people need culture for survival, this larger context influences perceptions, beliefs, and practices. Therefore, a model that tries fully to capture human growth, development, and change needs to incorporate all of these elements.*

The changing needs of clients and the possibility that consultants may encounter different clients or find opportunities to work in different societies makes knowing the dynamics, needs, and necessities of that culture mandatory (Vontres, 1996). Looking at the studies, ideas and practices from different cultures and/or thinkers regarding

spirituality and healing in the East and West are found throughout history (Ekşi & Kaya, 2016). In the traditional sense of healing, the emphasis and practices on spirituality and the culture of the individual have attracted the attention of modern psychology through an approach that has begun to address cultural backgrounds from an individualist understanding. The connection between past and contemporary approaches provides similarities to the purpose for improving the individual involved from both sides; this makes possible the availability of integration. In this regard, including a few scientific studies in this part of the literature, which includes the spiritual values of the client's culture in modern psychotherapy practices, is thought to be useful.

Case Examples

From Fred J. Hanna and Alan Green's (2014) *Asian Shades of Spirituality: Implications for Multicultural School Counseling*

Vijay, a Hindu and a sophomore high school student who appeared to have a problem integrating with other students was worried about alienation and being rejected by his peers. During the interview with his mother, the mother stated being very concerned about her son's condition and that she had felt her son's concern, even though he refused to talk to her. The mother said that they had been in America for three years and that they still had difficulty adapting. Vijay's father was not worried about his son's problems. When the counselor expressed his respect for Hindu spirituality, Vijay's mother spoke of her own religious feelings. Later, when the counselor asked about Vijay's interest in Hinduism, his mother said that he was more interested in video games and MTV, then asked the counselor what she knew about the Hindu tradition. The counselor first revealed her knowledge and meditation practices to the mother, then asked for permission from the mother to teach Vijay one of the meditation techniques described in an ancient text. This technique uses the ancient symbol *om*, a repeated mantra in meditation and the symbol of Brahman. In the interview with Vijay, she told him that this technique was a highly respected aspect of Hindu culture but had also practiced by many American film stars. Vijay agreed to try and reported a reduction in anxiety over a short period of time. This also opened the door to many additional counseling approaches to the problems he faced, including his involvement in a group of other students who he felt alienated from. In this way, his mother was very happy to see a reconnection to her son's school and her spiritual heritage and fully supported the counselor's efforts.

From James B. Waldram's (1994) *Aboriginal Spirituality in Corrections: A Canadian Case Study in Religion and Therapy*

Jack's father was Aboriginal and his mother a Canadian from the city; he had

committed criminal offenses since turning 16. While in prison, he had committed various criminal acts, and the staff had very negative impressions of him. Jack, who had been attending a religious psychiatric ward, had been to a center like that before but had been unsuccessful. In one of the clinical evaluations written about him, the patient became paranoid and agitated and developed delusions about several other detainees. In addition, he was reported to have a significant mood disorder and had attempted significant suicidal behavior by cutting his arm quite deeply. Jack learned that he had never learned the Aboriginal language during the therapy sessions and that he had little knowledge about his culture. Despite his relatively weak links to Aboriginal heritage and physical similarities, he had been subjected to racism and ridicule as a child. Although he was briefly introduced to Aboriginal culture and spirituality during his childhood, his personal and mental awareness was limited due to his short experience. The reason for applying to Aboriginal culture counseling was the positive experience and suggestions from his friends who had applied to this counseling in prison. Jack, who experienced the sauna hut for the first time in prison, began to learn more about Aboriginal culture. Later, Jack came to the psychiatric center and began working with an Aboriginal leader. After experiencing Aboriginal culture with the leader, Jack's reported negative behaviors decreased and new and positive behaviors were reported.

Results

Today, models intended for overall rehabilitation for mankind in counseling and therapy approaches have required multi-dimensional thinking and forming interventions to these models. The multicultural psychological counseling movement has envisaged discussing all the values and characteristics of the client as long as they consider it appropriate. Considering the processes by which mankind has existed and formed societies, humanity can be seen to have also tried solving their problems before modern psychology movements. Cultures having their own dynamics, contents, and well-being have been attributed not just to outside sources but also to the relationship one has with love; as a result, spirituality and spirit have been added to sources of rehabilitation. Psychology, which increasingly eludes the mechanical human view, distinguishes the place of spirituality in mankind's life from past to present. Multicultural psychological counseling makes integrating clients' own local counseling understanding possible alongside modern approaches through studies intended for using clients' cultural elements and therapy resources. This awareness in the literature requires evaluating the impact of new counselors who will be trained in the field on their competencies of knowledge and of knowledge about culture and spirituality in their education. In this sense, the concept of spirituality in courses and educational curricula, as well as the practices from the culture we live in or experience through clients, will enable students who will work in the field to gain new perspectives and qualifications.

Therefore, knowing the practices in past cultures will be useful for consultants working in the field to understand the spiritual needs and resources of the client. The number of studies in the literature in Turkey on spirituality and culture is less than the international literature. When examining field studies, the use of spirituality and culture in counseling is seen to proceeds from two different branches in Turkey, and no studies have been conducted together. For this reason, knowing where spiritual values are expressed in the client's culture and evaluating them together is considered important. This study is hoped to be useful in bringing together the different disciplines that handle culture and spirituality in academic studies.

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