

2001

Review of Miller's "Integrating Spirituality into Treatment: Resources for Practitioners"

Mark R. McMinn

George Fox University, mmcminn@georgefox.edu

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Recommended Citation

McMinn, Mark R., "Review of Miller's "Integrating Spirituality into Treatment: Resources for Practitioners"" (2001). *Faculty Publications - Grad School of Clinical Psychology*. Paper 174.
http://digitalcommons.georgefox.edu/gscp_fac/174

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Book Reviews

Integrating spirituality into treatment: resources for practitioners

WILLIAM R. MILLER (Ed.)
Washington, DC, American
Psychological Association, 1999, 304 pp.
£31.95 (hb) ISBN 1 5579 8581 2

Despite the historic tensions between religion and psychology, the American Psychological Association has demonstrated that times are changing by publishing several books pertaining to religion, spirituality, and professional psychology (Richards & Bergin, 1997, 2000; Shaf-ranske, 1996). One of these publications is *Integrating Spirituality into Treatment*, edited by William R. Miller, Regents Professor of Psychology and Psychiatry at the University of New Mexico. An edited volume consisting of 13 chapters, it generally accomplishes the editor's claim in the introduction that the focus of the book is practical. But before launching into the 13 chapters, do not neglect the preface and introduction—six pages that every psychologist should read because they provide, through personal narrative, a succinct and poignant apology for considering spirituality in professional practice.

Miller has organized the chapters around four major sections: spirituality and treatment, addressing spirituality in treatment, some spiritual issues in treatment, and spirituality in professional training. The final section on training is the only disappointing one, because it only includes

one brief chapter (though it is an excellent one), written by Miller.

Rather than writing a chapter-by-chapter narrative, I have attempted to summarize some of the relevant strengths of each chapter in Table 1. In addition to listing the chapter titles and authors, Table 1 provides an overview of the things I was hoping and looking for as I read this book.

Several of the chapters provided useful historical or philosophical overviews that help place this book within the broader scholarly landscape. In Chapter 2, Ernest Kurtz provides fascinating historical vignettes illustrating the interactions of psychotherapy and spirituality over the years. J. Scott Tonigan, Radka T. Toscova, and Gerard J. Connors provide a helpful historical overview of 12-step programmes in Chapter 6, and they make a strong case for why psychologists should know something about 12-step programmes. P. Scott Richards, John M. Rector and Alan C. Tjeltveit craft a winsome summary of the philosophical foundations for considering spiritual values in treatment in Chapter 7.

Several chapters provide a useful and succinct introduction to a body of literature that will be of interest to those considering spirituality in treatment. These bodies of literature include assessing spirituality (Chapter 3), meditation (Chapter 4), prayer (Chapter 5), 12-step programmes (Chapter 6), religious coping and surrender (Chapter 9), and hope (Chapter 11). Some of these chapters are more effective than others at connecting the constructs and literature being

TABLE 1. A summary of features to be found in various chapters of Miller (1999).

<i>Chap.</i>	<i>Title</i>	<i>Authors</i>	<i>Historical or philosophical overview</i>	<i>Summary of literature</i>	<i>Practical help for psychotherapy</i>	<i>Practical help for assessment</i>	<i>Diverse epistemology</i>	<i>'Must read'</i>
	Introduction	Miller						X
1	Spirituality and Health	Miller & Thoresen						
2	The Historical Context	Kurtz	X				X	X
3	Assessing Spirituality	Gorsuch & Miller		X		X		
4	Mindfulness and Meditation	Marlatt & Kristeller		X	X			
5	Prayer	McCullough & Larson		X				
6	Spirituality and the 12-Step Programs	Tonigan, Toscova, & Connors	X	X		X		X
7	Values, Spirituality, and Psychotherapy	Richards, Rector, & Tjeltveit	X		X	X		X
8	Behavioral Approaches	Martin & Booth					X	
9	Spiritual Surrender	Cole & Pargament		X	X		X	X
10	Acceptance and Forgiveness	Sanderson & Linehan			X		X	
11	Evoking Hope	Yahne & Miller		X				
12	Serenity	Connors, Toscova, & Tonigan			X	X		
13	Diversity Training	Miller						X

reviewed with the stated purpose of the book—to provide an integrated look at spirituality in treatment. Chapter 6, on 12-step programmes, is brimming with practical insights and useful information for the clinician interested in spirituality. In contrast, Chapter 11 provides a helpful overview of hope, but includes very little explicit connection to spirituality.

Table 1 also lists the chapters that will be of particular use to those providing psychotherapy and assessment services. In general, this volume will be of more use to the psychotherapist than to the psychologist specializing in assessment, but both will find certain chapters challenging and helpful.

The topic of spirituality draws upon religious and mystical ways of knowing as well as scientific ways of knowing. In reading the volume, I looked for chapters that showed respect for these diverse epistemologies. As would be expected in a profession whose identity emerged out of a modernist, scientific era, many of the chapters failed to demonstrate respect for disparate ways of knowing. Perhaps more surprising is the fact that the authors of several chapters *did* seem to value multiple ways of knowing. This sort of epistemological diversity is particularly impressive in Kurtz's historical overview (note especially the poignant conclusion to his chapter), Richards *et al.*'s excellent chapter on values, Brenda S. Cole and Kenneth I. Pargament's chapter on spiritual surrender, and Cynthia Sanderson and Marsha M. Linehan's chapter on acceptance and forgiveness.

Finally, I have attempted to identify the 'must read' chapters in Table 1. These are the chapters that I will be certain to have my doctoral students read. There are many fine chapters in this book—it will prove to be a valuable resource for psychologists committed to diversifying their understanding of their clients. As is true with any edited book, some chapters will be more useful than others, but overall

it is a volume that should be highly valued and widely utilized throughout the mental health professions.

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MARK R. MCMINN, *Professor of Psychology, Wheaton College, Wheaton, Illinois, USA*