



David H. Rosmarin: Spirituality, Religion, Cognitive-Behavioral Therapy: A Guide for Clinicians

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In *Spirituality, Religion, Cognitive-Behavioral Therapy: A Guide for Clinicians*, David Rosmarin addresses highly relevant yet often overlooked questions for graduate students, researchers, and clinicians regarding the integration of religion and spirituality into CBT psychotherapy in a comprehensive yet succinct manner. The book has eight chapters divided into two parts: (1) Theoretical and Empirical Foundations of Spirituality and CBT and (2) Techniques for Practicing Spiritually Integrated CBT. Each chapter has a summary section highlighting the main ideas. Throughout the book, Rosmarin provides a well-structured and a well-written amalgamation of theory, research, and practice while addressing issues of religion and spirituality within a CBT framework.

The first part of the book discusses the prevalence and importance of religion and spirituality among psychotherapy patients, and notes the need for clear and practical instructions on delivering spirituality-sensitive CBT. Rosmarin emphasizes the ethical obligation of clinicians to address the domain of religion and spirituality with the purpose of targeting mental health goals. He suggests that clinicians take reasonable steps to become familiar with a patient's belief system but at the same time recognize that religious and spiritual diversity exists within faith traditions. Rosmarin discusses not only positive forms of religious coping but also negative forms of religious coping such as religious and spiritual struggles. He provided specific examples and stories to explain how both positive and negative religious coping impacts patients. Moreover, Rosmarin examines religion and spirituality through a learning theory, cognitive

theory, and emotion regulation framework, and provides a brief explanation of each of the theories for readers who may be unfamiliar with such theoretical orientations. The first part of the book ends with a conceptualization of five different cases through such frameworks.

The second part of the book centers around practical issues of spiritually integrated CBT. Rosmarin first provides the reader with general guidelines on assessing a patient's religious and spiritual beliefs and how such beliefs relate to the presenting symptoms. The book covers four elements of a CBT assessment: (1) Orientation, (2) functional assessment, (3) collaboration, and (4) monitoring. Notably, Chapter 6 does a nice job of framing a variety of religious and spiritual concepts within CBT theory and practice in order to describe to patients the rationale of treatment and thereby increase treatment motivation and engagement. He provides sample handouts that may be utilized in delivering spiritually integrated CBT. Rosmarin further incorporates religion and spiritual themes with the cognitive and behavioral activation model. He presents case examples throughout the chapters which illustrate the application of CBT skills and techniques with the context of religion and spirituality.

There were several areas of strengths in Rosmarin's *Spirituality, Religion, Cognitive-Behavioral Therapy: A Guide for Clinicians* book. Rosmarin's claims are informed by research; he proposes a treatment approach that is grounded empirically. Furthermore, the book includes a variety of practical tools, handouts, and examples which allow the reader to better understand the application of the ideas put forth in the chapters. Additionally, Rosmarin provides a guide on how to approach religion and spirituality with a culturally sensitive attitude through techniques such as mirroring patient's language, acknowledging religion in session, and asking follow-up questions. Finally, it is also important to note that the book is geared towards both the spiritual and secular practitioner; the goal of the book is not by any means

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to encourage clinicians to adopt a particular faith or belief but to inform clinicians of an essential aspect of diversity that is often ignored within the field of clinical psychology. Although the book does a fine job noting examples and concepts from diverse traditions, one main limitation is the dearth of Islamic resources and materials. Moreover, a discussion on how different cultures accept and understand religion and spirituality may also be worthwhile in terms of designing more universal versus tailored CBT methods.

Overall, *Spirituality, Religion, Cognitive-Behavioral Therapy: A Guide for Clinicians* is an essential read. The book is a useful guide informing secular and spiritual clinicians on how to address religion and spirituality in psychotherapy when working with patients of diverse faith

traditions. Rosmarin delivers theoretically grounded and research informed content in a manner that is clear, cohesive, and comprehensible. His approach to case conceptualization and treatment intervention make it a valuable practical resource for training graduate students, novice therapists, and/or seasoned clinicians.

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