

Addis Ababa University School of Social Work

Brief Assessment on the Status of Psychosocial Psychotherapy in

Addis Ababa

BY

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There is no real heat

If the sun was not

Were you not the one,

Would remain frozen

The heart that you soften

Adequate is your heat

Your love so sufficient

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Abstract

The study explores the current status of psychosocial therapy in Addis Ababa and show the various methods utilized by different organizations in the process. It explores and compares the theoretical bases of each practitioner's along with others working using different background in their study. Hence the paper indicates the best methods clients ought to get and easily access to the help they are looking for and it would also show a way for the different firms to work together in solving various problems that need coordination. Integration of methods based on the many available theories and methods is assessed in order to view their application as indicated in various literatures.

The study assesses the status and relationships between the psychological and psychotherapeutic methods and other "traditional" spiritual methods carried out in the country. As a result, the concerned bodies working in the field, policy makers, and other institutions relevant to the issue working together in order to increase the well-being of their clients.

This research is important for those involved in therapy and in counseling to identify session development, theoretical selection, method integration and multiculturalism in every aspect of helping clients. The finding of the study will also provide important direction for conducting further research in the areas of psychological wellbeing for every individual and in bringing together different disciplines in finding a common guideline and work ethics for future consumption.

Therapy helps people to deal with their emotional difficulties, pains and it is helpful because it socializes what is mistakenly experienced personally and privately. Hence since human beings are as much social beings and so dealing with their emotional and cognitive realities with trained or accepted professional will help them fix their faulty thinking processes, or in interpreting or re-interpreting their life experiences, or in teaching them behavioral options.

These therapies are based mainly on scientific evidences and are subject to test on their effectiveness and usefulness. When therapy is not based on theories of scientific data, it has a reliance on intuition and experience. So while exploring different experts' ways of intervention, the paper finds or identifies gaps which can be complementing with other method from other therapist.

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Chapter 1

Introduction

A series of studies has recognized that psychological problems are as common in Ethiopia as in Western countries. In Ethiopia, there is high quality data on mental disorders in many different population groups ranging from rural to urban and across different social backgrounds and age groups. (National Ministry of Health, 2012)

Currently the psychotherapy trend in Ethiopia is inclined towards service provision by few professionals in a disjointed and individualized manner which resulted in an insignificant result in addressing the psychosocial problems. To see through options in mental health and psychosocial interventions in an improved, organized and standardized manner, this paper will look into the current status of psychosocial interventions by different sections of the profession.

This paper outlines the current status of psychosocial therapy in the country by assessing how experts in different set of discipline intervene to provide relief to their clients. In order to achieve this, defining what psychosocial therapy is and providing its practical application in our country would become one of the objectives of the paper.

To execute this, brief assessment of each major approach professionals chose to follow in the few organizations operating in the country will be made. Then the paper identifies case categorization and session development in relation to the methods each professional expert uses.

The assessment is based on an in-depth-interview with practitioners from the fields of Social work, Psychiatry, Psychology, and Spiritual therapist of organizations or individuals working in the country. To guide the primary data gathering process questionnaire will be

developed and distributed to the respondents. In addition to literature reviews, secondary data will also be collected by preparing checklists to request official documents of the organization.

There are various theories and approaches, with appropriate methods of exposure to describe the therapy process and its outcome. The different service providers in Addis Ababa will be observed, explored and in-depth-interview will be conducted with the experts of various disciplines. The question to what extent professional counselors and therapists follow theories and practices and how they justify their methods will also be answered in the paper. This way the paper will identify and look into the processes and steps equivocally followed at different practices for corresponding cases.

The other area this paper will examine is the status of working relationships between professionals from across disciplines to relieve clients who come to them and then measure its disorganization and disjointedness. The importance of referral linkage and coordination in helping clients with distinct issues will also be emphasized.

And finally the paper will look into future directions of psychosocial therapies in Ethiopia and provide recommendations.

Statement of the problem

In Ethiopia, mental illness is the leading non-communicable disorder in terms of burden. According to the National Mental Health Strategy, in the countryside of Ethiopia, psychological sickness encompasses 11% of the total weight of disease and it is shown that in Ethiopia in general the disability caused by psychosocial problems is relatively high. (National Ministry of Health, 2012)

This is further exacerbated by the fact that services are less available and have little or no financial support to the families of victims. Besides patients suffering mental health problems experience stigma and discrimination along with their families. Although there is a wide range of misunderstanding on what causes mental illness and most of the community views tend to link it to supernatural grounds, such as spirit possession, bewitchment or evil eye. But when it comes to discussing the solution of psychosocial problems, the national mental health strategy itself has limited options to vastly consider biomedical treatment. And in the strategy community members are opted to consider ironically going to health facilities than see religious and traditional healers which they frequently use. (National Ministry of Health, 2012)

For a country like Ethiopia with a population of more than 80 million, there are only 57 trained psychiatry nurses who attended the psychiatric nurse training program. This highly institutionalized biomedical intervention methods offer a far from the best solutions with limited human resource and approach.

"The number of trained mental health professionals is wholly inadequate for providing services to Ethiopia's 80 million populations. Currently, there are 40 practicing psychiatrists in the country, 461 psychiatric nurses (there is no accurate estimate of those still working in mental health), 14 psychologists (none of whom have training in clinical

psychology), three clinical social workers, and no occupational therapists." (National Ministry of Health, 2012)

In Ethiopia with these small numbers of psychotherapists, and especially considering most are concentrated in the capital Addis Ababa, the problem of addressing problems related to psychosocial issues has a profound difficulty.

Furthermore, these small numbers of working therapists and counsellors are functioning separately and in a disjoint manner to make a substantial impact in pressing down problems. The linkage and referral system between persons and organization, among various therapeutic disciplines is also very weak to provide clients with comprehensive, all encompassing assistant.

Objective:

The general objective of the study is to find out the current status of psychosocial therapy in Addis Ababa. The paper also identifies major therapeutic ways applicable in our country to imply future directions in the field.

Specific objectives

1. To explore the current status of psychosocial therapy in Addis Ababa by looking into the different parties practicing the profession.
2. To identify the different types of psychosocial therapies those are employed in Addis Ababa by prominent organizations/persons and also observe the specific sessions followed by each organization in helping out their clients.

3. To search the link between spiritual and other psychotherapies in the process of helping clients with cultural sensitivity.
4. Provide future directions and way forwards to psychosocial therapy in the country in respect to the methods used and coordination amongst practitioners of the different fields to help strengthen referral linkages between them.

Research question:

What are the methods used by different professionals to help people with Psychosocial and behavioural issues in Addis Ababa? What common methods are being used and how coordinated are professionals working in the field? How efficiently can the different methods be organized to provide the maximum support needed by clients?

Methodology:

The study is explanatory in nature and employed different methods of data collection. To the research questions stated above qualitative research method is appropriate for the study.

Method of Data Collection

Relevant documents and publications are reviewed to give context to the study and provide background information. The study has also employed the use of check listed in-depth interviews to engage the stakeholders.

This research relies on qualitative information obtained from respondents. In-depth interviews and questionnaire based responses with clients guided by a semi-structured interview questionnaire.

Ethical Considerations:

During the data collection and analysis stage precautions is taken to avoid ethical mishaps. All questions state the objective of the study and interviewees. The final report keeps the identity of the respondents' anonymous. Above all data are collected from consenting respondents. The research has obtained written informed consent from participate in this study.

Confidentiality of the information that the respondents provide is ensured. Therefore, anonymity is used to nominate their ideas than their real names. It is explained to the respondents, that this research is only educational research. Thus, they did not expect any therapy.

Organization of the study

The study has five chapters where the first chapter covers background of the research and chapter two is review of the related literatures. In the third chapter, the research methodology will be dealt in greater detail and in chapter four data analysis and interpretation would be made. And the final chapter summarizes and concludes and provides future considerations of the study.

Summery

In the next chapter relevant literatures will be assessed to find out what has been written regarding psychosocial psychotherapy by different authors. It will cover theories and approaches in selected psychotherapy fields to cover social work, psychology, psychiatry and spiritual aspects of psychotherapy. Assessment, session planning and process as well as techniques of psychotherapy will also be discussed.

Chapter 2: Review of related literature

Introduction

Psychotherapy and counseling are communications among a helper and one or more clients/patients. The rationale is to assist the client with troubles that may have disorders of thoughts, emotional pain, or troubles of behavior. Sharf says that, "...therapists may use their knowledge of theory of personality and psychotherapy or counseling to help the patient/client improve functioning. (Sharf, 2004)

In Ethiopia up to date psychiatric services are very limited, unreachable, and pretty expensive for the mass of the population. Therefore, "most people go to priests, magicians, sorcerers and traditional healers to seek treatment for mental illness. (Bekele, Flisher, Bahertebebe, 2008)

In this chapter major written documents from different sources will be reviewed. The section starts with the definition of what Psychotherapy means from different perspectives to familiarize how the concept is viewed and to fine-tune the issue with the purpose of the thesis. And then the theories and approaches of psychotherapy by the main existing approaches in our country will be reviewed in detail. The review will include the spiritual intervention as integrated with other theoretical approaches of psychotherapy and as it is used by religious and spiritual therapists as well.

Very little is written regarding psychosocial interventions in Ethiopia in order to review local literatures but much has been described and theorized elsewhere in the outside world and this literature review is like paddling through an ocean in searching relevant studies conducted

by various scholars. For one reason it is very difficult to find relevant documents in the country and on the other hand various studies are out there especially in the western world.

Thus this literature review will focus on the major interventions described in Chapter 1 and it is the objective of the study to go through only the most important approaches employed by organizations and or persons working to lighten difficult situations people face in their day to day lives.

Definition of Psychosocial therapy

Psychotherapy can be defined as "treatment of mental disorders by the use of psychological methods rather than medical means." Mental disorders can be viewed to cover a whole range of difficulties, including psychopathology, weak ego structure, neurosis, effects of trauma and severe childhood abuse, etc.... According to, Ali Hameed's opinion,

"... there are degrees and kinds of mental disorders. Some psychotherapists also help individuals with general severe stresses of life, as in major life transitions, and some kinds of therapy focus on understanding the mind or soul, as in psychoanalysis and analytic psychology, which are areas also addressed in spiritual counseling." (Hameed, 2014)

For Fred Newman on the other hand psychotherapy can be defined as a process of helping people move forward in their lives with more response to their environment. This definition is more comprehensive than the earlier since the former strictly focuses on mental disorder where as the latter sees the help directed towards many who need it due to various day to day issues. It does not reduce psychotherapy to a one angle of psychosis healing process but a more helping profession.

“The process of therapy has nothing to do with any kind of internal mental surgery. I think that in the process of therapy, what happens is that we reshape community, we reshape our lives. Therapy has to do with helping people to be more giving, to grow, to learn, to be more responsive to environments, to learn how to interrelate and to recreate our humanness.” (Newman, 2014)

As in many parts of the world, in Ethiopia, people have devised and used techniques to help mitigate problems related with psychosis. It is a widely accepted fact in the branch of behavioral intervention that spiritual acts, in religious sects, have a significant role with regard to resolving transpersonal troubles and dealing with issues beyond persons' conscious and resolving conflicts between married couples as well as settling different societal issues. And it is this spiritual initiatives that laid ground for foundation of psychotherapy in general, as indicated by Allen and Lynn in their book.

"For the last thousand or many years, science and religion have been struggling over the definition of human nature. Scientists believed religion was superstitious and lacked empirical proof for dogma; philosophers and religious leaders believed science to be hopelessly heartless and oversimplified." (Allen, Simek-Downing, 1980)

The Ethiopian context has relied mostly on theories emanating from western philosophies and traditions while the spiritual interventions conducted in different religious sects remained the main counseling provider to their clients.

Ali believed that, the beginning of modern psychotherapy has been linked with the coming of Sigmund Freud and his psychodynamic theory.

Modern psychosocial treatment in no way existed the way it is now in any of the old philosophies. It is believed to have come to light with the psychodynamic approach to understanding human development by Sigmund Freud; as a development from biological science and psychiatry, but it was also a fusion of "the psychiatric branch of medicine with the psychology branch of philosophy." (Hameed, 2014)

Counseling is but among the many intervention strategies there is in the therapeutic specialized range. There are now several alternatives in the intervention strategy as indicted by Allen and Lynn in their book counseling and psychotherapy; skills, theories, and practice;

"...like training as an intervention strategy, consultation a strategy, media such as films, video tapes it was never intended that "counseling" which is a process should become an outcome or be perceived as an end in itself. ... it may not be enough to have a successful psychodynamic, Gestalt, or client-centered therapy interview if an individual is in the midst of a large family crisis. While individual interviews can be helpful in discharging emotions and solving individual problems, individual counseling is often unable to work with many variables in a person's life situation. Family therapy may be a more satisfactory alternative than individual counseling." (Allen, Simek-Downing, 1980)

However the fact that different techniques are accepted as counseling and thus as psychotherapy, and an intertwined forms of methods or a single method is used makes the treatment open for critics. So depending on the type of the theory used, the goals of each method may vary in dealing with similar situations. As Richard S. Sharf puts it, "Goals of therapy for each theory are a reflection of those concepts that the theorists believe are important aims for clients and therapists." (Sharf, 2004)

Counselors often serve as trainers, providing feedback, educating, exhibiting, and modeling to persons who share related behaviors. That is why Sharf widened the role of the therapist to various stages.

"Common types of behavior therapy groups are social skills training, in which clients often role play events in their lives, and assertiveness training, in which individuals learn to discriminate among types of behavior and try out assertiveness skills." (Sharf, 2004)

Psychosocial therapy has a wide range of definition depending on the working disciplines methods and approaches. However, most scholars from different background agree that psychotherapy has an overall goal of improving the clients' lives through different methods to enable the person, the family, groups, youth, individuals with maladaptive behaviors or any helpee, perform well in their day to day lives and to help them have a purpose and intention in life in general. The following paragraph by Allen, Ivey and Simek-Downing describes it very well:

"...Whether one is a behaviorist, an Adlerian, a strategic therapist, or a general theorist, the common task is to remove immobility or blockage and to encourage or teach new modes of responding and acting. ...The person who acts with intentionality has a sense of capability and is aware of her or his interaction with the environment." (Allen, Simek-Downing, 1980)

Counseling or psychotherapy can also be defined as a method of assisting the troubled person or a person seeking help be able to help himself. This way the therapist will ensure that the client gets emotional and cognitive power in relation to whatever he or she wants out of life.

Hence clients will afterwards confront life and situations more effectively and purposefully.

(Allen, Simek-Downing, 1980)

Theories and Approaches in Psychotherapy:

The various aspects of psychotherapy depending on the unique nature of each discipline differ in their focus on facilitating the clients get into issues blocking him/her from mobility in life. The disciplines will be briefly reviewed from their most distinguishing and fundamental characteristics in their approach and theories. For the purpose of this paper, only the field of social work, spiritual interventions and other psychotherapies theories will be assessed.

Social Work aspect of Psychotherapy

For social work profession, the core competence for individual intervention comes from ensuring the clients development of personal life along with the improvement of the enacted upon environment and therefore,

"...the enhancement of social functioning and the promotion or restoration of a mutually beneficial interaction between individuals and society to improve the quality of life for everyone" (Boards, 2014)

According to Allen E. Ivey, the environment is developed by persons and that individual is in turn developed by his/her surrounding and the interaction is constant and is always in a state of changing one another. And the distinct thing about the environment is that every person comes from distinct family...social and cultural settings. So for the social worker or any therapist, the idea of attacking the client environment is clearly very crucial (Allen, Simek-Downing, 1980)

Thus because of this unique approach of social work in dealing with the "total" situation of the client, the power of the caseworker or social worker to treat the family, and to treat

community, presents potentials for helping beyond the limits of other interventionists (Hollis, 2014) Although the process of dealing with the environment of the client might seem complicated and demanding, it gives the problem a client is experiencing a whole range of treatment.

Planned and intentional changes are ultimate realities for a social work therapist and so individual clients and their situations are continually changing. And hence social worker prefers to deal predominantly with a client, community and the society in general. Instead of identifying a certain type of methods and theories and sticking to the one definitive way, social work has a tendency of looking to characteristics of a professional social worker in order to help others.

Regardless of theoretical orientation and choice of intervention approach, effective helpers tend to reflect common characteristics in their service to others. Helping professionals express those qualities differentially according to the individual client, the unique circumstances of the person-and-situation, the nature of the social worker's role, and the phase of service.

Nonetheless, social workers should reflect the following essential qualities in relationships with others: (1) empathy, (2) regard, and (3) authenticity, and (4) professionalism (Boards, 2014)

Therefore it is apparent that the most renowned and influential social work theory in helping the client is the Ecological model. According to the Ecological theory people impacted not only by their family experiences, but also affected by the broader ecological context in which they live. They are subjective to the past and present social and environmental conditions and by the prospect for the future. The Association of Social Work Board has stated that,

"... the ecological theory provides a diagrammatic representation of a person's social world. In addition to presenting an overview of a person, family, or household in context, the theory readily identifies the energy-enhancing and energy-depleting relationships between members of a primary social system. ...it highlights social strengths and social deficiencies and helps identify areas of conflict and compatibility. It often indicates areas where change may be needed." (Boards, 2014)

Therefore the ecological theory helps social work general practitioner or any therapist using it, gain an advantage in treating the client in a balanced and holistic manner. But this does not mean social workers would not be using other theories in helping their clients. It is based on the ecological theory that they used various techniques in helping clients deal with their issues specifically (Boards, 2014)

On the other hand in addition to reaffirmation of the significance of an excellent helping relationship, the generalist perspective in social work profession has publicized a focus on empowerment. Writers of the book, theoretical perspective for direct social work practice" argue that working with clients with "an orientation toward strengths and empowerment compels social workers to redefine their relationships to embrace the notion of collaboration and partnership" (Roberts, 2007)

That is why the social work discipline emphasizes the use of holistic approach at multiple levels. "The person-in-environment perspective and ecological systems theory suggest the necessity of a holistic, multilevel assessment." (Roberts, 2007) This would mean the person or a group, a client, should be understood fully including the physical, social, emotional, environmental, and spiritual context in order to solve any case or cases in social work.

Spiritual aspect of psychotherapy

Vieten as quoted by Hill identify spirituality as "thoughts, feelings, and behaviors related to concern about, a search for, or a striving for understanding and relatedness to the transcendent." Spirituality has also been defined as an individual's inner point of reference toward a transcendent reality that combines all things into a disciplinary conformity (Vieten, 2013)

Different literatures show that spirituality, therapy and religion are outwardly competing in treating their individual clients but internally psychotherapy has its theories and end result pulled out of spiritual interventions and beliefs and thus widely complemented in its processes of helping people. As is discussed in detail by Ali, Hameed, it is highly unlikely to separate and discuss religion and psychology. It is primarily because Psychology is integrated by religion and philosophy. In religion, "psychology was the knowledge and the work with the soul;" and in philosophy, psychology has been focused on the soul. He further described the link between psychology from religion and further defining psychotherapy as a single branch of psychology by putting,

"Psychology differentiated slowly in the modern era as a field of study, independent and separate from religion and philosophy. We must not confuse between psychology and psychotherapy, for psychology is the study of the soul, or science of the mind, while psychotherapy is one possibility of application of this branch of study, frequently combined with knowledge from biology, medicine and psychiatry" (Hameed, 2014)

Even though psychotherapy and psychology itself has such co-dependent ground on religion and spiritual interventions, the psychotherapies and counseling theories essentially fall short to take into account the diverse spiritual progresses and realities that is spiritual in its ways

of helping people. The idea of "total life development and personal growth" is relatively easy for traditional counselors and psychotherapist to accept (Allen, Simek-Downing, 1980) Spiritual counselors tend to stick to the traditional methods of helping their clients from a sole religious perspectives and fall short of the manipulation of accumulated knowledge from different scientific views. In some cases interventions made by spiritual counselors has been labeled as power abusers due to their strict approach in helping their clients and due to their avoidance of available information devised by different theories. Vieten quoting Cashwell, Bentley, & Yarborough describes it as;

"The term *spiritual bypassing* has been used to describe an unhealthy misuse of religion or spiritual practices or terminology to avoid dealing with important psychological, relationship, or global functioning problems. Also, religious and spiritual struggles in and of themselves may require informed interventions" (Vieten, 2013)

Vieten also quoted Brewerton that there is confirmation that "some spiritual and religious practices and beliefs" can harm psychological safety. For example, scrupulosity, a sense of perfection and too much religiosity are characteristics of "some obsessive-compulsive and psychotic disorders" (Vieten, 2013)

That is why counselors with firm logic of multicultural and religious conviction can give a sense of open sphere for service users to talk about their spiritual alternatives and integrate this aspect to their sessions. "The discipline of psychology has incorporated religion and spirituality in most description of multiculturalism and requires training in multicultural competence, but most counselors receive little or no training in religious and spiritual issues, in part because no agreed upon set of spiritual competencies or training guidelines exist." Psychologists are lagging

behind other health care fields in establishing basic spiritual and religious competencies (Vieten, 2013)

While most clients are religious and spiritual in their life and choose to lead their life based on their approach to their belief system, very few therapists have the same outlook and thus end up treating their clients differently. This tendency of looking at spirituality with suspicion and sense of inadequacy does little for the therapists in the process of incorporating components of spirituality into psychotherapy.

"...Because spirituality and religion are less important to psychologists overall than their clients, they may have been neglected as important aspects of multicultural competency" (Vieten, 2013)

“Spiritual” psychotherapy recognizes the difference between the ego story and the real self because it addresses man as Consciousness itself. Spiritual psychotherapy begins with the re-diagnosis of all symptoms in terms of the infinite potentialities of the person instead of just in terms of their physical and psychological fear-based limitations (Wright, 2014)

For the spiritual psychotherapy belief system is central for the development of issues, problems, according to spiritual psychotherapist Dr Backus confrontation rather than avoidance, focusing to the present instead of the past can create relief to the individual client (Backus, 1998)

"...there is a way to deal with anxiety in faith, so as to make the most of it, diminish its power, and find your way through it. ... if you are willing to let your faith become activated and to follow it straight ahead into your fear, you can discover how to ease and reduce anxiety, and even use it to become the person God wants you to be" (Backus, 1998)

This has a combination of methods in addition to spiritual approach used traditionally by religious counselors. He suggested the use of "self-monitoring, thought sampling, and scales and questionnaires about specific problems or attitudes" and by activating the clients "faith", there appeared a possibility to see life in positive rather than as problem saturated view (Sharf, 2004)

The fact that spiritual therapists use statements from *their sources* that are mainly positive and motivational enhances operationalization of positive characters in clients. The behavioral therapy also uses this concept in order to changing negative thoughts and feelings to clarify and replace them with positive and able words using different questions and other attending skills (Allen, Simek-Downing, 1980)

There appears to be a misunderstanding of the potential of spiritual psychotherapy from other therapists, suggesting that spiritual methods ignore existing realities but according to Dr Backus although religious institutions have similar interpretations, but it is labeled as classic avoidance of issues. The same method of counter avoidance will be used in Cognitive Behavioral therapy to help a client with obsessive compulsive thoughts Backus describes this classic avoidance from helping side such that religious institutions as;

"...people go to church where the preacher condemns "negative" speech and preaches only about the positives, so we won't be reminded of realities which begets uneasiness" (Backus, 1998)

This is widely supported by Reality therapy which is best described as a "common-sense approach to counseling." It is focused on searching out the need and want of clients, investigating their malfunction and assessing their assets, and taking into account issues in the surroundings that must be addressed if the needs are to be fulfilled. "One cannot meet needs

except in real world; people must face a world which is imperfect and not built to their specifications, and must act positively in this world" (Allen, Simek-Downing, 1980)

So the general approach by religious and spiritual groups seems to need to have a certain guideline in dealing with people with issues than just condemning characters. Continuing with the example of anxiety, the same authors reflect that anxiety happen and stay with people irrespective of what they do or where they go to deal with it.

Realities are not meant to be avoided but needs to be properly addressed by counselors. It remains a fact that anxiety is component of life. "... a human being existing between time and eternity, surrounded from cradle to grave with anxiety and so many and so great dangers...no drug will rid our lives of anxiety, no psychotherapy can take it all away, and no religion will cause it to vanish like the morning dew..." (Backus, 1998)

So the spiritual aspect of psychotherapy could employ different appropriate knowledge basis in the process of helping clients but for Dr William Backus, when all the techniques are not working for your cases, it is suggested that "..., you may even suspect that spiritual factors have something to do with your anxieties. And you may conclude that you need to understand and take into account some relevant spiritual realities. " (Backus, 1998)

But this does not mean there is no truth to psychological formulations that trace anxiety to certain learning experiences or to a person's upbringing or genetics. Because, he explains that "the power of learning to influence behavior has been amply demonstrated by scientists and is well attested in Scripture" (Backus, 1998)

And there is a concept of transpersonal psychotherapy in order to bridge between spirituality and science.

Transpersonal Psychotherapy

In order to bring together the two aspects of psychotherapy, religion/spirituality on one hand and science on the other, transpersonal psychology comes in and joins theory and intuition. As part of the existential-humanistic theory, the transpersonal psychotherapy describes the world and people's outlook in a state of uninterrupted change. Hence allowing people living within to grow, progress and develop. In going through changes taking place in the world, people can find themselves in different problems, issues and sufferings. This theory then suggests accepting first of all the world as being full of tragedies and sufferings in order for the suffering to ever go away or be changed, if we are to transcend life experience and open ourselves to the real possibilities that exist, then the possibility of change and personal development arises and thus personal relief. "While modern existential-humanistic theory seeks to help men and women develop a philosophy of life and sense of meaning, other philosophies and religions tend to be ignored" (Allen, Simek-Downing, 1980)

Integrating transpersonal perspectives may provide a comprehensive and clear outline of the connections between a Gestalt approach and spirituality, a definition of spirituality, and implications for spiritual development. The connection between the Gestalt approach and spirituality has been shown in many diverse ways. For example, some researchers have viewed the Gestalt approach as a type of technique applied to areas that incorporate religious perspectives, such as pastoral counseling and Christian ministry. It has also been shown to be effective in helping people deal with issues related to religious values. Gestalt theory of organismic self-regulation, or the centering process and the principles of unification and integration in the human system, are also central to most spiritual beliefs. It is also the goal of

both spirituality and Gestalt theory to produce growth, awareness, creativity, integration in the lives of their clients (William, 2006)

Ali in his article has tried to reconcile the idea of integrating spirituality into the world of psychotherapy by describing how the field of psychotherapy had developed through the use of spiritual concepts.

"Now this does not mean spiritual work does not have psychotherapeutic elements or consequences in it, just as it does not mean that it does not have physical healing elements and consequences in it. However, having therapeutic elements does not make spiritual work the treatment of mental disorder or problems. The difference between psychotherapy and spirituality, and the importance of this difference, can be understood easily by looking at the development of the field of psychotherapy" (Hameed, 2014)

Ali further describes the idea of transpersonal psychotherapy and why it can be helpful to use the approach by articulating the idea as follows;

"...transpersonal therapists are not spiritual teachers; they merely treat mental disorder, or work on alleviating emotional and existential difficulties, within the context of a spiritual orientation. More specifically, transpersonal therapists are still psychotherapists, i.e., professionals in the treatment of mental disorders and dysfunction, except that their practice is conducted with the support of spiritual concepts and attitudes, and sometimes techniques. This can definitely help psychotherapy, because the ground of mind or soul is ultimately spiritual" (Hameed, 2014)

Therefore, spiritual therapy can use the power of logic and knowledge to handle some cases that are relevant to the problems brought about by the clients. Since every issue has its own

variables and every variable could respond to any of the techniques available. And since patients are too different from each other psychologically; one clinical condition is not that much like another (Psychology Today, 2014)

That is why a number of the "growth oriented therapists" attempt to function as spiritual leads under the name of therapists, and a number of them consider that therapy cannot be alienated from spiritual work (Hameed, 2014)

Major psychotherapy-theories and approaches

In this section comparison of the basic concepts of major theories of psychotherapy will be made by grouping theories into three areas: 1. those that highlight unconscious courses of life and/or early development, psychodynamic therapy 2. those dealing with "changing actions and/or thoughts." in the behavioral therapy and 3. Those dealing with existing incidents and/ or issues associated to existing, the existential-humanistic therapy.

Psychodynamic counseling and therapy

It was Freud who shed light and insight to the mental operation and the little know world of unconscious although his ideas were more a center of debate than consensus among scholars of the field of psychotherapy. His depth in the study of understanding the underlying factors in the making of individual behavior, emotional and irrational feelings made much contribution in the understanding of the issue. And many more theories came out of Freud's understanding of the psychodynamic (Allen, Simek-Downing, 1980)

The psychodynamic theory provides essential way in resolving unconscious incongruity within self by making reanalysis difficult childhood experiences and reconstructing meanings to

the client. It also enhances knowledge of sexual and destructive drives and facilitates a better understanding of defense mechanisms in a person as well as adjusting to the external environment (Sharf, 2004)

Theory of psychodynamic therapy has been criticized for being too dependent on irrational and unconscious forces and events that occurred during the early stages of early childhood. Sharf has further organized critique on psychodynamic therapy and wrote that the therapy can be criticized

"...for overemphasizing biology and early childhood development, for not defining concepts clearly, for speculating about unobservable constructs such as the unconscious and ego, for not having testable concepts, for being incredibly inefficient in the frequency and duration of therapy to bring about change, and for having less effective treatment methods than behavior therapy" (Sharf, 2004)

In addition the psychodynamic theories have been criticized for mainly depending on the personal experiences of theorists

"A practical criticism of psychoanalysis is that the treatment is extremely time consuming and costly. When psychoanalytic concepts are used in brief therapy, therapists are limited in their goals and in the type of patients they can work with, whereas behavior and cognitive therapists (including Adlerian, REBT, and reality therapists) do not operate with such restrictions."

General knowledge on psychodynamic therapy cannot be sufficient to do the counseling but it requires a detail study on the subject matter, a supervised practice by someone who has a complete professional study (Allen, Simek-Downing, 1980)

However it is a wise decision for other therapists to use some of the knowledge basis of psychodynamic therapy in their practice in understanding the issues with clients.

Behavioral counseling and therapy

Behavioral therapy explains how persons learn during observations or perceptions of their surroundings. Behavior therapy is has its sources from experimental psychology and is well known for its close contact and collaboration between patient and therapist to advance psychological operation (Sharf, 2004)

Allen quoted from Krumboltz, that "behavioral counseling is a process of helping people to learn how to solve certain interpersonal, emotional, and decisional problems." Behavioral therapy works under the assumption that people with adequate training can cope problems and able to change with the subsequent challenges (Allen, Simek-Downing, 1980)

Behavioral therapy tends to operate evidently and in a tangible way. Compared to psychodynamic therapy that looks for answers from the distant past of a person, behavioral therapy goes to direct examination of problems with their immediate situations or other key variables.

Behavioral therapy works in relation to the likes triggering and stimulating forces and conditions a person faces which are reinforced, negatively and positively, to alter the unnecessary behavior and extinctions that behavior occurs when the reinforcing behavior is

withdrawn. It is described that generalization, discrimination, shaping, and observational learning to have major impact in shaping the behavior of clients (Sharf, 2004)

In terms of the goals, behavioral therapy primary focus is on changing a targeted behavior that is "behaviors that can be defined clearly and accurately" using different methods of training. Shaft writes that the behavioral therapist "...identifies the actions or events that explain why an individual persists in a certain behavior."

"Frequently, behavior therapists perform a *functional analysis*. They evaluate (assess) the behavior and the antecedents and consequences associated with it (assessment). They identify causes (antecedents) of the behavior or reasons the patient uses the behavior. The therapist makes hypotheses about what factors contribute" (Sharf, 2004)

Allen has described this with strong articulation.

"...behavioral counseling rests on applied behavioral analysis, a systematic, performance method of examining the client and her or his environment and in determining, jointly with the client, appropriate interventions to alter life conditions" (Allen, Simek-Downing, 1980)

In behavioral therapy clients take major part in goal setting and placing appropriate goals is a sign of thorough assessment. The goal identification at first rests at the shoulder of the therapist understanding of antecedents and consequences of the behavior nonetheless (Sharf, 2004)

The Existential-Humanistic therapy

Sharf defines existential psychotherapy as a therapy that deals with "life themes rather than techniques. Such themes include living and dying, freedom, responsibility to self and others, finding meaning in life, and dealing with a sense of meaninglessness." The goals of this therapy are to increase awareness of a person and help them develop the ability to see beyond problems and daily happenings. The basic philosophy is outlined by Sharf as;

"...To be truly human, individuals must be aware of their own being-in-the-world, asking, "Who will I be? Who am I? Where do I come from?" Human beings are responsible for their own plans and destinies. Existentialism is concerned with how individuals relate to their objective world, to other human beings, and to their own sense of self."

The existential-humanistic theory underscores the importance of how the individual client sees the world and perceives in his or her own interpretation. In this regard personal experiences that are happening explicitly and implicitly to a person are seen as realities of a person who is going through them. But according to the existential-humanistic approach, these different interactions happening between a person and the environment are neglected. Hence the unique position and task of the therapists is to understand and emphasize the experiential world of the client before starting the help (Allen, Simek-Downing, 1980)

The existential-humanistic therapy has firm belief that people are forward moving and purposeful and ultimately self-actualizing. But the main assist the therapist provides to his clients is in correcting client's perception of their reality. Existential therapy puts little attention to clients past and does not believe in role of unconscious forces, unlike the psychodynamic therapy and focuses on present interactions like person-centered and Gestalt therapy. **Empathy** during

sessions with the client is almost seen as a cure, which is a major critic as magnifying the role of the therapist (Sharf, 2004)

In existential-humanistic therapy, a person has four ways of being in the world and these interactions of the person must gain a realistic interpretation by the client and the therapist. These ways are;

"1. "with world" and concerns the area of human relationships. 2. ...with "own-world" and refers to the relationship that individuals have to themselves. 3. ... one's relationship with spiritual or religious values and 4. ...to the biological world or the environment."
(Sharf, 2004)

Among these interactions and realities, people's relationship with the biological environment is not viewed as the only way of existence but essential for humans. On the other hand, the relationship individuals have among each other and the relationship with oneself are considered as strong factor to show humanness. The relationship with spiritual values is the way "the individual wants the world to be." (Sharf, 2004)

This places the spiritual aspect of an individual client to the core component in dealing with problems and issues.

Integrating Different Theories of Psychotherapy

Choosing the theory that fits best or integrating several theories of psychotherapy or counseling is a long-term process, subject to change due to whom and in what situation you may work. Since transpersonal theory understands spirit and spirituality, "integrating transpersonal perspectives may provide a comprehensive and clear outline of the connections between a Gestalt approach and spirituality" (William, 2006)

According to Sharf, all integrative theory therapies merge features of one or more theories in order to help clients. Existential therapists may also find that "the expressive approach of Gestalt therapy that uses a variety of experiential techniques provides a means of integrating these two therapies" (Sharf, 2004)

"Although most therapies are becoming increasingly integrative by incorporating techniques from other theories, two discussed in this book are not moving in this direction. Those person-centered therapists who consider Rogers's six conditions to be necessary and sufficient would restrict their approach to empathy, acceptance, and genuineness. Reality therapists make use of a specific model in helping their clients develop control and responsibility in their lives. Although they may use some behavioral techniques, such as positive reinforcement, the structure of reality therapy may make it difficult to more fully integrate ideas from other therapies. In contrast, existential and feminist therapists must make use of other methods because these approaches do not have a sufficient core of techniques to allow complete reliance on the theory. Thus there is considerable divergence in the way many theories are practiced" (Sharf, 2004)

Assessment in therapy

In dealing with clients issues, the first step is to assess their situation using different techniques and discovering the center of the problem and know how to deal with that specifically and effectively. This will enable the therapist know how to set goals for the clients since in essence, goals direct practitioners their end result; "assessment helps them find markers to guide them in bringing about therapeutic change."

"Although some therapists may make use of personality inventories to learn more about the client, many put the most emphasis on initial interviews, as well as on the therapy sessions, as the assessment process continues throughout therapy. For theories that have cognitive and behavioral goals, the assessment techniques tend to be very specific, with client thoughts and behaviors clearly described. For cognitive therapy, diagnostic classification systems may help guide therapy, along with specific observations and reports" (Sharf, 2004)

Therapeutic techniques

As has been discussed the types of therapeutic methods and techniques vary depending on the approach of the therapist and the professional background of the counselors. For instance an intentional counselor defines the problem of the client during the interview very quickly and makes sure to stick with the issue until it is resolved at least at its first round (Allen, Simek-Downing, 1980)

In another instance, a good number of therapists in their sessions with clients do possibly respond with empathy at some point in therapy (particularly during early stages or when clients present emotional issues).

"The less active techniques of free association and interpretation are usually associated with longer-term therapies such as psychoanalysis and Jungian analysis. More confrontive and direct techniques (confrontations, questions, and directions) are used in brief psychoanalysis and in cognitive, behavioral, REBT, gestalt, and reality therapies. In psychoanalysis and Jungian analysis, techniques emphasize bringing unconscious

processes into conscious awareness. In Adlerian, cognitive, and REBT therapy, techniques focus more on cognitive than on behavioral or emotive processes. In behavior and reality therapy, attention is paid first to changing ways of doing but also to beliefs and feelings. In gestalt therapy, primary attention is to awareness of verbal and nonverbal processes, often bringing out emotional feelings, whereas person-centered therapists empathize with their client's experience" (Sharf, 2004)

Even though existential therapists may use method from any of the theories discussed, "they attend to issues that are of importance in being human." Sharf also elaborates this idea by adding some more examples;

"Family therapists may respond to individuals in a family using some of these approaches but most often are likely to examine the system first and make interventions that may have an impact on two or more members of a family. When solution-focused therapists use techniques, attention is paid to how clients view solutions to their problems and how interventions can be made that fit with the stories of their problems" (Sharf, 2004)

Session development and length of therapy

Since the emphasis on altering events, various behavior therapy techniques are inclined to be moderately brief. On the other hand, a lot of factors affect length of therapy. In general, when the target behaviors are definite and the more of them, and the longer the treatment time needed.

Summary

This review of literature has focused on analyzing thoughts from three major intervention fields namely social work counseling, spiritual therapy and other psychiatric

approaches. In the other psychiatric therapy theories, brief analysis is made on psychodynamics, existential-humanistic theories and behavioral therapy. It has been shown that the various aspects of psychotherapy depending on the unique nature of each discipline, differ in their focus on facilitating the clients get into issues blocking him/her from mobility in life.

In addition each client has a unique nature of problems to be treated with same way of techniques and methods. Because clients differ on so many variables (age, gender, family history, type of problem, temperament, and so forth), it is not possible to say “Use this technique for this disorder.” (Sharf, 2004)

In the following Chapter I will discuss the research methodology briefly. Here justification will be made why a certain type of methodology is used and why it is applicable to the study.

Chapter Three: Design of the study

Introduction

To find out and explore the status of psychosocial psychotherapy in Ethiopia, to go through the detail characteristics of methods employed in helping clients with personal and or group issues, and to see how integrated different groups are in trying to solve psychosocial problem faced by individuals and groups, qualitative research method is appropriate as the subject matter is subjective and in-depth research is required.

Besides qualitative method helps to find in detail what goes on during psychotherapy sessions, as Vanderstoep and Johnston described it; " a qualitative research is more likely to explore process than outcomes" (Vanderstoep,Johnston, 2009)

Qualitative Research Philosophical Underpinnings

"Qualitative methods are also effective in identifying intangible factors, such as social norms, socio-economic status, gender roles, ethnicity, and religion, whose role in the research. One question that arises around qualitative research is bias and subjectivity clouding the research finding. There are many ways to make a qualitative research objective. Babbie and Mcuton mentioned several ways to ensure objectivity. These include making the research credible by having a prolonged engagement with the issue of the study and having a persistent observation while engaging with the subject. Transferability of the study to other contexts can be attained by thick and detailed description of all the data and by having a purposive sampling of the informants (Babbie, Mcuton , 2001)

In exploration of the status of the current psychotherapy and counseling, questions like who and how professionals are working in psychotherapy of different kinds. And it can also

answer what their typical methods of interventions are? It also helps to identify how problems are sorted out and dealt with by professionals working in psychotherapy and counseling.

In the process of trying to explore about the state of things researchers frequently use qualitative data. The techniques for gathering qualitative data are less wedded to a specific theory or research question. Qualitative research tends to be more open to using a range of evidence and discovering new issues.

Most involve qualitative data about a few cases. Qualitative and case-study research are not identical, but “almost all qualitative research seeks to construct representations based on in-depth, detailed knowledge of cases” (Ragin, 1994).

In a case study a researcher may intensively investigate one or two cases or compare a limited set of cases, focusing on several factors. Case study uses the logic of analytic instead of enumerative induction. In it, the researcher carefully selects one or a few key cases to illustrate an issue and analytically studies it (or them) in detail. He or she considers the specific context of the case and examines how its parts are configured" (Vanderstoep,Johnston, 2009)

Case study

The thesis will use case study in order to explore through the existing few organizations and persons working as therapists, and counsellors to help people with difficulty psychosocially. Among the case study methods, collective case study will be used to assess through different working disciplines because a number of cases are studied jointly in order to investigate their current status and allow better understanding or perhaps enhanced the ability to theorize about a broader context in psychotherapy.

This method has a scientific benefit because of its ability to open the way for discoveries of gaps in the field and opportunities that can be utilized to help clients in an organized manner. It can easily serve as the breeding ground for insights and even hypotheses that may be pursued in subsequent studies. In case study, there is a potential of comparing between different cases working in different settings with different issues. A case study also provides a chance to see the one major denominator between diverse acting professions of psychotherapy. "The purpose of case study is to understand the characteristics that define a particular bounded system, and perhaps to define an event or process occurring within that system" (Vanderstoep, Johnston, 2009)

Research Procedure and Sampling

The study used individual in-depth interview method to carry out the research. An in-depth individual interview is used to further investigate the themes and ideas that are crucial in understanding the main techniques used in the therapy sessions and to perceive the existing gaps in relation to the literature review. It is also used to understand how the clients are impacted by their interaction with their therapists and what worked for them during their sessions and what has not been working according to counselors. This helps to compare and understand how experts from across psychotherapy field view the benefit of working in a referral linkage with each other.

The populations of the study are professionals working in Addis Ababa. This is because the majority of counselors and therapists are situated and are working in Addis Ababa. To ensure objectivity the sampling method has to be purposive. And for getting the respondents, this study used theoretical non-random sampling.

Deacon defines theoretical sampling as “the researcher deliberately seeks out respondents who are most likely to aid theoretical development by extending and even confounding emerging hypothesis”. (Deacon, Pickering, Goldwing, & Murdock, 1999)

In-depth Interview

This study used in-depth interview to further investigate the themes and ideas that are crucial to the study and that are very relevant with techniques, theories mentioned in the literature review. In addition to this, the in-depth-interview also focused on the objectives of the paper to explore the current status of psychotherapy in the country.

This method was chosen because there were only few people for an in- depth interview and is effective in a smaller sample, “In depth interviews provide very detailed information about the reason why respondents give specific answers: elaborate data concerning respondent’s opinions, values, motivations, recollections, experiences and feelings are obtained” (Wimmer, Dominick , 1991). The in-depth interview was held in participants their offices and homes.

The participants for in-depth interview were selected based on 1. The type of counseling they provide; marriage, family, maladaptive behaviors and 2. Profession they have as supported by their academic background; social workers, psychologists 3. Counselors who are religious and spiritual and provide such help to their clients. The inclusion of spiritual counseling has given the study a wide range of functional alternative and a sense of indigenous knowledge base for the whole idea of counseling and therapy. The names of in-depth interview participants are changed for anonymity reasons.

Data Analysis Procedures

Before analysis of the data began all the information gathered is transcribed and translated into English. After the transcribed material was read carefully seven themes were chosen that is used to organize the data. Then each interview response was assigned in these themes. Then a possible relationship between these themes was explored.

Participants of the study:

Participants are selected based on one way in order to carry out the research. It is through an individual in-depth-interview with professionals working in the psychosocial therapy. Participants would include but not limited to professionals from Social work, Psychiatry, psychology and spiritual practitioners.

Data Analysis:

All the information gathered are transcribed and translated into English. After the transcription of the material, there was a careful themes selection in order to organize the data. Then each interview responses were assigned in themes. Then a possible relationship between these themes is explored.

Study Area:

Those participants of the research practicing the therapy are based in Addis Ababa but clients can be from anywhere in the country.

Conclusion

This chapter discusses the philosophical keystone of qualitative research and why it was chosen to conduct this study. It also mapped the methodological structure that is going to be used to collect the data and the method of data analysis is pointed out. In the next chapter, results of the data collection and the analysis will be discussed.

Chapter four:

Results and Discussion

This chapter covers findings from the in depth interview and series of observations to the counseling and therapy practices in selected centers and practitioners. From the detailed study six thematic areas of discussion are selected to systematically show the current psychosocial psychotherapy status in Addis Ababa.

Assessment and case identification in therapy

Initial stage of any type of therapy process comes into action with patients seeking help from their respective professionals or counselors either by themselves or referred by originations and in some cases with the help of parents and guardians. In the beginning of the introduction phase the counselor gathers sufficient background information to analyze who the client is and how she/he is affected by the issue and most of all what caused the problem. Assessment is very crucial for any counseling and therapy and it should according to Cully and Teten, "...precede the treatment phase and may be based on the intake assessment, input from the referral source, or a review of the medical chart" (Cully, Teten, 2008)

Fana, a counselor, who works in three different places to intervene on marriage, families and special needs children says she gets her clients in referral from court, families and schools, "...most clients I have worked with come from courts in the case of marriage counseling, from families regarding their children behavior and, schools to deal with deviant and special needs children." So the cases are pretty much identified and she knows what types of issues she has to take on and make preparation towards before starting the actual counseling. But once the session is on and clients are in the process, further breakdown of the issues will follow. Fana believes,

taking a case of couples in therapy, that " ... after the detailed introduction what follows is describing for the couple why they need to follow this counseling session and how it can work by setting ground rules to help us finish through the whole time of the sessions. And then separate sessions will be planned so that I will be able to understand their individual points that led them to their current status of conflict." Then she goes on identifying the perception of their partner's strong and positive attitudes and how that makes them feel. Then using different techniques the couples will follow series of assignments and session after session. If things work out as planned, they will be terminated but if not further intervention will be made using family members and other influential people around their life before going for divorce. And in this case since divorce is such a delicate matter, a careful separation process will follow for the sake of safety and to protect best interest of children.

Hager from Posterity Psychological Therapy and Training center gets his clients depending on what issue they are troubled with. He works on clients with depression and anxiety and so he gets to see clients with such problems. He then prepares his office and his personal interaction to provide, "... a very good working environment that gives clients a hospitable and inviting situation to discuss their most private and personal issues. Having taken major background assessment of the person in need of help, I will consider intervention if the issues are relevant to my working field; a psychological counseling."

For an Orthodox Christian clergy, the problem to be assessed with his client does not depend on the first day interview or any assessment process. So all it takes to the priest is listening to the person as he described it in the in-depth interview. "... either the person coming to me is someone who I have known his/her entire life or somebody who has cut out the relationship or even just someone seeking for advice, I do my obligations by hearing him/her out

and helping reconcile with themselves." He also added, "...it is my obligation and duty to protect and help my spiritual children starting from birth till death. It is a spiritual order and God's will for a priest to take care of all his soul children in every aspect of their lives. The responsibility starts during a child's early age during Baptism ritual, where the child is given a Christian name and baptized as a sign of admission to our church. This fatherly duty is based on Biblical instructions and so I take it seriously in helping my children in all their needs. Every priest has same level of responsibility in guiding God's people to the right way of life." This shows that the assessment phase is matched out by life time follow up to the individual problems and life.

For Yibel, a spiritual counselor from Protestant Christianity, it is all about gathering as much information as possible before categorizing cases into what they are and how the client has been affected. He claims retrospective information is the key to find out about clients, "...I have a detail background checking questions to every client who comes for help. Depending on what their main concern in life is, their case will be categorized into what it is and then session development will be carried out in planning how many sessions are needed and how to approach them accordingly." But he also uses additional assessment techniques since he is mostly focused on marriage mediation between couple who had disagreements, the initial assessment is how the couple appear come to his office physically and how they interact with each other before starting to deal with their problems; "...they address each other by barely using names which I almost always find at the end of sessions changed."

Sharf has similar reflection regarding the need for making a thorough assessment in the initial stage of any therapy. Despite the techniques used in any counseling, therapists come up with their distinct ways of personality inventory of their clients. For example for theories that base on cognitive and behavioral goals, " the assessment techniques tend to be very specific, with

client thoughts and behaviors clearly described. For cognitive therapy, diagnostic classification systems may help guide therapy, along with specific observations and reports." (Sharf, 2004)

Counselor Hager has a related assessment technique since he mostly uses cognitive behavioral therapy. He conducts psychological assessment through structured interview, open ended interview, a careful observation of behaviors in the counseling sessions. Depending on necessity scale there will be a physical assessment of the patient and studying referral results. He explains that, "...There is also a mental status examination that determines the status of the clients coming to us. In addition there is psychological or personality test before beginning the therapy session. We also attempt to gather information from key informants from around our clients to look for ecological connections to the recurring behavior of disturbance. Then I will establish therapy contract before we go into the actual process of counseling."

Tibeb a psychologist from PPTTC has almost similar technique of identifying cases and issues clients have during the first meeting using an in depth interview techniques of assessment.

Like other social worker counselors, who were involved in an in depth interview, Sofia who works with children and in an orphanage uses a thorough assessment to identify cases and to categorize them. She explained that, "... it starts the first day clients put their foot to my office. The background information clients provide and their first session emotional mood as well as physical condition tells me where the clients are at first. Then will follow a thorough and methodical careful observation inferring from initial or previous session and analysis of mental status examination results will give me the progress of the client in general. Also a case for assessing the clients curiosity level for the next session shows a good feedback to what the process of counseling is doing to the client. We also have suggestion and commenting book for

the clients thus providing with feedbacks of the process and progresses. We also take advantage of key informant information from clients who are willing to participate in our customer satisfaction assessment. Then I will use different techniques to monitor outcomes occurring in the process of counseling using my first day assessment."

Yared, a psychologist working privately discusses the benefit of assessment as, "...my key method in identifying reviewing and monitoring of the clients problem for psychological intervention is using cognitive thought process monitoring to evaluate what triggers the clients maladaptive behaviors. So if the thought process of a client is causing maladaptive behavior, I will use Cognitive behavior therapy which has various techniques and so depending on the depth and type of thought causing emotional disturbances, I will employ different techniques to correct the thought line. The other is through identification of personal values and expectations. Here I also witness value systems affecting personalities in clients and hence could indicate where to make the necessary intervention."

However since unconscious material come to open gradually, Sharf explains that "... the process of assessing patients' family history, dreams, and other content continues through the course of analysis or therapy. Some psychoanalysts may use a rather structured approach in the first few sessions by taking a family and social history, whereas others may start therapy or do a trial analysis, using the first few weeks to assess appropriateness for therapy." (Sharf, 2004) This shows the significance of assessment in all phases of the therapy processes.

Understanding assessment is not limited to using some background checking interview questions before starting the help process. In Richard Sharf's book some more angles are described as helpful ways of assessing a client's situation before proceeding with the main process of counseling. He wrote that "...some (therapists) want to assess the relationship of unconscious to

conscious processes; others focus on assessing distorted thinking. Some theories attend to feelings (sadness, rage, happiness, and so forth), whereas others specify behaviors of an individual (refusal to leave the house to go outside or sweating before talking to someone). Many theorists and their colleagues have developed their own methods of assessment, such as interview techniques or questions to ask the client, but they also include inventories, rating forms, and questionnaires." (Sharf, 2004)

From the in depth interview and personal observations to most of the therapists or counselors, initial stage of interaction with clients is so crucial and a spring board to start the whole healing session. In making preparation for the first session, a counselor has to review all available information taken in during interview as Cully and Teten in their book emphasized. He explained that, the therapist needs to, "... form an initial conceptualization and formulation of a therapeutic plan. Using the patient's presenting problems, symptoms, current level of functioning, and history helps in developing the therapeutic plan. (Cully, Teten, 2008)

Practically however, there seems to be a variety of methods to get to know the clients and their issues before indulging into the main process. With regards to professionals who had academic and theoretical background for their intervention, they use assessment techniques drawn from other theories and from their practical experiences. In the case of spiritual interventions, one can see that there is a difference in approaching the patients or clients before going on to helping them in the first place.

Theories Techniques, and Process of Practice

The other finding of the study is the theories and techniques used in the process of psychotherapy. Theories are basic for counselors or therapists to come up with techniques specifically designated for certain problem of a client. In fact Sharf puts this us, "...Without theory, the practitioner would be left to unsystematic techniques or to "reinventing the wheel" by trying new techniques on new patients until something seemed to help." He adds on by putting legal and ethical term to the approaches saying, "...the therapist's approach to helping must be legally and ethically approved" (Sharf, 2004)

Hager has reflected that his key method in identifying reviewing and monitoring of the clients problem for psychological intervention is using cognitive thought process to evaluate what triggers the client's maladaptive behaviors. So if the thought process of a client is causing maladaptive behavior, he said he uses cognitive behavior therapy which has various techniques and so depending on the depth and type of thought causing emotional disturbances, he will employ different techniques to correct the thought line. The other is through identification of personal values and expectations. He further explains that, "...Here I also witness value systems affecting personalities in clients and hence could indicate where to make the necessary intervention." This shows he is getting to know his clients by identifying with their values at personal level.

Techniques used for therapy or counseling in any field does not have to tie practitioners to one single approach. Instead, it is suggested by most scholars that there needs to be blending of components from different approaches to meet the needs of each clients. This has a sound argument for most of the professions interview for this study. For Yared, most often there is a need for informational service than psychosis problems and seldom people come with distorted

thought lines. In the later case he says, "I have to provide psychosocial therapy of a typical counseling using techniques appropriate to their cases but if the former is the case, I would provide them psycho education on why they are trouble with the experience in their life."

Along the same belief, Fana suggests that most of her couple clients, who are seeking to consider lasting option of mediation before perusing with divorce have misguided and misinformed expectations from their partners and therefore creating proper awareness on what men or women means in marriage and in general defines their problems and makes them see it from different angles. And thus educational psychology remains appropriate in these cases.

However there are few therapists and counselors, especially spiritual counselors, who work with no theory at all because to do so they would want to have educational and professional background. Sharf comments that lack of theories, "...would give them no systematic way to assess the client's problem and no way to apply techniques that have been systematically developed and often tested with clients." (Sharf, 2004)

Qesis Tade, an Orthodox clergy, suggests that most of the existing problems, he claims that he knows the cause of problems and categorizes them into evil spirit, personal faulty decisions and conflict within people's conscious mind as a result. So he concludes that, "...whatever the problem of my visitor is, I give an appropriate prayer for his/her soul, holy anointment for the body and advice for the mind. We, priests' are supposed to be part of our followers' everyday life. All of the main life events such as birth, baptism, social events (mahiber and equb), weddings, and last rites when the person is about to die, priests must be part of it as spiritual responsibility. I also mediate when conflicts aris between people, within family members, between wedded couples and in handling misbehaving siblings' cases in a family."

For clergies like Tade, their position provides them with the advantage of easily identify what kind of issues the person or the family is having and based on that they do a combination of three main things. These according to Tade are, "... prayers, word of God and using other external materials as anointment to heal them both physically and mentally."

So although techniques and methods are involved in the counseling and help methods people like qesis Tade, they are barely based on theories. In principle their method has the tendency to help followers of the church remain intact. He says, "...to begin with problems are dealt with at our churches as prevention level intervention. This is done through mass prayer and teachings in the church that happen every day of the year. This prayers and word of God deals with different life issues, personal problems, greater values and existing in spiritual order."

Similarly a pastor from the protestant church, Yibel has interest in helping people by resolving their problems through provision of insights and perspectives that are truthful and that would provide them alternatives. But his methods are less checked by theories than his monitoring outcomes that are visible to his clients. So Yibel claims to have no specific technique per se but "...my over all purpose is helping clients see the right picture in their life by avoiding what seems to be troubling, keeping them from progressing." He adds that, "I chose Spiritual therapy/counseling because the healing is a 100 % and is guaranteed given the client is willing to get the help. From my point of view almost everything has a spiritual source and the solution should drawn from peoples spiritual aspects, and my part is to make a client understand his/her strongest spiritual sides."

Yibel who also has a live radio marriage counseling program, uses the same technique in the show as well. He says the important domain is that, "...my treatment plan is to analyze in depth the past of my client and clearly looking into decisions made in the past and everyday life

to see where they went wrong. Having understood where the problem is categorized in terms of how to deal with it, a session development will be made. In each session appropriate exploration of every single issue will be made in addition to providing exercises and home take assignments to help them overcome issues by looking into it from different perspectives." Without the test of theory, everything seems to work perfectly for this counselor and his feedbacks also has a bigger success rates at least with his own measures.

Process of therapy

The process of therapy is one major component of counseling and therapy for almost all professionals who get involved in resolving the issues of clients. It is in the process of therapy that techniques, grounding theories and skills are utilized in relation to the issues at hand. But how do therapists and counselors treat their clients?

For Yibel, once the spiritual side of a person is found, strengthening that with strong hopeful realities is a major step in the process of his counseling. He believes that a client with a known spiritual background has the capacity of return to the truth and hope to live an intentional and purposeful life. That is how the client is made to return into a normal tenure of life either with her/his marriage or personally.

For Qesis Tade, the process is determined with identifying the cause of the problem and depending on the situation of the person he is trying to help. For example he states that, "...the word of God we have to use has a power to stabilize and solve different kinds of problems so if the person is able to hear I will read him/her some verses and teach ways to easily pass through difficult times. Educating a person gives the problem an instant and lasting solution to any kind

of problems." According to Tade, confession made by troubled person for what she/he has done is at the center of the counseling process. He adds on that, "...when a person confesses, feeling of relief and redemption will follow and that means the problem I addressed at its first stage. A person confesses his/her sins and regrets to the priest, God will forgive and give relief immediately."

In the process of the counseling, clergies like Tade give frequent assignments for a person or couples who are having issues to conduct rituals like prayers, fasting and reading different spiritual books. In most cases this sort of counseling are summed up with these activities as well.

The same help process has different approach by Hager who follows a strict planning of the whole process. He says, "... before starting a session with my client, I always plan with at most participation of my clients about the goals we have to achieve in the process of the therapy. So in every session we conduct there are predetermined issues we have to address. If there is an outstanding issue in the midst of a session, I will discuss with my client about the importance of putting a session for all separate issue in order not to mix them with each other."

For people like Qesis Tade, they deal with any type of problem in the process of the counseling and they claim, "...our spiritual children are having and it is until it is resolved that we do all the necessary rituals, prayers and anointing or smearing with oil to heal all of the problems."

The process of helping a client for Yibel on the other hand remains at the willingness of the clients for it is directed towards solving problems. As long as the clients are willing to work with him and as long as the client does not have problems that need further and special needs like

psychiatric needs, he extends sessions after sessions to work until the issue is resolved. He explains this as, "...if the problem is still persisting and couples kept fighting, I just keep pushing to find solutions by dealing with sources of the problems. Most clients are open once a proper introduction is made of what the program is all about and how it is carried out putting them at the center of the whole counseling. So for people who come to my office to settle their problems objectively, solutions are so much easier however, there are clients who are determined to prove their points to their partners and to their counselor. These types of clients bring challenges and do take more time before termination than the rest. So in this case I will have to dig to their individual past and related problems affecting their present life. Then healing will be performed by departing them from their past self into a new self that is filled with hope and possibilities."

Integration of different techniques

For most psychologists and social workers, the idea of using different techniques for different clients does look the fashion of the day. Fana for example uses so many techniques and theories in line with the cases that she encounters. Among the main ones is the Gestalt therapy, because she believes it is strong in increasing self awareness and the fact that it can be integrated with many more techniques and is influenced by spirituality in general. She also uses other theories such as Reality therapy, CBT, Ecological therapy; Solution focused therapy and Psychoanalysis therapy as well. However, she says, "...I prefer integrating relevant therapy techniques across different fields and thoughts to help my client and I make it my personal goal to benefit clients in reducing their issues in as many ways as possible." As has most counselors explained in their in depth interview.

Yared has a unique way of integrating spirituality in his professional counseling practice and this is in addition to integrating many relevant theories. Before beginning the session, he gathers background information of his clients which includes their spiritual and religious affiliation. He explains this by saying, "... in situations where I feel further aspiration for hope and goal setting is required I will discuss with my clients about some of the astonishing stories in the holy books to make reference to what they relate to in life. I have also reading habits for spiritual books from all ranges of religions to have basic knowledge of what spirituality is all about so that I can help my clients when needed. I sometimes share stories to promote spiritual strength in characters life when they are going through difficult situation and how they were able to cope up with the help of supernatural power and clients will be reminded of their own spiritual options. When using spiritual therapy to help clients, I believe it is likely the client's defense mechanism increases and thus he/she will be able to evade and move to the next issue without fixating to one problem alone." However, there is limitation with using the spiritual therapy alone and without integrating it with other techniques is that people might take for a preacher and the result would not be as desired he concludes.

For Fana on the other hand in addition to integrating different theories, she sometimes uses spirituality in the process of treatment but she makes sure the client is influenced by religious values and should be able to accept supernatural power.

And for Hager, besides incorporating various theories it is forbidden to use religious and spiritual methods although many literatures suggest that spirituality and religious values can strengthen peoples' look towards difficult events in life.. But Hager says, "... I most of the times find it important to share my personal experience of how I dealt with some of my personal issues

by going to religious institutions. This however is just experience sharing rather than any suggestive approach towards using spiritual institutions for remedies of different troubles."

Qesis Tade does not shy away from using techniques but they are just limited to reaching out to people. He said that he uses different techniques that are scientific but had to be with the spiritual realm and, "...what had been thought in theology are being used to reach people at large and there is integration in both ways. I believe the Bible and spiritual thoughts are the sources of any scientific knowledge."

In the process of his counseling Yibel uses different techniques that are rooted into various theories but he shows determination in following spiritual approach in general. He for sure knows the techniques are coming from his secular education than any religious wisdom but his firm consistency and belief in following the spiritual values is essential for the process. He explains integration of different skills as, "...I use different techniques; for instance, clients will be given assignments individually and in group to resolve floating issues that cause disagreements. These techniques I gain from different scientific sources. For instance, if it is about decision making problem they will be equipped with skills of combined decision making and standing firm together for their individual decision in their lives."

Assessment and Progress Monitoring

Fana used to utilize check lists, standard tests and scores but those things will no more give her enough freedom to follow up with the status of her clients since the process might go differently than intended at first as in the prepared checklist. So she explains, "... I started using the non-conventional methods like observations, monitoring the clients session by session

improvement at their looks, dressings, interactional and communications improvement and mostly feedback provided by clients regarding the process and how they felt as a result. Using this technique I will decide on when the session is at its middle stage or when it is sufficient to terminate the client."

As in most therapists across different fields, result monitoring is similarly conducted using client's physical and interactional progresses. But Sharf exclaims that, "...because unconscious material is revealed slowly, the process of assessing patients' family history, dreams, and other content continues through the course of analysis or therapy."

It is shown, in the in depth interview with all the respondents, there lacks a strict follow up problem once clients have shown good sense of relieve from their issues at least from mere physical inspection. Nonetheless, spiritual counselors had indicated that there needs to be continued sense of attachment and lasting relationship with their clients to see how things would go in their lives.

Common healing factors and micro skills

According to Theodore B. Feldmann as quoted from Jerome Frank in his book *Persuasion and Healing*, people might use different techniques across fields of psychotherapy. The various techniques are focused on addressing issues for the ultimate goal of providing hope and helping clients see a better life in general. However in spite of the technique used Frank as ensured that there are common factors across intervention rooms that bring most of the healings and should be considered more curative than the techniques used. Hence the "effectiveness of psychotherapy

depends on the empathic, healing relationship between the patient and the therapist." (Feldmann, 2012)

Hager considers proper responding to client's questions, queries and concerns using eye brow raising and nodding as well as different non-verbal communications to satisfy clients feeling of total understanding of their issues. The other major micro skill he makes use of is reflection towards what they felt during discussion. He also emphasizes that, "...to make sure I got what they are saying, I paraphrase their statements and ideas and sometimes suggest what they are saying and feeling towards what they are saying."

For Yared an important factor is empathy she shows to her clients. She says she has developed a great skill in this regard, "I really make sure to show them how far and how much interested I am on what they are talking about and what they are going through. I show them all the necessary symptoms of an empathetic person and it is because I really engage into a client's personal story as it is my professional duty to do so."

The spiritual wing of counseling produces one of the most intimate relationships in helping their clients. For example Qesis Tade explains that since he has developed a trusting relationship with his spiritual "children", anything that bothers them, be it mental illness, depression or self-conflicting in decision making, "...I try to settle all that with the help of God. So no matter how they are filled with guilt of what they did or troubled thinking about, for they know I will keep their secret safe, they come straight to me and tell me all of it and then it will be resolved. The one thing that makes it different for spiritual (God's) way is that it is a guaranteed for followers to get remedy for their problems. So there are no difficult issues with God's way."

Along same experience, Yibel emphasizes the importance of these common factors in helping clients and in terms of it rank deep love and concern towards them and empathy regarding issues they are going through comes first for him. Another crucial element he discussed is a strong listening ability and a will to get to know the client holistically. He adds that, "...non judgmental approach to their stories and a great deal of focus to them and most of all a good family relationship with them is crucial. The sitting arrangement in the therapy session is also very important in creating a loving relationship."

Fana shares some of these values in the process of counseling. She explains that, "the most important skills in my opinion are non-judgmental view, developing trust with clients, confidentiality, and empathy. While in therapy session in addition I believe getting let the client speak and listening to every word is also very crucial. Interpretation and reinterpretation of meanings coming out of client's statements while expressing their views is also very critical and it will help them get closer to solutions."

Coordination and Standardization

Sofia sees the current trend of collaboration between organizations and personnel working in the same area to be very weak and is entirely informal and "... is based on a personal relationship I have with a person working at Yekatit 12 hospital psychiatry unit. I refer some of my clients to the mentioned hospital if I believed their case needs further biomedical treatment. Other than this, there is no formal referral linkage and collaboration with any relevant organization or a person."

Hager says that there is no formal referral linkage amongst organization and individuals working in the area of psychotherapy. There is no specific organization that works to coordinate these areas of intervention. He says that, "...there is a lack of proper guidance to get certified in making intervention of psychotherapy a formal field practiced by private individuals. This has led these sects of the field to perform arbitrarily with codes of conducts that they find suitable to their cases which is why there has to be a governing body to authorize and ratify important codes of conducts and standardized guidelines. There also needs to be a frame work and functioning guidelines for the profession."

Hager commented that, "...I am also aware that the ministry of health has produced a national strategy for mental health very recently but that needs to be followed by a lot." The ministry has made a strong move in doing so as it is the main entity that coordinates all sources of health related issues.

Tibeb also agrees that professionals working in the psychotherapy field need to make strong efforts to help gain momentum in working in collaboration with each other and providing the necessary inputs for the governing body and for a common goal of helping their clients.

With Yibel the informal relationship for referral cases and coordination remains the reality as is the case with others. He has close working relationship with a renowned psychiatrist and a child psychologist. He adds that, "...the referral is informal though since there are no documentation and diagnosis and related personal history of the client. But since I recognize their role and competency in their respective field, I refer relevant clients to these professionals."

Fana has commented in frustration that there is no coordination in this field ever since she started working on counseling before five years. She dismisses any sign of coordination yet that, "...beginning with the concerned government body to different organizations working in

this helping profession, there is no coordination and working with one another. Some have contributed more than the rest in promoting the service to the public but others remained confined within their own shell and kept working as they desired. There is no guideline that we follow in conducting the sessions and handling the cases but are only arbitrarily approached with the therapists experience and know how. There is little informal referral linkage between me and other working organization that is reliant on my personal contacts and attempts but formally, counseling centers cannot provide referral to hospitals and other professionals since they are not given such identity from the government."

Chapter Five

Conclusion and recommendation

Psychotherapy or counseling as has been discussed throughout the paper is the process of establishing a relationship with a client in order to see off blockage in client's lives. It is a process of helping clients form a new meaning in life and enable them reassess faulty thinking's that could cause them problems afterwards. The process of therapy and counseling has a tendency of reshaping clients live and the lives of counselors at the same time. In this reciprocal relationship, the process is highly sensitive to be done arbitrarily.

The current status psychosocial psychotherapy in Addis Ababa is characterized by disjointed and separated attempts of helping people resolve their issues. The study has shown that professionals across different fields have never been formally in collaborative gathering. There is no formal referral linkage between distinct professionals to provide "the help" client's need that one could not give. Below are some of few selected areas of status measurement of psychotherapy and counseling in Ethiopia.

Guideline and Ethical Issues

The main area of interest for this study is the absence of guidelines to coordinate and lead therapists and helpers across different field in the process of helping. In order to achieve this objective, "professional" and "traditional" counselors are required to have a certain guide and code of conduct.

The national mental health strategy has a proposed working group intended to draft a guideline, "...a standardized curricula for each profession, in consultation with academic

institutions and, potentially in the future, with professional associations." The coming to effect of this document has a priceless contribution to the field of psychotherapy and counseling. In situation where an intervention is left for the counselors or psychotherapist personal judgment with issues like codes of conduct chances are, there could be malpractices. In such instances the professional may commit a practice that could end up harmful to the client either knowingly or otherwise.

Lack of proper guidance for the intervention could also result in malpractice in the process of following applications. So in counseling and psychotherapy a practitioner because of not following a standard, acceptable guideline, negligence or carelessness may result and hence malpractice. However, depending on the intervention type and the professional background of the counsellors all should be opted to specific evidence based guideline.

Also the legal and ethical issues of psychotherapy and counseling must be considered in the wider range of the practice. Currently professionals are functioning under their personal value system and using some professional outlines used in different setting and other countries. Given there is no professional association to take lead on this matter, the viable option to take care of the issue remains at the hand of health governing body of the country; Ministry of Health. Along should come as the main part of the guideline for the psychotherapy and counseling in the country, the code of conducts to manage and control abuse and malpractice and therefore create an accountable and a better tradition of practice for all working in the field.

Micro skills as common healing factors

At the same time despite the techniques used in the therapy or counseling session, the study has also identified that some of micro skills used while talking to clients to be a

determinant factor. These elements are referred to as the common healing factors by Jerome Frank as the common healing factors. The common healing factors that are discussed in earlier chapter are meant to provide keys to deal with major client problems. Among these skills for example are listening abilities and willingness to becoming empathetic with clients. Such skills are not necessarily learned from books but are just part of a character built in the process of working with clients. The significance given to these micro skills vary strongly from one counselor to the other as shown in the in depth interviews but they are used anyhow. However because of its nature of intervention the spiritual counseling has a stronger utilization of empathy, care, a relationship that benefits the client and sometimes sympathy when necessary.

Coordination and referral linkage

The other area that needs to be set as a trend is a tendency of working together to produce a more coordinated effort and thus better result eventually. Like in many developed countries, professionals working in psychotherapy need to create a forum and have a professional association to use it as a platform to update each other, produce documentations and make studies for a more relatable, appropriate and appealing evidence base future interventions. In addition, counselors and therapists need to know their limitations to refrain from treating all types' problems using an individual expertise. It is here that the need for a formal referral linkage appears to be in use and a better way of coordination being reflected.

Spiritual counseling

The spiritual counseling has a better structure and viable relationship with individuals and therefore can generate a great deal of help and thus create a stability for there is a great chance of knowing their clients from every angle. Spiritual counselors have a tendency of showing the

right type of empathy but they require a skill to demonstrate that and attract help seeking individuals with adequate promotion and increased up to date evidence that is open to the outer world.

The fact that spiritual counselors have better structural intimacy to their clients because of various stated reasons in chapter four, they should use it for the betterment and improvement of the society in general. People have "duty" of attending their spiritual tabernacles and to gain their benefits over their lives but their visit should not be limited to attendance and rituals but to make use of services that could elevate some of their heavy pains since the service is available. But most of all service providers working in the spiritual area have a responsibility of promoting and letting know people the available ways of overcome problems. They have to show common spiritual alternatives that can be relied on in solving issues cornering people into a disabling mode. In other words they should not just be waiting for people to knock on their doors in search of solutions but show preventive and curative ways to be sought before complicating issues in life.

Integration of techniques

While helping people to achieve intentionality and get them equipped enough to deal with their problem, the techniques selected should have an enabling effect on their attention and emotional skills in coping with their problems independently henceforth. Solving clients issues on temporary base and without integrating different techniques and theories pertinent to each individual cases would only result in more dependency and circle of problems in general.

In this regard most of the counselors and therapists in the country attempt to integrate techniques and theories from across different fields and thought of schools. There is a clear need from most counselors and therapists to integrate spiritual values and components into their sessions. The integration of spirituality into the process of counseling and therapy is believed to have a significant contribution both in terms of understanding the person and his/her issues in order to resolve problems in a lasting manner. On the other hand, spiritual counselors also need to consider basic logical and scientific methods to better understand clients' problems and use some simpler techniques borrowed from scientific bases to uncomplicated some issues. Therefore, considering an age long problem solving experiences of the spiritual or religious camp, the professional group has to make studies in detail on what component of the former's knowledge base to utilize in the process of therapy.

Appendix

Discussion questions for in-depth interview

Interview guide for the counselors/ therapists

I. Background Information

1. Sex M____F
2. Age_____
3. Marital status Married____ Single_____ Divorced__ Widowed __
4. Religion _____
5. Educational attainment Literate__ Read and write____ Primary level
____ Secondary level _____ tertiary level_____
6. Employment Self-employed_____ Unemployed_____
Employed_____(where?)_____

II. General Information

- a. What are/is your specialization areas? Marriage, youth, maladaptive behaviors, etc..
- b. Who are your clients in terms of the problems they are having?

II. Process of therapy

1. How do you reach to decisions to offer psychological interventions?
2. In providing psychological interventions, how do you monitor a range of outcomes across relevant areas, routinely and systematically, including service user satisfaction and, if appropriate, client satisfaction?

3. How do you identify, review and monitor access to and engagement with psychological interventions?
4. How do you deal with far difficult issues clients bring to a session?
5. How do you determine how far and how deep to go in the therapy process?
6. How do you get to know the clients spiritual life and how that can impact their current situation? How do you make use of that in helping the client?
7. Do you have a referral linkage with religious clergies if your clients spiritual life has a dominant part in his/her current situation?
8. How do you determine which method and techniques to use for specific client?
9. What major micro skills are used in most of your therapeutic sessions and why?
Question intrusion decisions, attending skills, self-disclosure, occasional interpretation and questioning.
10. Do you include religious and spiritual issues in your psychotherapy or are they included in assessment or treatment planning?
11. Have you in the past or currently worked in collaboration with other organizations of similar programs?
 - a. If yes,
 - i. How is it working for you?
 - ii. Do you have referral linkage of clients with the other organizations?
 - b. If no,
 - i. Why not? Elaborate.

Interview guide for the spiritual counselor/ therapist

III. Background Information

6. Sex M___F
7. Age___
8. Marital status Married___ Single___ Divorced__ Widow __
9. Religion ___
10. Educational attainment Literate__ Read and write___ Primary level
___ Secondary level ___ tertiary level___
6. Employment Self-employed_____ Unemployed_____
Employed_____(where?)___

IV. General Information

- a. What are/is your specialization areas? Marriage, youth, maladaptive behaviors, etc..
- b. Who are your clients in terms of the problems they are having?

Process of therapy

1. How do you reach to decisions to offer spiritual psychotherapy?
2. In providing spiritual interventions, how do you monitor a range of outcomes across relevant areas, routinely and systematically, especially client satisfaction and improvement in wellbeing?
3. How do you identify, review and monitor access to and engagement with issues of clients?
4. How do you deal with far difficult issues clients bring about in a session?

5. How do you determine how far and how deep to go in the therapy process?
6. How do you get to know the clients spiritual life and how that can impact their current situation? How do make use of that in helping the client?
7. Do you have a referral linkage with other psychotherapists if you feel your client needs other types of interventions other than your spiritual intervention?
8. Do you have certain techniques and methods in helping clients? If so,
 - a. Do you have treatment plan for your clients?
 - b. How do you determine which method and techniques to use for specific client?
9. What major microskills are used in most of your therapeutic sessions and why?
Question intrusion decisions, attending skills, self-disclosure, occasional interpretation and questioning.
10. Do you include scientific knowledge in combination with spiritual thoughts and truths? If so,
 - a. Are they included in assessment or treatment planning?
11. Have you in the past or currently worked in collaboration with other organizations of similar programs?
 - a. If yes,
 - i. How is it working for you?
 - ii. Do you have referral linkage of clients with the other organizations?
 - b. If no,
 - i. Why not? Elaborate.

የውይይት መመሪያ ጥያቄዎች

I. መነሻ የመረጃ ጥያቄዎች

1. ፆታ ወ ሴ
2. እድሜ
3. የጋብቻ ሁኔታ ያገባ/ች ያላገባ/ች የፈታ/ች የሞተበት/ት
4. ሃይማኖት
5. የትምህርት ደረጃ
6. የስረ ሑኔታ

II. አጠቃላይ መረጃ

1. በምን የሰዎች ፍላጎት ላይ በማተኮር ትሰራለህ/ሽ-

ትዳር፤ ወጣቶች፤ በባህሪ ላይ፤ ወዘተ

2. እነማን ናቸው በደንበኝነት አገልግሎት ፈልገው የሚመጡት

III. የቴራፒ/የማማከር ሂደትን በተመለከተ

1. የስነ ልቦና ማማከር ውሳኔ ላይ ለመድረስ በምን አይነት መንገድ ይከተላሉ?
2. ሰዎችን በማማከር ሂደት ውስጥ የሚመጡ ውጤቶችን ደንበኞችን የአገልግሎት እርካታ እና አካሄድ በምን አይነት መልኩ ይከታተሉታል?
3. በምን አይነት መልኩ ሰዎችን ማማከርን ለይተው፤ አገናዝበው እና ተከታትለው ወደውሳኔ ይሄዳሉ?
4. እጅግ በጣም ከባድ የሚባሉ ጉዳዮች ሲገጥሙ በምን አይነት መልኩ ይወጡዎቸዋል?

5. በምን ሁኔታ ላይ ተመስርተው ነው ከደንበኛዎች ችግር ተነሳሰተው ምን ያህል በጥልቀት ለመሄድ የሚወስኑት?
6. የደንበኛዎን የመንፈሳዊነት መጠን በምን ሁኔታ ይለዩታል? የመንፈሳዊነት መጠኑስ በምን ደንበኛዎ ያሉበትን ሁኔታ ይወስናል? የርሱን የማማከር ሁኔታ እንዴት ተጽዕኖ ያሳድርባታል? በምን አይነት መልኩ ይህንን የመንፈሳዊነት መጠን ለስራው ይጠቀሙባታል?
7. ደንበኞች መንፈሳዊ ህይወታቸው ጠንከር ያለ ከሆነ ከሃይማኖት ተቋማት ጋር ሪፈረር የመደራረግ ግንኙነት አላችሁ?
8. ምን አይነት ዘዴ እና ቴክኒክ አንደምትጠቀሙ/ም ለመወሰን ምን መንገድ ትጠቀማላህ?
9. ዋና ዋና የሆኑትን ጥቃቅን የመርጃ እና የማማከር መንገዶችን ለማንሳት ያህል፡ የማዳመጥ ችሎታ፤ ደንበኛ ሲናገር አለማቋረጥ ወዘተ ... ምን ምን ውጤታማ እውቀቶች አሉ?
10. በማማከር እና በመርዳት ሂደት ውስጥ የሃይማኖት ወይም መንፈሳዊነት ጉዳዮችን ያካትታሉ?
11. ድሮ ወይም አሁንም ቢሆን፤ ከሌላ ተመሳሳይ አገልግሎት ከሚሰጡ ድርጅቶች ጋር በመተባበር ስርተው ያውቃሉ?
 - አዎ ከሆነ
 - እንዴት ነው?
 - አይ ከሆነ
 - ለምን አይሰሩም
 - ያብራሩ

የውይይት መመሪያ ጥያቄዎች - ለመንፈሳዊ አማካሪዎች

I. መነሻ የመረጃ ጥያቄዎች

1. ስታ ወ ሴ
2. እድሜ
3. የጋብቻ ሁኔታ ያገባ/ች ያላገባ/ች የፈታ/ች የሞተበት/ት
4. ሃይማኖት
5. የትምህርት ደረጃ
6. የስራ ሁኔታ

II. አጠቃላይ መረጃ

- A. በምን የሰዎች ፍላጎት ላይ በማተኮር ትሰራለህ/ሽ-
- B. ትዳር፤ ወጣቶች፤ በባህሪ ላይ፤ ወዘተ
- C. እነማን ናቸው በደንበኝነት አገልግሎት ፈልገው የሚመጡት

የቴራፒ/የማማከር ሂደትን በተመለከተ

1. መንፈሳዊ ማማከር ውሳኔ ላይ ለመድረስ በምን አይነት መንገድ ይከተላሉ?
2. ሰዎችን በማማከር ሂደት ውስጥ የሚመጡ ውጤቶችን ደንበኞችን የአገልግሎት እርካታ እና አካሄድ በምን አይነት መልኩ ይከታተሉታል?
3. በምን አይነት መልኩ ሰዎችን ማማከርን ለይተው፤ አገናዝበው እና ተከታትለው ወደውሳኔ ይሄዳሉ?
4. እጅግ በጣም ከባድ የሚባሉ ጉዳዮች ሲገጥሙ በምን አይነት መልኩ ይወጡዎቸዋል?
5. በምን ሁኔታ ላይ ተመስርተው ነው ከደንበኛዎ ችግር ተነስተው ምን ያህል በጥልቀት ለመሄድ የሚወስኑት?

6. የደንበኛዎን የመንፈሳዊነት መጠን በምን ሁኔታ ይለዩታል? የመንፈሳዊነት መጠኑን በምን ደንበኛዎ ያሉበትን ሁኔታ ይወስናል? የርሶንስ የማማከር ሁኔታ እንዴት ተጽዕኖ ያሳድርባታል? በምን አይነት መልኩ ይህንን የመንፈሳዊነት መጠን ለስራው ይጠቀሙባታል?
7. ደንበኞች መንፈሳዊ ህይወታቸው ጠንከር ያለ ከሆነ ከሃይማኖት ተቋማት ጋር ሪፈረንስ የመደራረግ ግንኙነት አላችሁ?
8. ምን አይነት ዘዴ እና ቴክኒክ አንደምትጠቀሙ/ም ለመወሰን ምን መንገድ ትጠቀማሉ?
9. ዋና ዋና የሆኑትን ጥቃቅን የመርጃ እና የማማከር መንገዶችን ለማንሳት ያህል፡ የማዳመጥ ችሎታ፤ ደንበኛ ሲናገር አለማቋረጥ ወዘተ ... ምን ምን ውጤታማ እውቀቶች አሉ?
10. በማማከር እና በመርዳት ሂደት ውስጥ የሃይማኖት ወይም መንፈሳዊነት ጉዳዮችን ያካትታሉ?
11. ድሮ ወይም አሁንም ቢሆን፤ ከሌላ ተመሳሳይ አገልግሎት ከሚሰጡ ድርጅቶች ጋር በመተባበር ሰርተው ያውቃሉ?
 - a. አዎ ከሆነ
 - i. እንዴት ነው?
 - b. አይ ከሆነ
 - i. ለምን አይሰሩም
 - ii. ያብራሩ

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Declaration

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I, the undersigned, hereby declare that this thesis, "A Brief Assessment on the Status of Psychosocial Psychotherapy in Addis Ababa", is my own work, and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete reference.

Sintayehu Regassa

Date