Spiritual and Religious Best Practices

Revised by

The Spiritual and Religious Competencies Task Force:

Dr. Awa Jangha, Dr. Craig Cashwell, LeAnn Wills, Dr. Christine D. Gonzales-Wong,

Dr. Jamian Coleman, Dr. Zobaida Laota, and Deborah Smith

Approved on April 17, 2025, by

The Board of the Association for Spiritual Ethical and Religious Values in Counseling

ASERVIC President: Dr. Janeé Avent Harris (2024-2025)

A Division of the American Counseling Association

Pending Endorsement by

The American Counseling Association Governing Council

PREAMBLE

WHAT—What is this document?
The Best Practices for Addressing Spiritual and Religious (S/R) Issues in Counseling are lifelong areas for professional counselors, educators, and supervisors to grow into and sustain. Being competent does not mean that one stops learning, especially as life experiences can expose us to blind spots. These best practices highlight goals to strive towards as counselors to best support those we help (whether that entails clients, students, supervisees, or others).

How are spirituality and religion defined in these best practices?

As a starting point, it is helpful to know how spirituality and religion are defined in the application of those terms in this document. There are many ways that they both are defined, especially as some people consider spirituality and religion as one and the same while some people consider them to be wholly separate. ASERVIC discusses some of these varying perspectives in the [ASERVIC White Paper](#). While we acknowledge the importance of the person's personal definitions of spirituality and religion, in the context of these S/R best practices:
- Spirituality is defined as "an animating life force… [and as] a capacity or tendency that is innate and unique to all persons… [moving an individual towards] knowledge, love, meaning, peace, hope, transcendence, connectedness, compassion, wellness, and wholeness" (ASERVIC White Paper, n.d.)
- Religion is defined as "an integrated system of belief, lifestyle, ritual activities, and institutions by which individuals give meaning to (or find meaning in) their lives by orienting them to what is taken to be sacred, holy, or the highest value" (Corbett, 1990, p.2).

The Framework:

The S/R best practices, originally published as competencies in 2009, have been revised and restructured under The Ways Paradigm (Cheston, 1990). Dr. Sharon Cheston's Ways Paradigm contextualizes counseling theory and practice across three principles: 1) Ways of Being (one's presence and dispositions), 2) Ways of Understanding (one's knowledge), and 3) Ways of Intervening (one's actions or application of knowledge). In the context of the S/R best practices, the Ways Paradigm offers a framework for accessing the ongoing work of growth in these areas.
- Ways of being: highlights best practices that call for counselor self-awareness of both one's own personal beliefs and of one's reactions to/engagement with beliefs of the people we work with.
- Ways of understanding: highlights best practices that focus on comprehension of concepts pertaining to spirituality, religion, and varying beliefs with additional focus on the assessment and conceptualization of these concepts in the lives of people with whom we work.
- Ways of intervening: highlights best practices that focus on communication and application of the ways of being and understanding into the treatment and clinical work of counseling.

It is also important to note that the 14 S/R competencies of 2009 span across these three principles with some falling under more than one principle. The revised version of these

competencies are listed as best practices under their primary section, but could be applied in more than one of the principles of the Ways Paradigm.

SO WHAT—Why is it important?
The establishment of S/R best practices have served as guidelines for counselors tending to the whole person. These best practices are not solely for counselors who specialize in integrating spirituality in counseling, but are useful for all counselors when presented with a person to whom spirituality has been supportive or harmful, when confronting a moral conflict of values of beliefs, and when exploring one's own unconscious biases (just to name a few).

Why tend to S/R in the counseling process?

Spirituality, religion, and/ or not adhering to either concept can be an important aspect of the wellbeing of the person with whom you are working (whether a client, student, supervisee, research participant, etc.). It is imperative to honor where the person is and to be aware of one's own reactions and responses to their beliefs. Additionally, it is important to be cognizant of the impact of these concepts on one's development (i.e., implicit societal values) and on one's intersection of identity. For example, the combination or intersection of identities diversifies one's experience of openness to spirituality, religion, atheism, agnosticism, or transcendent experiences. Spirituality and/or religion as one component of identity often overlaps and intersects with other components of identity (i.e., gender, race/ethnicity, socioeconomic status, etc.) making it unique to each person.

What about people who are not spiritual or religious?

Whether or not a client or student is spiritual or religious, these revised best practices serve as reference points when needed and when the client or student consents to addressing their belief in counseling. The best practices are rooted in respect for individual autonomy, value of self-awareness, use of empathy and natural curiosity, and compassion towards the stance of all people. To be clear, these best practices do not endorse the imposition of one's own values on people we work with, but instead hold space for the exploration of spirituality and religion pertinent to the work of counseling if the person so chooses. Some settings (e.g. schools, private settings, etc.) may pose unique considerations when broaching these conversations with students and clients. Nevertheless, it is still essential as counselors to remain cognizant that those we work with may choose to bring up S/R themselves. And as such, we must recognize the importance of a) holding space, b) intersectionality, and c) awareness of our own responses to the topic.

NOW WHAT—How do I use this document?
The Best Practices for Addressing Spiritual and Religious Issues in Counseling are guidelines that complement, not supersede, the values and standards espoused in the ACA Code of Ethics. Consistent with the ACA Code of Ethics, the purpose of the ASERVIC best practices is to acknowledge and celebrate diversity of each individual, recognizing the culture and context that informs unique lived experiences. With client consent, these best practices are intended to be used in conjunction with counseling approaches that are evidence-based aligning with evidence based treatments, values of the people we work with, and clinical expertise.

What action steps can be taken after reviewing this document?

You are encouraged to review the S/R best practices initially (as a baseline to ascertain where you are now) and then periodically (as part of an ongoing review of your progress towards growth). As you review each best practice, consider the components that are strengths for you and the areas where you can grow. To provide additional assistance, the following guiding reflection questions have been included from Davis et al.'s (2018) work on a multicultural orientation framework that offers exploration of cultural humility, cultural opportunities, and cultural comfort along with advocacy:
- How can you expand your cultural humility in your way of being?
- How can you expand your cultural humility in your way of understanding?
- How can you expand your cultural humility in your way of intervening?

As you read through each best practice we encourage you to reflect on these questions.

What resources are recommended?

If you identify best practices where you have little to no information, it can be challenging to figure out where to begin. Even for best practices that you identify as strengths, it can be helpful to keep up with current research and know where to look. A resource document that includes resources across Ways of Being, Ways of Understanding, and Ways of Intervening has been included in the 'Resources to Support Engagement in the 2025 S/R Best Practices' document. This is not an exhaustive list, but is a starting point and you are encouraged to explore for additional resources to extend your resource list.

References

Association for Spiritual, Ethical, and Religious Values in Counseling. (n.d). ASERVIC white paper. Retrieved from http://www.aservic.org/resources/aservic-white-paper-2/

Cheston, S. E. (2000). A new paradigm for teaching counseling theory and practice. *Counselor Education and Supervision, 39*, 254–269. https://doi.org/10.1002/j.1556-6978.2000.tb01236.x

Corbett, J.M. (1990). *Religion in America*. Prentice-Hall.

Davis, D. E., DeBlaere, C., Owen, J., Hook, J. N., Rivera, D. P., Choe, E., Van Tongeren, D. R., Worthington, E. L., Jr., & Placeres, V. (2018). The multicultural orientation framework: A narrative review. *Psychotherapy, 55*(1), 89–100. https://doi.org/10.1037/pst0000160

BEST PRACTICES

This preamble provides essential context for understanding the ASERVIC Best Practices and describes the purpose of the best practices. Please use the preamble as a guide to help you interpret and apply the best practices.

1) Ways of Being:

The professional counselor:

A. recognizes and respects that the person's beliefs about spirituality and/or religion can impact/influence or intersect with their worldview, their psychosocial functioning, and their sense of self across intersecting identities.

B. actively explores their own attitudes, beliefs, and values about spirituality and/or religion, including varying world religions, spirituality outside the context of organized religion, agnosticism, and atheism. This reflection is an ongoing practice that allows for an awareness of changes that can occur across time (in light of influences of the past and of present day context) regarding one's own spiritual/religious beliefs and one's attitudes towards the spiritual/religious beliefs of others.

C. continually evaluates the influence of their own spiritual and/or religious attitudes, beliefs, and values on the person they work with and the counseling process (in both conceptualization and intervention). The counselor is able to acknowledge and recognize the presence and clinical use of their own spiritual and/or religious beliefs; using themselves as a tool to create a supportive environment (i.e., coming from a place of curiosity and not over or under identifying with the beliefs of the people they work with). Consistent with the ACA code of ethics, counselors make every effort to avoid causing harm (i.e., allowing their beliefs to impede the therapeutic process).

D. identifies the limits of their understanding of the person's spiritual and/or religious perspective. Counselors are encouraged to seek supervision or consultation when countertransference or moral incongruence occurs when addressing a person's spiritual and/or religious perspective.

2) Ways of Understanding:

The professional counselor:

A. can describe the similarities and differences between spirituality and religion.

B. can access educational resources to describe the basic beliefs of various spiritual systems, varying world religions, agnosticism, and atheism.

C. has access to religious and spiritual references, including leaders, for potential confidential consultation and/or referral.

D. supports people in identifying spiritual and/or religious resources available to them.

E. can describe and apply various models of spiritual and/or religious development. Conceptualization of S/R development occurs in the context of the impact of one's intersecting identities on spirituality, religion, and/or non-adherence to either concept.

F. can conceptualize the relationship across the person's spiritual/ religious, human, and identity development as a means towards understanding where the person is in their journey (taking into context the person's intersecting identities).

G. strives to understand a person's spiritual and/or religious perspective by gathering information during the intake and ongoing assessment process from the person and/or other sources (such as legal guardians and persons within the person's support system

whom they have given permission to contact). With client consent, assessment may include consultation with spiritual/ religious leaders.

3) Ways of Intervening:
The professional counselor:
A. responds to client communications about spirituality, religion and/or non-belief with openness, cultural humility, and sensitivity (i.e., valuing the person's S/R perspectives without having to agree).
B. can integrate spiritual, religious, and/or transpersonal concepts that are person centered (where one respects the person's autonomy regarding integration of concepts that are consistent with the person's spiritual and/or religious perspectives).
C. can recognize psychospiritual themes in client communication and utilize resources to gain additional understanding when needed.
D. is able to address psychospiritual themes with the person they work with when they are therapeutically relevant.
E. considers the potential impact of the person's spiritual and/or religious perspectives on their health and well-being when making a diagnosis. An example of this within the diagnostic process would be when one determines whether a behavior is a culturally common spiritual belief/practice or a diagnostic criteria.
F. sets therapeutic goals with the person they work with that are consistent with and respectful of the person's spiritual and/or religious perspectives. These goals are created with client consent and when spirituality and/or religion are a part of the therapeutic focus of counseling.
G. is able to modify therapeutic techniques to include a person's spiritual and/or religious perspectives with client consent.
H. with openness and when client/student-led, is able to hold space for people to engage in their spiritual and/or religious practice when therapeutically beneficial.
I. is able to use research to inform their practice (i.e., applying theory that supports the inclusion of a person's spiritual and/or religious perspectives and practices in counseling).

Reflection Action Steps:
Growth across these best practices can be a lifelong process. You are encouraged to reflect on the following questions as a means of deepening your growth:
● What cultural opportunities exist in these best practices?
● What is your level of cultural comfort regarding these best practices and where can you strengthen your cultural comfort?
● How do your varying intersecting identities impact your understanding of your own understanding and engagement with spirituality, religion, and non-adherence to either concept?
● What intersectionality do you identify in the person you work with? How might those different identities affect their worldview (approach to the world)?
● How might your embodiment, knowledge, and skills across these best practices translate into advocacy?
With your responses in mind, explore the 'Resources to Support Engagement in the 2025 S/R Best Practices' document offered to expand your growth in these best practices.

S/R Best Practices Supplemental Document

This supplemental document to the S/R Best Practices contains three sections. Section One includes information on the changes made from the 2009 S/R competencies and this revised version. Section Two includes a definition of cultural humility. Section Three includes guided reflective questions to assist in personal growth across the Ways of Being, Understanding, and Knowing.

Section I: Changes from the 2009 S/R Competencies

What Changed:

The 2009 S/R Competencies were comprised of 14 competencies across six categories: 1) Culture and Worldview, 2) Counselor Self-Awareness, 3) Human and Spiritual Development, 4) Communication, 5) Assessment, and 6) Diagnosis and Treatment. The revision of the S/R competencies restructured them into best practices across the ways paradigm (ways of being, ways of understanding, and ways of intervening). The 14 competencies are all included in the revision, but may have been combined, separated, or expounded upon to provide clarity. Below is a table that shows the parallel of the previous competencies and revised best practices.

2025 Best Practices and 2009 S/R Competencies Comparison
Ways of Being:
2025 Best Practice A was formerly 2009 competency #2
2025 Best Practice B was formerly 2009 competency #3
2025 Best Practice C was formerly 2009 competency #4
2025 Best Practice D was formerly 2009 competency #5
Ways of Knowing:
2025 Best Practices A & B were formerly 2009 competency #1
2025 Best Practices C & D were formerly a portion of 2009 competency #5
2025 Best Practices E & F were formerly 2009 competency #6
2025 Best Practice G was formerly 2009 competency #10 & includes a portion of #5
Ways of Intervening:
2025 Best Practice A was formerly 2009 competency #7
2025 Best Practice B was formerly 2009 competency #8
2025 Best Practice C & D were formerly 2009 competency #9
2025 Best Practice E was formerly 2009 competency #11
2025 Best Practice F was formerly 2009 competency #12
2025 Best Practices G, H, & I were formerly 2009 competency #13 & #14

The revision also incorporated aspects of cultural humility and intersectionality within the preamble and the Best Practices.

The Preamble:
- The preamble was lengthened to provide a foundation for understanding and utilizing the best practices (responding to basic questions and explaining the ways paradigm). The purposes of which were to make the best practices more accessible to persons with varying familiarity with them and to provide guidance on ways to utilize the S/R best practices as resources for ongoing growth.

New Sections:
Three new sections were added to this revised version: Reflective Actions steps, Resources, and this supplemental document.
- Reflective action steps offer overall questions to use for growth across the best practices as it pertains to cultural humility and intersectionality.
- The Resources Section, a separate living document, offers an array of resources (from websites to books) across a diverse range of materials to grow in each way of being. This is not an exhaustive list, but one the reader can use as a starting point.
- This Supplemental document shares the changes made from the 2009 S/R competencies, gives more information about cultural humility, and provides guided reflective processing questions for growth across each of the three ways.

Section II: Cultural Humility

Humility in general involves understanding one's limitations, "being other-oriented rather than self-centered" (Davis et al., 2018), and is free from superiority. Cultural humility is a subdomain of humility, and involves maintaining this other-oriented stance "in relation to aspects of cultural identity that are most important to the client" (Hook et al., 2013, as quoted by Davis et al., 2018). Utilization of cultural humility entails recognizing our own world view while approaching each client with curiosity to understand theirs. For example, if a counselor has strong religious beliefs and meets with a client who has an opposing perspective and differing spiritual practice, use of cultural humility would look like the counselor being able to engage in a both/and approach- where they can retain their own belief without having to impose that on their client and hold space for their client to navigate their therapeutic journey within own belief system.

Section III: Guided Reflective Processing

1. **Ways of being**
   a. How might I conceptualize the S/R beliefs of the person I am working with?
   b. How does S/R intersect with their other identities?
   c. What are my own beliefs and values about S/R?
   d. How might my own S/R beliefs and values be emerging in my work?
   e. What are the limits of my current understanding about the client/student's S/R perspective?
      i. What am I still unsure about?
      ii. What questions do I still have?
      iii. Am I experiencing countertransference or moral incongruence?
2. **Ways of understanding**

    a. How do I define religion?

    b. How do I define spirituality?

    c. How are they similar?

    d. How do they differ?

    e. How can I support my client/student in identifying S/R resources?

    f. What are some resources I can turn to to support my ability to describe the basic beliefs of various spiritual systems, varying world religions, agnosticism, and atheism?

    g. What are some models of S/R development?

    h. Where do I conceptualize my client/student/s relationship across their S/R and identity development journey?

    i. What could I ask my client/student during the intake to strive to understand their spiritual and/or religious perspective?

    j. As part of ongoing assessment, how can I strive to understand their spiritual and/or religious perspective?

3. **Ways of Intervening**

    a. How do I ensure that I approach client communications about spirituality, religion, or non-belief with openness and cultural humility, valuing their perspectives without imposing my own beliefs or needing to agree?

    b. In what ways can I integrate spiritual, religious, and/or transpersonal concepts that are person centered (where one respects the person's autonomy regarding integration of concepts that are consistent with the person's spiritual and/or religious perspectives)?

    c. What psychospiritual themes are apparent in the person's communication? If I am unsure, how can I gain additional understanding?

    d. What are the potential impacts of the person's spiritual and/or religious perspectives on their health and well-being?

    e. Are the goals the person and I have set consistent with and respectful of the person's spiritual and/or religious perspectives?

    f. When reflecting upon my therapeutic approach, how might I modify therapeutic techniques to include a person's spiritual and/or religious perspectives with client consent?

    g. How do I hold space for people to engage in their spiritual and/or religious practice when therapeutically beneficial?

        i. What comes up for me when reflecting upon this?

        ii. How might my own reactions to this practice impact my work with this individual?

    h. Am I applying theory and practice that supports the inclusion of a person's spiritual and/or religious perspectives and practices in counseling?

Resources to Support Engagement in the 2025 S/R Best Practices:

This resource list is a dynamic living document. You are encouraged to utilize resources that will support your growth in the S/R best practices. Recognizing that this is not all-encompassing, rather a beginning list of resources, it is important to acknowledge that the resources below will ultimately miss a spiritual/religious tradition or perspective. If you have a resource you feel would be helpful to add to this list, please contact the Spiritual and Religious Competencies Committee. You are also encouraged to create your own list of resources, utilizing this resource list as a start and expanding upon it based on local resources and your own personalized interests/needs.

General Resources:
- ASERVIC website (includes webinars, newsletters, conference information): https://aservic.org/
- Journals:
    - Counselor and Values Journal
    - Journal of Near-Death Studies
    - Journal of Spirituality in Clinical Practice
- Spiritual and Religious Competencies Project (training and resources): https://www.spiritualandreligiouscompetenciesproject.com/
- Spirituality and Clinical Mental Health Counseling: A Database of Resources (Libguide of books and articles) https://guides.ssw.edu/c.php?g=873373&p=6270592
- Books that span across the Three Ways:
    - *Integrating Religion and Spirituality in Counseling* by Craig Cashwell & J. Scott Young

Ways of Being
Books:
- *Daily Meditations* by Richard Rohr

Journal Articles:
- Barnett, J.E., & Johnson, W.B. (2011). Integrating spirituality and religion into psychotherapy: Persistent dilemmas, ethical issues, and a proposed decision-making process. *Ethics & Behavior, 21*(2), 147-194. https://doi.org/10.1080/10508422.2011.551471

Other:
- Ratts, M. J., Singh, A.A., Nassar-McMillan, S., Butler, S. K., & McCullough, J. R. (2016) Multicultural and social justice counseling competencies: Guidelines for the counseling profession. *Journal of Multicultural Counseling and Development, 44* (1), 28-48. https://doi.org/10.1002/jmcd.12035

Ways of Understanding
Books:
- *The Psychology of World Religions and Spiritualities: An Indigenous Perspective* by Timothy Sisemore & Joshua Knapp
- *The Universe Next Door* by James Sire
- Writings of Rene Girard

- *Religion and Globalization: World Religions in Historical Perspective* by John Esposito, Darrell Fasching, & Todd Lewis
- Integration books (McMinn, Entwistle, Pergament, Rosmarin)
- *The Awakened Brain* by Lisa Miller
- *History of World Religions* by David Noss
- *Healing Makes Your Heart Happy* by Richard Katz, Megan Biesele, & Verna St. Denis
- *Handbook of the Psychology of Religion and Spirituality* by Raymond Paloutzian & Crystal Park
- *Handbook of Psychotherapy and Religious Diversity* by P. Scott Richards & Allen Bergin
- *Trauma, Meaning, & Spirituality* by Crystal Park, Joseph Currier, Irene Harris, & Jean Slattery
- *Human Development and Faith* by Felicity Kelcourse
- *Overhearing a Christian Apology to the Nones* by Thomas Rodgerson
- *Prophetic Lament* by Soong-Chan Rah & Brenda McNeil
- *The Book of Joy* by Desmond Tutu, Douglas Abrams, & the Dalai Lama XIV
- *Buddhist Psychology* by Geshe Tsering & Lama Rinpoche
- *The Zen of Therapy* by Mark Epstein
- *Sacred Stories, Spiritual Tribes* by Nancy Tatom Ammerman
- *Counseling and Pastoral Care in African and Other Cross-Cultural Contexts* by Tapiwa Mucherera
- *Holy Hurt: Understanding Spiritual Trauma and the Process of Healing* by Dr. Hillary L. McBride
- *When Religion Hurts You: Healing from Religious Trauma and the Impact of High-Control Religion* by Dr. Laura E. Anderson
- *Redeeming Power: Understanding Authority and Abuse in the Church*, by Diane Langberg (Christian resource) - https://a.co/d/d3XjJCi

Podcasts:
- Nomad
- Turning to the Mystics podcast (James Finley through the Center for Action and Contemplation)

Other:
- Spiritual conventions such as ConVocation (Ypsilanti, MI)
- ISSM has international religious trainings on sexuality
  - IOCDF.org, lcbt.online, & ADAA.org have special interest groups that address spiritual development
  - Fowler's stages of faith & three primary theorists: Urie Bronfenbrenner, James Fowler, and Adrian van Kaam
  - https://religioustraumainstitute.heightsplatform.com/
  - Institute for Sexual Wholeness classes for a faith-based perspective on sex therapy

Ways of Intervening
Books:

- *Encountering the Sacred in Psychotherapy: How to Talk with People about Their Spiritual Lives* by James Griffith & Melissa Elliot Griffith
- *Spirit in Session: Working with Your Client's Spirituality (and Your Own) in Psychotherapy* by Russell Jones
- *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred* by Kenneth Pargament
- *Bringing Religion and Spirituality into Therapy: A Process-Based Model for Pluralistic Practice* by Joseph Stewart-Sicking, Jesse Fox, and Paul Deal
- *Spiritual Assessment in Social Work and Mental Health Practice* by David Hodge
- DSM 5-TR (especially within the appendix)
- *Handbook of Religion and Mental Health* by David Rosmarin & Harold Koenig
- *Spiritually Oriented Psychotherapy* by Len Sperry & Edward Shafranske
- *Spiritually Oriented Interventions for Counseling and Psychology* by Jamie Aten, Mark McMinn, & Everett Worthington
- *Connecting Soul, Spirit, Mind, & Body* by Ryan Foster & Janise Holden
- *Spiritual Interventions in Child & Adolescent Psychotherapy* by Donald Walker & William Hathaway
- *Spiritual Resources in Family Therapy* by Froma Walsh
- Spiritually Oriented Psychotherapy for Trauma by Donald Walker, Christine Courtois, & Jamie Aten
- *Critical Incidents in Integrating Spirituality into Counseling* by Tracey Roberts & Virginia Kelly
- *Latinx Healing Practices: Psychospiritual Counseling Interventions* by Joseph Cervantes & Brian McNeill
- *Asian Healing Traditions in Counseling & Psychotherapy* by Roy Moodley, Ted Lo, & Na Zhu
- *The Doubting Disease: Help for Scrupulosity and Religious Compulsions* by Joseph W. Ciarrocchi
- *Understanding Spiritual Abuse: What It Is and How to Respond* by Karen Roudkovski
- *When the Church Harms God's People: Becoming Faith Communities That Resist Abuse, Pursue Truth, and Care for the Wounded* by Diane Langberg - https://a.co/d/br4aqF7

Journal Articles:
- Avent Harris, J. R., Haskins, N., Parker, J., & Lee, A. (2023). Womanist theology and relational cultural theory: Counseling religious black women. *Journal of creativity in mental health*, *18*(4), 458-476. https://doi.org/10.1080/15401383.2021.1999359
- Greyson, B. (2014). Differentiating spiritual and psychotic experiences: Sometimes a cigar is just a cigar. *Journal of Near-Death Studies, 32*(3), 123-136. doi:10.17514/JNDS-2014-32-3-p123-136.
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Other:
- Professional Organizations: ASERVIC, The Catholic Psychotherapy Association, IANDS, AMCD, SAIGE

- Online search for articles related to spiritual assessment
- Spiritual Identity scale;
- SIGS within the OCD treatment communities
- Guidelines for Mental Professionals Supporting Persons Seeking Recovery from Possession and other Spiritual Afflictions
  https://catholicpsychotherapy.org/dem-guidelines/

Recovery Resources:

- 12 Steps on Buddha's Path: Bill, Buddha, and We, by Laura S. - https://a.co/d/dgArw61
- https://www.refugerecovery.org/ - a Buddhist path for Recovering from Addiction
- https://smartrecovery.org/ - a Secular alternative to AA
- Overcoming Addiction: An Islamic Approach to Recovery: 12 Steps for the Muslim & The Muslim Addiction Recovery Program (Essentials Series by Tayba) - https://a.co/d/9h6a7Cn
- Steps: A Guide to Transforming Your Life When Willpower Isn't Enough, by John Ortberg - https://a.co/d/hdLhAfh - a Christian perspective on recovery
- https://whitebison.org/ - Culturally based healing for Indigenous People
- https://www.wellbriety.com/circles.html - Recovery based on Native American beliefs and practices
- https://nolongerbound.com/ - Christian-based residential addiction treatment for men