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Adaptation of Spiritual Competency Scale (SCS-R-II) to Turkish: Validity and Reliability Study

Revize Edilmiş Manevi Yetkinlik Ölçeği (REMYÖ)'nin Türkçeye Uyarlanması: Geçerlilik ve Güvenirlik Çalışması

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ÖZET

Bu araştırmada, kanıta dayalı bir yaklaşımla özellikle uygulayıcıların yetkinlik düzeyleri ve alanları konusunda bir çıktı elde edebilmeleri için Manevi Yetkinlik Ölçeği'nin Türkçeye uyarlama çalışması yürütülmüştür. 260 sosyal hizmet uzmanı arasında toplanan verinin normal dağılıma uygun olduğu görülmüş ve ölçüm aracına ait modelin sınanması için LISREL 8.80 paket programı aracılığı yürütülen Doğrulayıcı Faktör Analizi sonucunda iyi uyum değerleri yakalanmıştır. Sonuç olarak, 21 maddeden ve 6 alt boyuttan oluşan ölçüm aracı orijinal halindeki modele uygun olarak kabul edilmiştir. Bu çalışmanın manevi tutum, davranış ve düşünceleri, değerlendirmelerine ve müdahalelerine dahil eden uzmanların yetkinlikleri konusunda belli yordamalara varabilmeleri için faydalı olacağı düşünülmektedir.

Anahtar kelimeler: Manevi yetkinlik, maneviyat, sosyal hizmet, geçerlilik ve güvenirlik

ABSTRACT

In this research, a study on the adaptation of Spiritual Competency Scale to Turkish was carried out with an evidence-based approach in order to enable the practitioners to obtain an output on their competence levels and fields. The data collected among 260 social workers were found to be suitable for the normal distribution and goodness-of-fit indices were obtained as a result of the Confirmatory Factor Analysis conducted via the LISREL 8.80 package program to test the model of the measurement tool. As a result, the measurement tool consisting of 21 items and 6 sub-dimensions was accepted in accordance with the original model. It is thought that this study will be useful for the social workers who include spiritual attitudes, behaviors and thoughts in their evaluations and interventions, to make certain predictions about their competencies.

Keywords: Spiritual competency, spirituality, social work, validity and reliability

Introduction

It would not be wrong to say that spirituality exists in the origins of social work. It is known that, in the historical process, the first social work attempts which were formed with the aid to the homeless and the poor were based on the understanding of philanthropy. However, over time, social work has become more secular as a profession (Garcia-Irons, 2018). Richards & Bergin (2000) state that alienation between counselors and religion mostly ended in the 20th century. Considering that spirituality is at the center of existence, such a broad content concept should be included in the interventions carried out with the clients, taking into account the sense of responsibility and respect principle (Weinstein-Moser, 2008).

Social work considers the importance of "spiritual consciousness" led by religious beliefs and metaphysical interpretations in achieving the purpose of strengthening individuals, social cohesion, human rights and social justice (Ebimngbo et al., 2017). In the study of the British Association of Social Workers (BASW), the participants highlighted the developing role of spirituality, especially for terminal patients, individuals with loss and adoptive parents (Furman et al., 2004). Virginia Satir, one of the social workers leading family therapy, stated that the intuition of individuals should be developed in meditation, worship, relaxation techniques, awareness, high self-esteem and respect for life, and spirituality should be used in interventions (Akca-Koca, 2017). Although it is necessary to be used frequently in social work practices, it is seen that spirituality does not find itself enough place in the education process. Based on the evidence-based practice, the purpose of social work practices can be emphasized as the improvement of the individual's well-being. Stating that the best key for this is the ethical codes determined by the National Association of Social Workers (NASW), Hodge (2011) has provided a guide on how spirituality can be used in practice. It indicates that spirituality can be used in the light of the evidence-based approach, based on the individual's preferences, suitability of the individual's problem, professional competence and cultural competence.

Spiritual Competency

As a part of the person-oriented approach, spirituality can vary in life depending on the cultural differences, the client's condition and the disease (Taylor, 2019) the client has. Although there are theoretical contributions and short studies on spiritual competence in the literature, it is noteworthy that there are no research-based studies designed on the religious and spiritual issues of the applicants (Vieta & Scommell, 2015). While Leeuwen, Tiesinga, Middel, Post, & Jochemsen (2009) pointed out that there is no evidence expressing a common sense about spirituality, Swinton & Narayanasamy (2002) emphasized that they depend on sensitivity and empathy. It seems that studies on the development of structured, reliable and valid measurement tools to help measure the competencies related to religion/spirituality are limited. While the religious/spiritual beliefs and practices of the client were not included in the training programs in the past, it is important today that counselors can make ethical, effective and competent assessments on this issue (Oxhandler &

Pargament, 2018). Therefore, as mentioned earlier, one of the most important components of the use of spirituality in interventions is the provision of social work in the curriculum of education as competence training.

It consists of four components: spiritual competence, spiritual knowledge, spiritual awareness, spiritual sensitivity, and spiritual competency. Spiritual knowledge refers to knowing various spiritual beliefs, practices and subjects, while spiritual awareness includes understanding spiritual thoughts along with spiritual knowledge. Performing appropriate and effective actions for clients on moral sensitivity expresses moral competence (Sperry, 2014). As stated by Sue, Arredondo and McDavis (1992), spiritual competence consists of three basic components: 1) knowledge about the prejudices and worldview of the individual, 2) established empathy for the perspective shaped according to cultural differences, 3) developing intervention strategies that take into account the client's world view (Hodge, Baughman & Cummings, 2006, p. 213). Although spiritual competence has been dealt with different components, the six-factor structure of the Association for Spiritual, Ethical, and Religious Values in Counseling-ASERVIC is accepted as a reference as reviewed in many study. It is expressed that the process of determining the factors of spiritual competence, which is considered with its current version, started with the first "Spirituality Summit" in 1995. Considering the various religious and spiritual traditions of the clients, a number of competencies were mentioned in order to carry out the counseling process and these competencies were approved by the ASERVIC. At the end of the submit, nine competencies were identified as a counselor should "(1) be able to explain the relationship between religion and spirituality, including similarities and differences, (2) describe religious and spiritual beliefs and practices in a cultural context, (3) discover own religious and spiritual beliefs to develop sensitivity, understanding, and acceptance of his or her belief system, (4) be able to recognize the religious and/or spiritual belief system and explain the various religious/spiritual development patterns seen throughout life, (5) show that they are sensitive and accept various religious and/or spiritual expressions in their communication with the client, (6) indicate the limitations of a client's own interpretation of their spiritual expressions and appropriately direct them to appropriate resources, (7) consider the spiritual aspects of the client's problems, (8) be sensitive and respectful of spiritual issues in the counseling process, like every client's preferences, (9) use the client's spiritual beliefs in therapeutic goals (Young et al., 2007). In the study published by Cashwell and Young in 2005, it was concluded that the content of the 8th and 9th competencies that were the part of similar practical level are essentially covered under separate competencies. Then, these nine competencies discussed in Linda Robertson's doctoral thesis and were reduced to six factors by analyzing data obtained from a large sample group. In 2009, the first version of the study results was reviewed by ASERVIC members and it was confirmed that 14 competencies related to defining the framework of spiritual competency were gathered under these last six dimensions (Cashwell & Watts, 2010). Therefore, these updated competencies are named as culture and worldview, counselor self-awareness, human and spiritual development,

communication, assessment, diagnosis and treatment. Accordingly, the followings explained under these factors as the differences and similarities in various belief systems in the culture and worldview, the evaluation and limits of the counselor's own spiritual perspective in counselor self-awareness, the definition of the relationship between spiritual development and human development in human and spiritual development, the sensitivity of spiritual themes and communication styles in communication, in the assessment, it is stated that the spiritual world of the client is made sense, and in the diagnosis and treatment, the intervention process is carried out with the client's spiritual perspective in a holistic way and supported by current research and theoretical background (ASERVIC, 2009).

In addition, it is understood that spirituality, which is composed of abstract factors that are specific to the individual's own world, should be handled in a professional and structured framework in social work interventions. Accordingly, different measurement tools used in the literature to reach concrete evaluations about spirituality draw attention. Some of these can be listed as (Hodge, 2015) one-dimensional, 6-item "Intrinsic Spirituality Scale" developed by Hodge (2003) to measure spiritual motivation; one-dimensional, 10-item "Religious Commitment Inventory" developed by Worthington et al. (2003) to measure religious devotion; "Brief RCOPE" consisting of one dimension and 14 items, developed by Pargament et al. (1998) to measure the spiritual/religious coping structure; and "multidimensional measurement of religiousness/spirituality" with 7 dimensions and 33 items developed by Fetzer Institute (1999) and used to measure health related spiritual and religious dimensions. When these measurement tools were examined, it was seen that the individual concentrates on how much he uses spirituality in solving or dealing with his problems. Therefore, it can be understood that these tools do not allow for a prediction of the tools used in the intervention process of spirituality or consultancy skills in this sense. It is a fact that the client is aware of his own spiritual world and reaches to meanings, which is an important part of the intervention process. However, the most important discussion point in the use of spirituality during the intervention process, as previously tried to be conveyed, is how the counselors can be used in this process. From this point of view, it is a necessity to bring a measurement tool related to spiritual competence into the national literature in order to obtain an evidence-based output when needed during and after the social service education.

Rationale and Significance of the Research

It is emphasized that the spiritual competence of students, educators and practitioners should be addressed and improved (Young et al., 2007). Also, in a study by Hodge et al. (2006) on the spiritual prejudices and religious patterns in social work education materials, it is emphasized that social work should increase the number of materials in order to move out of these patterns to move towards a wider concept of spiritual competence and to accurately define believers and their world views. It is stated that the 21-item Revised Spiritual Competency Scale (RSCS) has the potential to increase the quality of education, supervision and research related to spiritual competence (Lu et al., 2018).

Therefore, it is thought that the adaptation of this measurement tool to Turkish and the knowledge, skill, and value dimensions required for the use of spirituality in interventions will be an original and valuable contribution to the national social work literature, where there is inadequate work on spiritual competence. Moreover, the fact that the 21-item RSCS was studied for the first time in a sample of social workers in the international literature expresses the outstanding originality of the study.

Purpose of the Study

90-item SCS was developed by Robertson (2010). It is stated that the 21-item SCS (Dailey et al., 2015) has higher content validity and significant inferences compared to the previous version of the scale (Robertson, 2010). However, both Robertson (2010) and Dailey et al. (2015) achieved validity and reliability without using Confirmatory Factor Analysis (CFA). At this point, Lu et al. (2018) conducted a CFA analysis of the 21-item Revised Spiritual Competence Scale, stating that it would be doubtful to use the scale in education, supervision and research without carrying out a CFA analysis. Based on this, the opinion of Lu et al. (2018) was followed in this study and it was preferred to be verified with CFA in the adaptation of the scale to Turkish.

In the light of the explanations above, the aim of this study was to evaluate the psychometric properties of the 21-item RSCS and to adapt the scale, which was originally developed as 90 items by Robertson (2010) and decreased to 21 items by Dailey et al. (2015) and the CFA of which was carried out by Lu et al. (2018), to Turkish. With this purpose, the construct validity and reliability of the scale were examined. The research questions created for this general purpose are as follows:

1. Will the CFA in the Turkish adaptation study, support the RSCS with 21 items and 6 sub-dimensions produced by Dailey et al. (2015)? What can be done to change the structure if CFA does not support it?
2. What is the relationship between the Revised Spiritual Competency Scale scores of the participants after CFA and the Role of Religion and Spirituality Scale in Social Work Practice (RRSSP) (Apak, 2018)?

Method

Data Analysis

In order to see the suitability for the use of parametric tests in the analysis of the data, normal distribution analysis was performed, and Skewness and Kurtosis values were examined. After the data were found to have a normal distribution, CFA was carried out to test the model of the measuring instrument. In addition, a correlation analysis was performed with another measurement tool to demonstrate convergent validity of the measurement tool.

Language Validity

In order to adapt the RSCS to Turkish, the 21-item measurement tool was translated by two different translators. Original items and the items translated by two different translators were sent to 12 social work academicians one after another. Academicians with social work doctoral program were especially chosen. They were told that they could offer their suggestions on translations rather than prefer one of the translations. Corrections from academicians were compared by the research team. The new form was sent to an academician in the Department of English Language and Literature along with the original English materials. Necessary arrangements have been made by taking into consideration the corrections provided by the relevant faculty member. Then, in order to determine that the translated materials meet sufficient criteria in terms of Turkish meaning and grammar, the scale items were sent to an academician in the Department of Turkish Language and Literature. Necessary arrangements were made by taking into consideration the corrections provided by the relevant faculty member and the final form was created.

Sampling Adequacy

There are different opinions in the literature about how many people the sample will consist of in studies related to scale validity and reliability. For example, Kline (2011) argues that there should be at least 100 sample in validity and reliability studies and may cause Type 1 error if it is 400 and above. In this study, the opinion (Akgül, 2005; Alpar, 2016) defending that there should be at least 10 participants for each item was taken into consideration and the number of samples was determined accordingly. Accordingly, it is aimed to reach at least 210 people for the CFA of the 21-item RSCS.

Normal distribution

The normal distribution analysis, which is frequently performed while deciding on the use of parametric tests, was also done before CFA. Considering that extreme values affect the model fit values of CFA (Kline, 2011), attention was paid to ensure that the data meet the normal distribution criteria. Skewness and Kurtosis values of the data obtained within this scope were examined and found to be between ± 1.5 (Tabachnick & Fidell, 2015).

Confirmatory Factor Analysis

In order to answer the first research question, the CFA related to the 21-item RSCS was conducted through the LISREL 8.80 package program. CFA is divided into two as First and Second Level. If the scores obtained from the sub-dimensions of the scale can be used, First Level CFA is recommended; if the score obtained from the entire scale can be used in addition to the sub-dimensions, Second Level CFA is recommended. Various fit indices were used to decide the suitability of the model that emerged as a result of CFA. These indexes are listed as χ^2/sd , SRMR, CFI, IFI, RMSEA, NFI and NNFI. Many different studies in various literature have been used to

decide the fit indexes (Hooper et al., 2008; Kline, 2011; Lu & Huffman, 2018; Kalaycı-Kırlioğlu et al., 2020; Çay & Daşbaşı, 2020). Acceptable and good fit values of fit indices are included in Table 1.

Table 1. Acceptable and good fit values of selected fit indices

Fit Indices	Acceptable	Good Fit Values
χ^2/sd	<5	<2
SRMR	0,05-0,10	0,00-0,05
CFI	>0,90	>0,95
IFI	>0,90	>0,95
RMSEA	<0,10	<0,08
NFI	>0,90	>0,95
NNFI	>0,90	>0,95

Convergent Validity

The RRSSP was applied to test convergent validity. Thus, correlation analysis was performed to determine the relationship between the RSCS and the RRSSP.

Participants

A total of 260 social workers were reached for the CFA. 172 (66%) of the participants were female, 88 (34%) were male, 151 (58%) were single and 109 (42%) were married. 33 (13%) of the participants stated they only cared about spirituality, 2 (1%) cared about religion only, 206 (79%) cared both spirituality and religion and 19 (7%) attached no importance to either of them. The average age of the participants was 29.79 ± 7.43 (the youngest being 20, the oldest being 60) and the average of the year they worked was 5.92 ± 6.61 (the least being 1, the most being 30). A total of 222 social workers were reached for convergent validity. Of the participants, 144 (65%) were female, 78 (35%) were male, 125 (56%) were single and 97 (44%) were married. 32 (14%) of the participants were concerned only with spirituality, 1 (1%) gave importance only to religion, 175 (79%) attached importance to both spirituality and religion, and 14 (6%) attached importance to neither religion nor spirituality. The average age of the participants was 30.13 ± 7.75 (minimum 20, maximum 63) and the average of the year they worked was 6.14 ± 6.92 (minimum 1, maximum 28).

Data Collection Tools

The personal information form contains descriptive information about participants and was created by the research team. It consists of questions about how you define yourself regarding gender, marital status, age, duration of duty, spirituality and religion.

SCS was tested in terms of its validity and reliability and added to the literature by Dailey et al. (2015) in order to measure spiritual competence. While the original RSCS consists of 90 items (Robertson, 2010), the 21-item RSCS was created by subtracting from 90 items specified. Exploratory Factor Analysis (EFA) was performed by Dailey et al. (2015) and CFA was done by Lu et al. (2018). The 21-item RSCS consists of 6 sub-dimensions. These sub-dimensions are called Assessment, Self-Awareness of the Social Worker, Preliminary Assessment and Practice, Human and Spiritual

Development, Culture and Worldview and Communication. While in a study by Dailey et al. (2015) the Cronbach Alpha coefficients of the sub-dimensions were found as 0.85, 0.70, 0.71, 0.70, 0.61 and 0.60, respectively, it was determined as 0.88, 0.81, 0.82, 0.74, 0.62 and 0.69 in another study by Lu et al. (2018). Participants were expected to respond to the statements at a degree ranging from 1-6. While "1" represents Strongly Disagree, "6" represents Strongly Agree. The lowest score that can be obtained from the scale is 21, while the highest score is 126. There are no inverse items in the scale. As the score obtained from the scale increases, the level of spiritual competence acquired by the person increases.

The validity and reliability of the RRSSP was tested by Sheridan (2000). The scale was adapted to Turkish by Apak (2018). The scale has a rating ranging from "Strongly Disagree (1), to Strongly Agree (5). As the scores obtained from the scale increase, it indicates that there is a positive attitude towards the role of religion and spirituality in social work practice. The scale consists of 13 items. Items 4, 5 and 10 of the scale are reversed. The lowest score that can be obtained from the scale is 13, and the highest score is 65. The scale is one-dimensional, and analysis can be made over the total score. Cronbach Alpha coefficient of the scale was determined as 0.827.

Data Collection Process

The data collection process was carried out online via surveey.com. Multiple email groups and WhatsApp groups were used to reach out to social workers. First of all, the study was sent to the email group belonging to Association of Turkish Social Workers (SHUDER) in Konya, Turkey with the permission of the headquarters. Then, with the permission of the manager of the group, the study was sent to the email group of "TRSM (Community Mental Health Center) employees", also including social workers. Thirdly, with the permission of SHUDER, the study was sent to the WhatsApp group where SHUDER Headquarters and branch managers were joined. Finally, the social workers in the WhatsApp group which consisted of SHUDER members in Konya were individually contacted to participate in the study.

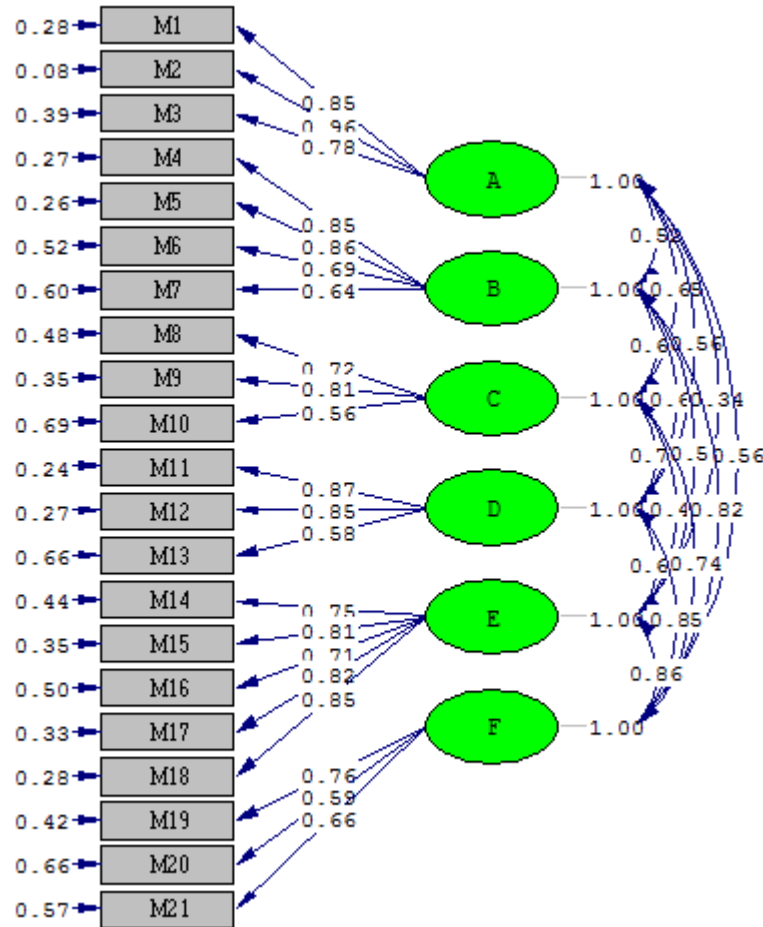
Results

Confirmatory Factor Analysis (CFA)

Two issues were considered before the results regarding CFA were given. Firstly, the t values of the items were examined before both the First and Second Level CFA results were revealed. Jöreskog & Sörbom (1996) require the examination of t values in the model. They argue that if the t values of the items are insignificant by not exceeding 1.96, that item should definitely be removed from the model. When t value exceeds 1.96, it is accepted at the level of 0.05 and when it exceeds 2.56, it is considered as significant at the level of 0.01 (Moutinho & Hutcheson, 2011). The LISREL program also shows items not exceeding 1.96 in red. All of the items in both First and Second Level CFAs were found to be meaningful at 0.01 level by exceeding 2.56. The second point is the view that the covariance can be created between the items in the high correlation and the same sub-dimension

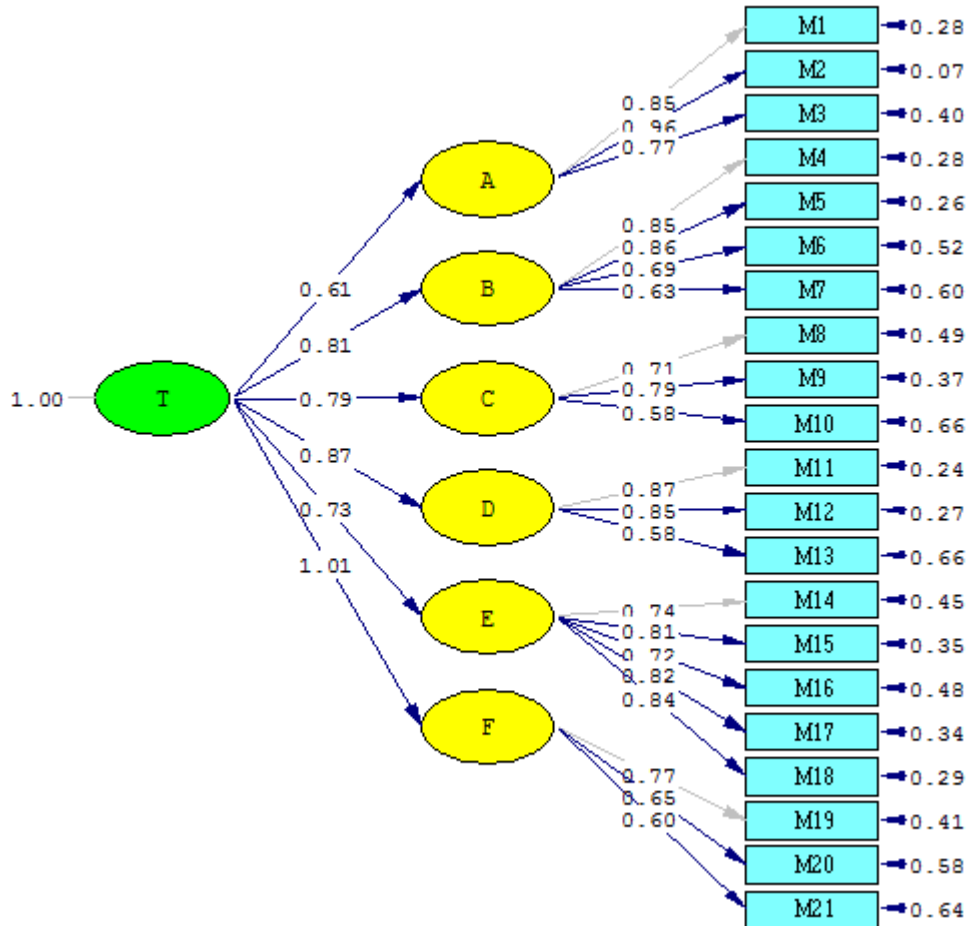
(Hooper et al., 2008). However, covariance was not created between the items. Considering all these issues, First and Second Level CFA results are given in Figure 1 and Figure 2 below.

Figure 1: First Level CFA related to the factor structure of the Revised Spiritual Competency Scale, consisting of 21 items presented by Dailey et al. (2015). The sub-dimensions A, B, C, D, E and F respectively represent the sub-dimensions of Assessment, Self-Awareness of the Social Worker, Preliminary Assessment and Practice, Human and Spiritual Development, Culture and Worldview, Communication.



When first level CFA results are examined, the following values were determined: $\chi^2=545.92$; $sd=174$; $\chi^2/sd=3.14$; CFI=0.96; IFI=0.96; RMSEA=0.09; SRMR=0.08; NFI=0.95; NNFI=0.96. According to these results, it is seen that χ^2/sd , RMSEA and SRMR values are acceptable; CFI, IFI, NFI and NNFI values also have good fit values.

Figure 2: Second Level CFA related to the factor structure of the Revised Spiritual Competence Scale, consisting of 21 items presented by Dailey et al. (2015). The letters A, B, C, D, E and F, respectively, represent the sub-dimensions of Assessment, Self-Awareness of the Social Worker, Preliminary Assessment and Practice, Human and Spiritual Development, Culture and Worldview, Communication.



When Second Level CFA results are examined, the following values were found: $\chi^2=647.38$; $sd=182$; $\chi^2/sd=3.56$; CFI=0.96; IFI=0.96; RMSEA=0.09; SRMR=0.09; NFI=0.94; NNFI=0.95. According to these results, it is seen that χ^2/sd , SRMR, RMSEA and NFI values are acceptable; CFI, IFI, and NNFI values also have good fit values.

Convergent Validity

Table 2. Correlation values between the Revised Spiritual Competence Scale consisting of 21 items and 6 sub-dimensions and one-dimensional Role of Religion and Spirituality in Social Work Practice Scale.

	AB1	AB2	AB3	AB4	AB5	AB6	REMYÖ
SHUDMR	0.528**	0.576**	0.567**	0.651**	0.567**	0.658**	0.736**

Note: AB1=Assessment; AB2=Self-Awareness of the Social Worker; AB3=Preliminary Assessment and Practice; AB4=Human and Spiritual Development; AB5=Culture and Worldview; AB6=Communication $p=0.000$

When Table 2 was examined, it was determined that there is a significant, positive and strong relationship between RSCS and its sub-dimensions and the RRSSP at $p < 0.01$ level.

Descriptive Data and Reliability

In addition to the mean and standard deviation values of each item after CFA, Cronbach's α values related to the sub-dimensions and the whole scale were examined.

Table 3. Information on the mean, standard deviation and internal consistency of the 21-item Revised Spiritual Competence Scale obtained after CFA.

Items (n=260)	M	SD
Sub-dimension 1: Assessment ($\alpha=0.89$)		
Item1	2.57	1.64
Item2	2.84	1.64
Item3.	3.08	1.56
Sub-Dimension 2: Counselor Self-Awareness ($\alpha=0.84$)		
Item4.	3.58	1.79
Item5.	3.85	1.79
Item6.	3.25	1.71
Item7.	3.02	1.79
Sub-Dimension 3: Diagnosis and Treatment ($\alpha=0.71$)		
Item8.	2.13	1.35
Item9.	2.46	1.39
Item10.	3.53	1.53
Sub-Dimension 4: Human and Spiritual Development ($\alpha=0.82$)		
Item11.	3.72	1.55
Item12.	3.89	1.56
Item13.	4.51	1.48
Sub-Dimension 5: Culture and Worldview ($\alpha=0.89$)		
Item14.	4.68	1.29
Item15.	4.57	1.30
Item16.	4.01	1.49
Item17.	4.65	1.27
Item18.	4.65	1.32
Sub-Dimension 6: Communication ($\alpha=0.70$)		
Item19.	3.96	1.46
Item20.	2.64	1.54
Item21.	4.58	1.25
21 items in total ($\alpha=0.93$)	76.18	20.99

When Table 3 was examined, it was determined that the item "Sacred scripture readings are appropriate homework assignments." had the lowest average ($M = 2.13$, $SD = 1.35$). On the other hand, the item "Spiritual/religious beliefs impact a client's worldview." was found to have the highest mean ($M = 4.68$, $SD = 1.29$). Cronbach's α value of the 21-item RSCS obtained after CFA was found to be 0.93. Cronbach's α values of Assessment, Counselor Self-Awareness, Diagnosis and Treatment, Human and Spiritual Development, Culture and Worldview, Communication sub-dimensions were obtained as 0.89, 0.84; 0.71; 0.82, 0.89 and 0.70, respectively.

Discussion, Conclusion, and Recommendations

Carried out to adapt the RSCS to Turkish, this study is thought to be important in terms of bringing all of the perceived values and subjective interpretations such as spirituality into the literature with a competence level and evidence-based perspective. As a result of the CFA carried out with the data featuring normal distribution criteria, it was found that the t values of all 21 items belonging to the measurement tool in both the first and second level CFA exceeded 2.56 and showed a significance of 0.01. When the convergent validity of the measurement tool, which has good compliance values with CFA, was analyzed, it was seen that there is a positive and statistically significant and strong relationship between the total score of the RRSSP and the scores of the dimensions. In addition, the Cronbach Alpha coefficient of the measurement tool was calculated as 0.93 and it was observed that the coefficients of the dimensions varied between 0.70 and 0.89. Hair, Anderson, Tatham, and Black (1998) considered this coefficient to be 0.50, while Nunnally and Bernstein (1994) described it as 0.70 and above as ideal for social sciences (Andrew et al., 2011). Therefore, it can be inferred that the measuring tool is reliable. Finally, when the averages of the items that make up the measurement tool were evaluated, it was seen that the item "Sacred scripture readings are appropriate homework assignments" has the lowest and "Spiritual/religious beliefs impact a client's worldview" item has the highest average. The reason for this can be explained in two ways in terms of items. First, it is thought by social workers that spiritual and religious beliefs are seen as points to be respected and considered in interventions. On the other hand, it can be understood that they avoid considering "sacred scripture readings" explicit enough to be given as homework directly by a social worker. For these reasons, while these articles express the breadth of the social workers' perspectives in the context of human rights, they also allow an interpretation that religious practices should not be emphasized at the point of spiritual counseling and guidance for clients.

Spiritual and religious differences need to be defined as part of human diversity, and social workers need to receive adequate training on this issue and learn and respect them. Even if social work practice starts with the purpose of providing physical aid to the client, the observation and relationship established at this stage will help to understand the spiritual perspective (Canda, 2008). In a study by Yoon and Lee (2006), it was seen that experts should develop programs or services covering spiritual/religious beliefs and practices in order to increase the quality of life of individuals. There are basic dynamics of the competence that expresses the basic attitudes, knowledge and skills that specialists should have in order to carry out an effective intervention (Canda, 2008). Accordingly, the evaluation of the competence framework specified by Brownell (2015) in terms of this measurement tool, which tries to make the level of spiritual competence an output, will support the intended use of the measurement tool. Self-reflective practice, which is one of the dynamics of competence, can explain the "counselor self-awareness" dimension of the measurement tool. It is emphasized that the awareness of the social worker in this dimension can direct the relationship and intervention established with the client. It is emphasized that the scientific knowledge, which is another dynamic, is associated with the assessment dimension of the measurement tool, and that

the spiritual tendencies of the client should be evaluated especially in the initial stages of the interview. As part of the relationship dynamics of competence, it was emphasized that in all the items of the measurement tool, the reflections of the social worker's and the client's own inner world will affect the communication and the ways of expression. Therefore, the measurement tool primarily helps to predict that spirituality can be reflected in the relationships of the individual with his own self-awareness and human development. Another dynamic, the individual and cultural diversity, is named as a separate dimension in the measurement tool as a culture and worldview. It is emphasized that the social spiritual reflections of the individual that are either within the internal structure of all societies or diversified within the social networks by the effects of migration mobility may affect the culture and that the cultural background may affect the spiritual interpretations. It is believed that the items under this dimension may be useful in terms of explaining the already existing regional diversity which has been affected by the migrations in recent years. Although the emphasis of interdisciplinary systems of competence is not directly included in the measurement tool, when the items in dimensions are examined, they refer to the psychology and sociology knowledge of specialists with spiritual competence. For example, the item "It is essential to know models of human development before working with a client's spiritual/ religious beliefs" states that basic psychology knowledge is needed. In addition, with the item "Cultural practices are influenced by spirituality" which is one of the items with high averages, it was emphasized that the inner world of the client should be integrated with a sociological perspective. Although there is no emphasis on ethical and legal standards, which are the last dynamics of competence, inferences can be made regarding the ethical principles and responsibilities of social work. Accordingly, respect for the values of the client and adherence to the emotional and behavioral reflections of the client are the main points where the items are concentrated. As highlighted by Bolea (2012) and Hall & Theriot (2016), it is seen that in studies which are based on diversity and differences, there are principal components related to ensuring the awareness of the client's personal values and self and predicting the competence of the social worker. When evaluated from this perspective, the items of the measurement tool "it is essential to determine a client's spiritual functioning during an intake assessment" and "inquiry into spiritual/religious beliefs is part of the intake process" supports the mentioned opinion.

The study involves many limitations. First of all, the original of measurement tool was not hypothesized among social workers. However, as discussed above, the items are appropriate for making sense of human diversity and inner world. Although the study was performed as based on this assumption, social workers, who volunteered to take RSCS, may not have experienced an intervention requiring spiritual competence. Therefore, the last version of the measurement tool may not be generalized for the social worker members of all institutions. Secondly, spiritual competency is consisted of various dimensions based on social worker's ability to evaluate everything that the client makes sense. While the measurement has certain items to obtain concrete output about spirituality related assessments, the RSCS would not be qualified to see the big picture as the holistic

structure of spirituality related skills. Finally, a larger sample size would support a wide perspective on social workers' affiliations, education levels, levels of and interest in religiosity. For instance, it is difficult to aware the change about the perceptions of the items as to the work field or experiences in spirituality related interventions, within the study results.

As a result, it is thought that the RSCS adapted to Turkish is necessary to determine and develop the spiritual competence levels of students, educators and practitioners who work and receive education in the areas where the counseling process is carried out. In this sense, it makes an important contribution to the fields such as social work, psychology, sociology, psychiatry, which determines the means and contents of intervention by evaluating the reflections in the individual's inner world. It is thought that these professions will also have predictions about the social service education process, which has a wide range of application areas and client groups. For this reason, it is recommended to compare the results of the analysis by applying the measurement tool to social work students and educators.

Ethical Information about Research

Prior to the research, approval was obtained from the Human Research Ethics Committee of KTO Karatay University (dated 15.06.2020, numbered 2020/03/02).

Percentage of Contribution of Authors

The authors contributed equally to the study.

Conflict of Interest

There is no potential conflict of interest in this study

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REVİZE EDİLMİŞ MANEVİ YETKİNLİK ÖLÇEĞİ
Alt boyut 1: Değerlendirme
1. Dini inançlar görüşme sürecinin başında değerlendirilmelidir.
2. Manevi/dini inançlarla ilgili bilgi alınması başlangıç sürecinin bir parçasıdır.
3. Görüşme sürecinin başında, bir müracaatçının manevi yönünü belirlemek gerekmektedir.
Alt Boyut 2: Uzmanın Kişisel Farkındalığı
4. Eğer uzmanlar kendi manevi inançlarının farkında olmazlarsa terapötik ilişkiye zarar verebilirler.
5. Kendi manevi gelişimini tanımlayabilen uzmanlar müracaatçılarla çalışmaya daha hazırlıklıdır.
6. Uzmanlar kendi kişisel manevi/dini inançlarını meslekleri gereği incelerler.
7. Kendi manevi/dini değerlerini incelememiş olan uzmanlar bu değerleri müracaatçılara dayatma riski taşırlar.
Alt Boyut 3: Ön Değerlendirme ve Uygulama
8. Dini metin okumaları uygun ev ödevleridir.
9. Dini figürleri içeren güdümlenmiş görsellik uygun bir danışmanlık tekniğidir.
10. Dua, terapötik bir eylemdir.
Alt Boyut 4: İnsani ve Manevi Gelişim
11. Bir uzmanın insani gelişimi anlaması, manevi kaynaklarla çalışmasına yardımcı olur.
12. İnsani gelişim ve manevi gelişim arasında bir ilişki vardır.
13. Bir müracaatçının manevi/dini inançlarıyla çalışmadan önce insani gelişim modellerini bilmek gerekir.
Alt Boyut 5: Kültür ve Dünya Görüşü
14. Manevi/dini inançlar bir müracaatçının dünya görüşünü etkiler.
15. Başa çıkma stratejileri dini inançlardan etkilenir.
16. Bir müracaatçının Allah ya da büyük bir güç algısı danışmanlıkta bir kaynak olabilir.
17. Kültürel uygulamalar maneviyattan etkilenir.
18. Müracaatçının dünya görüşü dini inançlardan etkilenir.
Alt Boyut 6: İletişim
19. Müracaatçının manevi ya da dini inançlarını belirlemek terapötik amaçlara ulaşmada yardımcı olabilir.
20. Bir uzmanın görevi müracaatçı ile iletişimde manevi/dini ifadelerde uyumu yakalamaktır.
21. Manevi/dini kavramlar müracaatçıların söylemlerine yansır.

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