CLIENT SPIRITUALITY AND COUNSELING: THE VIEW OF LICENSED

PROFESSIONAL COUNSELOR INTERNS IN THE STATE OF TEXAS USING

CONSTRUCTIVIST GROUNDED THEORY

_____

A Dissertation

Presented to

The Faculty of the Department of Counselor Education

Sam Houston State University

_____

In Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

_____

by

Rosemary D. Behrens

May, 2018

CLIENT SPIRITUALITY AND COUNSELING: THE VIEW OF LICENSED

PROFESSIONAL COUNSELOR INTERNS IN THE STATE OF TEXAS USING

CONSTRUCTIVIST GROUNDED THEORY

by

Rosemary D. Behrens

_____

APPROVED:

Richard C. Henriksen, PhD
Dissertation Director

Richard E. Watts, PhD
Committee Member

Mary Nichter, PhD
Committee Member

Stacey L. Edmonson, EdD
Dean, College of Education

DEDICATION

My dissertation is dedicated to one who saw my potential long before I did, Dr. Jerry Terrill, to those who call me sister and believed in me, Byron, Alice, Elizabeth and Bettye, and one who calls me friend and nudged me along the way, Carolyn. It is also dedicated to the one I first knew as Dr. Behrens and his wife, my parents, Charles and Mildred who I know are smiling at me from beyond. Finally, it is dedicated to those who call me Momo. I strive to inspire them most of all.

ABSTRACT

Behrens, Rosemary D., *Client spirituality and counseling: The view of licensed professional counselor interns in the state of Texas using constructivist grounded theory*. Doctor of Philosophy (Counselor Education), May, 2018, Sam Houston State University, Huntsville, Texas.

Spirituality, is a component of the whole being that makes up an individual (ASERVIC, 2009, 2014; Robertson & Young, 2011; Wiggins, 2011). Like sensitivity to multicultural identity, sensitivity to spiritual identity needs to be incorporated into counselor preparation coursework so that the whole person is being attended to in the counseling session.

This study is unique in that the focus on counseling and spirituality shifted from the viewpoint of seasoned professionals (Cashwell & Young, 2011; Richards & Bergin, 2005), academic instructors (Frame, 2003; Fukuyama & Sevig, 1999; Miller, 2003), and students under close supervision (Henriksen, et al., 2015, Weiss, 2000; West, 2007) to the experience of professional counselor interns as a rich source of information relating to first hand exposure regarding incorporating client spirituality into the practice of counseling. In this study, utilizing constructivist grounded theory (Charmaz, 2014), I sought to include the voice of licensed professional counselor interns from the state of Texas in the dialogue of counseling and spirituality as they began their professional careers. I surveyed licensed professional counselor interns gathering their responses to demographic and qualitative questions seeking information on their level of comfort, based on their training, with incorporating client spirituality, their level of comfort of addressing client spirituality, and their level of comfort with discussing client spirituality in supervision sessions.

The theory revealed by this research was that the willingness of the licensed professional counselor interns to utilize client spirituality in the work of the session was contingent on three factors; (a) their personal experience with their own spirituality, (b) their perceived training in utilizing client spirituality and (c) their comfort level with even discussing spirituality. A deficit in any one of these areas impacted the licensed professional counselor interns' willingness and perceived ability to address client spirituality in the work of the session. It was further revealed that the comfort level of discussing spirituality was contingent on (a) the licensed professional counselor intern's faith background, (b) the client's faith background and (c) comfort with the ethical concerns.

KEY WORDS: Counseling, spirituality, Licensed professional counselor intern (LPC-Intern), Licensed Professional Counselor (LPC), Professional Counselor

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

LIST OF FIGURES

Figure   **Page**

CHAPTER I

Introduction

Background of the Study

For centuries, individuals in need of counseling sought out spiritual leaders. However, since the advent of psychoanalysis, particularly the work of Freud that sought to move therapy from the realm of philosophy to the realm of science, the relationship between counseling and spirituality has been rocky (Richards & Bergin, 2005). To smooth out this process, Allport (1950) and Fowler (1981) sought to outline a spiritual development model so that how spirituality interacted with the individual could be better understood. Allport's seminal work, *The Individual and His Religion*, did not distinguish between religion and spirituality. Fowler's work thirty years later shifted the focus to faith. Fowler's model was similar to Erik Erikson's developmental theory and moved us closer to understanding the role of faith and spirituality and our development in those areas.

Over the past several decades the literature on counseling and spirituality in the form of articles, research and books has grown exponentially (Bannister, Park, Taylor, & Bauerle, 2015; Morgan, 2009; Powers, 2005). Recent decades have, as well, shown an increase in literature emphasizing the need to teach spirituality to counseling students (Cashwell & Young, 2004; Miller, 2003). A wide range of literature on various methods of teaching spirituality to counseling students is now available (Briggs & Rayle, 2005; Hage, Thompson, Siegel, Payton, & DeFanti, 2006; Pate & Hall, 2005). Young and Cashwell, (2011) list several common scenarios in which the lack of attention by the counselor to client spiritual values may cause more harm than good. What is lacking in

the literature is the perspective of the newly practicing professional counselor interns and their level of confidence in incorporating client spirituality into the counseling session. Professional counselor interns have received instruction on theories, techniques, intake, assessments and cultural issues. However, many have not received instruction on incorporating spiritual values or concerns into their clinical practice working with clients (Henriksen, Polonyi, Bornsheuer-Boswell, Greger, & Watts, 2015).

Statement of the Problem

Spirituality, whether it is expressed through religion, is a component of the whole being that makes up an individual (ASERVIC, 2009, 2014; Robertson & Young, 2011; Wiggins, 2011). Even the atheist and the agnostic choose a method of expressing their spirituality by expressing their non-belief (Pargament, 2007; Robertson & Young, 2011; Wiggins, 2011). The counselor who chooses not to address a client's spiritual component could be practicing in an unethical manner (Favier & Ingersoll, 2005; Frame, 2003; Miller, 2003; Watts, 2008). Like sensitivity to multicultural identity, sensitivity to spiritual identity needs to be incorporated into counselor preparation coursework so that the whole person is being attended to in the counseling session. Although there has been an abundance of literature with a focus on the need for such coursework, the bulk of this literature has emerged from counselors in practice (Cashwell & Young, 2011; Miller, 2003; Richards & Bergin, 2005) or academic leaders (Frame, 2003; Fukuyama & Sevig, 1999; Miller, 2003). In this study, I sought to include the voice of the professional counselor interns in the dialogue of counseling and spirituality as they began their professional careers.

Purpose of the Study

The purpose of this study was to examine the personal experiences of professional counselor interns as they encountered clients and to gain insight into how they worked with those clients in a manner that was sensitive to the spiritual background of the client. Through this study I explored the interns' level of comfort, based on their training, with incorporating client spirituality, their level of comfort of addressing client spirituality, and their level of comfort with discussing client spirituality in supervision sessions.

Significance of the Study

Several books have been published on the topic of counseling and spirituality in recent decades. Some of these texts were targeted at the general population of practicing counselors and therapists (Cashwell & Young, 2011; Richards & Bergin, 2005). There are also other writings that would be suitable for text books for instruction on spirituality within the academic environment (Frame, 2003; Fukuyama & Sevig, 1999; Miller, 2003). Additionally, several dissertations that dealt with counseling students and issues of counseling and spirituality in recent decades have been located. Some of these dissertations utilized quantitative techniques when analyzing responses to questionnaires (Adams, 2009; Pollock, 2007; Shuler, 2009; West, 2007). Other research studies utilized qualitative methods to analyze interview data (Hunter, 2014; Weiss, 2000). For example, the participants involved in the dissertation by Weiss (2000) were second year counseling students who had yet to begin their internship. Rosen-Galvin (2004) utilized a mixed methods approach (both quantitative and qualitative) and studied the discussion of spirituality within supervision. The participants in her study who were being supervised

were students and/or professional counselors, not necessarily interns who had completed their classroom instruction and were beginning their professional practice.

After completion of a required degree, including supervised practicum hours and a licensing exam, a professional counselor intern must complete a set number of supervised hours before obtaining their full licensure to become a professional counselor. This is a time in professional development that the academic hours and initial hours of practice evolve into a pattern of practice. The professional counselor intern is in a unique position in that academic knowledge is recent, they meet regularly with a supervisor and they are continuing to hone their growing skillset as a counselor. This study is unique in that the focus shifted from the viewpoint of seasoned professionals (Cashwell & Young, 2011; Richards & Bergin, 2005), academic instructors (Frame, 2003; Fukuyama & Sevig, 1999; Miller, 2003), and students under close supervision (Henriksen, et al., 2015, Weiss, 2000; West, 2007) and moved to the experience of professional counselor interns as a rich source of information relating to first hand exposure regarding incorporating client spirituality into the practice of counseling.

Definition of Terms

CACREP. The Council for Accreditation of Counseling & Related Educational Programs sets standards for the voluntary accreditation of counseling programs.

Internship. The definition included in the glossary of the CACREP standards refers to "a distinctly defined, post practicum, supervised clinical experience." (CACREP, 2016, p. 46) The professional counseling intern works with a supervisor to enhance and refine basic counseling skills in a clinical setting. The internship

requirements are established by state boards of licensing and in the case of CACREP

accredited programs by the accreditation standards.

Religion. Religion, at its core is a belief system. For the purpose of this study

religion is defined as a social institution bounded by an established set of beliefs and

practices including requirements for membership and structure for social organization

(Miller & Thoresen, 2003).

Religiousness. Religiousness is distinguished from religion as the acts of a person

who is following the tenets of a belief system (Richards & Bergin, 2005).

Professional Counseling Intern. A person who has completed a required degree,

passed a licensing examination and entered into a supervised period of practice that will

culminate in full licensure.

Spirituality. There is consensus among the writers on spirituality that the term is

difficult to condense. For the purpose of this study spirituality "includes one's beliefs,

awareness, values, subjective experience, sense of purpose and mission, and an attempt to

reach toward something greater than oneself. It may or may not include a deity" (Frame,

2003, p. 3).

Supervision. The professional counselor intern meets on a regular basis with a

licensed professional counselor supervisor. The content of these meetings is typically

tailored to the current needs of the professional counselor intern's ongoing development.

Topics such as ethical concerns, counseling techniques, resource materials, and proper

reporting are common discussion items.

Supervisor. An experienced licensed professional counselor (LPC) who has

completed additional requirements to become a licensed professional counselor-

supervisor (LPC-S) who works with the professional counseling intern in the development of practice skills.

Research Question

The following research question was addressed in the study: What is the experience of professional counselor interns in working with client spirituality in terms of their sense of preparedness from training, direct client experience, and supervision experience as they work to complete their internship?

Limitations

At present counseling programs that meet the requirements for students to become licensed professional counselors in the state of Texas requires 60 semester hours in a masters level program. This requirement increased to 60 from 48 hours in 2017. These masters level programs are provided at both secular universities and seminaries. These programs may or may not be CACREP accredited. The type of program that research participants completed may have influenced their desire to participate. The limited geographic scope of Texas was a limitation as this may have impacted the transferability of the study. The recruitment of participants through letters was necessary as the professional counselor intern roster did not list e-mails. This was a limitation as it may have increased the likelihood that only professional counselor interns that are interested in the topic chose to respond. This sampling bias limitation may have impacted the results as the voice of the professional counselor interns who disagree with or are complacent about the scope of the study may not have been heard.

Delimitations

The study was limited to a geographic scope of Texas, specifically the published roster of licensed professional counselor interns. The interns were contacted via postal mail with an invitation to participate in an online questionnaire which consisted of a consent to participate, demographic questions and qualitative questions specific to the topic.

Assumptions

I assumed the interns who participated in the study have at some point encountered concerns with incorporating client spirituality. In order to overcome this assumption, I purposely began the study with a larger number of participants than I anticipated using for the entire study. I assumed that the participating interns would answer with honest and thoughtful answers.

Organization of the Study

In the following chapter I present a review of the literature on the need for training in spirituality as a component of a counselor education program, exploring the history of the relationship between counseling and spirituality (Frame, 2003; Fuller, 2008; Kurtz, 1999; Miller, 2003; Pargament, 2007), the ethical issues surrounding counseling and spirituality (Briggs & Rayle, 2005; Helminiak, 2001; Pate & Hall, 2005, Steen, Engels, & Thweatt, 2006; Watts, 2001), and spirituality as a component of cultural training for counselors (Fukuyama & Sevig, 1997, 1999; Funderburk & Fukuyama, 2001). Literature about various methods of teaching spirituality are also presented such as; (a) infused into core curriculum areas currently recommended by CACREP (Briggs & Rayle, 2005; Burke et al., 1999; Myers & Willard, 2003), (b) stand-alone coursework in

spirituality (Fukuyama & Sevig, 1997; Pate & Hall, 2005), and (c) addressing spirituality as a component of multicultural coursework (Funderburk & Fukuyama, 2001; Hage et al., 2006). The education section of the review of the literature concludes with student perceptions on training in spirituality (Henriksen, et al., 2015, Weiss, 2000; West, 2007). The final section of the literature review addresses supervision and concerns about counseling and spirituality (Gilliam & Armstrong, 2012; Hull, Suarez, Sells, & Miller, 2013; Polanski, 2003).

In Chapter three, I provide details of the methodology for this study by describing the research design, selection of participants, instrumentation, data collection, data analysis and the measures of trustworthiness. The research design chosen was a qualitative study utilizing a grounded theory methodology (Charmaz, 2014). The study participants were Licensed Professional Counseling Interns (LPC-Intern) in the state of Texas. The study utilized online questionnaires for demographic and responses to open-ended questions regarding perceptions of training in spirituality concerns, perceptions of practice in including spirituality concerns and comfort level in discussing spirituality concerns in supervision.

The data analysis consisted of initial coding, focused coding, axial coding, and theoretical coding. Memo-writing was utilized at all levels of coding. The measures of trustworthiness selected were (a) clarifying for researcher bias, (b) leaving an audit trail, (c) negative case analysis, (d) providing rich, thick descriptions, and (e) triangulation.

In Chapter four I present an examination of the results generated by the research study. The study concludes, using chapter 5, for a discussion of the results and implications for further study.

CHAPTER II

Literature Review

Since the mid-1950s the literature on counseling and spirituality has grown exponentially and continues to grow dramatically in the opening decades of the 21st century (Henriksen, et al., 2015, Hood, Hill, & Spilka, 2009; Post & Wade, 2014; Powers, 2005; Richards & Bergin, 2005). The form of the literature has also expanded from primarily journal articles on counseling and spirituality to books on the combined topics (Cashwell & Young, 2011; Frame, 2003; Miller, 2003; Richards & Bergin, 2005), to dissertations researching the interactions (Adams, 2009; Hunter 2014; West, 2007) of counseling and spirituality.

In addition to growth in the literature, professional organizations such as the American Counseling Association (ACA) and the American Psychological Association (APA) have added or revised divisions within their organizations to heighten the focus on addressing spirituality as a vital component of the whole client. Miranti (n. d.) noted that in 1993 the American Counseling Association (ACA) passed a motion to rename the Association for Religious and Values Issues in Counseling (ARVIC) and formed the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC) to better address concerns on counseling and spirituality. The *Counseling and Values* journal was started in 1956 and continues to highlight ASERVIC research today. In the mid 1970's APA created Division 36 to focus on religious issues in psychology. The original name of the division was Psychologists Interested in Religious Issues. The division began publishing a newsletter in 1976. In 1993, Division 36 was renamed Psychology of Religion and in 2011 was renamed to Society for the Psychology of

Religion and Spirituality. Division 36 began a journal, *Psychology of Religion and Spirituality*, in 2009. The APA published the first quarterly issue of a new journal, *Spirituality in Clinical Practice*, in the spring of 2014.

In 2016, the published standards for the Council for Accreditation of Counseling and Related Educational Programs (CACREP) included "the impact of spiritual beliefs on clients' and counselors' worldviews" in the foundations portion for counseling programs (CACREP 2016). In the opening decade of the 20th century, academic leaders examined the ways that spirituality concerns were being addressed in curriculum, some through examination of syllabi for courses on spirituality (Cashwell & Young, 2004), another as a report of teaching a course on spirituality within a counseling program, (Pate & Hall, 2005) and a third by examining how spiritual concerns could be infused into core curriculum (Briggs & Rayle, 2005). These endorsements of including spirituality in core curriculum presented a shift in thinking. Powers (2005) recalled that when in graduate school in the mid-1970s, "religion was a taboo topic (and spirituality was seldom mentioned)" (Powers, 2005, p. 220). The growing concern for addressing multicultural issues has led to an increased awareness that spirituality may be an element of one's culture and may also transcend cultural lines (Fukuyama & Sevig, 1999).

The following literature review addresses the history of the relationship between counseling and spirituality, ethical issues regarding counseling and spirituality, spirituality as a component of training and instruction for counselors and supervision issues regarding spiritualty. The goal of this literature review was to examine the need for exploring the experience of licensed professional counseling interns and how prepared

the licensed professional counseling interns felt for incorporating spirituality into the work of the counseling session.

History of the Relationship between Counseling and Spirituality

Before we can understand where we are, we must know from whence we came. Historically, the relationship between mental health practices (e.g., counseling, psychiatry, psychology, and therapy) and spirituality has resembled a pendulum swinging from a close relationship to an attempt at no relationship to a more middle ground relationship (Kurtz, 1999).

Pargament (2007) noted that the early leaders in the field of psychology "took the root meaning of the word psychology, from psyche (soul) and –logy (study of), quite seriously and focused their attention on a variety of religious phenomena, most notably conversion and mysticism" (p. 7-8). The term psychotherapist can likewise be analyzed using its Greek language components of psyche (soul, breath of life) and therapeia (attendant or servant). Thus, the psychotherapist becomes the caretaker of the soul (Miller, 2003).

Prior to the Enlightenment. For most of the history of the world individuals turned to their spiritual leaders for assistance. Prior to the age of Enlightenment health concerns, including mental health concerns, were most often addressed by healers. Miller (1999) noted that "some were quacks, but far more were sincere individuals who in one way or another had learned how to tap the natural healing powers of herbs and suggestions…exercise, and persuasion" (p. 27). Extreme cases of mental health concerns were often assumed to be the result of demonic possessions and the church was often called upon for assistance. Kurtz (1999) illustrated noted moments in history from

ancient Greece through early Christian Monasticism through the Reformation and to the

Enlightenment in which "psychotherapy came in the garb of philosophy rather than

medicine" (p. 22). What was common through these times was that people turned to

religious leaders or other healers for concerns of their soul. It was also a given that people

were addressed in a holistic manner:

> For well over a thousand years, then, cura animarum – the care of the souls –
> embraced the emotional, the mental, and the spiritual life of people, for rather
> than being differentiated, these were seen as aspects of one unified human life.
> (Kurtz, 1999, p. 27)

Counseling as Science. As psychology evolved at the end of the nineteenth

century, the concept of religion and the church as the source of truth was being

questioned by many seeking an answer from science (Frame, 2003; Fuller, 2008; Miller,

2003; Richards & Bergin, 2005). Pargament (2007) noted that it was not until the time of

Freud, and later Skinner, that psychology began to attempt to divorce itself from the

spiritual or religious and to align itself with the sciences. Freud saw religion as an illusion

or perhaps fantasy or wish fulfillment (Frame, 2003; Freud, 1927/1961).

William James (1842-1910), Sigmund Freud (1856-1939), Alfred Adler (1870-

1937), and Carl Jung (1875-1961) could be called contemporaries in that their life spans

overlapped. Freud, Adler and Jung were for a time colleagues. The paths of James, Freud

and Jung crossed briefly at Clark University in Worcester, Massachusetts where all three

were attending a gathering of psychologists (Rosenzweig, 1992). In spite of their

common time in history, they had distinct views on the role of religion in relation to the

psyche. James viewed the religious experience of the individual as valid experience

regardless of the lack of empirical evidence, (James, 1902/2002). Freud claimed that religious experience was merely an illusion, (Freud, 1927/1961). Adler's focus on social interest and being kind to self and others had spiritual tones (Watts, 2000). Jung considered spirituality to be a complex within the collective unconscious and religion to be a link between the conscious and unconscious mind (Fuller, 2008).

William James. James' seminal work on psychology and religion, *The Varieties of Religious Experience*, (1902/2002) was the result of his position as Gifford Lecturer on Natural Religion at the University of Edinburgh, 1901-1902. James did not offer a definition of religion, instead he offered what he spoke of as an attempt "to characterize the life of religion" (James, 1902/2002, p. 53). He stated that "in general terms one might say it consists of the belief that there is an unseen order" (p. 53) and that "our supreme good lies in harmoniously adjusting ourselves thereto" (p. 53). James also did not single out a particular religion as supreme. When James spoke of mysticism in the later chapters, he held the position that religious experiences could not be verified in the laboratory as valid or invalid positions. For James, the mere fact that science could not replicate or explain a spiritual experience did not lead him to denounce the experience as a fake or a fraud. James seemed to have developed a healthy respect for religion and spirituality as components of the human experience that may not be completely understood from a scientific perspective. His deference to the unknown component of spiritual experience fueled his curiosity and desire to know more.

Sigmund Freud. Frame (2003) stated that Freud was well known as an opponent of religion. Freud endeavored to make psychoanalysis a science in the form that every action and reaction is driven by unconscious forces rather than by humans determining

either cause or effect (Frame, 2003; Fuller, 2008; Richards & Bergin, 2005). It is perhaps because religion and spirituality did not bend to fit Freud's mold that he often studied religion to attempt to explain it away. In each of the first four decades of the twentieth century, Freud published books or articles addressing in part the effect religion had on the individual.

Freud's first theory of religion centered on lingering childhood experiences of the individual's relationship with their biological father. He theorized that the relationship with a father figure that religion presented kept the person in a subservient role (Fuller, 2008). Freud next saw the rituals of religious practice as obsessive acts (Freud, 1907/1963). He viewed the religious actions of his contemporaries as similar to the worshipping of idols (Freud, 1913/2005). Freud next attempted to explain religion as an illusion (Freud, 1927/1961). Later in his life Freud attempted to explain how Moses (Egyptian according to Freud) resurrected a monotheistic Egyptian religion that was no longer practiced and foisted it upon the Jews in captivity in Egypt (Freud, 1939/1967; Fuller, 2008). For one who saw himself as an opponent of religion, his focus drifted to it often (Fuller, 2008).

Alfred Adler. Although Freud sought to define human behavior as simply a mechanistic response to stimuli, Alfred Adler saw the person as a part of something bigger than simply cause and effect (Carlson, Watts, & Maniacci, 2006). Adler believed that human behavior was driven more by social interactions than biological or instinctual responses. Adler viewed the person from a holistic perspective yet understood them as more than merely the sum of their parts. Adler's Individual Psychology is based on his understanding that "knowledge is socially embedded and relationally distributed"

(Carlson et al., p. 30). Adler viewed the person as a whole and additionally viewed the person a piece of a greater collection of social and relational connections that was also seen as a whole. It is also this focus on the wholeness of the individual that led Adler to consider an individual's religious beliefs and practices an integral component of the whole (Watts, 2000). A client's spiritual perspective may drive his or her values system which in turn is a dominant force in their behaviors. The counselor attempting to understand the behaviors of a client without knowing his or her religious or spiritual beliefs is leaving out a vital piece (Watts, 2000; 2008).

 Carl Jung. Jung's understanding of the psyche is much like the image of an iceberg. The exposed portion of the iceberg represents the conscious mind and the portion of the iceberg below the surface (typically much larger than the exposed portion) represents the unconscious (Jung, 1938/1966). Jung further distinguishes the unconscious mind into what he calls the personal unconscious and the collective unconscious. The personal unconscious is created by the experiences of the individual. Jung considered this portion of the unconscious to make up what he termed the top layer of the unconscious mind. The collective unconscious, according to Jung, was comprised of the "depths and foundation of the psyche" (Fuller, 2008, p. 68). Jung postulated it was within the collective unconscious that spirituality is rooted. For Jung, spirituality was a complex within the collective unconscious with an equal to or higher status regarding the ego. While he noted that religion and religious experiences might aid and enhance one's spirituality, the dogma, doctrines and creeds of most religions might also serve to diminish one's experience of spirituality (Jung, 1938/1966; Fuller, 2008).

Kurtz (1999) distinguished the theorists on psychology and religion into two groups. Freud was attempting to explain religion, whereas James and Jung were attempting to describe religion. Adler might be seen as a third group in that he simply attempted to understand how the individual's religion was a piece of the whole (Savage & Nicholl, 2003).

The Impact of World War II. Religious values have often been a stronger, and more motivating, component of the battle cry for war than perhaps the prime component for the battle cry, be it increased geography or increased power for the rulers of the winning forces. When the United States entered into World War II, church attendance increased dramatically. Kurtz (1999) outlined that the religious sentiment within the United States in the 1950s was shaped by the realities of nuclear power and the Holocaust. This time also saw a dramatic shift in the relationship between psychology and spirituality. There was a distancing by some psychologists away from the medical model and toward a wholeness model. Abraham Maslow (1908-1970), Victor Frankl (1905-1997), and Gordon Allport (1897-1967) were three theorists that emerged during this time in history.

Abraham Maslow. Maslow is most often associated with his theory of a hierarchy of needs. His hierarchy postulates that the individual is on a quest to self-actualization, the highest need in his theory. Maslow also sought to focus on a wellness model rather than a sickness model. He started by choosing to study individuals that he perceived as extraordinary. His purpose was to determine what made them extraordinary. He found that when the lower needs such as physiological, safety, belongingness and esteem were met, the individual is met with a new level of yearning. That yearning is for self-

actualization or some type of self-fulfillment (Maslow, 1970). A common occurrence within this quest is what Maslow deemed a "peak experience" (Fuller, 2008, p. 147). Maslow considered the peak experience as a personal, transcendent experience of illumination. These peak experiences may take on a mystical or ecstatic nature. Maslow stated that most of the recognized religions of the world were based initially on a peak experience of a founding prophet or seer. He enumerated 25 key elements of peak experiences focusing primarily on the individual nature of the experience, detachment from external objects and people, beautiful experience of the world, and an absence of dichotomies that normally exist in the world (Maslow, 1970). Maslow drew a distinction between personal religious experience and institutional or organized religion. He believed that personal religious experience took precedence over the dogma, doctrines, and rituals of organized religion. He did not discount the possibility that a peak experience could take place within the ritual, however, he considered it to be a personal religious experience for the one in the midst of the peak experience. Maslow was one of the first to express that spirituality could also be distinct from religion. For Maslow, peak experiences, and ultimately self-actualization were spiritual experiences whether or not the individual professed a connection to an organized faith (Frame, 2003; Fuller, 2008; Maslow, 1970).

Viktor Frankl. Frankl studied in Vienna and was highly influenced by both Freud and Adler. He viewed Freud's psychoanalysis as too focused on the past and repression. According to Frankl the goal of Adler's individual psychology is to "make the neurotic person accept responsibility for his symptoms" (Frankl, 1986, p. 4). He saw the work of Freud and Adler as foundational to the history of psychotherapy and yet believed that

they each ignored a key element of the person, that element being the spiritual element. He named his theory of psychotherapy "logotherapy" utilizing the definition of the Greek word logos as "meaning" (Frankl, 1984, p. 104).

It is a common misconception that Viktor Frankl's Logotherapy was conceived during his internment in Nazi concentration camps (Frankl, 1986; Wong, 2007). His hallmark publication, *Man's Search for Meaning: An Introduction to Logotherapy*, recalled his experiences in the Nazi concentration camps Auschwitz and Dachau during World War II (1984). The book also provided what he deemed "logotherapy in a nutshell" (Frankl, 1984, p. 161). He actually had completed a manuscript outlining the core concepts of logotherapy prior to his imprisonment. He stated in the preface to *The Doctor and the Soul: From Psychotherapy to Logotherapy* that he attempted to hide the manuscript upon his internment and instead had watch his captors destroy the only copy in existence. He likened it to "a father who had not been spared watching his children murdered before his eyes" (Frankl, 1986, p. ix-x). He actually saw his incarceration as a true test of the principles of logotherapy (Frankl, 1986; Wong, 2007).

Frankl came to realize that even in such dire situations the individual was able to transcend the instinctual and bodily dimensions of human life. This transcendence or higher dimension he termed the "noölogical dimension." He drew again from the Greek language using the term noös meaning "mind" thus the term "noölogical" represents the realm of the mind (Frankl, 1984, p. 106).

Frankl defined religion as the "search for ultimate meaning" (Frankl, 1975, p. 13) the quest for unconditional meaningfulness. He acknowledged that psychology cannot explain religion, yet it can explore the human experiences of the phenomenon of religion

(Frankl, 1975; Fuller, 2008). Frankl, like William James, could not discount the experiences of the faithful simply because science could not explain the experiences.

Gordon Allport. Gordon Allport's book, *The Individual and His Religion*, is considered by many to be a key resource when examining the impact of religion and spirituality on psychotherapy and counseling (Frame, 2003; Fuller, 2008; Miller, 2003). It was first published in 1950 when church membership was soaring. It was also written in a readable style. While these factors may have impacted its original popularity, it is the core concepts in the book which have stood the test of time that make it a seminal work on the topic.

Allport contributed two key elements of understanding the role of religion within the individual. He was one of the first to formulate a theory of religious development. He viewed religious development as containing three stages. The first stage is the raw acceptance by the individual of religious creeds, rituals and beliefs without personal investigation. The second phase engages the rational mind and questions the belief system and the components of the belief system. The final stage for Allport was what he called "religion of maturity" (Allport, 1950, p 52). While these three phases can be reflective of physical human growth and development with stage one in childhood, stage two in adolescence, and stage three in adulthood, Allport noted that it is possible for the individual to never move beyond stage one and it is just as possible that all three stages occur within the physical confines of adulthood (Allport, 1950; Frame, 2003; Fuller, 2008; Miller, 2003).

Allport's second contribution to understanding the relationship between the individual's religion and psyche was the six features he deemed as indicative of the

mature sentiment in the expression of faith. The six benchmarks he listed were (a) well differentiated, (b) functionally autonomous, (c) consistently directive, (d) comprehensive, (e) integral and (f) heuristic. Allport defined differentiated sentiment as "an outgrowth of many successive discriminations and continuous reorganization" (Allport, 1950, p. 59). Functional autonomy implies that the individual's religion generates its own drive and direction. Consistently directive indicates that other aspects of the individual's life are guided and directed consistently by the core values of the professed religion. The mature sentiment is also comprehensive in that social, political and ethical issues are addressed through the lens of the person's mature sentiment. Allport noted that "the demand that one's religious sentiment be comprehensive makes for tolerance" (Allport, 1950, p. 69). The individual that has reached a mature sentiment makes the affirmation, "God is" while the immature statement would be more likely to staunchly state "God is precisely what I say He is" (Allport, 1950, p. 69). It is important that the mature sentiment be an integral part of the person's life so that the individual's mature sentiment acknowledges the good and the heinous in life and understands that there are things that are difficult to understand. Mature sentiment does not blindly accept the difficult things life offers, yet it does accept that further study and reflection may provide some form of answer. The last benchmark that Allport included is that the mature sentiment is heuristic. It is important that the believer continue the quest and seek ways to explore new issues as they arise and allow the exploration of those issues to possibly add nuance or dimension to their faith (Allport, 1950; Frame, 2003).

Contemporary Theorists. The 1960s, with the war protests and flower children, cemented the growing convergence of spirituality and psychology. In the late twentieth

century, several theorists emerged seeking further examination of possible understandings of spiritual development. James Fowler, Fritz Oser, Vicky Genia and Michael Wasburn each presented a theory of spiritual development.

James Fowler. Fowler was influenced by developmental theorists who had focused on other areas of life development such as Piaget's cognitive development stages, Erikson's psychosocial development and Kohlberg's stages of moral development (Frame, 2003). Fowler's spiritual development model resembled Erikson's psychosocial development model in that the stages of development follow a progression, are closely linked to physical development and are thought to occur in specific age ranges. Each theorist also cautioned that a person can remain in a development stage indefinitely seeming to refuse to move on. Each theory also maintained that very few reached the last stage of development (Frame, 2003).

Fowler's seven stage development is used to track the individual's progress from the primal faith of infancy through intuitive faith, mythic-literal faith, synthetic-conventional faith, intuitive-reflective faith, conjunctive faith and ultimately to universalizing faith (Fowler, 1981; Frame, 2003). Primal faith, thought to develop in infancy focused on the trust between the infant and primary caregivers (Frame, 2003). Fowler's next two stages, intuitive-projective faith and mythic-literal faith are thought to be experienced from early childhood to the onset of puberty. In the intuitive-projective stage children project their relationship with their parents onto their relationship with a higher power. Older children in the mythic-literal stage may see their higher power as a supreme ruler of the universe. The synthetic-conventional faith which emerges during puberty, represents a broadening of perspective to more abstract concepts, including

spiritual matters. Young adulthood is phase of maturation that Fowler deemed individuative-reflective. It is in this stage that one commits to their beliefs based on their own thought out choices rather than blanket acceptance. Conjunctive faith evolves for the believer as a response to the polarities that exist in life. Fowler assigns this stage to midlife. The final stage in Fowler's faith development model is what he deemed universalizing faith. In this stage, which very few achieve, the believer reaches the understanding that many core values are universal and transcend faith systems (Fowler, 1981; Frame, 2003).

Fritz Oser. Fritz Oser's five stage development model focused on how believers understood their relationship to the Ultimate Being. In stage one, the Ultimate Being is viewed as all powerful and the individual has little control over the decisions made by the Ultimate Being. The primary change in stage two is the emerging belief in the individual that through prayer, rituals, and practices the Ultimate Being can be swayed to grant blessings to the faithful. In stage three, the believer begins to question the tenets of stage one and stage two. Oser (1991) likened this stage to the teenager who is questioning authority on all levels and seeking independence. Stage four brings the person back to an awareness of the Ultimate Being and the individual begins to conceive that there is a divine plan or purpose specifically for them. Oser's fifth stage is much like Allport's mature sentiment and Fowler's universalizing faith in that he believed that only a few individuals reach this level which is defined by the individual experiencing an all-pervasiveness of a higher power that transcends specific religions (Frame, 2003; Oser, 1991).

Vicky Genia. A five-stage faith development process is also theorized by Genia. Her work is grounded in psychoanalytic theory. For Genia the stages are (a) egocentric faith, (b) dogmatic faith, (c) transitional faith, (d) reconstructed faith and (e) transcendent faith. She concurred that transcendent faith is rarely achieved. She diverged from the others in that she did not view the stages as necessarily progressing in a steady flow from one to the other. Like Maslow, she theorized that peak experiences could jolt faith development either forward or backward depending on the nature of the experience and that long plateau experiences were possible (Frame, 2003; Genia, 1995).

Michael Washburn. Like Genia, Washburn's theory of psychospiritual development was based on psychoanalytic theory. The names for his stages reflect a Freudian influence. His is a three-stage model (a) pre-egoic stage, (b) egoic stage, and (c) transegoic stage. He further postulated that rather than psychological and spiritual being two distinct dynamics they were two different appearances of the same dynamic. He referred to this dynamic as the "Dynamic Ground" (Washburn, 1988, p. 4). He postulated that the way the individual understood the Dynamic Ground was a reflection of the person's stage of faith.

Each of these spiritual development models could be understood to move from birth to death following a natural flow. Each could also be understood to begin in adulthood and move quickly or slowing or not at all. When considering physical development, growth is deemed inevitable. Emotional and intellectual development are also deemed inevitable yet may stall or stagnate along the way. Spiritual development has the potential to drive the other areas of development to new heights or to lay dormant throughout the life span.

Ethical Issues Regarding Counseling and Spirituality

Ethical issues often come to the forefront regarding counseling and spirituality. Issues such as separating the sacred from the secular (Pate & Hall, 2005; Robertson, 2010), or the ethical violation of not treating the client as a whole (Gilliam & Armstrong, 2012; Robertson, 2010; Watts, 2001), or the danger of counselor counter transference by imposing their own spirituality on the client are often highlighted (Helminiak, 2001; Steen, et al., 2006).

Separation of Sacred and Secular. Pate and Hall (2005) noted the irony of conducting a course in counseling and spirituality, the "first course of its kind" (p.155) at the University of Virginia, commonly called "Mr. Jefferson's University" (p. 155). They reminded the reader of Jefferson's emphasis on separation of church and state and Jefferson's own viewpoint as one that "did not subscribe to the conventional religious views of his era" (p. 155). Pate and Hall (2005) anticipated that a course in spirituality might be met with resistance from faculty members uneasy about discussing spiritual situations and who might be concerned about delivering spirituality coursework to a spiritually diverse classroom. The class which they taught was included in the curriculum as an elective and ultimately there was no noticeable controversy. Although the course curriculum which they outlined in the article did not address the issue of separation of church and state, Pate and Hall noted at both the beginning and end of the article that teaching spirituality on state supported secular campuses would need to be approached cautiously.

Robertson (2010) developed the spiritual competency scale as a response to the first Summit on Spirituality which was held in 1995. The participants in the initial

research were from secular schools (SS) and religious based schools (RBS). The majority were from SS (65%) and the remaining were from RBS (35%). Although other types of RBS institutions were approached all of the participating programs were from Christian based universities. Regardless of the type of institution the participants overall scores showed a deficit in competency (Robertson, 2010).

Spirituality as an Important Segment of the Client as a Whole. Watts (2001) warned that to ignore issues of spirituality or religion could result in the counselor being seen as disrespectful to the client and inattentive to the client's culture and worldview. The counselor's role is to attend to the presenting issues of the client. Should pertinent issues of the client be purposefully ignored, the counselor may be considered to be "practicing in a culturally insensitive and potentially unethical manner" (Watts, 2001, p. 210). Gilliam and Armstrong (2012) further emphasized that "neglecting the potential influence of clients' spirituality could impede the therapeutic alliance and consequently affect treatment outcome" (p. 36).

Client spirituality, religious background, religious affiliation and current level of spiritual involvement is often a key component of their self-understanding. Frame (2000) noted counselors and therapists may allow their own reluctance to talk about spiritual matters to lead them to neglect initiating such conversation with their clients. She went on to advise that to do so essentially ignored a significant part of the client's background that most likely impacts the way that the client functions.

The Danger of Counselor Spirituality Overshadowing Client Spirituality. A third ethical concern is that of the openness of counselors to explore spiritual issues that may be rooted in a religious background different from their own background. Steen,

Engels, and Thweatt (2006) urged that "a counselor whose religious values and beliefs are so rigid as to preclude the counselor from helping the client explore the client's own spirituality has a professional obligation to refer the client to another counselor or clergy member" (p. 111). The authors noted that this is clearly a case where client welfare can be compromised. There are ethical concerns involved in teaching spirituality and religious values. Steen, Engels, and Thweatt, (2006) discussed the ethical aspects of spirituality in counseling as related to four topic areas addressed by the 1995 version of the ACA Code of Ethics, (a) client welfare, (b) respecting diversity, (c) personal needs and values, and (d) professional competence. When counselors are unwilling to address spiritual issues in the counseling setting, either due to unfamiliarity with the client's spiritual background or religion, the work of the session, client welfare, and client confidence in counselor may be compromised as a part of the presenting problem is ignored. Respecting the diversity of the client includes respecting their spiritual and religious perspective. Counselors need to understand their own spirituality, be willing to address client issues regarding spirituality, and be willing to refer should the scope of the issues in spirituality exceed their level of competence. In addressing ethical issues, Briggs and Rayle (2005) offered the following set of questions for counselors in training to contemplate:

1. What are your views concerning religion and spirituality?

2. How do you believe these views will affect your counseling role?

3. How will you be able to empathize with clients who have differing spiritual values than your own?

4. How will you keep your own spiritual values/beliefs from inappropriately influencing the counseling relationship? (p. 66)

Pate and Hall (2005) added a fifth question, namely how does a secular university funded by the state teach spirituality? They noted "secular institutions are supported by public funds and staffed by faculty members who might not be at ease discussing spiritual issues" (p. 155). It was their conclusion that such a course could be taught at a secular university and that such a course would "encourage counselor education students to think about how both their clients' religious and their own spiritual beliefs could affect counseling" (p. 160).

Instruction in Spirituality

A key focus of the mission for the Council for Accreditation of Counseling and Related Educational Programs (CACREP) in promoting professional competence is to provide standards that create a uniformity for students preparing to become counselors. The Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC) is also concerned with the educational process of future counselors. When considering the specifics of how to incorporate a better understanding of spirituality into counseling curriculum both CACREP and ASERVIC have provided leadership. The question of how to provide the instruction is a key issue. In many counselor education programs, spirituality is included as a facet of the Social and Cultural Foundations area of required coursework (Burke et al., 1999). In this way, spirituality is infused into a specific curriculum area of the required coursework. Another solution would be a curriculum that includes spirituality coursework as stand-alone curriculum (Pate & Hall, 2005). A third

solution to how to teach spirituality is a curriculum that infuses spirituality training into other core areas of training (Burke et al., 1999; Briggs & Rayle, 2005).

CACREP Standards. The Council for Accreditation of Counseling and Related Educational Programs (CACREP) first published standards in 1983. Those standards make no reference to spiritual, spirituality, religion or religious. The standards were revised in 1988. In the 1988 standards, a concern was included in the social and cultural foundations section—Section II, J, 2, d—that prohibited "discrimination on the basis of . . . religious preference . . ." (CACREP, 1988, p. 47). The 1994 standards—Section II, J, 2, b—listed "religious preference" as an issue which coursework should provide greater understanding as a trend in a multicultural and diverse society. The 1994 standards also included religious belief system as a contextual dimension to be considered in the Marriage and Family Therapy Section (CACREP, 1994, p. 27).

Coursework that teaches increased sensitivity to multicultural issues must be included in a curriculum that prepares professional counselors. In terms of word count, the 2001 CACREP standards mentioned "spiritual" (11 times), "spirituality" (3 times), and "religious" (12 times) much more frequently. However, it should be noted that nine of the times the phrase "religious and spiritual beliefs" is included in a blanket list of demographic distinguishers in a bullet of the foundations portion of each section listing additional standards for specific specializations. For example, Section A, 6, of the Standards for Career Counseling Programs indicated that students in the program should have knowledge of "The role of racial, ethnic, and cultural heritage, nationality, socioeconomic status, family structure, age, gender, sexual orientation, religious and spiritual beliefs, occupation, and physical and mental status, and equity issues in career

counseling" (CACREP, 2001, p. 29). The remaining specialization areas: (a) college counseling; (b) community counseling; (c) gerontological counseling; (d) marital, couple and family counseling/therapy; (e) mental health counseling; (f) school counseling; and (g) student affairs programs each included in the foundations section the same statement only changing the name of the area of specialization. The doctoral standards followed the same format and included "local, regional, national, international perspective" between "mental status" and "equity issues" (CACREP, 2001, p. 57).

The 2001 standards also included a glossary. The definition of multicultural included "religious and spiritual beliefs" as a diversity factor (CACREP, 2001, p. 63). The definition of pluralistic included "religious" as a group identifier (CACREP, 2001, p. 63). The definition for spirituality included in the glossary indicated that spiritual concerns might be addressable concerns. Spirituality was defined as "the inner life of the individual that is part of the 'wholeness' of a person. Spirituality is often a motivating force for an individual's actions and thought processes and, therefore, may be an appropriate aspect of counseling" (CACREP, 2001, p. 64).

The two remaining references are in the section of the standards that details the core areas to be demonstrated by counseling students. The core area on social and cultural diversity (Section II, K, 2) included "religious and spiritual values" as an element of cultural context (CACREP, 2001, p. 11). The core area on assessment (Section II, K, 7) included "spirituality" as a "factor related to the assessment and evaluation of individuals, groups and specific populations" (CACREP, 2001, p. 16).

The 2009 CACREP standards, reverted to minimal attention to spiritual and religious matters. The glossary definition of spirituality was changed significantly. This

definition read, "Spirituality—a sense of relationship with or a belief in a higher power or entity greater than oneself that involves a search for wholeness and harmony" (CACREP, 2009, p. 63). The definitions for multicultural and pluralistic were changed slightly, but not in respect to issue of discussion here. These two definitions were the only mentions of "religious" in the totality of the standards. A definition for "wellness" was added to the glossary in 2009, "wellness—a culturally defined state of being in which body, mind and spirit are integrated in a way that enables a person to live a fulfilled life" (CACREP, 2009, p. 63).

The two areas that incorporated "spirituality" or "spiritual" were the sections listing additional standards for specific specializations. The addictions section stated that "an understanding of the role of spirituality in the recovery process" was a key element of the knowledge base for counselors working within the addictions specialization (CACREP, 2009, p. 19). This section also noted that a spiritual history should be included when completing an assessment. The student affairs and college counseling section included spirituality as a diversity element (CACREP, 2009).

In the current version of the CACREP standards (CACREP, 2016) the terms "spiritual" and "spirituality" were still used minimally. The term was noted in the core element section on social and cultural diversity which listed "learning activities that foster understanding of the impact of spiritual beliefs on clients' and counselors' worldviews" (CACREP, 2016, p. 7). This is the first set of standards that address spirituality as a client issue and a counselor issue. The core element section on human growth and development included "spiritual" as a factor that may "affect human development, functioning and behavior" (CACREP, 2016, p. 8). The specialization areas

for addictions mirrored the 2009 standards. A new specialization area focused on clinical rehabilitation was included in the 2016 standards. An area of concern in this specialization is how the disability impacts the holistic functioning of clients. The term "spiritual" was included in the list of components of "holistic" (CACREP, 2016, p, 25). The glossary of the 2016 standards included "religious and spiritual beliefs" in a list of diversity factors in the definition of "multicultural". The term "religious" was also included as a distinction for a group in the definition of "pluralistic".

Summit on Spirituality I and II. The leadership of ASERVIC met in 1995 at what was to be called the Summit on Spirituality. This meeting ultimately generated nine competencies for instruction in spirituality for counseling students. In 2008, ASERVIC leaders met again to refine the established competencies. The result was the set of 14 competencies in six specific areas. These specific areas and competencies are as follows:

Culture and Worldview

1. The professional counselor can describe the similarities and differences between spirituality and religion, including the basic beliefs of various spiritual systems, major world religions, agnosticism, and atheism.

2. The professional counselor recognizes that the client's beliefs (or absence of beliefs) about spirituality and/or religion are central to his or her worldview and can influence psychosocial functioning.

Counselor Self-Awareness

3. The professional counselor actively explores his or her own attitudes, beliefs, and values about spirituality and/or religion.

4. The professional counselor continuously evaluates the influence of his or her own spiritual and/or religious beliefs and values on the client and the counseling process.

5. The professional counselor can identify the limits of his or her understanding of the client's spiritual and/or religious perspective and is acquainted with religious and spiritual resources, including leaders, who can be avenues for consultation and to whom the counselor can refer.

Human and Spiritual Development

6. The professional counselor can describe and apply various models of spiritual and/or religious development and their relationship to human development. Communication

7. The professional counselor responds to client communications about spirituality and/or religion with acceptance and sensitivity.

8. The professional counselor uses spiritual and/or religious concepts that are consistent with the client's spiritual and/or religious perspectives and that are acceptable to the client.

9. The professional counselor can recognize spiritual and/or religious themes in client communication and is able to address these with the client with the client when they are therapeutically relevant.

Assessment

10. During the intake and assessment processes, the professional counselor strives to understand a client's spiritual and/or religious perspective by gathering information from the client and/or other sources.

Diagnosis and Treatment

11. When making a diagnosis, the professional counselor recognizes that he client's spiritual and/or religious perspectives can (a) enhance well-being; (b) contribute to client problems; and/or (c) exacerbate symptoms.

12. The professional counselor sets goals with the client that are consistent with the client's spiritual and/or religious perspectives.

13. The professional counselor is able to (a) modify therapeutic techniques to include a client's spiritual and/or religious perspectives, and (b) utilize spiritual and/or religious practices as techniques when appropriate and acceptable to a client's worldview.

14. The professional counselor can therapeutically apply theory and current research supporting the inclusion of a client's spiritual and/or religious perspectives and practice. (ASERVIC, 2014)

These 14 competencies can provide the base content and course objectives for coursework in spirituality.

Course Structure. Young, Wiggins-Frame and Cashwell (2007) noted that CACREP standards "provided some attention to religious and spiritual issues in their curriculum" (p. 47). This attention is primarily as a subset of multiculturalism. CACREP, as yet, does not address how this attention to religious and spiritual issues is to be addressed. There are three levels of intensity addressed in the literature regarding methodology for addressing religious and spiritual issues. The first method addresses spirituality as a component within a class on multicultural issues (Funderburk & Fukuyama, 2001; Hage et al., 2006). The second method is one or more classes that deal

specifically with spirituality (Fukuyama & Sevig, 1997; Pate & Hall, 2005). The third method is one that infuses spirituality issues into the core curriculum areas currently recommended by CACREP (Briggs & Rayle, 2005; Burke et al., 1999; Myers & Willard, 2003).

A component of multicultural curriculum. To integrate spirituality into multicultural studies, Hage et al. (2006) suggested inviting "students in the course to carefully examine the values, beliefs, and prejudices toward their own and others' spirituality or religion that may bias their work" (p. 229). They emphasized that in "designing educational experiences aimed at cultural competency, spiritual and religious diversity needs to be considered along with other kinds of diversity, such as ethnicity or gender as key components of multicultural counseling training" (p. 229).

Funderburk and Fukuyama (2001) presented yet another aspect of incorporating spirituality into counselor education. Their model infuses feminism, multiculturalism, and spirituality as three issues in counseling that are all relatively new and all have overlapping dynamics. They stated that all three of these "forces place emphasis on consciousness, context, and connection in order to heighten awareness regarding suffering, liberation and enlightenment" (p. 8). The suggestions they make for incorporating the three, or aspects of the three, are geared more toward continuing education or counselor self-education. They suggest art, journaling, prayer, at home altars and other approaches to broadening the counselor's experience.

As a stand-alone curriculum. Another option to including spirituality in core coursework for counseling students is a single class or multiple classes that deal specifically with spirituality. The designs of coursework based on a stand-alone model

vary and include possibilities of (a) internal reflection by the student on their own spirituality (Fukuyama & Sevig, 1997); (b) distance learning (Pate & Hall, 2005), and (c) focus on the competency areas for spirituality suggested by the 1995 Summit on Spirituality (Cashwell & Young, 2004).

Fukuyama and Sevig (1997) recommended such a stand-alone model and suggested the following course objectives: (a) gain understanding of spiritual issues that arise in counseling, such as seeking meaning, clarifying values, relationship with a higher power; (b) assessment of spiritual histories; (c) support the counseling students' exploration of their own spiritual development; (d) discuss ethical issues and boundaries when dealing with faith issues; and (e) experience religious diversity. Fukuyama and Sevig go on to state that counselor self-awareness of their own spiritual lives is critical before working with client spiritual issues.

Pate and Hall (2005) offered a format for a course in counseling and spirituality that accommodates distance learners. Students met in an online format five times during the semester. It was made clear that the focus of the class was on counseling and spirituality rather than a focus on world religions. During the course of the semester students heard presentations on religious journeys and the historical relationship between counseling and spirituality. They also discussed case studies and participated in student submitted role-plays. Pate and Hall further noted that although this class took place through a secular university, separation of church and state issues were not addressed.

Cashwell and Young (2004) conducted a content analysis of syllabi from introductory spirituality courses. The analysis looked at how well the content of the syllabi addressed the nine competency areas for spirituality suggested by the 1995

Summit on Spirituality. Cashwell and Young solicited syllabi from 20 counselor educators. Of the 17 they received, 14 met the purposes of the study as they represented a more focused area of study. The number of competencies addressed by the various syllabi ranged from zero to seven. The most commonly addressed competencies were (a) compare and contrast religion and spirituality, (b) self-awareness, (c) referral skills, and (d) using client's spiritual beliefs in pursuit of client goals. The competencies least addressed were (a) demonstrate empathy to a variety of spiritual expressions and (b) sensitivity to clients expression of spiritual concerns. Cashwell and Young noted that although CACREP has not specified how coursework on spirituality should be structured, the nine competencies developed by the Summit on Spirituality provide a sound foundation on which to build spirituality coursework.

Infused into core curriculum areas. One method of incorporating training in spirituality into course work is to include coursework on spirituality in each of the eight core areas of training— human growth and development, social and cultural diversity, helping relationships, group work, career and lifestyle development, appraisal, research and program evaluation, and professional identity. Burke et al. (1999) recommended this type of infused method of teaching spirituality in curriculum for counseling students.

Burke et al. (1999) noted that for many individuals spiritual and religious issues are key elements of life development and happen at all developmental levels. They cited how Erikson:

> Described how belief in a benevolent and loving deity, who forms an ideal and
> eternal relationship with the believer, supports children's sense of trust,

adolescents' building of a personal value system, and adults formation of a mature

sense of meaning (p. 252)

Burke et al. also recommended Fowler's multi-staged theory of faith development as a

way of understanding "typical as well as problematic spiritual and religious

development" (p. 252). Briggs and Rayle (2005) suggested asking students to write a

narrative about their own spiritual development after studying developmental models

such as Erikson, Piaget, and Kohlberg.

In addition to noting that the terms spirituality and religion are not synonymous,

Burke et al. (1999) also noted that most religions are not culturally specific. It is not the

case that all Hispanics are Catholic any more than all Arabs are Muslim. They suggested

a teaching method that includes "student stories, case studies, interviews, and readings in

philosophy and literature of diverse cultures" (p. 253). Briggs and Rayle (2005)

suggested asking students to keep a journal that incorporates their spiritual journey with

their cultural journey.

Education on spirituality can be enhanced in the helping relationship area by

including scenarios that contain a spiritual thread. Issues such as coping with loss, aging,

despair and developmental change all have the potential to have spiritual issues

associated with them (Burke et al., 1999). Briggs and Rayle (2005) suggested having

students review competencies from the Summit on Spirituality (Miller, 1999) and then

assess their own competency in dealing with spiritual issues. From their assessments,

counselor educators can determine areas of weakness indicated by students and address

these through additional reading, role plays, and guest speakers.

General questions about spirituality are typically included in assessment and intake paperwork. Burke et al. (1999) suggested moving on to a more detailed spiritual assessment as spiritual or religious issues seem therapeutically relevant. Briggs and Rayle (2005) offered some general assessment questions for use by the counseling students in assessing their own and each other's spirituality. Questions and tasks such as:

a. How do you define spirituality?

b. What role has spirituality played in your life?

c. Describe your spiritual journey using a metaphor or a picture.

d. What has remained constant in your spiritual journey and what has changed?

e. Are there spiritual beliefs or practices that are important to you?

Helping students understand their own spirituality will assist them in being empathetic to client spiritual issues (Briggs & Rayle, 2005).

Burke et al. (1999) reported that creating a model which includes teaching spirituality and measuring the effectiveness of teaching spirituality can be an arduous process. They also stated quantifying and defining other hypothetical constructs (e.g., ego, empathy, and transference) have previously met the challenge. The challenge of operationalizing spirituality may also reveal the subjectivity of other constructs that students may have taken for granted as objective since models of operationalizing have been established (Burke et al., 1999). Although spirituality might prove cumbersome in quantitative research, qualitative research in the form of single case studies or limited case studies can provide research possibilities (Briggs & Rayle, 2005).

Burke et al. (1999) considered counselor self-awareness as a key component of professional orientation and noted that spirituality should be considered a key component

of the counselor's identity. Including spirituality in areas to grow self-awareness will heighten the possibility that students will create a non-threatening environment for their clients to express spiritual concerns (Burke et al., 1999).

Another issue of importance in the area of professional orientation is to limit the ethical concern that discrimination may occur based on a client's religion. Briggs and Rayle (2005) pointed out that the ACA Code of Ethics includes "spirituality or religion" four different times when discussing not discriminating on the basis of culture. The most recent revision of the ACA Code of Ethics (2014) included "religion/spirituality" as an awareness point for nondiscrimination (ACA, 2014, p. 9). The 2014 ethics also included "religion, spirituality" as a potential discrimination point in the assessment process and in the selection of assessments for clients (ACA, 2014, p. 12).

Including coursework on spirituality or religious issues as course material in counselor education programs is a relatively new concept (Young et al., 2007) and a concept desired by the student (Henriksen et al., 2015). Determining the best method of including such curriculum requires further study (Briggs & Rayle, 2005, Burke et al., 1999).

Supervision Concerns Regarding Counseling and Spirituality

The available literature on addressing spirituality in the supervision setting is a small subset of the overall literature on counseling and spirituality (Gilliam & Armstrong, 2012; Hull, Suarez, Sells, & Miller, 2013; Polanski, 2003). Bernard and Goodyear (2014) noted that it is common for the literature pertaining to training and practice to reach significant level before it materializes in the supervision literature on the same topic. There have been quantitative studies (Gilliam & Armstrong, 2012; Hull, Suarez, Sells, &

Miller, 2013; Miller, Korinek, & Ivey, 2006) and mixed methods studies (Rosen-Galvin, 2004; Thorell, 2003) that addressed the discussion of spirituality in the supervision setting. The consensus of the literature highlighted three concerns (a) a discrepancy between supervisors and supervisees as to the amount of time spent on the subject, (b) insecurities on the part of supervisees regarding initiating such discussions, and (c) a correlation between the attention given to spirituality in prior coursework and attention given to spirituality in supervision.

Rosen-Galvin (2004) discovered that supervisors generally felt that spirituality was adequately covered in supervision while supervisees wanted a greater amount of time dedicated to discussing the matter. The research of Hull et al. (2013) did not support this distinct dichotomy, however, three quarters of the participant panel (all of the supervisees and half of the supervisors) were recruited from institutions with religious affiliations. The supervisees were recruited from two different religiously affiliated universities and the supervisors were recruited from two professional organizations, one of which has a religious mission. The populations in each study were random participants from each group rather than specific dyads of supervisor/supervisee. The supervisors who participated in these studies might indeed be providing adequate time for discussion of spirituality. Even if this is the case, a number of supervisees desired more time on the subject.

The reluctance of supervisees to initiate discussion on spirituality was addressed in the qualitative portion of Rosen-Galvin's (2004) research. She discovered that the supervisees expressed their reluctance to initiate discussion about spirituality or religion for a variety of insecurities. The primary insecurities were (a) not feeling it was a safe

topic to bring up, (b) feeling incompetent, (c) concerned about why the supervisor was not bringing it up, (d) questioning the relevance of discussing the subject, and (e) concerned that it was not ethical to discuss the subject. Polanski (2003) and Hull et al. (2013) each noted that the hierarchical nature of the supervision relationship furthers the reluctance of the supervisee to initiate such discussions.

Weinstein (2006) found that supervisees who believed spirituality had been sufficiently addressed in their graduate programs had a higher level of comfort in including spirituality concerns in the supervision session. The supervisees who felt that spirituality had been adequately addressed in their graduate curriculum represented a minority of the participant base in Weinstein's study. This fact served to further draw the distinction that including training modules that incorporated client spirituality in graduate coursework increases comfort level of addressing client spirituality in supervision and in work with clients.

CHAPTER III

Methodology

The qualitative research method selected for my dissertation was constructivist grounded theory (Charmaz, 2014). A grounded theory method was chosen because the method was based on an emergent design that allowed for the development of a theory over the course of completing the analysis of the participant responses to open-ended questions and allowed me to give a holistic account of the experiences of licensed profession counselor interns and their preparation for utilizing their client's spirituality in addressing presenting clinical issues. The research question was: What is the experience of professional counselor interns in working with client spirituality in terms of their sense of preparedness from training, direct client experience and supervision experience as they work to complete their internship?

Chapter II comprised my review of literature. I utilized the databases available through the Sam Houston State University Library and public search engines to search for peer reviewed scholarly journal articles, books, theses, and dissertations that were within the purview of my area of interest. Specific areas explored during my literature review were counseling and spirituality, counseling and faith, counseling and religion as well as religion and the historical theorists explored. The key databases utilized were ERIC, PsychINFO and PsychARTICLES. I expanded my search by utilizing the listed references cited by the authors of the works explored in the initial search. I obtained copies of the historical guidelines of key credentialing (CACREP) and competency (ASERVIC) organizations.

This chapter details the methodology that I applied in my study. The topics within this chapter include (a) research design, (b) selection of participants, (c) instrumentation, (d) data collection, (e) data analysis, (f) trustworthiness, and (g) summary.

Research Design

The purpose of this study was to examine the personal experiences of licensed professional counseling interns as they encountered clients and to gain insight into how they worked with those clients in a manner that was sensitive to the spiritual background of the client. Following this purpose, I gathered and analyzed data regarding the experience of licensed professional counselor interns in regard to addressing issues in their work with clients that were impacted by client or counselor intern spirituality. A constructivist grounded theory research method was used for this study (Charmaz, 2014). Grounded theory is a qualitative research method in which the researcher views the data from an inductive perspective with the goal of generating a theory from the data rather than approaching the data from a deductive perspective with a goal of verifying a presupposed theory (Charmaz, 2014; Creswell, 2007; Lunenburg & Irby, 2008).

Grounded theory was initially defined and developed by two sociologists, Barney G. Glaser and Anselm I. Strauss in the late 1960s (Creswell, 2007). Charmaz (2014) went on to develop what she termed "constructivist grounded theory" (p.13). Constructivist grounded theory acknowledges that the researcher is not a neutral observer of the data. Indeed, their values shape the analysis of the data and the items they select for further exploration as they construct their grounded theory (Charmaz, 2014).

Selection of Participants

Through this study, I examined the experience of licensed professional counselor interns in Texas. Participants were selected via mail utilizing the published roster of licensed professional counselor interns in the state of Texas. This roster was publicly available on the Texas State Board of Examiners Professional Counselors home page. Only the roster of licensed professional counselor-interns who were actively completing their internship requirements was used. The roster had a total of 4103 names of which 59 had out of state addresses, and 32 had "private" listed for their address. Removal of these 91 names reduced the list to 4012. A random number generator created by SPSS was used to create a list of 200 participants to receive letters. Invitation letters were sent to a random sample of 200 interns of the interns who were completing their required 3000-hour post-master's internship. Thirteen letters were returned as undeliverable. These were checked against the roster to rule out researcher error. Four of the 13 had forwarding addresses, one of which was out of state. Letters were sent to the three with in state forwarding addresses, none were returned. The letter mailing generated 17 responses two of which were incomplete resulting in a response rate of 8%. A follow-up postcard was sent that included a QR code link to the survey. The postcard generated three additional responses one of which was incomplete. The resulting over all response rate was 9% or 17 participants from the 190 valid addresses.

Instrumentation

For this study, I used two instruments that were combined into one and administered as a survey using Survey Monkey. The first instrument was the demographic questionnaire. The demographic questionnaire included information on

gender, ethnicity, age, religious affiliation, level of religious activity, and whether they received their counseling degree from a secular university or a seminary. Questions were included to ascertain how the participants were trained regarding spirituality in their counseling programs. They were also asked if their counseling program was accredited by the Council for Accreditation of Counseling and Related Educational Programs (CACREP). The complete questionnaire is included in Appendix A.

The second instrument was the survey protocol and is described below.

The survey instrument was comprised of seven questions that are based on the literature review and my personal experiences with the topic. The questions addressed were as follows:

1. Describe your experience in working with clients needing assistance in addressing their issues using a spiritual lens (Favier, & Ingersoll, 2005; Frame, 2003).

2. In what ways are you comfortable with including client spirituality in the work of counseling sessions (Young, & Cashwell, 2011)?

3. In what ways are you uncomfortable with including client spirituality in the work of counseling sessions (Young, & Cashwell, 2011)?

4. In what ways has your personal faith background impacted your willingness to explore client issues utilizing their spiritual background (Briggs, & Rayle, 2005, Watts, 2001)?

5. How comfortable are you with addressing client issues utilizing their spirituality when their faith background differs significantly from yours (CACREP, 2016; Steen, Engels, & Thweatt, 2006)?

6. How was training in including client spirituality accomplished in your
   counselor training (Fukuyama, & Sevig, 1999; Pate, & Hall, 2005)?

7. Describe how client spirituality is addressed in your supervision sessions
   (Hull, Suarez, Sells, & Miller, 2013; Rosen-Galvin, 2004).

Data Collection

Data were collected via an online survey. Dillman, Smyth and Christian (2014) outlined detailed guidelines for conducting an online survey. The collection of the data took place via Survey Monkey, an online survey collection site that maintained participant confidentiality. The selected participants had recently completed a master's degree; therefore, completing an online survey was within their technological capabilities. Potential participants were directed first to a page requesting their consent to participate in the survey. Research participants were not able to proceed without first completing and acknowledging understanding of the informed consent agreement. Completion of the informed consent page directed them to the demographic questionnaire. Completion of the demographic questionnaire moved them to the seven open-ended questions of the survey protocol.

Before contact was made with survey participants the questionnaire was optimized for display on a variety of devices, including mobile devices. The questionnaire design was made appealing to the target group by including an interesting and informative welcome and closing pages. The questionnaire was also designed to engage the respondent by letting them know that their input matters. Respondents were allowed to refer to their previous answers by the ability to back up in the survey. There were also questions they did not feel pertained to them so while they were encouraged to

answer all questions they were not required to answer all questions. Respondents had the option to stop mid survey and finish later. The final step before contact was made with potential survey participants was to collect paradata to gain feedback on how well the survey interacts with participants. Fellow students and counselors reviewed the survey to supply the paradata. The feedback from the paradata did not result in changing the wording on questions or changing the order of the questions. The survey was also tested on a variety of devices (Dillman, Smyth, & Christian, 2014).

The initial letter requesting participation contained a link to the data collection site where they could complete the informed consent, the demographic portion of the questionnaire as well as open-ended questions to gather the qualitative data. Data collection did not begin until it had been approved by the Institutional Review Board (IRB) of Sam Houston State University.

Data Analysis

Charmaz (2014) outlined nine strategies used by grounded theorists for the collection and analysis of data. The steps begin with the collection of data either via questionnaire, interview, description or observation. For this study, I will be using a survey questionnaire to collect the data from my participants. The survey questions will be open-ended to encourage the participants' experiences to emerge. Data collection and analysis was conducted simultaneously in an iterative process. Each repetition or iteration of reviewing the data further highlighted the emerging theory and the data supporting it. Actions and processes were analyzed rather than themes and structure utilizing comparative methods. Charmaz (2014) noted that processes unfold as data is compared and sequences emerge into events and patterns. The data analysis process looked for new

conceptual categories by relying on raw data such as narratives and descriptions within the answers to open-ended questions. The systematic data analysis developed inductive abstract analytic categories. Abstract analytic categories, theories, developed from the systematic data analysis as inductive processes were utilized.

Charmaz noted that many grounded theorists engage in the process up to this point yet show little evidence of further engaging the data to solidify the emerging theories. It was important to focus on the construction of the emerging theory rather than incorporate the application of current theories. Theoretical sampling assisted as data that supports theories that emerged from early responses was supported by data obtained from later responses. I searched not only for supporting data, but also, data that suggested variations in the previously defined processes and studied categories. The ultimate goal was to follow the data closely seeking emerging categories rather than to rely on a singular empirical topic (Charmaz, 2014).

For this project, data were collected via completion of informed consent, demographic questions and open-ended questions using Survey Monkey. Analysis began as surveys were completed.

There are several coding methods that Charmaz (2014) described that were incorporated into the data analysis process. I used initial coding, focused coding, axial coding, and theoretical coding along with memo writing during the coding process.

Initial coding. During the initial coding, I examined the data searching for actions, concepts, and discoveries in the data. Initial coding was also done first by utilizing line-by-line coding, word-by-word coding, or question-by-question coding to closely interpret the data and code with simple short codes. Charmaz (2014) suggested

the following "code for coding" when completing the initial coding process: (a) remain open, (b) stay close to the data, (c) keep your code simple and precise, (d) construct short codes, (e) preserve actions, (f) compare data with data, and (g) move quickly through the data (Charmaz, 2014, p. 120).

Remaining open and staying close to the data allowed me to remain focused on my relationship to the data. Keeping the code simple, precise and short was about the work of the process and assisted in preserving actions. It was important to compare data with data and let the data create and drive the theory. Moving quickly through the data assisted in allowing the data to drive the theory.

Focused coding. The second phase of coding was termed focused coding. During focused coding I sought to identify the most frequent codes, words or incidents for closer scrutiny. This next level of coding led me to see the patterns or relationships within the data. The focused coding drew out themes that recurred repeatedly in the initial coding.

Axial coding. Axial coding was used to develop the patterns or relationships further by relating beyond the data and creating relationships or patterns of categories or subcategories. This type of coding allowed for the categories to emerge and for me to create the structure for the meaning in the data. Axial coding revealed the relationship of the themes revealed in the focused coding.

Theoretical coding. Theoretical coding was used to formulate theories from the data. Like the categories in axial coding, it is important to let the theory emerge. I used a figure to display the emergent theory and give it life.

The coding process is much like completing a jigsaw puzzle. Initial coding was like sorting the pieces between edges and inner pieces and turning all the pieces face up.

Focused coding was the specific sorting into groups that appear to go together based on what is visible in the piece. Axial coding was connecting those pieces and creating larger collections of groups of pieces that fit together. Theoretical coding was the reflection on the meaning of the relationships of the images in the puzzle. The levels of coding were also like a jigsaw puzzle in that pieces do not always belong in the initial group in which they are placed. Two pieces of the same color could end up in two different corners of the puzzle as pieces of two distinct themes may be grouped in a matter that is later deemed inconsistent with the emerging theory.

Memo-writing. Memo-writing on the part of the researcher was a key bridge between the collection of data and the actual drafts of the research documents. It was important to have tools for memo-writing at all times as the awareness of the content of the memo can happen at any time. The purpose of memo-writing is to engage the analysis of the data, codes, categories, patterns and relationships presented by the data. Memo-writing was ongoing throughout the data analysis stage of the research.

Trustworthiness

The nature of qualitative research requires that the researcher engage the data. Qualitative questions are necessarily open-ended and non-leading. The researcher has a significant interest in the topic and in most cases, formulated the questions. The researcher was already in a relationship with the topic, questions and possible outcomes from the beginning. For the research to be valid, it is critical for the data to have the primary voice of the participants rather than the researcher. Creswell (2007) postulated that "no distinct validation approaches exist" (p. 207) for qualitative research approaches.

He stated instead that the researcher should choose the methods of validation or verification and clearly reference the methods chosen.

Qualitative research measures trustworthiness of the study differently than quantitative research (Creswell, 2007; Maxwell, 2013). The trustworthiness tools that were prominent in this study were (a) clarifying for researcher bias, (b) leaving an audit trail, (c) negative case analysis, and (d) provision of thick rich data. Additional attention was given to four prominent areas of error in online research. Dillman, Smyth and Christian (2014) list four common errors in collecting data through online surveys. Those areas are (a) coverage error, (b) sampling error, (c) nonresponse error, and (d) measurement error.

Clarifying for researcher bias. Researcher bias occurs when the beliefs or the assumptions of the researcher operate as a primary lens for the research process. Maxwell (2013) stated that researcher bias can occur at any stage of the research process, data collection, data analysis, and data interpretation. At the data collection phase researcher bias occurs when the researcher asks leading questions or the mannerisms of the researcher persuade the research participant to respond in a non-authentic way. Researcher bias occurs at the interpretation phase of the research when the researcher gives more credence or more focus to the data that supports previously held assumptions or beliefs. The same is true of the interpretation phase of the research process (Creswell, 2007; Maxwell, 2013).

Given the content of this study, it is important for me to acknowledge my background as former ordained United Methodist clergy as this history impacts my understanding of spirituality and my belief that spirituality is a key element of the

individual, both counselor-intern and client. It will be important throughout the research process to continually check that my bias is not overshadowing the informative data provided by participants (Maxwell, 2013). The chair of my committee is a conservative Christian and has conducted research in the area of counselor preparation to incorporate religion and spirituality during counseling sessions and has completed additional studies that include religion and spiritualty in counseling. Another member of my committee stated that although he identifies as a monotheist, and specifically a Christian, he appreciates and respects other spiritual and world views. He served as Editor for *Counseling and Values,* the journal of the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC). His time in this position increased his ability to bracket his values so that he did not make biased manuscript decisions. He served on the CACREP board for 6 years and believes that, in the main, CACREP accredited programs are superior to non-CACREP accredited programs. The final member of my committee stated that she believes it is the responsibility of the LPC-Intern to explore the support systems identified by their clients. If spirituality is a support identified by the client, then the LPC-Intern needs to explore how the client utilizes spirituality as a resource and provide understanding and encouragement for the client to utilize spirituality as they have determined to be useful. She does not support or encourage an LPC-Intern to recommend spirituality as a support if the client has not first identified it as a source of support or comfort.

Leaving an audit trail. Onwuegbuzie and Leech (2007) emphasized the importance of creating what they termed an "audit trail" (p. 240). They stated that it is imperative to create and sustain thorough documentation of research participation

agreement, data gathered, methods of data analysis and methods of processing and reporting data.

In addition to collecting participant agreement prior to their participation in the research, the extensive memo-writing deemed critical by Charmaz (2014) in her understanding of constructing grounded theory was a critical element of creating an audit trail. Memo-writing was a key factor in the data collection, data analysis and data interpretation phases and assisted in the documenting of each phase of the research.

Negative case analysis. Both quantitative and qualitative research have the likelihood for data received from participants that does not conform to the norm or mesh with the theory being postulated. These data are referred to as outliers. It is important to include such data within the scope of the reporting of the data. Maxwell (2013) stated that the cases that do not conform, or negative cases, may in fact draw the researcher to revise their theory. In cases where the negative case analysis does not impact the generation of the theory, Maxwell (2013) suggested reporting the negative case and allowing the reader to decide.

Charmaz (2014) stated, "the definition of negative case is straightforward, but what stands as a negative case in research practice remains less clear" (p. 198). She went on to say that negative cases can be used by qualitative researchers as indicators of variables for new research or as alternative explanations for the emerging theory.

It was critical for all data to be analyzed and for negative case data that emerged to be noted and studied more closely to determine if it (a) required expanding the theory, (b) exposed possible new variables, or (c) provided a contradiction to the emerging

theory. This was another area where thorough documentation and memo-writing was critical.

Provide rich, thick descriptions. Maxwell (2013) explained how the qualitative researcher is engaged with the data for a significant period of time, as well as, at a significant level of interaction. Thus, the researcher is exposed to a level of description from the interviews that facilitate the use of what is called rich, thick descriptions. Qualitative researchers agree that it is imperative for the researcher to include verbatim quotes from the interviews that allow the reader to agree or disagree with the researcher's interpretations (Creswell, 2007; Maxwell, 2013).

Verbatim quotes that include context were utilized for this research project to insure the validity of the emerging theory as a correlation from the data received. Key examples of rich, thick description quoted verbatim from research participants were utilized to support the validity of the developing theory.

Coverage error. Coverage error is the result of potential survey participants not being included in the sample being studied (Dillman, Smyth & Christian, 2014). Licensed Professional Counselor Interns are required to keep their address current with the state board of examiners. This licensing requirement served to minimize coverage error and served to minimize undeliverable mail. The coverage error of the selected sample was measured by the undelivered mail.

Sampling error. Sampling error is the result of the survey participants not being an accurate reflection of the total population being studied. The 2015 roster of professional counseling interns in the state of Texas consisted of 4103 Licensed Professional Counselor-Interns. A random sample of approximately 200 was selected as

recipients of the mailed invitation and the follow-up postcard. The random generation of participants to receive invitation letters may have limited the sample of recipients from locations across the state. Selection criteria such as gender, ethnicity and age are not available on the roster of the population (Dillman, Smyth & Christian, 2014).

Nonresponse error. It is assumed that not everyone who received an invitation to participate in the survey would indeed participate. An effective method for decreasing nonresponse error is to contact potential survey participants using a variety of methods (Dillman, Smyth, & Christian, 2014). The roster for licensed professional counselor interns in the state of Texas that was used limited contact information to addresses only. Telephone and e-mail addresses were withheld from the roster. This limitation on contact method most likely increased the nonresponse error. Another likely limitation is the invitation in letter form rather than e-mail form as it eliminated the simple act of clicking on a link in the e-mail. A possible factor that may decrease the nonresponse error is the limited research that requests participation from licensed professional counselor interns.

Another factor pertaining to nonresponse error is the likelihood that the response rate will be higher from participants that are already passionate about the subject matter. Whether they were passionate that client spirituality is important to the work of the session or passionate that client spirituality belongs in another realm they were more likely to respond than those who are more middle ground.

Measurement error. The key factor in measurement error for a qualitative study is question design. While it is important that qualitative questions should not lead a survey participant to a particular answer, it is just as important that the question clearly seeks answers to the research at hand. Another factor in measurement error is whether the

survey participant answered honestly or attempted to tell the researcher what the researcher wanted to hear (Dillman, Smyth, & Christian, 2014).

Summary

This chapter began with a review of the research design. Also, included in the chapter was the method for the selection of participants, the instrumentation, the data collection procedure, and the data analysis procedure. The chapter closed with a thorough examination of the key elements of securing a trustworthy presentation of the data, the analysis of the data, and the interpretation of the data. In Chapter 4, I present the results of the study and in Chapter 5 I discuss the results, present implications, and describe where the research should go from here.

CHAPTER IV

Results

The results of this study were analyzed using a grounded theory methodology (Charmaz, 2014). Charmaz indicated that the grounded theory method involved examining and analyzing the data to ferret out the theory in the data. She cautioned that as the researcher becomes immersed in the data new meanings may evolve. Meanings that were found during the first exposure to the data changed as I reexamined the data subsequent times during the analysis process (Charmaz, 2014).

The seventeen interns that completed the survey were assigned random names to facilitate the quoting process. A table that details their assigned name, gender, age range, religious affiliation and whether their institution was secular, or faith-based is included in Appendix B. The following sections explore the data by (a) reporting the demographic data, (b) analyzing dominant themes in the qualitative answers which exposed key relationships within the data, (c) utilizing the key relationships to discover the grounded theory.

Participant Demographics

The data were collected via an online survey using Survey Monkey. Participants first acknowledged informed consent and then were directed to the content of the survey. The content utilized two instruments that were combined into one survey. The first instrument was a demographic questionnaire which included information on gender, ethnicity, age, religious affiliation, level of religious activity, and whether they received their counseling degree from a secular university or a faith-based institution (see Appendix A). Questions were included to ascertain how the participants were trained

regarding spirituality in their counseling programs. They were also asked if their counseling program was accredited by the Council for Accreditation of Counseling and Related Educational Programs (CACREP). The second instrument of the survey was comprised of seven open-ended questions that were based on the literature review and my personal experiences with the topic.

An examination of the responses to the demographic portion of the survey revealed the following results. The gender demographics reported by the participants were female (14), and male (3). Age ranges were reported as 25 to 34 (7), 35 to 44 (6), and 45 to 54 (4). The race/ethnicity question was purposefully designed as an open-ended question and generated nine answers which were reduced to eight distinct categories as the answers *White* and *Caucasian* were combined. The resulting race/ethnicities of the participants were as follows: White/Hispanic (1), White or Caucasian (7), Hispanic (1), Black (2), Multi-ethnic (1), Asian American (1), Eurasian (1), and Caucasian and Native American (2). Thirteen of the participants considered spirituality to be *very important*, three considered spirituality to be *somewhat important*, and one considered spirituality to be *somewhat unimportant*. Thirteen reported as *affiliated with a particular religion or faith* and four reported no such affiliation. The question of which religion or faith was also purposefully an open-ended question and applied only to the 13 who reported an affiliation. These participants reported as *Christian* (8), *Catholic* (1), *Catholic/Buddhist* (1), *Christianity* (2), and *Protestant/Methodist* (1). Ten participants reported receiving their degree from *a secular institution*, six reported receiving their degree from *an institution with ties to a particular faith* and one participant skipped this question.

Nine respondents reported that they received training in spirituality in their counseling program and eight reported they did not receive specific training in spirituality. The open-ended question pertaining to the methods of receiving training in spirituality within counseling programs generated answers from 11 respondents. These responses correlated closely to the type of institution they received their degree. Analysis of the six respondents who completed a program at a secular institution revealed three who noted they received their training in spirituality as a component of their multicultural or diversity class, Susan summed up her training with the statement, "We were told not to put our own beliefs onto the client," Michael shared receiving his spirituality training "in the broader terms of transpersonal psychology," and Wanda explained her training in spirituality utilizing exactly the title of Cashwell and Young's (2011) publication, "Integrating Spirituality and Religion into counseling." Although Thomas answered no to the demographic question regarding the presence of spiritualty training in his coursework, he later recalled that spirituality training was accomplished in his multicultural class.

Five respondents who received training in spirituality as a component of their curriculum in a program at a faith-based institution shared an answer to the question of how spirituality training was accomplished. Two reported training in spirituality being included in their curriculum as preparing them to be Christian counselors. Nancy answered, "All courses included a spiritual component. We were encouraged to study and read secular and Christian literature" and Bonnie shared, "Religion classes, Christian counseling classes that specified tying in Christianity with my counseling practice." Two participants reported training in spirituality being included about treating the client as a whole. Sally reported receiving training in spirituality in "ethics class, group discussion,

integrated through program as an understanding dealing with clients of different faiths and background" and Jessica noted receiving spirituality training, "In the context of its importance in considering the whole person in counseling." Samuel, who reported not receiving spirituality training in his counseling program shared, "It was addressed casually by the professors as part of who they are."

More than half of the respondents reported having attended a CACREP accredited program. Twelve responded *yes*, three responded *no*, and two responded *do not know* about their programs accreditation status.

Overall, most of the respondents were women (82%), who ranged in age from 25-54, and represented a variety of ethnic backgrounds. Most participants found spirituality important (94%), most reported affiliation with a religious group (76%), a majority (59%) received their degree from a secular institution, and a majority (71%) reported they received their training from a CACREP accredited counseling program. The responses regarding their training in spirituality split close to the middle as nine reported they had received training in spirituality and eight reported no recollection of training in spirituality.

Personal Experience

The open-ended questions addressed the concerns of the licensed professional counselor interns regarding (a) their personal experience with addressing client concerns utilizing the client's spirituality, (b) their training regarding utilizing client spirituality, (c) their comfort level with utilizing the client's spirituality, and (d) how the topic was incorporated into their ongoing supervision as a license professional counselor intern. Three of the interview questions addressed aspects of the licensed professional counselor

interns' understanding of their personal experience with addressing client issues utilizing a spiritual lens. These questions were (a) describe your experience in working with clients needing assistance in addressing their issues using a spiritual lens, (b) in what ways has your personal faith background impacted your willingness to explore client issues utilizing their spiritual background, and (c) how comfortable are you with addressing client issues utilizing their spirituality when their faith background differs significantly from yours? The participants shared the extent of their experience (a) within the work of the session, (b) the role their personal spirituality played in their confidence for utilizing client spirituality and (c) their concerns about working with clients who practiced a faith that differed from the faith of the licensed professional counselor interns' faith.

Within the work of the session. The answers reported involved describing their experience with utilizing the client's spiritual lens in the work of the session varied from no experience to quite a bit of experience. No experience with utilizing client spirituality was a common response. Six of the respondents indicated that they had no experience in this area of counseling by citing that they had not worked with clients seeking this type of assistance or the topic was not part of the client issues. Betty shared "I rarely have that issue. I work 100% with felons." Two respondents skipped the question completely.

A key theme when addressing this concern was that it was best that this topic be initiated by the client. Two of the licensed professional counselor interns would not utilize client spirituality unless the client first brought it up, two found ways to encourage clients to bring it up and four noted they had experienced the usefulness of client

spirituality when working on specific issues. They noted issues such as addiction, trauma, depression, and schizophrenia as identified for incorporating spirituality.

A frequent line of thought indicated deferring to the client in the form of waiting for the client to introduce spirituality into the session. Emily noted "I always let the client lead the conversation . . . I let the client lead and we discuss religion on the level they want to discuss it on," while Rita shared "I only use spirituality when the client brings it to session." Samuel explained "sometimes clients may want to address depression from a spiritual perspective." Samuel also seems to be waiting for the client to initiate the discussion and seems to see the value of including spirituality as a treatment for a specific diagnosis.

Other responses indicated that the licensed professional counselor interns often broached the topic. Jessica indicated that she utilizes client spirituality with many of her clients, "I would say 70% of the clients that I work with request a Christian focus on counseling." Monica, on the other hand, felt that many of her clients were seeking a faith-based approach that she did not feel prepared to encounter "I have had a few clients leave me to seek out more specific religious based counseling." Thomas noted seeing numerous clients seeking a deeper meaning in life, "I find that many of the issues brought by my clients to sessions surround issues related to a search for meaning and purpose." These answers indicated clients that were actively seeking a spiritual lens.

A third group within the client directed group of answers were clients seeking answers to strong spiritual questions, Thomas went on to say, "Some clients have described their struggles with mental illness as a 'battle for God.'" Bonnie indicated that spiritual concerns were common for the clients she encountered in her workplace "I

counseled in a Christian ministry where a lot of my clients were questioning their faith, in need of prayer." Monica shared that in her work with trauma victims she often heard clients asking, "How can God let this happen?"

Interns utilizing their knowledge of spirituality independent of the counselor preparation coursework was also a predominant theme. Five of the seventeen licensed professional counselor interns expressed relying on their own spiritual background in some way. Emily shared, "because I have a spiritual background of my own, I play off of that." Amanda noted, "since we hardly discussed religion in the program it was up to me to provide any knowledge I have on religion . . . to assist the client." Michael's response indicated a high level of self-awareness, "all of my work with my clients is informed by my own spiritual (not religious—spiritual) principles, whether I express them implicitly or overtly." Julia's response indicated that she had gained knowledge from her workplace as she shared that she felt blessed that she worked, "in a place where spirituality is essential-an inpatient drug and alcohol rehab. I have learned from the counselors there how to be strong and unwavering in my faith, while allowing others the freedom of their own 'higher power.'" Sally's answer seemed contradictory as after stating that "I never impose my spiritual beliefs on my clients" she went on to say that she uses "books that are spiritual in nature-like devotionals (if the client seeks that)." These interns all indicated little or no training on religion/spirituality in their program in a later question.

The predominant answers regarding experience within the work of the counseling session were some form of no experience, client driven experience, and uncertainty due to lack of training. The client driven answers were in three distinct groups waiting for the

client to initiate, encouraging clients to initiate, and clients questioning serious or traumatic events.

Personal spirituality. The responses shared involving the impact of personal spirituality reiterated some themes and revealed new information. Eight of the respondents noted their faith background as contributing to their openness to client spirituality. Four respondents also reiterated the importance of the client leading the discussion regarding spirituality. Two new themes were an exploration as to how their spiritual background worked for them and against them at various times of their lives and an understanding of how spirituality is a part of the wholeness of a person. The responses pertaining to personal spirituality indicated for the most part that personal faith background had played a role in the counseling interns' willingness to utilize client spirituality. Five expressed this willingness from a Christian perspective and five expressed this willingness from a broader understanding of spirituality and self-awareness. The remaining answers did not readily align with a perspective.

Bonnie, Jessica, and Sally indicated a Christian perspective as guiding their counseling. Bonnie noted that "being a believer who tries to consistently grow in my faith and be in the Word has positively impacted my willingness to explore client issues utilizing their spiritual background." Jessica shared that she addressed spirituality in her intake and she "personally love the integration model (using psychology and Biblical truth) in the counseling office for those clients who request it." Sally shared that she grew up Catholic and now attends a Methodist church and she shared "my personal faith background definitely has influence since I'm very accepting of others and willing to learn about others too."

Self-awareness was a dominant theme. Eight respondents noted that as in other areas of counselor preparation, understanding your own spiritual background and current spirituality facilitated work with clients. Like Sally, Amanda also noted the faith that she grew up in as she shared "I was raised in the Bahai faith which is very open and accepting of all religions. I believe it helps me be balanced and helps clients explore their spirituality more." Rita noted that spirituality is a basic human right when she stated, "My personal spirituality is an acceptance of each person's human right to explore religion on their own terms without my personal beliefs being taken into consideration." Thomas, who reported in the demographics being Catholic/Buddhist shared "my faith background and my own spiritual journey has allowed me to be open to discussing spiritual matters with clients as they present during sessions." Like Thomas, Michael attributed his willingness to utilize client spirituality more to his "spiritual journey" than to his "faith background." Jane expressed self-awareness as she responded, "I have knowledge of my own faith, an understanding so I can explore it when a client asks."

Four of the participants' responses reiterated the client taking the lead on including spirituality as a component of their counseling work. Jessica stated that she used the integration model "for those clients who request it." Thomas was "open to discussing spiritual matters with clients as they present during sessions." Nancy began her response by noting the client's lead as she said, "if my clients verbalize a desire to explore issues utilizing their spiritual background, I encourage them to do so even if it is not Christian."

Another level of self-awareness, expressed by two of the respondents, was as an understanding of how spirituality can present in the form of a dichotomy. Emily and

Monica expressed an awareness of the pain as well as the joy of faith practices. Emily

shared that she was aware of how her personal faith had at times been beneficial and at

other times painful. Her response indicated a willingness to examine all sides when she

said, "I believe if a client wants to bring it into session it's because they believe it's either

effective or it's been harmful to them in some way and both options should be explored."

Monica recollected a time when the connection of faith community had been helpful to

her but went on to note that, "I also understand the grief of loss of faith, and the struggle

that is not fitting into a mainstream faith culture."

Two of the respondents alluded to client spirituality being a vital part of the

whole. Julia expressed this statement as she noted that in the Jewish faith believers

understand the person as being comprised of "body, mind and soul," she went on to note

"no piece can be isolated from another. I believe that is true in all things. How can I help

my clients discover their path if they are missing a part of the map?"

Overall, the responses indicated that the licensed professional counselor interns

drew on their understanding of their own spirituality to assist clients in utilizing the

client's own spirituality. The counseling interns were cautious that including client

spirituality should be predominantly client led. It was also either implied or stated that the

client's spirituality is a vital part of client wholeness.

Working with clients of a different faith background. The responses offered

described their experience with utilizing client spirituality when it differed from the

licensed professional counselor intern's faith background highlighted as involving both

educational and ethical concerns. Ten of the seventeen respondents, more than half, noted

that they were comfortable or very comfortable in this realm. Four of the seventeen

respondents indicated a level of discomfort. Five of the respondents expressed concern and discomfort with understanding a faith different from their own. The concern of letting the client lead in this arena was expressed directly by one of the respondents and the need for the counseling intern to refrain from projecting his or her faith onto the client was expressed directly by one of the respondents. Two respondents also noted having experienced challenges to their own faith tenets and realizing the need to remain neutral within the work of the session. Michael attributed his "very comfortable" status to a base understanding of spirituality as he noted "I recognize the universal spiritual principles that transcend any particular faith background and meet my client on that common ground regardless of traditions." Jessica acknowledged client spirituality and shared that she was "able to stay open and neutral with these clients while utilizing secular theories of counseling to help move them forward." Rita pointed out that the fact that she is not Christian while most of her clients are Christian put her in a position of dealing with clients with a different faith background quite often and that she had grown comfortable with it. Nancy scaled her comfort level "on a scale of 1-10 I would say an 8." She also touched on the possibility that the faith that her clients grew up in may be part of the issue. She noted, "as I encourage clients to differentiate from the FOO (faith of origin), I encourage them to think of their own values and meaning for life." Bonnie, Amanda, and Penny each expressed that they felt comfortable assisting clients with a different faith background; however, they each also expressed concerns about understanding their clients' faith background. Bonnie responded, "I am comfortable with it. Unfortunately, I am not an expert in any other religion, so I would have a lot of questions for them and need to do some research." Amanda answered in a similar fashion, "I am comfortable so

long as they do not need me to provide knowledge from their holy book or ask me things that only a person of that religion would know." Penny's answer was essentially reversed, "as long as I understand their faith guidelines, I have no problem communicating via that avenue." Julia and Betty expressed discomfort in a similar fashion noting that a lack of understanding of other religions made them a bit uncomfortable. Julia answered directly, "Here I have a little trouble. If I am referencing a higher power, I am much more comfortable than if I were, say, working with a Muslim or Mormon client." She explained that this was not a discount of their faith so much as a lack of knowledge of their holy books, as she said, "I know what the Bible says-and I don't know the Quran well or the Mormon scriptures." Betty also confessed a level of discomfort and noted an ethical concern of not projecting her faith onto clients. This may be particularly pertinent to her as she responded to an earlier question that she worked 100% with felons. She also compared counseling clients from other faith backgrounds with counseling clients from other cultures as she stated, "Just as I don't understand the Japanese culture, I wouldn't understand an atheist faith."

Susan and Monica also noted ways that counseling clients from other faith backgrounds might be challenging. Susan related that keeping focus may be an issue as she shared, "I do notice that I start to think differing thoughts but upon noticing this I try really hard to stay neutral." Monica's answer was similar as she addressed defensive feelings, "It depends on their approach, if they're feeling and saying things that I feel that challenge my values I have to do my own work to manage my feelings."

Overall, the respondents expressed feeling comfortable with working with clients whose faith background differed from theirs. The expressed concerns that were noted

included (a) letting the client lead, (b) not imposing their own faith values onto the client, (c) understanding the client's faith background and (d) recognizing when their own values were challenged.

Training

Moving away from direct client experience the next focus addressed the licensed professional counselor interns' recollection of how including client spirituality was addressed in their degree program. Six of the seventeen respondents reported no recollection of such training. Four responded that the topic was briefly addressed in their multi-cultural class and two responded that it was briefly addressed in ethics class. Two noted that they felt it was addressed as they shadowed a professional or in their practicum supervision. It was expressed that there should have been more focus on the topic. Three respondents from faith-based programs felt that it was adequately addressed. No one reported a specific class that addressed client spirituality as the primary content.

Responses that indicated little or no exposure to including spirituality in client interaction were curt, "None" (Betty), "not very much addressed" (Jane), and "it hardly was from what I can remember" (Amanda). Julia's answer was not only curt, but a bit dramatic, "None. Zilch. Zero. Nada." Emily's answer drew on the secular/faith-based divide, "It wasn't at all. I attended a public university and we were sort of forbidden to discuss religious viewpoints in class as well as with clients."

Answers that expressed training received in multicultural class were for the most part brief answers. Penny noted, "It was a section in our multicultural course" while Michael shared, "Minimally, and mostly through the lens of multicultural diversity," Monica recollected that it was covered as they "discussed different faiths in the Cultural

Diversity class" she went on to note that her "theoretical orientation (Adlerian) considers spirituality/existential an aspect of the self and reconciliation of one's place in the larger scheme of life/the universe is a life task." Thomas also recalled the topic being covered in the multicultural class primarily focused on "gaining knowledge and awareness of different religious traditions." Thomas shared a secondary source of training as he continued in his response, "I did have supervision from a minister at a hospice during my internship which was crucial when speaking of issues related to death and dying."

Survey participants also recollected client spirituality being addressed in their ethics classes. Nancy recalled, "Client spirituality was addressed in Ethics, clearly outlining that if I am choosing to be a Christian counselor, the client must be aware of that aspect of counseling and consent." Amanda and Susan did not specifically indicate training received in ethics class; however, their responses indicated ethical concerns. Amanda also spoke of Christian counseling being different and shared that "we were taught that clients may really rely on their religion for guidance and support, but that was about it." Susan indicated, "This was not necessarily addressed in my training. We were just told not to turn someone away because of differing beliefs and to not impose our beliefs on anyone."

Like Thomas' response that he received instruction on spirituality from a supervisor, Bonnie also cited a supervisor as her source of training for understanding client spirituality. She noted the experience of "shadowing Christian counselors who incorporate their faith into their practice," as well as, "having a supervisor who was strong in his faith."

The three counseling interns who responded that spirituality was well addressed in their curriculum each cited having attended a faith-based institution for their counselor training. Two of these respondents identified as Christian yet did not indicate they identified as Christian counselors. Samuel noted that "it was included as one of the potential modals of restoring hope if the client thought it was valuable." Sally pointed out, "it was always talked about at—UST—we always brought in our own experiences." As Jessica shared that she felt spirituality was adequately covered in her program, she added that she recognized client spirituality as a component of the whole. She identified her model of counseling as "bio-psycho-social-spiritual." She also shared that she "constantly studied integrating Christian truths into my study of counseling as I see everything through this lens/world view."

Overall, the responses to this question noted spirituality being addressed not at all, as a segment of another class, or independent of classroom learning. A few felt that it was adequately addressed. Penny cited her surrounding environment as a possible source for minimal specific training as she recalled training in spirituality as an element of her multicultural course, "which deserved more attention, but we also live in an area that is predominantly one religion and many don't see the need for further exploration."

Comfort Level

The licensed professional counseling interns were asked first about ways they were comfortable including client spirituality and then asked about ways they were uncomfortable including client spirituality. The answers were first examined as responses to the individual questions and then explored as an overall reflection to the participants' level of comfort with the topic at hand.

Comfortable. Nine of the seventeen respondents shared that they were comfortable or very comfortable utilizing client spirituality in addressing their issues. Understanding of their own spirituality was a common theme when expressing comfort with dealing with client spirituality. A secondary theme was recognizing the coping skills provided by spirituality. The themes of the topic being client led and ethical concerns were also expressed.

Betty noted that she was, "Very comfortable, if a client were to ask me to pray, I would stop the session and pray with them." Bonnie also indicated her willingness to pray with her clients, "All ways, I will pray, discuss scripture, and allow them to ask any questions they may have, I do not have all the answers, but I do not mind researching anything they would like me to." Other answers of comfortable or very comfortable went on to elaborate further unique answers to the question. Some believed they were comfortable with utilizing spirituality due to their own spiritual background. Sally shared that she was "very comfortable – perhaps because I'm comfortable with my own spirituality" while Julia stated, "every which way…but, I think my readiness to include faith is more due to my personal convictions, rather than training." Michael's response explored what he has learned about spirituality through the course of his life, "out of my own experiences, I have come to notice the ubiquity of enduring spiritual principles and so, I am very comfortable in re-encountering those through whichever spiritual tradition, or religion, my clients bring to the session."

Others expressed that they were comfortable because they had come to recognize that spirituality can be a useful coping skill. Samuel stated, "I am very comfortable with any spirituality that my client presents as it can be part of their coping skills." Thomas

who claimed Cognitive Behavioral Therapy as his driving model shared, "I am comfortable talking about how meaningful spiritual practices to the individual can reduce symptoms and aid in their recovery." Sally, who had noted that she suspected that her comfort level with her own spirituality increased her comfort level with using spirituality further noted, "I also use mindfulness techniques which has (sic) known to have elements of spirituality." Those who found themselves comfortable utilizing spirituality with their clients expressed a high level of comfort with their own spirituality or recognized spirituality as a potential positive coping skill.

The concept of the client initiating exploring their issues utilizing spirituality was also a common response to this question. Emily stated, "I believe if a client finds spirituality important it'll be something I talk about with them . . ." Jane responded very succinctly, "when presented by client." Amanda also limited discussion of spirituality to the client's lead, "I am only comfortable with it if the patient brings it up and wants that . . ." Monica saw utilizing spirituality as a treatment modality for specific issues, "I allow the client to bring their own materials, I ask about spirituality if client is discussing existential pain."

Two respondents expressed ethical concerns in the form of avoiding transference or recognizing the perceived power of the counselor as leader in the counseling session. Their answers spoke directly to the issue of the client believing she or he must adhere to the counselor's belief system. After noting that she would be willing to talk about spirituality with her clients Emily went on to say, "but I won't force my beliefs onto my clients." Susan also used a strong tone as she made clear "I still try to be careful not to impose what I believe into the session." Another ethical concern addressed the need to

refer when comfort level with the degree that the client wants spirituality included conflicts with the counselor's skill set for including spirituality. Amanda initially shared that she was comfortable with the topic so long as the client brought it up, but went on to say, "if they want a lot of it I would have to refer them to someone else who can provide them with enough knowledge and experience in their religion."

Overall, the respondents reported a medium to high level of comfort. Some stated comfort with their own spirituality as impacting their comfort level with the subject, others acknowledged the benefit that spirituality added to the work of the session as a coping skill, the client led theme was reiterated, and a few expressed valid ethical concerns.

Uncomfortable. The predominant theme was not uncomfortable but rather the previous theme of being comfortable addressing religion/spirituality. Client led discussion of the topic was again expressed and key to this area. The areas of concern with comfortability were situations where the client's religion may be more dogmatic than that of the counselor, and client expecting the counselor to have a high level of knowledge about the client's specific faith. A new theme, counselor self-reflection emerged in this question.

The question "In what ways are you uncomfortable with including client spirituality in the work of counseling sessions?" received the highest number of curt answers such as Julia saying, "I'm not" and Bonnie, Michael and Wanda simply stating, "None." This may be because the respondents believed they had just answered this in the previous question, "In what ways are you comfortable with including client spirituality in the work of counseling sessions?" Susan illustrated this the best as it appears she simply

copied and pasted her answer from the previous question, "I am comfortable if the clients brings up the subject. I still try to not impose what I believe into the session." Susan's reiteration of allowing the client to lead the discussion was reinforced by Jane responding that she is uncomfortable "using/bringing it up without client presenting it first."

An area that Amanda and Monica expressed concerns about related to utilizing client spirituality when the client expressed her or his faith in ways that could be construed as rigid or limited. Amanda shared "if they wanted to discuss how god or a prophet/messenger of god had gotten them through something. Discussing how their religion helped them." Monica's response seemed to reflect her experience when she stated, "When clients bring in what I would personally consider some more hurtful aspects of religious dogma (gender roles, urging to forgive for the sake of others, sexuality, sexual orientation) I really personally struggle." Another area of concern that Monica and Penny expressed was if the client was expressing expectation of the counselor having a similar belief system. Monica concluded her answer about struggling with a client who seemed to have a more dogmatic faith than her own faith path with, "or if clients want affirmation about the 'rightness' of their beliefs and faith." Penny also noted that client expectation of a similar spiritual path would be a concern as she said, "if the client expects [the] counselor to follow [a] similar spiritual path, I would refer out."

Emily and Rita expressed concerns related to the possibility of the client seeking assistance through Holy Scripture and their reluctance to do so due to lack of knowledge or training. Emily noted, "I am uncomfortable discussing biblical topics and breaking them down because I've not done the research on my own about particular scriptures."

Rita expressed a similar concern as she stated, "I would be uncomfortable if the client wanted me to (sic) scriptures."

A final concern expressed by Thomas highlighted how discussion about spirituality within the counseling session can sometimes lead the licensed professional counselor intern to reflect on their own spiritual development or spiritualty. Thomas shared, "in some ways, clients challenge me and my own spiritual development when they discuss some of the challenges they have faced, and the strong sense of spirituality they have in their lives."

Overall, the respondents claimed they were not uncomfortable with utilizing client spirituality in the work of the counseling session. The predominant theme was the counseling interns comfort level with their own spirituality. A second theme was acknowledging client spirituality as a useful coping skill. Ethical concerns presented a third theme and were expressed as avoiding counseling interns imposing their spirituality onto clients, counseling interns feeling the need to work around a perceived dogmatism in the faith practices of clients, and clients seeking confirmation of their spiritual beliefs and practices from the counseling interns. A fourth topic of note was the possibility of client discussion of their spirituality encouraging the counseling intern to explore their own spirituality.

Supervision

Responses on the theme of how client spirituality was addressed in supervision could be summarized as an all or nothing dichotomy. Once again, the most prevalent answer was a version of "not addressed." Six answers of seventeen indicated that client spirituality was addressed consistently. Client driven discussion of spirituality was also

reiterated. One respondent noted that spirituality was addressed in supervision as a method of counselor self-care. The needs of the client as expressed by the population the client came from was also addressed.

Answers indicated that it was not or had not been addressed in supervision were for the most part brief. Five answered with a version of not addressed or has not yet been addressed. Michael noted that it has been addressed "implicitly, it is not addressed as a stand-alone issue." Amanda's answer seemed a mix of not addressed and client led as she shared, "it wasn't ever really addressed since none of my clients ever had an issue with this topic."

The topic first being addressed by the client was often mentioned as criteria for covering the topic in supervision. Emily, who began her answer, "it hasn't been thus far" went on to say, "the most information I've received from my supervisor is that if the client goes there, I should go with them." Penny also noted that "it was addressed if it came up on the client's end." Betty, who indicated in an earlier response that she works exclusively with felons, expressed the concern of the client leading the discussion as she stated, "It is first approached by my client, never me. If the client approaches the subject, I inquire how their faith encourages them, lifts them, [and] inspires them to be better." Monica's response indicated that it was addressed in supervision, however, it was not clear that clients initiated it in session. Monica's statement, "I only bring it up in supervision when I feel personally stirred by the client's feelings or words" indicated her clients being involved, yet not necessarily the initiator.

Six of the seventeen respondents noted adequate coverage of client spirituality in their supervision sessions. Five of the six received their training at a faith-based

institution and Nancy noted that she worked at a Christian mental health clinic. Nancy shared, "my supervisor will always be encouraging sound psychological and counseling practices as well as [being] grounded in Christian theology." Bonnie expressed, "my supervisor was open to addressing any spiritual questions or issues I had about my clients." Samuel added that in his supervision sessions, "Scriptural references are often suggested as a means to initiate conversation." Jessica indicated that it was a common area of discussion within supervision as she stated, "we talk about this frequently (the spiritual side of the client's issues)." Julia's response seemed to speak of the divide between including and excluding client spirituality. Julia professed Christianity as her personal faith and attended a secular institution for her counselor training. She reflected on her supervision by saying, "My supervisor acknowledges the strength of my faith and never discounts my personal views for more . . . socially liberal ones." She went on to say that despite a lack of agreement on issues her supervisor "helps me see the ways I can help others regardless of our differences."

Sally noted that spirituality was a common topic between her and her supervisor. She stated that spirituality was often discussed as a means for "self-care as LPC-Interns." She shared, "for me, it's important to take on spiritual practices (i.e. meditation, walks, prayer) for my self-care." She reported her own practice of mindfulness and noted that she explored the practice with clients as well. She indicated that her "supervision experience helps me to become balanced in spiritual, family and professional life." She alluded again to self-care as she mentioned, "my mentor is strong in her faith—and understand when we need 'our fill.'"

Most of the responses to this question indicated that addressing spirituality in supervision was either done well or hardly done at all. The client led theme was also cited as a response. A new theme was the concept of spirituality as a means of counselor self-care.

Theory

Spirituality is an important aspect of the client's complete identity. Counselors should be able to incorporate the client's spirituality into the work of the session. In this study, the licensed professional counselor interns expressed their willingness to explore the client's spirituality as either feeling comfortable with utilizing the client's spirituality or reluctance to broach the subject. The theory revealed by this research was that the willingness of the licensed professional counselor interns to utilize client spirituality in the work of the session was contingent on three factors; (a) their personal experience with their own spirituality, (b) their perceived training in utilizing client spirituality and (c) their comfort level with even discussing spirituality. A deficit in any one of these areas impacted the licensed professional counselor interns' willingness and perceived ability to address client spirituality in the work of the session. The responses of the licensed professional counselor interns further revealed that the comfort level of discussing spirituality was contingent on (a) the licensed professional counselor intern's faith background, (b) the client's faith background and (c) comfort with the ethical concerns. The portion of the research that dealt with supervision showed that only those supervisors who were supervising licensed professional counselor interns working at a faith-based facility included spirituality in some capacity within the supervision session.

Personal Experience   Academic Training

Supervision

Comfort Level

Personal Spirituality

Differing Client Spirituality   Ethical Concerns

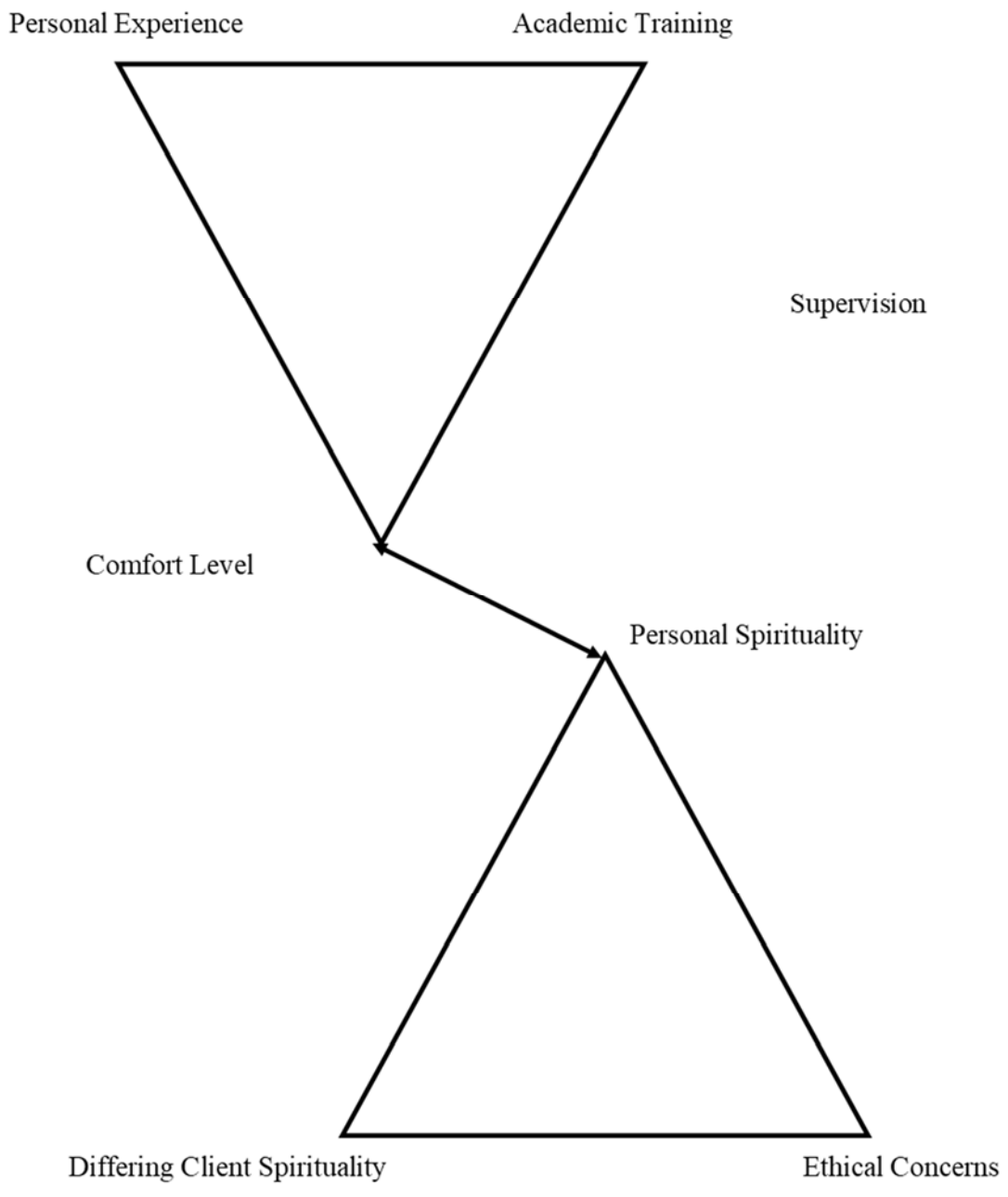*Figure 1*. Graphic of the Theory of the Willingness of Licensed Professional Counselor Interns to utilize Client Spirituality Within the Work of the Session.

Summary

The most common theme in the responses to the qualitative questions was the focus on the client must take the lead in including the topic of the client's spirituality in the work of the session. This topic was addressed in some form in the answers to all the

questions except the question on training, which addressed how spirituality was addressed rather than what was covered in the training. Another common theme was the area of ethics primarily refraining from projecting licensed professional counselor intern spirituality onto the client. A third area that appeared frequently was self-reflection on the part of the counseling intern as a result of working with clients utilizing spirituality in the work of the session.

None of the respondents in this survey reported having training specifically in spirituality. The training they reported was included in multicultural and ethics classes. This lack of training led the respondents to either feel inadequate in this realm or to rely on their own spiritual training. Feelings of inadequacy may have left the counseling interns more like to simply ignore this aspect of the person. Utilizing their own spiritual background presented questionable interpretations to their answers. Particularly the answers that highlighted prayer or scriptural interpretation within the work of the session. While these practices are not completely outside the work of the session, particularly for professed Christian Counselors, specific training in utilizing client spirituality would certainly be helpful.

CHAPTER V

Discussion and Conclusions

In this study I collected data from licensed professional counselor interns in the state of Texas regarding their experience with utilizing client spirituality in the work of the session. This chapter includes of a summary of the study, a discussion of the findings, the grounded theory that emerged from the findings, implications for practice, recommendations for further research, and conclusions.

Summary of the Study

Through this study I sought to gain a deeper understanding of the inclusion of client spirituality within the work of the counseling session. Reading previous research, I had gained information about the inclusion of spirituality from academic leaders in the field (Frame, 2003; Fukuyama & Sevig, 1999; Miller, 2003), licensed mental health professionals (Cashwell & Young, 2011; Miller, 2003; Richards & Bergin, 2005) and dissertations written by students seeking degrees in mental health fields (Adams, 2009; Hunter, 2014; Weiss, 2000). A population that has been underrepresented in the spirituality research was the counseling intern, those who have completed their formal education and received a provisional license to practice with supervision. In the state of Texas this population was designated as Licensed Professional Counselor Interns or LPC-Interns. The unique quality of this population was that their academic training was still fresh, and they were in a practice setting, under supervision, to enhance the knowledge gained from the completed degree. The inclusion of the experience of the licensed professional counselor intern on the subject of utilizing client spirituality adds to the

breadth of the data by including information from a population in the process of practical training.

Two hundred of 4012 LPC-Interns in the state of Texas were randomly selected to receive letters inviting them to participate in the study. Twenty participants began the study and seventeen completed the study. The survey consisted of a demographic portion and a section of qualitative questions on the topic. The qualitative questions addressed the following topics (a) the level of experience with utilizing client spirituality in the work of the session, (b) the licensed professional counselor intern's level of comfort with including client spirituality as a topic for discussion in session, (c) the role their personal faith background played in addressing client spirituality, (d) their comfort level when the client's faith association differs from theirs, (e) the counseling interns perception of their training on the topic, and (f) how the topic was addressed in supervision.

The qualitative responses were examined utilizing a constructivist grounded theory research method. Constructivist grounded theory recognizes that the values of the researcher shape their choice for research topic, the analysis of the data and the items that are chosen for further exploration as they construct what becomes their grounded theory. This theory was developed on the premise that the researcher is not a neutral observer of the data (Charmaz, 2014).

Discussion of the Findings

Using the findings, I identified three key areas that impacted the licensed professional counselor intern's willingness to utilize client spirituality in the work of the session. Those three areas were the licensed professional counselor interns (a) personal experience with their own spirituality, (b) their academic training on the topic and, (c)

their comfort level with including client spirituality. Each of these areas presented positive as well as negative attributes on the topic. The overall comfort level of the licensed professional counselor intern was impacted by (a) their comfort level with their personal spirituality, (b) their comfort level when the client's faith differed from their faith of origin and (c) their ethical concerns, most notably, about the topic being client led. The findings on the impact of supervision were consistent with findings reported by Rosen-Galvin's (2004) in that more than half of the respondents reported that it was not addressed, and they wanted it included. Bernard and Goodyear's (2014) report that the literature on supervision and a given topic often lags the research on the topic itself may also be pertinent.

Personal experience. The personal experience of the licensed professional counseling interns emerged as a key component of their comfort level with utilizing client spirituality. Three areas surfaced within personal experience (a) experience within the work of the session, (b) the licensed professional counselor interns' personal spirituality, and (c) experience with working with clients whose faith background was different from the faith background of the licensed professional counselor intern.

A common response to the inquiry of the licensed professional counselor interns' degree of experience with utilizing client spirituality was "none." It has been reported that "73% of surveyed licensed professional counselors judged spiritual interventions in therapy to be important or vitally important but did not feel competent using these interventions" (Morrison, Clutter, Pritchett, & Demmitt, 2009, p. 185). When the same study examined the perception of counseling students on including spirituality the students had difficulty defining spirituality, expressed discomfort with addressing it and

uncertainty as to how to broach the topic (Morrison et al., 2009). These findings were consistent with the results of this study.

A common response was the criteria that discussions of the client's spirituality should be initiated by the client. This stipulation made the discussion of client spirituality no different than any other topic of discussion within the work of the session, as most topics were client led. It is the job of the counselor to not only hear what the client says, but also seek insight from what they do not say and from their behaviors within the session. Counselors are trained to make connections between the client's presenting issue and how that issue may be impacted by other areas of their life. Curry and Simpson (2011) pointed out that, historically, speaking about religion and spirituality has been deemed unacceptable not only in counseling sessions but also deemed unacceptable as a discussion topic in general conversation. They went on to say that "counselors must listen 'between the lines' to receive both direct and indirect client messages about spirituality and religion" (p. 125).

According to van Asselt and Senstock (2009) counselor ability to recognize client spiritual concerns was greater when the counselor was more aware of their own spirituality (van Asselt & Senstock, 2009). In addition to being aware of their own spirituality, Miller (2003) noted that counselors should also be aware of their nonverbal expressions of their spirituality such as body language and jewelry. Miller went on to explore how objects in the counseling setting project spirituality or religious affiliation. The display of prayers, crosses or other symbols of a religious nature lead clients to a supposition of the counselor's faith practices. Client spirituality and how faith was expressed may be a part of the presenting issue or may provide a key coping mechanism.

Miller (1999) cautioned counselors to be aware that clients may have a positive or negative experience with their religious history. Including base questions about their spiritual background in the intake questionnaire can lead to an understanding of how it impacts their life, as well as, their presenting issues.

When asked of her experience in working with clients when addressing their issues using a spiritual lens, Betty's response that her work with felons made that a rarity seemed to clash with her answer to the next question that she was very comfortable including spirituality in the work of the session and would even stop and pray with them if they requested. When asked about the ways she was uncomfortable, she reiterated that she was comfortable. When asked about her willingness, she stated, "I'm very willing." She did express concerns about working with clients from a faith different from her "Protestant/Methodist" faith, expressly the concern of projection as she stated, "I'm a bit uncomfortable but it's not my job to project my faith onto anyone else". She went on to compare client spirituality with client culture as she added, "I just would not know how to encourage them, as in a cultural sense. Just as I don't understand the Japanese culture. I wouldn't understand an atheist faith". She indicated that she had no training in spirituality in her counseling program. In her comments about supervision, she stated that she would never bring up the subject in a counseling session and reiterated that she worked exclusively with felons and went on to note that "if they have a faith, it's important". Her answers illustrate a key dilemma, if the counselor never brings up spirituality does the client feel comfortable bringing up their faith even if it is important to them? Perhaps Betty would have more experience working with clients using their spirituality if she found a way to assess their spirituality and how it impacts their issues and their healing

and if she clarified her own expressed feeling of focusing on the client's spirituality or faith in session.

Reflections on the personal spirituality of licensed professional counselor interns included references to (a) spirituality being a part of the wholeness of a client, (b) increased self-awareness and (c) avoidance of projection of their faith onto the client. These reflections also presented the dichotomy that faith can present. This dichotomy was expressed as a realization of how faith backgrounds can be vessels of joy and pain. Monica recalled "when I had a religious faith and the community connection that came from being in a religious group, and I know that is so helpful to people, especially the connection and support of others". She went on to say that "I also understand the grief of loss of faith, and the struggle that is not fitting into a mainstream faith culture". It was also expressed as a conflict of current spiritual beliefs with the beliefs of a client's faith of origin.

Working with clients whose faith differed from the faith of the licensed professional counselor interns presented issues that revolved around (a) knowledge, (b) concerns about projection and (c) challenges to personal values. An understanding of a client's differing faith was a challenge expressed as a need for further study to gain knowledge of the client's basic faith tenets. It may be more productive to glean these beliefs directly from the client as the important part is discerning the client's beliefs and those beliefs may or may not be in line with the basic tenets of the faith they profess.

Concerns about projection are always valid concerns regardless of the topic. The Code of Ethics published by the American Counseling Association (2014) cautioned counselors to be aware of their personal values and to avoid imposing their personal

values onto the client. These concerns were expressed repeatedly throughout the answers to most of the questions as the client-led response appeared repeatedly. More specifically concerns were expressed about the licensed professional counselor intern projecting their faith onto the client, especially when their faiths differed. Henning and Tirrell (1982) noted that projecting of counselor values or imposing counselor values is clearly unethical. They further stated that imposing values can be distinguished from sharing values or discussing values.

The most pointed issues around challenges to personal values were concerns of the licensed professional counselor interns working with clients whose faith practices supported dogma that the licensed professional counselor interns felt could be harmful or degrading to the clients. Monica's concerns about ". . . some more hurtful aspects of religious dogma (gender roles, urging to forgive for the sake of others, sexuality, sexual orientation) . . ." would be valid concerns if the presenting issue of a female client was overcoming domestic violence that was condoned by the faith she professed.

Training. A second key area that emerged was the academic training the licensed professional counselor interns received on the subject matter of spirituality. The reported responses in this area fell into four groups; (a) spirituality not being addressed at all, (b) spirituality being addressed as a segment of another class, (c) spirituality addressed in a way that was independent of classroom learning, or (d) spirituality infused into the overall curriculum of the program. Each of these possible responses conveys no direct instruction targeted at incorporating client spirituality into the work of the session. All of the respondents in the last group were enrolled in faith-based training programs.

The responses regarding training reflected the answers related to experience in the counselor training program. The predominant theme in the experience section was that the discussion of client spirituality must first be initiated by the client. A secondary response was that that should be careful not to impose their beliefs onto their client. When students are taught primarily to wait for the client to bring up spirituality and receive a strong warning to avoid transferring their beliefs onto the client they will be very reluctant to explore this aspect with clients.

It was not surprising that many of the respondents reported little or no recollection of training in utilizing client spirituality in the work of the session. Allmon (2013) noted that the historical and current versions of the Diagnostic and Statistical Manual of Mental Disorders, like the historical and current versions of the CACREP standards, mention religion and spiritual concerns, yet vacillate on how they are to be addressed. Adams (2012) highlighted the disconnect between the expressed concern among counseling programs that client spiritual issues are important and the implementation of methodology and coursework that prepared their students to work with these issues.

The licensed professional counselor interns who recalled receiving some instruction in other required coursework cited either their ethics class or their class on understanding different cultures. The focus of the instruction in the ethics class was avoiding transference. This instruction further supported avoiding the discussion. Adams (2012) elaborated on this conflict in training noting that the expressed message that client spirituality is important is countered with a reluctance on the part of practicing professionals to engage spirituality in the work of the session. She also noted that the

students perceived mixed messages between direct instruction and indirect nonverbal messages and attitudes.

A client's faith system may or may not have roots in his or her culture. It may also be an underlying issue for the client because she or he has chosen a faith system that is different from the faith that is predominant in their culture. Assumptions about a client's faith system based on his or her culture is no different from any other assumption a counselor might make based on a client's culture (Crook-Lyon et al., 2012). There remains a critical need to seek understanding of the client's cultural background as well as the counselor's spiritual background. A case study by Shimabukuro, Daniels, and D'Andrea (1999) highlighted the story of a Filipino boy living in Hawaii who was expressing his grief at the loss of his mother in a manner that was appropriate within his cultural and spiritual background. Had the counselor not explored grieving practices within the Filipino culture, she may have pathologized the young boy's claims that his mother was right next to him speaking to him rather than normalized those claims as a cultural practice. In the same case, had the counselor looked solely at the boy's professed faith (Catholic) she also may have misunderstood his claims.

Two critical aspects of training for students in a counseling program are observing other professionals working with clients and the student's own supervised practicum requirement. Each of these opportunities may expose the student to opportunities to witness or practice incorporating client spirituality into the work of the session. Each of these opportunities may also present unethical situations for students that lack training. Without basic training addressing how to best use client spirituality the student intern

may not recognize inappropriate use of spirituality by the counselor they are observing. This in turn could lead to the student intern making similar mistakes.

Three respondents shared that they felt that the use of client spirituality was infused into the curriculum completed their counselor training at a faith-based institution. Jessica's response to the training she received revealed that she had adopted a bio-psycho-social-spiritual model of counseling. Her comment to the question of working with clients whose faith background is different seemed to indicate that if they were from a different faith tradition she relied on secular counseling models. She shared, "I am comfortable with this and able to stay open and neutral with these clients while utilizing secular theories of counseling to help move them forward." Although she is not imposing her faith on her clients, she seems reluctant to explore how to use their faith as a part of the work of the session. Samuel's responses noted that he saw the value of client spirituality when working on depression issues or other areas where the client's spirituality might add an element of hope to the work of the session. Samuel was also the respondent who responded defensively to the question regarding how comfortable he was with utilizing client spirituality. Of these three respondents who reported that spirituality was infused throughout their curriculum, Sally's responses seemed the most consistent. She spoke of spirituality being discussed often in class discussion, noted that self-knowledge and self-care are critical, and emphasized not imposing counselor spirituality onto the client.

It is difficult to discern just how spirituality was infused into the curriculum at the faith-based institutions. It may have been that discussion of spiritual concerns, scripture and prayer was a consistent part of classroom dynamics. It is unlikely that specific

attention to the competencies crafted by ASERVIC were utilized. Cashwell and Young (2004) conducted a survey of syllabi from stand-alone spirituality courses to determine how well the course objectives, course topics, classroom activities, assignments and reading lists of the courses reflected the competencies. The connection between the competencies and the curriculum on the various syllabi was highly inconsistent. Hagedorn and Gutierrez (2009) utilized the competencies to illustrate ways that each of the competencies could be addressed and integrated into a variety of courses within the standard and specialized curriculum offered in a counselor education program.

A majority of the licensed professional counseling interns reported that they felt they had some level of training in incorporating spirituality into the work of the session. None of the respondents reported specific coursework in their training. They felt that their training was either a) infused into overall coursework, b) incorporated into other coursework (multicultural or ethics classes), or c) gained through the experience of shadowing a professional.

Comfort level. A commiserate level of comfort addressing any topic is a critical element of any counselor and client discussion. Counselors may inadvertently or on purpose avoid topics that they themselves are uncomfortable with discussing. It is important for the counselor to have a level of comfort for discussing all areas of life that impact the concerns of the client. Henriksen et al. (2015) noted that counseling students were seeking to increase their comfort level in working with the client spirituality by requesting additional coursework on the topic.

Areas such as cultural concerns, sexual concerns or gender concerns should not be avoided or assumed. Client spirituality was also such an area. In the case of client

spirituality, this study revealed three elements of comfort level on the part of the licensed professional counselor interns. These areas were (a) a degree of comfort with their own spirituality, (b) the usefulness of spirituality as a coping skill and (c) a flexibility to address spirituality when the licensed professional counselor intern and the client have different faith backgrounds or differing understandings of a similar faith background.

The licensed professional counselor interns who expressed a high level of comfort with their own spirituality expressed this comfort level as either comfort with their own faith practices or comfort with their exposure to multiple faith practices. Two expressed a willingness to pray with clients or discuss scripture. Cheston and Miller (2011) offered guidelines for prayer noting the commonalities between prayer and counseling as well as an exploration of different types and categories of prayer. They also suggested some specific counseling techniques that facilitate the use of prayer.

One of the two participants mentioned a willingness to do the research for the client on spiritual concerns. Another expressed that she would feel uncomfortable if the client wanted her to discuss scripture. These types of practices may indeed be very beneficial to the client, provided the client and the licensed professional counselor intern have a similar faith background. It would seem far more beneficial for the client to do the research or for the client to offer their interpretation of scripture and how that interpretation is impacting their presenting issues. The respondents who reported exposure to many faith backgrounds expressed the commonalities of various faiths and focused more on spirituality than religious practices.

It was noted in various ways that client spirituality can be a pathway to exploring coping skills to assist with their presenting issue(s) or can present road blocks for

communication. The use of prayer and discussion of scripture are possible coping skills for situations where the counselor and the client share a similar faith background. Mindfulness techniques are useful skills when the faith background of the counselor and client is similar or different. Two respondents noted that a belief system that was dogmatic and rigid and that may discriminate against others would be a challenge for them to process. Morrison and Borgen (2010) shared an example of this conflict where the client's faith practice being legalistic and dogmatic hindered the counselor's ability to empathize.

The area that presented the most diversity in comfort level for the respondents was when the client's practiced faith was different from the licensed professional counselor intern's faith. Trepidation was expressed from respondents, who reported as Christian, when they anticipated needing to know more about a client's faith that may be different from their own than they currently do. Two respondents who did not claim to be Christian noted a high level of comfort with those who are of a different faith background. One respondent noted that since many of her clients were Christian and she lived in a predominantly Christian area, as a non-Christian, Christianity was the most common faith she was exposed to in her client base. Another respondent who professed a faith-based on exploration of various faiths reported that he felt comfortable meeting his clients where they were in their faith journey.

Belonging to the same religion, Christian, even the same group within that religion, denomination, does not guarantee like belief systems or faith values. Morrison and Borgen (2010) reported another example where the counselor's expectation of more commonality with a client who reported the same faith background experienced a

challenge to their empathy when the expectations were not met. It is critical for the counselor to meet clients where they are and set aside expectations.

Overall, the licensed professional counselor interns in this study reported a high level of comfort for utilizing client spiritualty. Like cultural, sexual, and gender concerns, comfort level of what is being discussed may ebb and flow. It is important most of all that the licensed professional counselor not impose their own beliefs onto the client, but rather listen and hear how they can help with positive input for the client.

Supervision. The final area that had some impact on the licensed professional counselor intern's willingness in utilizing client spirituality in the work of the session was how the topic was addressed in supervision. The licensed professional counselor interns either pointed out that it was covered well in supervision or indicated that it was not covered at all.

Bernard and Goodyear (2014) noted that research related to a how a specific area is addressed in supervision consistently comes after the specific area has been addressed in other areas of research on the topic. Because utilizing client spirituality in the work of the counseling session is still a growing topic for research it would stand to reason that there is less material on the topic as it relates to supervision. It has also been proposed that current supervisors did not receive training to include the topic in the normal coursework of becoming a supervisor (Aten & Hernandez, 2004; Berkel, Constantine & Olson, 2007; Henriksen et al., 2015; Hull, Suarez & Hartman, 2016).

Only six of the seventeen respondents indicated that they felt that client spirituality was adequately addressed in supervision. Five of these six respondents completed their coursework at a faith-based institution. These five respondents indicated

that their supervisors encouraged the use of scripture, prayer and according to Jessica, an examination of "the spiritual side of client issues." Sally's response that spirituality was discussed in supervision as a facet of counselor self-care reflects a valid concern yet does not specifically address the topic at hand. These responses give no indication of incorporating client spirituality into the work of the session.

Julia, the one respondent who completed her training at a secular institution expressed concerns that including spirituality in the work of the session was a sensitive topic between her and her supervisor. She shared that although she felt she and her supervisor differed on their views of spirituality, her supervisor "helps me see the ways I can help others regardless of our differences."

Almost two-thirds of the respondents (11/17) indicated that client spirituality was not addressed in supervision. In addition to curt answers of some form of "not covered," several respondents reiterated the client-led theme indicating that their supervisors encouraged them to refrain from broaching the topic until it was first initiated by the client.

The six respondents who indicated that spirituality was well addressed in supervision also indicated that they were completing their internships at a faith-based work setting. It stands to reason that supervision for licensed professional counselor interns who are working at a faith-based work setting would include spirituality as a topic, yet the focus of the inclusions is unclear. Is spirituality included as an avenue for counselor self-care or as an area of focus when working with clients?

The licensed professional counselor interns that participated in this study displayed many of the insecurities exposed by Rosen-Galvin (2004). They expressed (a)

ethical concerns about broaching the topic, (b) concern about it being a safe topic to bring up, (c) wondering why the supervisor did not bring it up, and (d) feeling incompetent on the subject. It is also possible that their supervisors mirrored Rosen-Galvin's findings that supervisors believed that the topic was adequately covered in supervision.

Supervisors who were not trained in their counseling curriculum or in their supervisor training to include client spirituality in the work of the session and as an element of supervision are left with seeking out continuing education that assists them in this arena. Berkel, Constantine, and Olson (2007) suggested a model of including spirituality based on the multicultural competencies. Aten and Hernandez (2004) offered a model based on the integrated developmental model (IDM) for supervision. More recently, Hull, Suarez, and Hartman (2016) proposed a model based on the spiritual competencies developed by ASERVIC.

Theory

Client spirituality was an important aspect of their complete identity. Counselors should be able to incorporate the client's spirituality into the work of the session. In this study, the licensed professional counselor interns expressed their willingness to explore the client's spirituality as either feeling comfortable with utilizing the client's spirituality or reluctance to broach the subject. The theory revealed by this research was that the willingness of the licensed professional counselor interns to utilized client spirituality in the work of the session was contingent on three factors; (a) their personal experience with their own spirituality, (b) their perceived training in utilizing client spirituality, and (c) their comfort level with even discussing spirituality. A deficit in any one of these areas impacted the licensed professional counselor interns' willingness and perceived ability to

address client spirituality in the work of the session. Through this research I also discovered that the comfort level of discussing spirituality was contingent on (a) the licensed professional counselor intern's faith background, (b) the client's faith background and (c) comfort with the ethical concerns. The portion of the research that dealt with supervision showed that only those supervisors who were supervising licensed professional counselor interns working at a faith-based facility included spirituality in some capacity within the supervision session.

Implications for Practice

The research done on utilizing client spirituality within the work of the counseling session has been approached from various viewpoints. Whether research gained information from academic leaders in the field (Frame, 2003; Fukuyama & Sevig, 1999; Miller, 2003), licensed mental health professionals (Cashwell & Young, 2011; Miller, 2003; Richards & Bergin, 2005), students seeking degrees in mental health field (Adams, 2009; Pollock, 2007; Shuler, 2009; West, 2007), or in this research from licensed professional counselor interns in the state of Texas, the results overall suggested that greater understanding of the practice of utilizing client spirituality effectively is needed.

The task of preparing licensed professional counselor interns to utilize client spirituality within the work of the session included (a) awareness of the licensed professional counselor intern's own spirituality, (b) adequate training on utilizing client spirituality, (c) sufficient level of comfort with the topic, and (d) consistent coverage of the topic in supervision. Hagedorn and Morehead (2011) encouraged counselors to examine their own spirituality through self-reflection and an examination of their values. They also noted that counselors should explore client spirituality and to know their limits

when addressing spirituality and when to refer. James (1902/2002) set an early example of self-reflection combined with exploring client spirituality as he expressed a fascination with client spiritual expressions and repeatedly noted that the fact that the client's expression of spirituality could not be replicated did not lessen the value of the experience to the client.

The licensed professional counselor interns in this study echoed the request of counseling students in other studies for more training on the topic. Henriksen et al. (2015) discovered that counseling students were requesting specific training in this area and felt that it was lacking in their curriculum. Cashwell and Young's (2004) research on class syllabi did not reveal a clear pattern of measuring the training included in coursework on spirituality.

It was not very long ago that counselor comfort levels with multicultural issues was a prime concern. To address this concern, counselor educators used specific self-awareness exercises, curriculum was changed, and supervision was stepped up to increase comfort levels in this area. A course on multicultural concerns is now the norm in counseling curriculums. Increasing comfort level for addressing client spirituality in the work of the session must follow a similar path. Increased self-awareness (Hagedorn & Morehead, 2011; Henriksen et al., 2015), specific and measurable curriculum (Cashwell & Young, 2004; Henriksen et al., 2015) and supervision focused on the topic (Berkel, Constantine & Olson, 2007; Henriksen et al., 2015; Hull, Suarez & Hartman, 2016) must all be addressed to move addressing client spirituality to a level consistent with addressing the impact of the client's culture on the work of the session.

Recommendations for Further Research

This study was used to gather information from randomly selected licensed professional counselor interns in the state of Texas who voluntarily chose to participate. Approximately half of the participants had attended faith-based institutions for their counseling degree. None of the participants had taken a class that specifically dealt with the topic. The exploration of the topic solely at the intern level would be greatly enhanced by the inclusion of participants who had completed coursework in counseling and spirituality. Coursework that examines the personal experience of the student and the comfort level of the student with the topic will give the students firm foundations to incorporating the client's spirituality and will help them know when such inclusion is warranted. The database would also benefit from the input of a larger percentage of the counseling intern roster. Similar research done in other states in the country would contribute to greater understanding. Continuation of the research with various intern populations would increase the knowledge base, as would further research with counseling students, mental health professionals and academic leaders in the field. Counseling students who are prepared to incorporated client spirituality will make effective licensed professional counselor interns and effective mental health professionals as they will more actively include all of the client in the work of the session.

Conclusions

The participants in this study for the most part had not had specific training that addressed client spirituality. Their responses to the study questions indicated that for the most part they relied on their personal experiences with spirituality and religion, training that was included in other coursework, their comfort level with addressing spirituality,

and for some, how it was covered in supervision. An ongoing concern, expressed in their answers was the ethical concern of not addressing client spirituality unless the client initiated the discussion. Might it also be an ethical concern to avoid a topic that the client does not know how to bring up? Some basic questions about spirituality can open the door and expose if the client is comfortable with their spirituality. Such an exploration may also reveal that their current lifestyle is creating a conflict with their faith background. Unless it is addressed in some way a vital part of the client whole is left in the dark.

Spirituality, whether based on a religious creed, a connection to nature, a belief in an unnamed higher power, or an expression of none of the above, is a part of the person that presents as client in a counseling session. The counselor that does not address client spirituality is ignoring a key component of the individual they are attempting to assist. Much like cultural sensitivity counseling students need to be instructed in spiritual sensitivity. Just as it is impossible to know the specifics of all cultures in our world, it is likewise impossible to know the specifics of all expressions of spirituality in our world. What can be taught to students is a basic understanding of key religions, avoiding assumptions that someone from a given culture or ethnicity practices a certain religion, and methods of understanding the vital role in the counseling session of discerning the client's own perception and understanding of their spirituality.

REFERENCES

Adams, C. M. (2009). *The graduate training of counselors in religious and spiritual competency.* (Doctoral dissertation). Retrieved from ProQuest. (UMI 3372015).

Adams, J. R. (2012). Spiritual issues in counseling: What do students perceive they are being taught? *Counseling and Values, 57,* 66-80. doi: 10.1002/j.2161-007X.2012.00009.x

Allmon, A. L. (2013). Religion and the DSM: From pathology to possibilities. *Journal of Religion and Health, 52,* 538-549. doi:10.1007/s10943-011-9505-5

Allport, G. W. (1950). *The individual and his religion.* New York, NY: MacMillan.

American Counseling Association (ACA). (2014). 2014 Code of Ethics. Retrieved from http://www.counseling.org/docs/ethics/2014-aca-code-of-ethics.pdf?sfvrsn=4

Association for Spiritual, Ethical and Religious Values in Counseling (ASERVIC). (2009). *Competencies for addressing spiritual and religious issues in counseling.* Retrieved from http://www.aservic.org/competencies.html

Association for Spiritual, Ethical and Religious Values in Counseling (ASERVIC). (2014). *Competencies for addressing spiritual and religious issues in counseling.* Retrieved from http://www.aservic.org/competencies.html

Aten, J. D., & Hernandez, B. C. (2004). Addressing religion in clinical supervision: A model. *Psychotherapy: Theory, Research, Practice, Training, 41*, 152-160. doi:10.1037/0033-3204.41.2.152

Bannister, S. N., Park, H. S., Taylor, S., & Bauerle, E. N. (2015). Clients' expectations and preferences for marital Christian counseling: A chronological literature review and a contemporary evaluation. *Social Work & Christianity, 42,* 63-95.

Berkel, L. A., Constantine, M. G., & Olson, E. A. (2007). Supervisor multicultural

    competence: Addressing religious and spiritual issues with counseling students in

    supervision. *The Clinical Supervisor, 26*, 3-15. doi:10.1300/J001v26n01_02

Bernard, J. M., & Goodyear, R. K. (2014). *Fundamentals of clinical supervision* (5th

    ed.). Boston, MA: Pearson.

Briggs, M. K., & Rayle, A. D. (2005). Incorporating spirituality into core counseling

    courses: Ideas for classroom application. *Counseling and Values, 50*, 63-75.

    doi:10.1002/j.2161-007X.2005.tb00041.x

Burke, M. T., Hackney, H., Hudson, P., Miranti, J., Watts, G., & Epp, L. (1999).

    Spirituality, religion and CACREP curriculum standards. *Journal of Counseling*

    & Development, 77, 251-257. doi:10.1002/j.1556-6676.1999.tb02448.x

Carlson, J., Watts, R. E., & Maniacci, M. (2006). *Adlerian therapy: Theory and practice*.

    Washington, DC: American Psychological Society.

Cashwell, C. S., & Young, J. S. (2004). Spirituality in counselor training: A content

    analysis of syllabi from introductory spirituality courses. *Counseling and Values,*

    48, 96-109. doi:10.1002/j.2161-007X.2004.tb00237.x

Cashwell, C. S., & Young, J. S. (Eds.). (2011). *Integrating spirituality and religion into*

    counseling: A guide to competent practice (2nd ed.). Alexandria, VA: American

    Counseling Association.

Charmaz, K. (2014). *Constructing grounded theory* (2nd ed.). Los Angeles, CA: Sage.

Cheston, S. E., & Miller, J. L. (2011). The use of prayer in counseling. In C. S. Cashwell,

    & J. S. Young (Eds.), *Integrating spirituality and religion into counseling: A*

guide to competent practice (2nd ed., pp. 119-139). Alexandria, VA: American Counseling Association.

Council for Accreditation of Counseling and Related Educational Programs. (1983). *CACREP accreditation manual*. Alexandria, VA: Author.

Council for Accreditation of Counseling and Related Educational Programs. (1988). *CACREP accreditation manual*. Alexandria, VA: Author.

Council for Accreditation of Counseling and Related Educational Programs. (1994). *CACREP accreditation manual*. Alexandria, VA: Author.

Council for Accreditation of Counseling and Related Educational Programs. (2001). *CACREP accreditation manual*. Alexandria, VA: Author.

Council for Accreditation of Counseling and Related Educational Programs. (2009). *CACREP accreditation manual*. Alexandria, VA: Author.

Council for Accreditation of Counseling and Related Educational Programs. (2016). *CACREP accreditation manual*. Alexandria, VA: Author.

Creswell, J. W. (2007). *Qualitative inquiry & research design: Choosing from among five approaches* (2nd ed.). Thousand Oaks, CA: Sage.

Crook-Lyon, R.E., O'Grady, K. A., Smith, T. B., Jensen, D. R., Golightly, T., & Potkar, K. A. (2012). Addressing religious and spiritual diversity in graduate training and multicultural education for professional psychologists. *Psychology of Religion and Spirituality, 4,* 169-181. doi: 10.1037/a0026403

Curry, J. R., & Simpson, L.R. (2011). Communicating about spirituality in counseling. In C. S. Cashwell, & J. S. Young (Eds.), *Integrating spirituality and religion into*

counseling: A guide to competent practice (2nd ed., pp. 119-139). Alexandria, VA: American Counseling Association.

Dillman, D. A., Smyth, J. D., & Christian, L. M. (2014). *Internet, phone, mail, and mixed-mode surveys: The tailored design method* (4th ed.). Hoboken, NJ: Wiley.

Favier, C., & Ingersoll, R. E. (2005). Knowing one's limits. In C. S. Cashwell, & J. S. Young (Eds.), *Integrating spirituality and religion into counseling: A guide to competent practice*, (pp. 169-183). Alexandria, VA: American Counseling Association.

Fowler, J. W. (1981). *Stages of faith: The psychology of human development and the quest for meaning*. New York, NY: Harper & Row.

Frame, M. W. (2000). The spiritual genogram in family therapy. *Journal of Marriage and Family Therapy, 26,* 211-216. doi:10.1111/j.1752-0606.2000.tb00290.x

Frame, M. W. (2003). *Integrating religion and spirituality into counseling: A comprehensive approach.* Pacific Grove, CA: Brooks/Cole.

Frankl, V. E. (1975). *The unconscious God*. New York, NY: Simon & Schuster.

Frankl, V. E. (1984). *Man's search for meaning: An introduction to logotherapy*. New York, NY: Simon & Schuster.

Frankl, V. E. (1986). *The doctor and the soul: From psychotherapy to logotherapy*. New York, NY: Random House.

Freud, S. (1907/1963). Obsessive acts and religious practices. In P. Rieff (Ed.), *Character and culture* (pp. 17-26). New York, NY: Random House.

Freud, S. (1913/2005). *Totem and taboo*. New York, NY: Barnes & Noble.

Freud, S. (1927/1961). *The future of an illusion*. New York, NY: W. W. Norton & Company.

Freud, S. (1939/1967). *Moses and monotheism*. New York, NY: Random House.

Fukuyama, M. A., & Sevig, T. D. (1997). Spiritual issues in counseling: A new course. *Counselor Education and Supervision, 36*, 233-244. doi:10.1002/j.1556-6978.1997.tb00391.x

Fukuyama, M. A., & Sevig, T. D. (1999). *Integrating spirituality into multicultural counseling*. Thousand Oaks, CA: Sage.

Fuller, A. R. (2008). *Psychology and religion: Classical theorists and contemporary developments* (4th ed.). New York, NY: Bowman & Littlefield.

Funderburk, J. R., & Fukuyama, M. A. (2001). Feminism, multiculturalism, and spirituality: Convergent and divergent forces in psychotherapy. *Women in Therapy, 24*, 1-18. doi:10.1300/J015v24n03_01

Genia, V. (1995). *Counseling and psychotherapy of religious clients: A developmental approach.* Westport, CT: Praeger.

Gilliam, T. H., & Armstrong, S. A. (2012). Spirituality and counseling supervision: Current practices of board-approved supervisors. *The Clinical Supervisor, 31*, 25-41. doi:10.1080/07325223.2012.671718

Hage, S. M., Hopson, A., Siegel, M., Payton, G., & DeFanti, E. (2006). Multicultural training in spirituality: An interdisciplinary review. *Counseling and Values, 50,* 217-234. doi:10.1002/j.2161-007X.2006.tb00058.x

Hagedorn, W. B., & Gutierrez, D. (2009). Integration versus segregation: Applications of the spiritual competencies in counselor education programs. *Counseling and Values, 54,* 32-47. doi:10.1002/j.2161-007X.2009.tb00003.x

Hagedorn, W. B., & Moorhead, H. J. H. (2011). Counselor self-awareness: Exploring attitudes, beliefs and values. In C. S. Cashwell, & J. S. Young (Eds.), *Integrating spirituality and religion into counseling: A guide to competent practice* (2nd ed., pp. 71-95). Alexandria, VA: American Counseling Association.

Helminiak, D. (2001). Treating spiritual issues in secular psychotherapy. *Counseling and Values, 45*, 163-189. doi:10.1002/j.2161-007X.2001.tb00196.x

Henning, L. H., & Tirrell, F. J. (1982). Counselor resistance to spiritual exploration. *The Personnel and Guidance Journal, 61*, 92-95.

Henriksen, R. C. Jr., Polonyi, M. A., Bornsheuer-Boswell, J. N., Greger, R. G., & Watts, R. E. (2015). Counseling students' perceptions of religious/spiritual counseling training: A qualitative study. *Journal of Counseling & Development, 93*, 59-69. doi:10.1002/j.1556-6676.2015.00181.x

Hood, R. W. Jr., Hill, P. C., & Spilka, B. (2009). *The psychology of religion: An empirical approach* (4th ed.). New York, NY: Guilford Press.

Hull, C. E., Suarez, E. C., & Hartman, D. (2016). Developing spiritual competencies in counseling: A guide for supervisors. *Counseling and Values, 61*, 111-126. doi:10.1002/cvj.12029

Hull, C. E., Suarez, E. C., Sells, J. N., & Miller, M. M. (2013). Addressing spiritual dialogue in supervision: Comparing supervisor and supervisee perceptions. *Journal of Psychology and Christianity, 32,* 30-42.

Hunter, O. V. (2014). *Understanding the role of spirituality in palliative care for the counseling profession*. (Doctoral dissertation). Retrieved from ProQuest. (UMI 3644392).

James, W. (1902/2002). *The varieties of religious experience: A study in human nature*. Mineola, NY: Dover.

Jung, C. G. (1938/1966). *Psychology and religion*. New Haven, CT: Yale University Press.

Kurtz, E. (1999). The historical context. In W. R. Miller (Ed.), *Integrating spirituality into treatment: Resources for practitioners* (pp. 19-46). Washington DC: American Psychological Association.

Lunenburg, F. C., & Irby, B. J. (2008). *Writing a successful thesis or dissertation: Tips and strategies for students in the social and behavioral sciences*. Thousand Oaks, CA: Corwin Press.

Maslow, A. H. (1970). *Religions, values, and peak-experiences*. New York, NY: Viking Press.

Maxwell, J. A. (2013). *Qualitative research design: An integrative approach* (3rd ed.). Los Angeles, CA: Sage.

Miller, G. (1999). The development of the spiritual focus in counseling and counselor education. *Journal of Counseling & Development, 77*, 498-501. doi:10.1002/j.1556-6676.1999.tb02478.x

Miller, G. (2003). *Incorporating spirituality in counseling and psychotherapy*. Hoboken, NJ: John Wiley & Sons.

Miller, M. M., Korinek, A. W., & Ivey, D. C. (2006). Integrating spirituality into training: The spiritual issues in supervision. *American Journal of Family Therapy, 34*, 355-372. doi:10.1080/01926180600553811

Miller, W. R., & Thoresen, C. E. (1999). Spirituality and Health. In W. R. Miller (Ed.), *Integrating spirituality into treatment: Resources for practitioners* (pp. 3-18). Washington DC: American Psychological Association.

Miller, W. R., & Thoresen, C. E. (2003). Spirituality, religion, and health: An emerging field. *American Psychologist, 58*, 24-35. doi:10.1037/0003-066X.58.1.24

Miranti, J. (n.d.) Historical Development of the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC). Retrieved from http://www.aservic.org/about-2/history/

Morgan, O. J. (2009). Thoughts on the interaction of trauma, addiction, and spirituality. *Journal of Additions & Offender Counseling, 30,* 5-15. doi:10.1002/j.2161-1874.2009.tb00052.x

Morrison, J. Q., Clutter, S. M., Pritchett, E. M., & Demmitt, A. (2009). Perceptions of clients and counseling professionals regarding spirituality in counseling, *Counseling and Values, 53*, 183-194. doi:10.1002/j.2161-007X.2009.tb00124.x

Morrison, M., & Borgen, W. A. (2010). How Christian spiritual and religious beliefs help and hinder counselors' empathy toward clients. *Counseling and Values, 55*, 25-45. doi: 10.1002/j.2161-007X.2010.tb00020.x

Myers, J. E., & Willard, K. (2003). Integrating spirituality into counselor preparation: A developmental, wellness approach. *Counseling and Values, 47*, 142-155. doi:10.1002/j.2161-007X.2003.tb00231.x

Olsen, E. A. (2007). *Religion and spirituality in counselor training: Perceived importance of counselor trainees*. Ann Arbor, MI: ProQuest, (UMI 3281643).

Onwuegbuzie, A. J., & Leech, N. L. (2007). Validity and qualitative research: An oxymoron? *Quality & Quantity, 41*, 233-249. doi:10.1007/s11135-006-9000-3

Oser, F. K. (1991). The development of religious judgment. In F. K. Oser, & W G. Scarlett (Eds.), Religious development in childhood and adolescence (pp. 5-25). San Francisco, CA: Jossey-Bass, Inc.

Pargament, K. I. (2007). *Spirituality integrated psychotherapy: Understanding and addressing the sacred*. New York: Guilford Press.

Pate, R. H. Jr., & Hall, M. P. (2005). One approach to a counseling and spirituality course. *Counseling and Values, 49*, 155-160. doi:10.1002/j.2161-007X.2005.tb00262.x

Polanski, P. J. (2013). Spirituality in supervision. *Counseling and Values, 47*, 131-141. doi: 10.1002/j.2161-007X.2003.tb00230.x

Pollock, S. L. (2007). *An investigation of the relationship between graduate counseling students' perceptions of spirituality and self-efficacy in secular and faith-based universities*. (Doctoral dissertation). Retrieved from ProQuest. (UMI 3256938).

Post, B. C., & Wade, N. G. (2014). Client perspectives about religion and spirituality in group counseling. *The Counseling Psychologist, 42*, 601-627. doi:10.1177/0011000014524601

Powers, R. (2005). Research and theory: Counseling and spirituality: A historical review. *Counseling and Values, 49*, 217-225. doi:10.1002/j.2161-007X.2005.tb01024.x

Richards, P. S., & Bergin, A. E. (2005*). A spiritual strategy for counseling and psychotherapy* (2nd ed.). Washington, DC: American Psychological Association.

Robertson, L. A. (2010). The spiritual competency scale. *Counseling and Values, 55,* 6-24. doi:10.1002/j.2161-007X.2010.tb00019.x

Robertson, L. A., & Young, M. E. (2011). The revised ASERVIC spiritual competencies. In C. S. Cashwell & J. S. Young (Eds.), *Integrating spirituality and religion into counseling: A guide to competent practice* (2nd ed., pp. 25-42). Alexandria, VA: American Counseling Association.

Rosen-Galvin, C. M. (2004). *Values, spirituality, and religious topics discussed in counseling supervision*. (Doctoral dissertation). Retrieved from ProQuest. (UMI 3146519).

Rosenzweig, S. (1992). *Freud, Jung and Hall the king-maker: The expedition to America (1909).*

Savage, A. M., & Nicholl, S. W. (2003). *Faith, hope and charity as character traits in Adler's individual psychology*. Lanham, MD: University Press of America.

Shimabukuro, K. P., Daniels, J., & D' Andrea, M. (1999) Addressing spiritual issues from a cultural perspective: The case of the grieving Filipino boy. *Journal of Multicultural Counseling and Development, 27*, 221-239.

Shuler, M. K. (2009). *The influence of spiritual development on counselor beliefs about the role of religion and spirituality in counseling*. (Doctoral dissertation). Retrieved from ProQuest. (UMI 3354824).

Steen, R. L., Engels, D., & Thweatt, W. T., III. (2006). Ethical aspects of spirituality in counseling. *Counseling and Values, 50*, 108-118. doi:10.1002/j.2161-007X.2006.tb00047.x

Thorell, K. M. (2003*). Spirituality and religion in supervision: Supervisors' and supervisees' perceptions*. (Doctoral dissertation). Retrieved from ProQuest. (UMI 3091146).

Van Asselt, K. W., & Senstock, T. D. B. (2009). Influence of counselor spirituality and training on treatment focus and self-perceived competence. *Journal of Counseling & Development, 87*, 412-419. doi:10.1002/j.1556-6678.2009.tb00125.x

Washburn, M. (1988). *The ego and the dynamic ground*. Albany, NY: State University of New York Press.

Watts, R. E. (2000). Biblically based Christian spirituality and Adlerian psychotherapy. *The Journal of Individual Psychology, 56,* 316-328.

Watts, R. E. (2001). Addressing spiritual issues in secular counseling and psychotherapy: Response to Helminiak's (2001) views. *Counseling and Values, 45*, 207-217. doi:10.1002/j.2161-007X.2001.tb00198.x

Watts, R. E., (2008, June). Counseling conservative Christian clients: A spirituality sensitive perspective. *Counseling Today,* pp. 10-11, 23.

Weinstein, C. (2006). *An exploration of trainees' multicultural counseling competence, supervisory work alliance, and discussion spiritual issues in supervision.* (Doctoral dissertation). Retrieved from ProQuest. (UMI 3243430).

Weiss, J. F. (2000). *A qualitative investigation of counseling students' attitudes toward addressing spiritual issues in counseling*. (Doctoral dissertation). Retrieved from ProQuest. (UMI 9949455).

West, K. J. (2007). *Counseling students' self-rating of core competencies of spirituality*. (Doctoral dissertation). Retrieved from ProQuest, (UMI 3292932).

Wiggins, M. (2011). Culture and worldview. In C. S. Cashwell, & J. S. Young (Eds.), *Integrating spirituality and religion into counseling: A guide to competent practice* (2nd ed.*,* pp. 43-70). Alexandria, VA: American Counseling Association.

Wong, P. T. P. (2007). Logotherapy. Retrieved from http://www.meaning.ca/ archives/archive/art_logotherapy_P_Wong.htm

Young, J. S., & Cashwell, C. S. (2011). Integrating spirituality and religion into counseling: An introduction. In C. S. Cashwell, & J. S. Young (Eds.), *Integrating spirituality and religion into counseling: A guide to competent practice* (2nd ed., pp. 71-95). Alexandria, VA: American Counseling Association.

Young, J. S., Wiggins-Frame, M., & Cashwell, C. S. (2007). Spirituality and counselor competence: A national survey of American Counseling Association members. *Journal of Counseling and Development, 85*, 47-52. doi: 10.1002/j.1556-6678.2007.tb00443.x

APPENDIX A

Demographic Questionnaire

1. Gender: ___ Male ___ Female

2. Age Range:

   ___ 25-34

   ___ 35-44

   ___ 45-54

   ___ Over 55

3. Ethnicity: _____

   The next questions are about your spiritual and/or religious practices

4. Do you consider spirituality to be:

   ___ Very important
   ___ Somewhat important
   ___ Somewhat unimportant
   ___ Not important at all

5. Do you consider yourself to be affiliated with a particular religion or faith:

   ___ yes

   ___ no

6. If yes, which religion: _____

7. How would you classify your level of religious activity:

   ___ Very active

   ___ Somewhat active

   ___ Not very active

The next questions are about the institution from which you earned your counseling degree and components of the degree.

8. Would the institution be considered:

    ___ A secular institution

    ___ An institution with ties to a particular faith

    ___ A seminary

9. Did you receive training in spirituality in your counseling program?

    ___ Yes

    ___ No

10. If so, how was it addressed: _____

11. Was your counseling program accredited by the Council for Accreditation of Counseling and Related Educational Programs (CACREP)?

    ___ Yes

    ___ No

    ___ Don't know

APPENDIX B

Table B1

Random Assigned Names and Demographic Information for Licensed Professional Counselor Interns Participating in the Study

Respondent "Name"	Gender	Age Range	Religious Affiliation	Academic Institution
Emily	F	35-44	Christian	Secular
Julia	F	25-34	Christian	Secular
Susan	F	25-34	Christian	Secular
Rita	F	25-34	n/a	Secular
Nancy	F	35-44	Christian	Faith-Based
Bonnie	F	25-34	Christian	Faith-Based
Penny	F	25-34	n/a	Secular
Betty	F	45-54	Protestant, Methodist	Secular
Michael	M	35-44	Christian	Secular
Samuel	M	35-44	Christian	Faith-Based
Sally	F	35-44	Christian	Faith-Based
Monica	F	25-34	n/a	Secular
Thomas	M	45-54	Catholic/Buddhist	Secular
Wanda	F	35-44	Christian	Secular
Jane	F	45-54	Catholic	Faith-Based
Jessica	F	45-54	Christian	Faith-Based
Amanda	F	25-43	n/a	n/a

VITA

Rosemary D. Behrens, MA, LPC-S

EDUCATION

2008-present Counselor Education, Sam Houston State University, Doctoral Program
   Huntsville, TX

2008 MA, Counseling, Houston Graduate School of Theology, Houston, TX

1996 MDiv, Divinity, Brite Divinity School, Fort Worth, TX

1982 BBA, Marketing, Texas A&M University, College Station, TX

LICENSES AND CERTIFICATIONS

2015   Licensed Professional Counselor-Supervisor

2009   Licensed Professional Counselor

PROFESSIONAL EXPERIENCE

2012 – present   Owner, Inner Peace Counselors

2008 – 2011   Licensed Professional Counselor-Intern, PRO-ACT
    Counselors

1995 – 2017   Pastor, United Methodist Church, Texas Annual Conference

1985 – 1993   Dillards Department Stores, sales, commissioned sales, area sales
    manager, College Station, TX

PROFESSIONAL ORGANIZATIONS

2008 – present   American Counseling Association

2010 – present   Texas Counseling Association

2011 – present   American Mensa

2000 – present   Houston Focus on Concerns for Women

1997 – present   Services Cooperative Association

PUBLICATIONS

Journal Articles

Behrens, R. D., & Terrill, J. L. (2011). The navigation tools of spiritual mindfulness. Retrieved from http://counselingoutfitters.com/vistas/vistas11/Article_100.pdf

Newsletter Articles

Behrens, R. D., & Henriksen, R. C., Jr., (in press). Counseling, spirituality and supervision. SACES newsletter.

Professional Presentations

Conferences

Behrens, R. D., & Terrill, J. L. (August 2, 2010). The navigation tools of spiritual mindfulness. Presented at the ASERVIC Conference, Myrtle Beach, SC