

PROGRAM AND PERSONAL FACTORS AS PREDICTORS
OF SPIRITUAL COMPETENCE

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by
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ABSTRACT

Many Americans who value their religious/spiritual beliefs tend to rely on their faith as a means of coping with difficult situations. When seeking therapy, these individuals prefer counselors who can help them resolve their spirituality oriented concerns. Because of this, spiritual competence is essential and should be addressed throughout counselor training. The present study focuses on counseling students' training experiences in and attitudes toward religious/spiritual diversity, with the overall goal being to substantiate the claim that program and personal factors can influence the development of spiritual competence. Programmatic factors such as program openness to spiritual content and spiritual issues in supervision were examined. Additionally, personal factors that include the quest religious orientation, cognitive orientation toward spirituality, and openness to experience were also investigated. It was hypothesized that a significant positive association exists between factors. It was also believed that each factor would predict and account for a significant amount of variance in spiritual competence above and beyond covariates such as religious affiliation and gender. Finally, cognitive orientation toward spirituality was presumed to moderate the relationship between spiritual issues in supervision and spiritual competence. One hundred twenty-seven graduate

level clinical and counseling psychology students were recruited for the current investigation. Partial support was found for these hypotheses. Results show that program openness to spiritual content, spiritual issues in supervision, and openness to experience were associated with spiritual competence. Findings from the Multiple Regression analysis indicated that spiritual issues in supervision and openness to experience explained 16% of the variance in spiritual competence. Finally, there was no evidence to support a moderating relationship between factors. Clinical implications and recommendations for future research are discussed.

APPROVAL PAGE

The undersigned, appointed by the Dean of the School of Education, have examined a dissertation titled, “Program and Personal Factors as Predictors of Spiritual Competence,” presented by Brandy Sheri Peoples, candidate for the Doctor of Philosophy degree, and certify that in their opinion it is worthy of acceptance.

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CHAPTER 1

INTRODUCTION

The literature shows that issues dealing with religious/spiritual diversity have traditionally been excluded from psychology. As a result, many graduate counselor training directors have failed to integrate this form of diversity into their program's coursework or supervision (Kelly, 1994; Pate & High, 1995). The absence of this type of training can be detrimental to a counseling trainees' multicultural development, in that many students report feelings of incompetence when working with clients who present with clinical concerns that have religious/spiritual relevance (Burke et al., 1999; Curtis & Glass, 2002; Watkins van Asselt & Baldo Senstock, 2009). A vast majority of Americans are affiliated with a religion and believe religion can resolve *all* or *most* of today's problems (Polling Report, 2012). Concerns about sexual orientation, divorce, and abortion are examples of challenges that may be connected to an individual's religious/spiritual values. Many clients present to therapy with these types of clinical matters, and in recognition of these sorts of issues, some training directors have come to realize that spiritual competence is vital to their graduate students' multicultural training. As such, it is believed that multicultural competence is not fully achieved unless students possess spiritual competence, which I define as the awareness, knowledge, and skills needed for counselors to work with presenting concerns that have religious/spiritual significance.

There is very little research that examines correlates of spiritual competence (Sperry, 2011), and based on a review of the extant literature, the current study focuses on a theoretical assumption that program and personal factors are associated with the aforementioned construct. Hence, the purpose of this research is to explore factors that may influence spiritual competence, with the overall goal being to substantiate a theoretical claim.

Religion and spirituality are overarching paradigms that determine many individuals' internal and external world. Due to contextual commonalities, a discussion of these two constructs is integral to this review. According to Burke et al. (1999), spirituality is defined as experiential, while religion represents an institutionalized set of beliefs and practices. In an in-depth conceptual analysis of religion and spirituality, the similarities and differences between these terms are discussed (Hill et al., 2000). The authors defined religion as a search for the sacred through certain behaviors and organizational affiliation, while spirituality is considered to be a search for the sacred that does not include religion. The sacred refers to existential concepts such as: God, a Higher Power, the Divine, a transcendent force, or any aspect of life with extraordinary character traits (Pargament, 1999). Based on a review of the literature (Burke et al., 1999; Hill et al., 2000; Pargament, 1999), it was theoretically assumed that religion and spirituality are interconnected; spiritual practices can lead individuals to become more religious, while religious practices can lead individuals to become more spiritual. It is noted that there was no empirical data found to validate this assertion, the interrelated rather than independent nature of these constructs serves as the basis for this argument. Other researchers specializing in the operationalization and measurement of religion and spirituality state that the polarization of these terms may be unnecessary (Hill & Pargament, 2003). As such, religion and spirituality will be used synonymously throughout this review. The purpose of the current study was not to parse out the differences between these constructs; understanding the similarities better fits the primary objective, which is to examine potential correlates of spiritual competence.

Although there was no direct evidence found to support the theoretical argument that program and personal factors are associated with spiritual competence, there is literature that broadly infers that internal and external factors influence the multicultural training environment.

For example, Sodowsky, Kuo-Jackson, and Loya (1997) claim that internal and external motivations have an effect on the implementation of multicultural training within a counseling program. More specifically, Sodowsky et al. state that personal cultural identity (internal factor) and desire to meet the standards of the training environment (external factor) may serve as motivation for a counselor to pursue multicultural training. They also argue that a counselors' awareness of their own cultural identity may make them more sensitive to others' cultural needs. Sodowsky et al. further assert that counselors who follow the axiom "Counselors know thy cultural-self" may be more capable of facilitating a therapeutic relationship with their diverse clients. As an expansion of Sodowsky et al.'s theoretical argument, Olson (2007) investigated personal (internal) and program (external) factors and their association with the perceived importance of incorporating religious/spiritual diversity into counselor training. It was reasoned that personal and program factors guide counselors' perceptions about religious/spiritual diversity training. Upon examination of the data, Olson discovered that above and beyond covariates, these factors explained 15% of the variance in perceived importance of religious/spiritual training. For purposes of the current investigation, program factors are conceptualized as external variables, while internal variables are believed to be personal factors. The present study builds on Sodowsky et al.'s theoretical assertion that external and internal factors influence multiculturalism, and extends research conducted by Olson, with the focus being on spiritual competence, which is a fairly novel term.

The emergence of religious/spiritual diversity within multicultural research has brought attention to the term spiritual competence. Spiritual competence is believed to be a life-long pursuit; it involves a set of attitudes, knowledge, and skills that should be developed over a period of time (Hodge, 2005; Hodge & Bushfield, 2007). Other researchers (Richards & Bergin,

1999) have used the general multicultural competencies to better define spiritual competence. They proposed that the basis of spiritual competence is the same as multicultural awareness, knowledge, and skills. Using the aforementioned definitions as a guide, I believe that a spiritually competent counselor possesses spiritual awareness, spiritual knowledge, and the spiritual sensitivity needed to be proficient in the assessment, diagnosis, and treatment of clinical concerns that have religious/spiritual significance.

Ideally, spiritual competence should be obtained via didactic or supervisory experiences. However, research shows that among accredited counseling programs there is a paucity of training in religious/spiritual diversity (Kelly, 1994; Pate & High, 1995). Data from one of the most highly cited reviews in counseling and religious/spiritual diversity found that less than 25% of the training programs surveyed gave attention to religious/spiritual issues in both course and non-course activities (Kelly, 1994). As an extension of Kelly (1994), Pate and High (1995) discovered that only 15% of program directors reported religious/spiritual diversity to be *important* or *very important* to counselor training. With limited or no exposure to these types of issues, trainees may not develop the awareness, knowledge, and skills needed to be effective when working with religious/spiritual clients. Research shows an association exists between spiritual competence and being exposed to diverse religious/spiritual training opportunities (Burke et al., 1999; Curtis & Glass, 2002; Watkins van Asselt & Baldo Senstock, 2009). Keeping this in mind, there is a call for competence in religious/spiritual diversity.

An area potentially related to spiritual competence is the training program's openness to religious/spiritual diversity, which for purposes of the current study is operationalized as a program factor. The openness of a program can be determined by their faculty members' willingness to integrate religious/spiritual diversity into coursework, research, and supervision.

The data reflect a mixed picture regarding faculty openness and student knowledge of spiritual diversity. Faculty indicated they are generally open to research focusing on religious/spiritual content, yet students report they do not learn about these issues (Schulte, Skinner, & Claibom, 2002). A program's openness to implementing spiritual content into counselor training may influence students' competence in treating religious/spiritual concerns; therefore this study aims to explore experiences in and perceptions of their training in religious/spiritual diversity.

Supervision can be used as a platform to address supervisee level of comfort in examining religious/spiritual concerns (Souza, 2002), so it can certainly be assumed that having these types of conversations during supervision may be related to spiritual competence. For this reason, discussing spiritual issues in supervision is another program factor worthy of investigation. In an effort to better understand religious/spiritual discussions, Walker, Gorsuch, and Tan (2004) discovered that therapists' religion was associated with a willingness to discuss and use spiritual interventions in counseling. To understand how religious/spiritual discussions influence supervision, Russell and Yarhouse (2006) surveyed 139 American Psychological Association (APA) accredited internship sites. Data indicated about 90% of training directors reported religion/spirituality to be a topic most often discussed in supervision. Miller and Ivey (2006a) examined the correlation between supervisory style and the frequency of spiritual concerns addressed in supervision. They found that supervisors who were perceived by supervisees as more affiliative and self-disclosing had more frequent discussions about clinically relevant spiritual concerns during supervision. Based on this, it is theoretically assumed that frequent discussions about religious/spiritual issues in supervision will be associated with increased spiritual competence.

In addition to programmatic factors such as the spiritual openness of the training environment and the frequency of religious/spiritual conversations had during supervision, personal factors are also thought to be correlated with spiritual competence. One such factor is the quest orientation toward religion. Believed to be an open-minded search for religious truth, individuals who identify with this orientation realize they may never know the absolutes about religious matters, but they are willing to question complex existential issues (Batson & Ventis, 1982). Research shows that the quest orientation is associated with less discriminatory behaviors (Batson, Flink, Schoenrade, Fultz, & Pych, 1986) and more highly developed aspects of White racial identity (Sciarra & Gushue, 2003). Accordingly, individuals who identify with this orientation may be willing to participate in discussions, activities, and research focused on religious diversity, hence resulting in a greater comprehension of clinically relevant religious/spiritual concerns.

Another personal factor, one's attitude toward spirituality, will be explored as a potential variable that may be related to spiritual competence. MacDonald (2000) indicated that spirituality is a complex construct that consists of multiple components. Based on research by Olson (2007) it was assumed that the cognitive dimension of spirituality is associated with spiritual competence. Hickson, Housley, and Wages (2000) suggest that self-awareness of spiritual beliefs/attitudes appears essential to the personal and professional functioning of licensed professional counselors (LPCs). Ninety-four percent of LPCs reported self-awareness of spiritual attitudes/beliefs as personally relevant. In addition to this, 90% believed their spiritual self to be a mechanism for change within the therapeutic relationship. Similarly, Watkins van Asselt and Baldo Senstock (2009) further explored personal beliefs and the influence it has on the perceived competence among counseling professionals, finding that

counselors who identify as spiritual perceive themselves to be more spiritually competent than counselors who do not. Undoubtedly, the literature (Walker et al., 2004; Watkins van Asselt & Baldo Senstock, 2009) establishes a theoretical link between spirituality, discussions about clinically relevant spiritual issues during supervision, and spiritual competence. Hence, a cognitive orientation toward spirituality will be explored as a potential moderator between spiritual issues in supervision and spiritual competence.

In understanding spiritual competence, character traits are another personal factor to consider. Personality may determine how religion/spirituality is internally experienced. As such, many psychologists use the Five Factor Model to better understand the intersection between personal characteristics and attitudes and/or behaviors. Openness to experience, one of the five personality factors, may explain one's approach to religion/spirituality (McCrae & Costa, 1999a; McCrae & Costa, 1999b; McCrae & Costa, 2003). Research shows that individuals with this trait are non-dogmatic in their attitudes and values (McCrae & Costa, 1985 as cited in Costa & McCrae, 1992). Although few researchers have measured openness to experience and its relationship with religious/spiritual affiliated variables, there is literature that establishes an indirect association between perceived comfort with self-disclosure and openness. Trainees who are comfortable with self-disclosure may also be open to participating in religious/spiritually oriented experiences that heighten their spiritual competence. Thus, it is believed that comfort with self-disclosure is embedded within openness to experience. As evidence for this argument, Duan and Roehlke (2001) examined how comfort level affects the supervision relationship for psychology pre-doctoral interns. They discovered a significant positive correlation exists between supervisees' satisfaction with supervision and comfort with self-disclosure. Having the freedom to initiate or engage in learning experiences focused on

religious/spiritual diversity without reservations, may influence a graduate students' competence in handling issues with religious/spiritual relevance.

In conclusion, there is a dearth of literature that specifically explores spiritual competence (Sperry, 2011). However, there is research that broadly infers that internal and external factors influence multicultural training and the perceived importance of spiritual diversity to counseling professionals and counseling trainees (Olson, 2007; Sadowsky et al., 1997). It is on the basis of the aforesaid literature, that the current research is centered. By investigating the general theoretical assertion that internal and external factors influence multicultural training, this study aims to address a significant gap in the literature. More specifically, this research explores correlates of and variance in spiritual competence among a group of counselors-in-training. Furthermore, based on previous findings (Walker et al., 2004; Watkins van Asselt & Baldo Senstock, 2009) this study seeks to test if a cognitive orientation toward spirituality influences the strength of the relationship between discussing spiritual issues in supervision and spiritual competence.

CHAPTER 2

LITERATURE REVIEW

Historically, many prominent figures within psychology have disregarded the practice of counseling using a religious/spiritual approach (i.e., Freud). More recently, there has been a current shift among counseling professionals. They have begun to focus on religious/spiritual diversity and direct their attention to providing therapeutic support to individuals who identify as religious and present with clinical concerns that have spiritual relevance. For example, a religious client who identifies as gay may have concerns about “coming out” due to their moral convictions. In this instance, they may seek a counselor who can aid them in navigating their concerns using a religious/spiritual lens. In order to protect individuals who present with these types of clinical issues, counseling organizations have established domains of competence that emphasize a criteria of care which they advise counselors to adhere to. *Spiritual competence*- a concept that has recently emerged- highlights a standard that calls attention to a counselor’s awareness, knowledge, and skills in working with religious/spiritual concerns. Unfortunately, many counseling program directors report the awareness of religious/spiritual issues as insignificant to training (Kelly, 1994; Pate & High, 1995). To make matters worse, there is very little research that examines spiritual competence and its potential associated factors (Sperry, 2011). The current investigation seeks to examine variables thought to be related to the spiritual competence of counselor trainees.

Theoretically, it is believed that internal and external factors influence the multicultural training environment and the perceived importance of spiritual diversity to counseling professionals and counselors-in-training (Olson, 2007; Sadowsky et al., 1997). The present study builds on this claim by examining the relationships between program and personal factors

believed to be associated with spiritual competence. Programmatic factors such as how counseling trainees perceive the spiritual openness of their training program and how often they engage in spiritual discussions during supervision will be examined. Personal characteristics such as one's openness to diverse experiences and attitudes toward religion and spirituality will also be assessed. In light of past research (Lee, DeMaris, Bavin, & Sullivan, 2001; Levin, Taylor, & Chatters, 1994; Schaffner & Dixon, 2003) religious affiliation and gender will be explored as potential confounds. Therefore, the purpose of the current investigation is to examine if program and personal factors predict and account for a significant amount of variance in spiritual competence among a group of counseling graduate students. Based on other literature that suggests an interaction between factors may exist (Walker et al., 2004; Watkins van Asselt & Baldo Senstock; 2009) the current research also seeks to examine potential moderators of spiritual competence.

Religion/Spirituality in Psychology

Historical Roots

Psychology has maintained a distant relationship with religion since its birth in the late 1800s. Freud, who focused on the unconscious and its influence on behavior, critically disapproved of integrating science and religion. He believed religion failed to explain scientific occurrences and stated, "In the long run nothing can withstand reason and experience, and the contradiction religion offers to both is palpable" (p.54). Furthermore, he considered religion to be a false belief system that was merely an unconscious expression of underlying psychological neuroses and distress (1927). Freud was also very open about his own personal views and self-identified as an atheist (Kung, 1979). Undoubtedly, Freud's "*reason*" over religious beliefs may have played a significant role in influencing views of religion within the scope of psychology.

Other theorists held similar ideals, and as a whole favored deterministic, reductionistic, and positivistic assumptions about psychology (Richards & Bergin, 1997). For example, theorists John B. Watson and B.F. Skinner believed psychology should only be concerned with the examination of observable phenomena and not consciousness (Schultz & Schultz, 2004). At the time, the type of beliefs proposed by Watson and Skinner helped to establish modern psychology as a legitimate empirical discipline focused on observable behaviors. The criticism of religion by these theorists may have created a context in which religious issues were not seen as practical areas of focus when addressing psychological concerns. Overall, the absence of religion in psychology may be rooted in the profession's need to distance itself from non-empirical philosophical disciplines as a means of establishing itself as a “*true*” science (Shafranske & Gorsuch, 1984).

While some theorists focused on unconscious and behavioral aspects of psychology, others were interested in examining motivations that drive behaviors. For Abraham Maslow, psychoanalytic and behavioral theories were limiting and did little to explain human motivation. He espoused views beyond scientific reasoning and asserted humanistic ideals better explained motivational drives (Berger, 1983). To illustrate his beliefs, Maslow developed a hierarchy that highlighted the various levels of physiological and psychological human needs, identifying self-actualization as the ultimate force underlying motivation, thus setting the stage for examining transcendental aspects of the human experience (Berger, 1983). Although humanism has extended beyond psychology to religious studies, it is noted that Maslow personally denied spirituality as a motivator of human behavior (Morgan, 2012).

Shifting Trends

Despite the historical separation between science and religion, population demographics suggest that the salience of religion/spirituality is worthy of examination. A vast majority of Americans have religious preferences. Data from the 2012 Gallup Poll indicate a combined 82% of Americans endorse some religious affiliation (41% Protestant, 10% Christian, 23% Catholic, 2% Jewish, 2% Mormon, and 4% other). Beyond affiliation, many Americans acknowledge the significance of religion and its role in human development: 58% report religion as being a *very important* aspect of their personal lives, 23% report religion as being *fairly important*, and 19% report religion as being *not very important* (Polling Report, 2012). Considering the influence religion has on personal functioning, counselors-in-training should possess awareness, knowledge, and skills needed to be sensitive and effective in working with clients who identify as religious/spiritual, as this may be a critical aspect of therapy.

Multicultural research has also undergone a transformation that is reflective of the growing religious pluralism that exists. During the 1999 National Multicultural Conference and Summit, it was recommended that psychology balance its reductionist ideals and acknowledge the continuing diversification of the field (Sue, Bingham, Porche-Burke, & Vasquez, 1999). As a result, counseling professionals have begun to focus on religious/spiritual diversity as a viable component of multiculturalism (Wolf & Stevens, 2001). To better understand this shifting trend, Powers (2005) conducted a meta-analysis in which the relationship between counseling and spirituality was examined. The researchers' primary method of investigation involved reviewing scholarly articles and dissertations published since 1840 that used the terms "*counseling*" and "*spirituality*," via the APA database. As it pertains to research, the first article found was published in the 1930s. Since that time, findings suggest there were a limited number of articles

in the 1940s, 1950s, and 1960s. In the 1970s there appeared to be a budding interest in this research that remained consistent over the more recent decades. According to the literature, as of 2004 there were 332 articles that included the terms counseling and spirituality. It is important to note, Powers only reviewed the aforementioned terms in abstracts, titles, key words, and key concepts. This is a limitation of the meta-analysis, in that the researcher failed to review these constructs in the body of the texts, which may have resulted in the omission of potentially relevant articles. Overall, data from the meta-analysis suggest there has been a steady increase in the number of counseling articles that address religious/spiritual diversity.

In the past, the foci of multicultural research have been on easily observable factors such as race. Investigators are now broadening their scope and are examining religion/spirituality among different racial groups. Research has shown that many African Americans, Asian Americans, Latino/Hispanic Americans, and Native Americans consider religion/spirituality to be fundamental aspects of their cultural identities (Sue & Sue, 2007). In addition, for some people of color, religion/spirituality has been used as a coping mechanism in cases of prejudice, discrimination, and oppression (Cervantes & Parham, 2005). To further underscore the significance of religion/spirituality, there is research that suggests many African Americans refrain from seeking mental health services because they perceive therapists to lack competence when working with highly religious/spiritual clients (Constantine, Lewis, Conner, & Sanchez, 2000). Because these cultural groups place a high value on religion/spirituality, counselors should be prepared to address these issues in areas of education, research, and training (Sue, Arrendondo, & McDavis, 1992). Religious/spiritual diversity is a unique feature of culture, and counselors who focus only on observable multicultural characteristics (e.g., race, gender) risk neglecting other cultural factors like religious/spiritual beliefs.

Considering the salience of religion/spirituality, many researchers have begun examining the value of faith based interventions to the psychological care of the highly religious. Schaffner and Dixon (2003) examined preferences for religious interventions among a sample of 164 undergraduate college students who mostly identified as Christian. Researchers measured participants' level of Christian religiosity, defined as Christian practices and beliefs, and hypothesized that students with high religiosity would endorse stronger preferences for religious interventions. To compare high vs. low religiosity, the middle one third of 164 scores were deleted. The resulting 112 scores on the religiosity measure were split; the highest 33% of scores comprised the high religiosity group and the lowest 33% of scores comprised the low religiosity group. The data supports their hypothesis; students who reported high levels of religiosity preferred a counselor who was fairly skilled in using spiritually oriented interventions (i.e., prayer) during psychotherapy. In addition, the researchers found a significant effect for gender. The evidence indicated women (vs. men) expressed stronger preferences for a counselors' use of religious interventions. The later finding suggests gender differences must be considered when implementing religious interventions in therapy. Similar findings indicate women report higher church attendance than men (Lee et al., 2001) and report being more religious than men (Levin et al., 1994). Given these results, it is reasonable to consider religious affiliation and gender as covariates that should be controlled for in the current study.

Research suggesting that highly religious individuals prefer therapists who are skilled in spirituality oriented interventions, has been expanded to assess how these individuals rely on religious coping mechanisms when faced with personal crises. Pargament, Smith, Koenig, and Perez (1998) identified positive and negative patterns of religious coping, defining positive coping as "an expression of a sense of spirituality, a secure relationship with God, a belief that

there is meaning to be found in life, and a sense of spiritual connectedness with others,” while negative religious coping was illustrated, “as an expression of a less secure relationship with God, a tenuous and ominous view of the world, and a religious struggle in the search of significance” (p.3). Efficacy studies on religious coping are mixed. In a meta-analysis by Ano and Vasconcelles (2005), the researchers attempted to synthesize literature that explores religious coping mechanisms and psychological adjustment to stress. Seeking support from clergy and collaborative religious coping were some positive coping methods. Negative religious coping strategies included: spiritual discontent and views of a punishing God. Psychological adjustment was also separated into positive and negative outcomes. Some positive outcomes were: acceptance, resilience, and self-esteem. Anxiety, mood disturbances, and suicidal ideations were some negative outcomes. A total of 13,512 participants across 49 studies were included in the meta-analysis. Ano and Vasconcelles found support for three of their four hypotheses. The data indicated that (a) positive coping was significantly correlated with positive psychological adjustment to stress, (b) positive coping maintained significant inverse relations to negative psychological adjustment, and (c) negative coping was significantly associated with negative psychological adjustment. The data did not support the third hypothesis; researchers hypothesized that (d) negative religious coping would be negatively associated with positive psychological adjustment. Individuals who felt punished by God did not report lower self-esteem, resilience, etc. Given this finding, it is possible that negative coping may be associated with long term positive outcomes such as high self-esteem, and might be considered to be a type of “*spiritual resiliency*.” Practically, the data suggest that the coping mechanisms used by highly religious/spiritual clients are multidimensional. Future counselors should be aware of

these complexities and consider their competence in assessing religious coping mechanisms, as this may be vital to treatment.

Although the practical implications of Ano and Vasconcelles (2005) are notable, there are several concerns worth mentioning. The generalizability of this study is limited in that the majority of participants identified as Catholic and Protestant (85%). Additionally, the religious coping strategies reviewed are based on Judeo-Christian beliefs, thereby limiting the application of results to other religious groups. Despite these limitations, Ano and Vasconcelles were able to illustrate the complexities of religious/spiritual diversity, which calls attention to the importance of possessing the skills needed to treat individuals who rely on religion/spirituality.

Ethical Concerns

Hage (2006) reports that when compared to other multicultural dimensions (i.e., race) religious/spiritual diversity has not received as much attention. Even though there appears to be a shift in the literature that favors integrating religious/spiritual diversity into psychological research, practice, and training, there are barriers that prevent this issue from being addressed. The APA Ethical Code (2002) states that psychologists should address religion and religious issues in therapy with clients as they do any other kind of diversity based on, for example, culture, gender, and sexual orientation. Despite these ethical stipulations, many psychologists are still unwilling to broach religious/spiritual conversations in clinical treatment.

In a review that examines the rationale for evaluating religious/spiritual concerns in mental health care, Saunders, Miller, and Bright (2010) discussed clinicians' reluctance towards incorporating these topics into treatment. Saunders et al. (2010) specifically cited ethical challenges related to integrity and respect as barriers that may explain psychologists' hesitancy. *Integrity* (General Principle C) refers to the duty to act only in one's professional role and to

maintain the integrity of psychological practice (APA, 2002). Saunders et al. suggests that psychologists may be uncomfortable discussing clinically relevant religious/spiritual concerns because they consider it to be outside of their professional boundaries. In addition, these authors state that oftentimes psychologists assume religious/spiritual homogeneity, and trivialize their clients' belief systems. Heterogeneity exists between and within religious groups, and psychologists should *respect* (General Principle E) these religious differences (APA, 2002). For example, a client who broadly identifies as Christian may specifically endorse a religious denomination (e.g., Baptist, Catholic) that better captures their existential beliefs. To avoid neglecting these differences, psychologists should be aware of the variations that exist, and respect their clients' personal religious denomination.

Other professional counseling organizations have also adopted ethical codes that address historical prejudices and are designed to deter clinicians from over-pathologizing those who identify as religious/spiritual. The 2005 American Counseling Association (ACA) Code of Ethics and Standards of Practice underlines several diversity issues that professionals may potentially encounter. The *Historical and Social Prejudices in the Diagnosis of Pathology* domain of the ACA Code of Ethics and Standards of Practice encourages counselors to “recognize historical and social prejudices in the misdiagnosing and pathologizing of certain individuals and groups and the role of mental health professionals in perpetuating these prejudices through diagnosis and treatment” (p. 12). The tendency for mental health counselors to over-pathologize the highly religious may be linked to historical prejudices against the scientific study of religion/spirituality. Misdiagnosis based on social bias is an issue of concern; therefore this code seeks to transcend prejudices by setting a standard that all counseling professionals should adhere to.

The Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC), a branch of the ACA has devised a set of competency domains designed to aid practitioners in resolving ethical concerns related to religion/spirituality. The four domains emphasize: (a) general knowledge of spiritual/religious issues, (b) personal awareness of spiritual/religious worldview, (c) understanding of clients' spiritual/religious history, and (d) knowledge of spiritually based interventions (Miller, 1999). Richards and Bergin (1997) state that, "psychotherapists have an ethical obligation to obtain competency in religious and spiritual diversity" (p. 12) and the aforementioned domains underscores the importance of possessing awareness, knowledge, and skills needed to work with clinical issues that have religious/spiritual relevance.

Although counseling organizations have established codes to resolve treatment concerns focused on religion/spirituality, oftentimes ethical dilemmas can't be avoided. To resolve these ethical challenges, Plante (2007) developed the RRICC model, which is an acronym that emphasizes: respect, responsibility, integrity, competence, and concern. Plante suggests psychologists should consider these principles when making ethical decisions. As an illustration, Plante described a dilemma in which a psychologist who identified as Christian assumed expertise in a specific clinically based spiritual issue based only on their religious affiliation. Plante concluded the narrative by suggesting one's mere affiliation with a faith tradition *does not* equate to clinical expertise. Competence in working with concerns that have religious/spiritual significance should not be based on religious affiliation. To ensure competence, Richards and Bergin (1997) recommend that professionals attend workshops, seek additional supervision, consult with others, and learn about the spiritual traditions of their clients. In conclusion, although ethical concerns such as lacking or assuming too much expertise in religious/spiritual

diversity may impede therapy, it is believed that religious/spiritual training will increase one's competence while treating these issues.

Religious/Spiritual Diversity Training

Exposure to religious/spiritual diversity course and non-course activities can be essential to the development of a trainee's spiritual competence. In lieu of this, the research suggests that program directors may not perceive the importance of this type of training (Kelly, 1994; Pate & High, 1995). One of the most highly cited studies (Kelly, 1994) investigates how religion/spirituality is incorporated into counselor education training programs. The primary goals of the review were to (a) determine how religious/spiritual diversity was integrated into coursework, supervision, and other non-course educational activities, (b) determine if the discussion of religious/spiritual diversity was related to university affiliation, and (c) survey the opinions of program directors regarding religious/spiritual diversity. Training directors from 343 counselor education programs were sampled. The results indicated that 250 programs did not have courses focused on religious/spiritual diversity, 287 programs did not have course components focused on religious/spiritual diversity, and 167 programs did not have any religious/spiritual learning activities in their curriculum. Regarding supervision, program directors reported they did not discuss religious/spiritual concerns as it related to the client ($N = 177$) or the intern ($N = 171$). Further examination of the data indicated that state-affiliated university programs (vs. religiously affiliated programs) gave less instruction in religious/spiritual diversity. Finally, 45.3% ($N = 141$) of program directors reported that they believed training in religious/spiritual diversity was *important* to counselor training.

Pate and High (1995) extended Kelly's research by investigating the importance of client religious/spiritual beliefs among programs affiliated with the Council for the Accreditation of

Counseling and Related Educational Programs (CACREP). Surveys were mailed to the program directors of 72 CACREP counselor educator programs; 60 surveys were returned (83.3% response rate). The data indicated that 60% of directors reported that the religious/spiritual beliefs of clients were addressed in the CACREP social and cultural component of their curriculum. Fifty-three percent reported that religion/spirituality was incorporated into other areas of the curriculum. And finally, 67% reported these issues should be considered in practicum training. When asked, "how important is a counselor's awareness of a counselee's religious beliefs and practices" 36 directors (60%) responded *some importance*; 14 of 60 (24%) responded *no importance*; 7 (10%) and 3 (5%) responded *important* and *very important*, respectively.

Kelly (1994) and Pate and High (1995) are seminal articles that highlight some of the training inconsistencies among many counseling programs. Although trends suggest that interest in religious/spiritual diversity is on the rise, based on the data, it can be assumed that the awareness and knowledge of religion/spirituality is not essential to counselor training. In short, the lack of attention and systematic coverage of these types of issues can be detrimental to a future counselors' understanding of religious/spiritual concerns that may occur during therapy.

Involvement in religious/spiritual diversity courses during training is believed to result in greater comprehension of clinically relevant religious/spiritual issues. In a non-empirical review, Burke et al. (1999) reviewed various spiritual methodologies that could be used at different aspects of the CACREP curriculum (i.e., helping relationships, group work, & professional orientation). The premise was to encourage counselor educators to incorporate a variety of faith based interventions (i.e., spiritual assessments) into their core curriculum to improve spiritual competence. In conclusion, Burke et al. suggest that implementing these activities into various

points of training is a step toward creating more balanced and diverse counselor education programs.

As an extension of Burke et al. (1999) there is research that examines the efficacy of courses designed to enhance students' effectiveness in working with religious/spiritual clinical concerns. Curtis and Glass (2002) discussed the effectiveness of a master's level course entitled "Spirituality and Counseling," which was developed to increase students' confidence in handling presenting concerns with religious/spiritual relevance. Fourteen master's level students were enrolled, and activities were designed to enhance personal religious/spiritual awareness and increase confidence in addressing clinically relevant spiritual concerns with clients. Although the generalizability is limited, the results indicated that after taking the course students exhibited a significant increase in ability to address these types of concerns. In closing, data from Burke et al. and Curtis and Glass suggest spiritual competence is developed when counseling trainees are exposed to diverse learning activities focused on religious/spiritual diversity.

The lack of attention given to religious/spiritual diversity during formal coursework prompted Russell and Yarhouse (2006) to examine this issue among APA-affiliated psychology internship programs. Data were collected from 138 training directors from pre-doctoral internship sites affiliated with the Association of Psychology Postdoctoral Internship Center (APPIC). A majority of the directors were from university counseling centers (25%), veteran's affairs medical centers (15%), state hospitals (14%), and medical schools (14%). When queried if religion/spirituality was covered as a major area during didactic seminars, about 65% of training directors reported this training *wasn't* offered. Out of the 49 sites (35%) that indicated they offer *specific* religious/spiritual diversity training, 49% reported that it was offered annually. When asked about rotations in religious/spiritual diversity, six sites stated that they offered this

type of training. Ninety percent of training directors indicated that religion/spirituality was a topic *most often* discussed in supervision. Other directors (22%) reported reviewing these issues as a continuation of multicultural competency. As it pertains to future training, 53 out of 78 (68%) training directors reported they *could not* foresee incorporating religious/spiritual diversity into their training. Whereas other directors indicated this type of training may be implemented in their programs within the next 1 to 10 years. While it is enlightening that religious/spiritual issues are addressed during supervision, taken together, these results reaffirm the belief that counseling trainees may not be prepared to address clinically relevant religious/spiritual issues.

In a study most related to the current research, Olson (2007) examined the religious/spiritual training experiences of counseling psychology doctoral students. Olson specifically cited Sadowsky et al., (1997) as theoretical evidence to support the examination of external and internal factors that might influence graduate students' perceptions of the importance of religious/spiritual diversity. Olson conceptualized internal factors as personal variables directly related to the student, while external factors were more related to the program environment. It was hypothesized that program factors (program openness & program affiliation) and personal factors (openness to experience, quest religious orientation, cognitive orientation toward spirituality & multicultural competence) were positively associated with the perceived importance of religious/spiritual training. Additionally, above and beyond covariates (organized & non-organized religious involvement), it was also hypothesized that program and personal factors would serve as predictors of the perceived importance of religious/spiritual training. Data were collected from 139 counseling psychology doctoral students. The sample primarily consisted of Caucasian, women, Christian graduate students who've completed at least one semester of practicum. The evidence partially supported the first hypothesis; the quest

religious orientation ($r = .15; p < .05$), cognitive orientation toward spirituality ($r = .41; p < .001$), and multicultural competence ($r = .15; p < .05$) were positively correlated with perceived importance. The data from the regression analysis indicated that personal factors: quest religious orientation ($\beta = .17, p < .05$) and cognitive orientation toward spirituality ($\beta = .40, p < .001$) were significant predictors of the outcome variable, which partially supports the second hypothesis. In addition, after controlling for religious involvement ($R^2 = .08, p < .05$), personal and program factors explained 15% of the variance in perceived importance of religious/spiritual training.

For exploratory purposes, Olson (2007) also inquired about graduate students' perceptions of religious/spiritual diversity and counselor training. On average, participants indicated that religious/spiritual competencies are "*important*" to training. When asked about coursework, only 10% of participants indicated that their program offered a *specific* course devoted to religious/spiritual diversity. When given the opportunity to elaborate on how to integrate religious/spiritual diversity into training, responses ranged from inviting speakers from various faith traditions to encouraging students to attend a variety of religious services. Finally, when questioned about faculty preparedness to address religious/spiritual concerns, participants indicated that faculty members who openly discussed these sorts of issues were perceived as being more prepared.

It is important to note that although Olson (2007) only found partial support for her hypotheses, this research was the only study found that reviews program and personal factors associated with the perceived importance of religious/spiritual training among counseling psychology doctoral students. In addition, exploratory analyses by Olson also establishes a "*current state of affairs*" regarding religious/spiritual diversity and counselor training. By

specifically exploring spiritual competence and its potential correlates, the current study extends research by Olson.

Spiritual Competence

Operationalization and Competence Domains

According to Sperry (2011) spiritual competence is rarely reviewed, and there may be several explanations why the multicultural literature fails to do so. Lukoff and Lu (1999) argue that spiritual competence and cultural competence are similar constructs, and researchers may want to avoid redundancy in operationalization of these two terms. It is also plausible that because of psychology's early neglect of religion, many professionals may consider religion/spirituality to be purely existential, and not worthy of empirical investigation. The paucity of attention given to spiritual competence and other related constructs may also be due to concerns about measurement. Powell, Stanard, Singh Sandhu, and Painter (2000) discuss how most instruments rely on a Judeo-Christian perspective, which limits applicability to other religious groups, specifically those with polytheistic beliefs. These explanations may shed some light on why there is a shortage of instruments that measure spiritual competence.

Although the aforesaid conditions can make it difficult to examine spiritual competence, many counseling professionals have attempted to address this topic. In the social work literature, Hodge and Bushfield (2007) define spiritual competence as

“an active, ongoing process characterized by three interrelated dimensions: 1) an awareness of one’s own personal spiritual worldview and its associated assumptions, limitations, and biases, 2) an empathic understanding of the client’s spiritual worldview that is devoid of negative judgment and, 3) an increasing ability to design and implement

intervention strategies that are appropriate, relevant, and sensitive to the client's spiritual worldview” (p.106).

In the counseling literature, Robertson (2008) defines spiritual competence as a “level of competency (ability to carry out a task) that has been attained by gaining the knowledge, attitudes, and skills proposed by the ASERVIC” (p.21). Sperry (2011) builds on previously reviewed definitions (Hodge, 2005; Hodge & Bushfield, 2007; Robertson, 2008) and calls attention to three interrelated prerequisites of spiritual competence (i.e., spiritual knowledge, spiritual awareness, & spiritual sensitivity), and concludes by defining spiritual competence as the ability to move beyond spiritual sensitivity to effective action-oriented therapeutic interventions.

Professional organizations have established areas of competence for counselors working with religious/spiritual issues, and in 1995 ASERVIC proposed a set of domains which were identified as: (a) general knowledge of spiritual phenomena, (b) awareness of one's own spiritual perspective, (c) understanding of clients' spiritual perspective, and (d) spiritually related interventions and strategies. Since then, the competencies have been criticized for their ambiguity (Miller, 1999). As a result, ASERVIC organized a revision based on domains: (a) culture/worldview, (b) counselor self-awareness, (c) human and spiritual development, (d) communication, (e) assessment, and (f) diagnosis/treatment (Robertson, 2008). The new “Competencies for Addressing Spiritual and Religious Issues in Counseling,” defines a spiritually competent counselor as one who would be expected to be proficient in assessment, diagnosis, goal-setting, and the utilization of spiritually sensitive treatment interventions (Cashwell & Watts, 2010).

It is noted that the similarities between spiritual competence and multicultural competence are significant. Both concepts specify that awareness, knowledge, and skills are needed to be sensitive and effective when working with diverse groups; however spiritual competence *explicitly* addresses religious/spiritual diversity. I believe that unless counselors are also competent in assessing religious/spiritual concerns, multicultural competence is not fully achieved. For purposes of this study, a spiritually competent counselor is believed to be: (a) aware of their own spiritual worldview, which includes personal limitations that might conflict with their client's religious values and impede therapy, (b) knowledgeable about their client's faith traditions and belief systems, and (c) able to utilize contextually sensitive interventions that are effective when treating clients of diverse religious affiliations and backgrounds.

Significance of Spiritual Competence

Self-perception of spiritual competence is an important area of focus, and in a survey of 94 CACREP-accredited counselor education programs, Young, Cashwell, Wiggins-Frame, and Belaire (2002) examined if counselor educators perceive themselves and their colleagues as spiritually competent. In addition to this, Young et al. (2002) also assessed the perceived importance of the ASERVIC spiritual competencies. To assess personal competence, educators were asked to rate their preparedness for integrating the competencies into teaching and supervision. They were also asked to rate other faculty members' preparedness for merging these competencies into core curricula. Responses were scored on a 5-point Likert-type scale ranging from 1 (*very unprepared*) to 5 (*very prepared*). Educators were then asked to rate the perceived importance of the competencies on a 5-point Likert-type scale ranging from 1 (*very unimportant*) to 5 (*very important*). The study found that 46% of educators felt prepared to integrate the competencies into didactic and experiential training components. Those who

considered themselves to be unprepared expressed a need for additional religious/spiritual diversity training. As it pertains to the perception of others' ability, only 28% perceived their colleagues as capable to address these same concerns. These findings suggest that when objectively rated by their peers, counseling educators' perceived competence ratings drastically decrease, thereby indicating that they may not be as equipped to address religious/spiritual concerns as they believe themselves to be. Finally, with respect to the perceived importance of the competencies to training, analysis of the means indicate educators report this issue as significant ($M = 3.83$ on a 5-point scale). Given the perceived importance of these religious/spiritual competencies, it is disconcerting that 78% of educators indicated their institution *did not* offer a specific course on religion/spirituality, while 70% reported their institution did provide some level of religious/spiritual training during other points of the curriculum. The findings of this study are similar to earlier studies (Kelly, 1994; Pate & High 1995) that emphasize the discrepancies between what faculty report and what is actually taught.

Thus far, the literature reviewed suggests that competence in religious/spiritual diversity is essential (Richards & Bergin, 1999). It is also believed that exposure to religious/spiritual diversity via didactic and experiential opportunities might increase the spiritual competence of counselors-in-training (Burke et al., 1999; Curtis & Glass, 2002). Although study findings indicate training in these issues is imperative, the research suggests that most counseling programs report minimal integration of religious/spiritual content in their supervision and coursework (Hage, 2006; Schulte et al., 2002). Richards and Bergin (1997) recommend that psychotherapists take an "ecumenical therapeutic stance," which they define as "an attitude and approach to therapy that is suitable for clients of diverse religious affiliations and backgrounds" (p. 118). Acquiring the skills needed to work within the scope of these issues is a key aspect of

spiritual competence, and counselors who aren't spiritually competent may not be able to adequately serve religious/spiritual clients who present with clinical concerns associated with their faith traditions. Some of the consequences of inadequate spiritual competence may be: unethical treatment of the client, poor conceptualization of the client's issues, and failure to explore spirituality as a positive coping strategy (Souza, 2002). With this being said, more research that explores the programmatic training experiences of counseling graduate students is warranted. Accordingly, this study will explore how these environmental factors contribute to the development of spiritual competence.

Program Factors

Programmatic factors affiliated with religious/spiritual diversity are believed to influence the importance of diversity training (Olson, 2007). Based on this, it is assumed that variables associated with the educational environment are related to spiritual competence. One such factor, a program's openness to spiritual content is an aspect of training that may predict competence in treating religious/spiritual issues. In addition, the frequency of discussions centered on spiritual issues during supervision, may also predict spiritual competence. The present study seeks to advance the existing body of knowledge by examining the association between spiritual competence, counselors-in-training experiences in and perception of their program's openness to religious/spiritual content, and the discussion of clinically relevant spiritual issues during supervision.

Program Openness

It is theoretically assumed that teaching practices set the tone of the program's training environment, and how open counseling programs are to religious/spiritual diversity may reflect faculty members' personal attitudes, limitations, and biases about spirituality. Although there

was no empirical data found to validate this claim, there is research that investigates the association between faculty members' spirituality and student-centered pedagogy (Lindholm & Astin, 2008). Student-centered pedagogy was defined as educational practices that enhance students' understanding, moral character, and personal development. A step-wise hierarchical regression analysis was used to explore if faculty members' spirituality would significantly influence how they approach instruction. Data were collected from 40,670 full-time undergraduate faculty members from 414 colleges and universities. Following data collection, researchers categorized 43% of faculty members as "high" scorers on spirituality, and 15% of faculty members as "low" scorers on spirituality. Researchers then identified potential correlates of student-centered pedagogy, and controlled for these variables in the main analysis. Data from the regression analysis indicated that a significant relationship exists between spirituality and student-centered pedagogy. The results show that above and beyond control variables, faculty members who are spiritual were more likely to use student-centered pedagogy. In conclusion, the evidence suggests that faculty members' personal beliefs do impact educational practices. Being that graduate students play a unique role in what is taught, the current study's focus is to examine their experiences of religious/spiritual training among counseling programs.

In the only major study found that examines program openness toward religious/spiritual issues, Schulte et al. (2002) conceptualize the aforesaid construct as an: (a) inclusion of religion/spirituality as an issue of diversity, (b) consideration of religious/spiritual knowledge in teaching, supervision, and therapy, (c) inclusion of religion/spirituality in didactic instruction and practicum training, and (d) openness to religious/spiritual topics in research. The purpose of their research was to determine if training directors are open to discussing religious/spiritual diversity across didactic, practicum, and research settings. Furthermore, they were also

interested in examining the extent and variety of experiences counseling psychology programs offer in religious/spiritual diversity. The sample consisted of 40 training directors affiliated with the Council of Counseling Psychology Training Programs (CCTP), 36 of whom represented programs accredited by APA. Researchers specifically developed their survey instrument (Survey of Program Openness; SPO) to measure both quantitative and qualitative responses of training directors. The data indicated that directors generally report that few faculty members and students are openly religious/spiritual. Directors also indicated that their programs offer few courses that *specifically* deal with religious/spiritual diversity. All directors specified that religious/spiritual knowledge *was not* considered an area of expertise for their faculty. In addition, the data reflect a mixed picture regarding faculty openness to research and student knowledge of spiritual diversity; faculty reported they are open to research on religious/spiritual diversity, yet students reported they do not learn about these issues. Taken together, although faculty members are open to religious/spiritual research, they may not incorporate these interests into didactic or practicum curricula, thereby limiting competence in these areas. Considering the discrepancies between what faculty report and what is actually taught, more research that examines students' perception of program openness to religious/spiritual content should be conducted. The current study aims to fill this gap in the literature by examining counseling graduate students' perceptions of training in religious/spiritual diversity.

Other literature found also supports the inconsistencies between openness and training highlighted in Schulte et al. (2002). In a review of empirical studies that examines integrating religious/spiritual diversity across mental health subdivisions (i.e., clinical, counseling, marriage/family, psychiatry, & rehabilitative) Hage (2006) explores the discrepancies that exist. For example, findings from the counseling psychology literature indicate that little effort is being

made to implement religious/spiritual content into coursework. The incongruity between counseling psychology faculty members' openness and students' knowledge of spiritual diversity is a concern. Traditionally, counseling psychologists have been at the forefront of the multicultural research, and the inconsistencies between research and actual efforts to integrate religious/spiritual diversity into program curricula stands in opposition to training practices. Hage extends her review by examining potential reasons for this incongruence, which include the historical separation between spirituality and psychology and the minimal accreditation standards in religious/spiritual diversity. In conclusion, Hage challenges psychologists to further their understanding of spiritually based skills by becoming more involved with religious/spiritual diversity research.

Spiritual Issues in Supervision

Religious/spiritual discussions may pertain to various aspects of human functioning and development. For example, concerns about addiction, divorce, mood disturbances, and vocational choice are just some of the issues that have religious/spiritual undertones. Clients with strong ties to their faith may want to discuss how their personal beliefs are connected to these types of presenting concerns. To better assist highly religious/spiritual clients in achieving their treatment goals, counselors should be able to competently integrate spiritual issues into therapy. Given this, spiritually based learning experiences can be essential to an intern's training, and broaching clinically relevant spiritual issues during supervision can be a step towards spiritually competence.

Supervision is more than a component of counseling training; it is an intervention (Bernard & Goodyear, 2004). Supervisors can use supervision to discuss religious values, issues of transference, counter-transference, and supervisee level of comfort in discussing spiritual

issues (Souza, 2002). In chapter 6 of, “Integrative Approaches to Supervision,” Carroll (2001) states supervision is an intense process in which supervisors should be reflective, show a willingness to learn, and implement process-orientation skills. Carroll also asserts that supervision and spirituality share a similarity in that both are concerned with facets of human behavior.

Supervision may be the ideal setting for counseling professionals to discuss cultural diversity with their supervisees. Gatmon et al. (2001) explore this assertion by examining the frequency of cultural discussions during supervision among pre-doctoral interns. They focused their attention on discussions pertaining to race, gender, and sexual orientation, and examined the association between cultural discussions, supervisory working alliance, and satisfaction with supervision. Information was mailed to training directors affiliated with APA-accredited sites, and surveys were distributed to interns. The survey packet consisted of several measures that assessed the supervisory working alliance, satisfaction with supervision, and the discussion of cultural variables. The final sample consisted of 289 pre-doctoral psychology interns. Analyses indicated there was a positive association between cultural discussions, supervisory working alliance, and satisfaction with supervision. The findings also show that the frequency of cultural discussions pertaining to race, gender, and sexual orientation was generally low. However, when cultural variables were discussed during supervision, interns reported a more positive supervisory working alliance and greater satisfaction with supervision. In summary, it is believed that a general discussion of culture, which includes religion/spirituality, can influence the supervisory dynamic, resulting in either positive or negative outcomes.

Personal religiousness can influence how often counselors discuss clinically relevant religious/spiritual concerns. As such, Walker et al. (2004) conducted a meta-analysis in which

they examined therapists' religion as a potential factor that has an impact on integrating religious/spiritual interventions into counseling. After reviewing empirical studies that used the terms, "*counseling*," "*religion*," "*spirituality*," and "*psychotherapy*," 26 studies with a combined 5,759 therapists were included in their analyses. Religious affiliation was listed in 18 studies consisting of 3,813 therapists. As it pertains to professional background, clinical and counseling psychologists comprised 44% of the total sample. Other professions represented were explicitly Christian counselors (21%), marriage/family therapists (14%), social workers (6%), psychiatrists (4%), explicitly Mormon psychotherapists (4%), psychotherapists (3%), licensed professional counselors (2%), and pastoral counselors (2%). There were more men (58%) than women (42%), and the majority of the sample identified as Protestant (35%), Jewish (20%), or Catholic (14%). Walker et al. aggregated the data to better describe their results. Using chi-square analyses, the findings show that clinical and counseling psychologists were more likely to be either agnostic ($\chi^2 = 10.27, p < .05$), atheist ($\chi^2 = 27.19, p < .05$), or endorse no religion ($\chi^2 = 34.13, p < .001$) when compared to marriage/family therapists. As it pertains to profession, more marriage/family therapists (60%, $N = 438$) reported active involvement in organized religious activities than secular clinical and counseling psychologists (40%). Researchers then examined the frequency in which therapists from mixed samples discussed religious/spiritual diversity during training. Using four studies ($N = 1,156$) they discovered that 82% of therapists reported they *never* or *rarely* discuss religious/spiritual issues during clinical training with students, 13.6% said they *sometimes* did, and 4.3% reported that they discussed them *often*. Finally, a series of correlations were conducted to assess the relationship between therapists' faith and use of religious/spiritual interventions. After examining six studies ($N = 873$), the findings show that explicitly religious therapists ($r = .41, p < .001$) rely on religious/spiritual interventions more

often than therapists from mixed samples ($r = .24, p < .0002$). In many respects, the meta-analysis by Walker et al. is important because it underscores how personal beliefs are associated with the discussion and use of religious/spiritual interventions. Based on this finding, it is believed that the relationship between religious/spiritual discussions and spiritual competence is moderated by personal beliefs.

In one of the few studies found that focused exclusively on spiritual discussions, Miller and Ivey (2006a) proposed gender would potentially influence the frequency of religious/spiritual discussions during supervision. The Spiritual Issues in Supervision Scale (SISS) which consists of areas that could be addressed during supervision (e.g., assessment, culture, marriage) was used to assess the frequency of these conversations. The sample consisted of 153 master and doctoral level students enrolled in training programs accredited by the Commission on Accreditation for Marriage and Family Therapy Education (COAMFTE). Trainees' responses were organized into four groups: women supervisees rating supervisors (women & men) and men supervisees rating supervisors (women & men). A 2 x 2 factorial analysis of variance was used to assess the effects between gender (supervisee & supervisor) and the frequency of religious/spiritual discussions had during supervision. Findings show that a statistically significant interaction for gender emerged ($p = .043$); SISS scores were higher among gender matched supervisee and supervisor pairs. Researchers were also interested in the association between supervisory style (i.e., affiliative/authoritative, directive/non-directive, & self-disclosing/non-self-disclosing) and the frequency of religious/spiritual discussions during supervision. The data indicated that the affiliative/authoritative style was correlated with spiritual discussions. Practically, this finding shows that affiliative supervisors have more frequent discussions about spiritual concerns during supervision, while authoritative supervisors have

these conversations less often. Analysis of the self-disclosing/non-self-disclosing style produced similar results. Supervisors who self-disclosed had more frequent discussions about spiritual concerns during supervision, while supervisors who were non-self-disclosing discussed these concerns less often. Taken together, the aforesaid findings shed some light on the factors that influence how often spiritual issues are broached during supervision.

While findings from Miller and Ivey (2006a) suggest that gender and supervisory style influences the frequency in which spiritual issues are addressed in supervision. One primary limitation was that the researchers only sampled graduate students from marriage/family training programs. As such, it is difficult to generalize findings to all counselors-in-training. Furthermore, their research was primarily centered on identifying variables that influence the discussion of spiritual issues in supervision, whereas the current investigation aims to explore counseling trainees' perceptions of spiritually based discussions during supervision and how it relates to spiritual competence.

Given the evidence (Miller & Ivey, 2006a; Schulte et al., 2002), counseling trainers should consider the effect programmatic factors have on the cultivation of spiritual competence among graduate trainees. Factors such as the tone of the academic environment and what is discussed during supervision can play a significant role in what is and isn't learned. If religious/spiritual diversity isn't incorporated into these components, spiritual competence may not be achieved. Spiritual competence is a viable area of cultural competence, and counseling educators should aim to provide training experiences that give graduate students the opportunity to advance their spiritual awareness, spiritual knowledge, and spiritual skills. With this in mind, other religious/spiritual affiliated factors that are associated with spiritual competence are worthy of investigation. For example, attitudes toward religion/spirituality and personal worldviews

regarding openness to diversity might influence how a trainee approaches religious/spiritual learning experiences. Hence, the purpose of the current investigation is to explore personal factors and their association with spiritual competence.

Personal Factors

Generally, Sadowsky et al. (1997) assert that a counselors' internal awareness of their own cultural identity may make them more sensitive to multicultural diversity. More specifically, past research suggests attitudes toward religion and spirituality may have an impact on how one integrates and perceives religious/spiritual diversity (Olson, 2007; Walker et al., 2004). For purposes of the current study, these attitudes will be conceptualized as two separate personal characteristics. According to Burke et al. (1999), religion and spirituality are different, yet interrelated. Given this, it was imperative to investigate the differences and similarities between these two constructs. In addition to examining distinct personal attitudes, character traits will also be investigated. Batson et al. (1986) suggests there is a relationship between religious/spiritual beliefs and personality. Bearing this in mind, one's acceptance of diversity, which is conceptualized as openness to experience, will be examined as an aspect of personality. Given the details of the aforesaid literature, it is likely that internal factors influence religious/spiritual diversity; therefore the present study seeks to examine the role personal factors play in the development of spiritual competence.

Quest Religious Orientation

Batson and Ventis (1982) discussed two distinct religious orientations: intrinsic (religion as ends) and extrinsic (religion as means). In addition, they suggest there is a third dimension of religiousness, most commonly referred to as the quest orientation, which is not accounted for by either the intrinsic or extrinsic orientations. The religion as quest dimension is believed to

measure cognitive complexity in dealing with religious concerns (Batson & Raynor-Prince, 1983). Quest has also been described as an open-minded search for religious truth. Individuals who identify with this religious orientation realize they may never know religious absolutes, but they are open to questioning complex existential issues (Batson & Ventis, 1982).

Research shows that the quest orientation reflects a general attitude opposing discrimination and prejudice. Batson et al. (1986) explored this claim and investigated religious orientations (intrinsic and quest) and their association with different racial attitudes. Batson et al. recruited 44 undergraduate students for an experimental study in which they manipulated covert and overt racial conditions using movie locations. Prior to the start of the experiment, participants were given measures of intrinsic and quest religious orientations. Using a randomized block design, participants were assigned to either the covert or overt conditions, and were given a choice to watch a silent comedy in either “Theater A” or “Theater B.” Participants in the overt condition were told that the same movie would be shown in two different theaters. In the covert condition, participants were unaware that the same movie would be shown in both theaters, and believed that two different movies were being played. When participants arrived at the theater, black or white confederates were visibly seen. After surveying the situation, participants were given a choice to watch the movie in either theater. The dependent variable (i.e., racial prejudice) was measured by whom the participants chose to sit next to while watching the movie, the black or white confederate. When the movie ended, participants completed questionnaires that asked about their choice of theater.

Batson et al. (1986) hypothesized that an intrinsic religious orientation would be associated with displaying less racial prejudice in overt rather than covert conditions. Batson et al. also predicted that having a high quest religious orientation would be associated with the

display of less racial prejudice in covert conditions, while participants with lower quest scores would display more racial prejudice in the covert condition. The data supports the first hypothesis; a significant negative correlation was found for an intrinsic orientation toward religion and the display of racial prejudice in the overt condition. Batson et al. also found support for their second hypothesis; a significant negative correlation exists between the quest orientation and covert forms of discrimination. Additional examination of this correlation indicated those who scored lower on the quest scale preferred to sit next to white confederates. Overall, the quest appears to reflect a general attitude of anti-discrimination. Future counselors should be cognizant of discriminatory behaviors, and consider how their prejudices impact religious/spiritually diverse clients.

As an extension of Batson et al. (1986), Sciarra and Gushue (2003) investigated how racial awareness influences attitudes toward religion. Using the White Racial Identity Development Model and the intrinsic, extrinsic, fundamentalist, and quest religious orientations, the researchers hypothesized that: (a) more developed forms of racial identity development (i.e., pseudo-independence, emersion-immersion, & autonomy) would be positively correlated with intrinsic and quest orientations and (b) less developed forms of racial identity development (i.e., contact, dis-integration, & re-integration) would be positively correlated with extrinsic and fundamentalist orientations. Data were collected from 233 Caucasian undergraduate students. With respect to class affiliation and gender, the sample primarily consisted of freshman (53.6%) women ($n = 134$). Most of the sample identified as Christian (87%) and reported religion to be *very* or *somewhat* important to them (83%). A canonical correlation was conducted to examine the relationship between White racial identity attitudes and religious orientation. Three significant canonical correlations (.43, .28, & .24) were found. The quest and intrinsic

orientation contributed most strongly to the second canonical pair; suggesting higher, more integrated racial statuses were correlated with openness to questioning existential issues. Based on the evidence, it's assumed that a culturally aware individual may be more sensitive to and accepting of racial, sexual, or religious diversity. Keeping this in mind, counselors-in-training should consider how their own cultural awareness influences their attitudes toward religion, and contemplate how this influences their acceptance of religious/spiritually diverse clients.

To better understand religious values and counseling, Giglio (1993) conducted an analysis of counselor and client's religious beliefs and their influence on psychotherapy. During the review, Giglio discovered that clients working with secular counselors report feelings of being seen as pathological or strange for their espoused beliefs. Clients also reported that they believed their counselors oftentimes made assumptions about their religion that discredited their philosophies. As it pertains to counselors, Giglio found that their attitudes toward religion could create problems with counter-transference. For example, counselors with negative attitudes frequently challenged and/or avoided conversations about faith. On the other hand, counselors with positive attitudes were more sensitive to spiritual concerns. Although this study doesn't specifically explore the quest orientation, this research is significant because it supports the theoretical argument that personal attitudes toward religion can create a difficult or supportive training experience. As such, it is reasonable to consider how attitudes toward religion might influence what is or isn't learned regarding religious/spiritual diversity.

Cognitive Orientation toward Spirituality

MacDonald (2000) describes spirituality as a multidimensional construct that consists of experiential, affective, cognitive, physiological, behavioral, and spiritual components. The cognitive component of spirituality is believed to entail "beliefs, attitudes, and perceptions

regarding the nature and significance of spirituality, as well as the perception of spirituality as having relevance and import for personal functioning” (MacDonald, 2000; p. 187). Based on research by Olson (2007) it is assumed that the cognitive dimension of spirituality is conceptually related to spiritual competence.

Hickson et al. (2000) conducted a study in which they surveyed how spirituality is perceived personally and professionally by licensed professional counselors (LPCs). Data were collected from 147 LPCs affiliated with Georgia and Mississippi counseling registers. A majority of the sample were women ($n = 90$) within the age ranges of 40-59 years. A review of the data indicated that personal and professional attitudes toward spirituality are generally positive. As it pertains to personal beliefs, 94% of LPCs reported self-awareness of spirituality to be *important*, and 90% believed their spiritual self to be a mechanism for change within the therapeutic relationship. Professionally, 89% of LPCs indicated that counselors need skill and ability to discuss spiritual concerns in counseling. When LPCs were asked about integrating spirituality into their professional counseling practices, 73% reported that using a spiritual component in counseling is either *vitaly important* or *important*. Although Hickson et al. didn't specifically examine the cognitive component of spirituality, these findings highlight a broader issue; attitudes toward spirituality are significant to counseling and should be examined in relation to spiritual competence.

There is a dearth of research devoted to examining counselors' attitudes toward spirituality and competence in treating religious/spiritual concerns. Watkins van Asselt and Baldo Senstock (2009) attempted to fill this void by exploring the influence personal beliefs and training have on self-perceived spiritual competence. They recruited 572 counselors from the American Mental Health Counselors Association (AMHCA), ASERVIC, and CACREP to

investigate how spiritual beliefs, experiences, and training influence self-perceived competence in working with religious/spiritual issues. Researchers used the Index of Core Spiritual Experiences (INSPIRIT) as a measure of spiritual beliefs. In addition to this, subscales of the Spiritual Health Inventory (SHI): Personal Spiritual Experience and Spiritual Well-Being were used to measure biological, psychological, social, and spiritual experiences. The demographic questionnaire was used to address specific aspects of religious/spiritual training. Finally, case scenarios were used to measure the outcome variable- perceived spiritual competence. Results from the hierarchical regression indicated control variables (i.e., age, years of counseling experience, & education) explained 11.6% of the variance in self-perceived competence, while independent variables (i.e., scores on the INSPIRIT, SHI Personal Spiritual Experience, SHI Spiritual Well-Being, & spirituality training) accounted for 11.2% of the variance. Overall, based on the total variance explained (22.8%), the findings suggest that counselors who identified as spiritual, and were trained in spiritual diversity, perceived themselves to possess more spiritual competence. Findings from Watkins van Asselt and Baldo Senstock are unique because they highlight how personal beliefs can influence spiritual competence. Additionally, as noted in the section that addresses the discussion of spiritual issues in supervision, Walker et al. (2004) underscore the importance of personal beliefs to these types of conversations. Given these findings, attitudes toward spirituality will be explored as a potential moderator between discussions of spiritual issues in supervision and spiritual competence.

Openness to Experience

Batson et al. (1986) suggests there is a relationship between religious/spiritual beliefs and behaviors. Personality traits are, “dimensions of individual differences in tendencies to show consistent patterns of thoughts, feelings, and actions (McCrae & Costa, 2003, p. 25).” Having

certain traits tends to result in a particular set of behavioral and cognitive patterns that endure throughout adulthood. Many psychologists use the Five Factor Model to better understand personal characteristics (McCrae & Costa, 1999a; McCrae & Costa, 1999b; McCrae & Costa, 2003). Openness to experience is one of the traits used to describe personality in the Five Factor Model, which also includes Neuroticism, Extraversion, Agreeableness, and Conscientiousness. Research shows that individuals with this trait are intellectually curious, sensitive to art and beauty, have a complex emotional life, and are non-dogmatic in their attitudes and values (as cited in Costa & McCrae, 1992; McCrae & Costa, 1985).

Roccas, Sagiv, Schwartz, and Knafo (2002) examined the relationship between the Five Factor Model and personal values: power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security. Roccas et al. (2002) predicted a significant positive correlation exists between openness to experience and values: self-direction, universalism, stimulation, and benevolence. They also predicted a significant negative correlation exists between openness to experience and values: hedonism, achievement, power, tradition, conformity, and security. Introductory psychology students ($N = 246$) enrolled at an Israeli university participated in the study. The majority were women (65%) ranging in age from 16-35 years. The results suggest that a significant positive association was found between openness to experience and universalism (.47), self-direction (.48), and stimulation (.33). A significant negative association was found between openness to experience and conformity (-.34), security (-.29), and tradition (-.26). Based on these findings, openness to experience appears to be associated with the acceptance and cultivation of diversity, autonomy, intellectual and emotional stimulation, and having a need for variety and non-authoritarian values. The current investigation focuses on the theoretical argument that those who are open to experiences

are willing to participate in diverse religious/spiritual activities that enhance spiritual competence.

There is no known research that examines openness to experience and its relationship with spiritual competence. However, there is research that establishes an association between satisfaction with supervision and comfort with self-disclosure. Perceived comfort with self-disclosure may be embedded in how open one is to diverse experiences, therefore comfort is believed to be conceptually linked to openness to experience. Duan and Roehlke (2001) conducted a cross-cultural exploration of factors that impact the supervisory relationship. The sample consisted of 60 psychology pre-doctoral interns and 58 supervisors from APA-accredited counseling center internships. Research by Duan and Roehlke is descriptive in that it explores (a) if supervisors express positive attitudes toward their racially different supervisees, and make active efforts to address these issues, (b) how supervisees perceive their supervisors' attitudes, behaviors, and personal characteristics, and (c) how supervisee and supervisor perceptions of each other's personality influence their satisfaction with supervision. Participants were grouped into cross-racial supervisory dyads, where the supervisor was Caucasian and the supervisee was an ethnic minority (43 dyads), and where the supervisor was an ethnic minority and the supervisee was Caucasian (17 dyads). There were no differences between the groups in terms of race or gender. Duan and Roehlke found a significant positive correlation exists between supervisee satisfaction with supervision and positive supervisor attitudes. A significant positive correlation was also found between positive supervisor attitudes and perceived comfort with self-disclosure. Perceptions of supervisor's positive attitudes and comfort with self-disclosure explained 72% of the satisfaction with supervision variance. Research by Duan and Roehlke is important to this review, because it establishes how comfort level (or openness to experience)

can have a positive or negative impact on counseling outcomes. Additionally, being open to and comfortable with participating in learning experiences focused on religious/spiritual diversity, may influence a graduate students' perception of training and competence in handling issues with religious/spiritual relevance.

Although empirical reviews of openness to experience are rare, this construct has been examined qualitatively. Hird, Cavalieri, Dulko, Felice, and Ho (2001) conducted in-depth interviews of four psychologists-in-training to facilitate discussion regarding multicultural concerns in supervision, with a specific focus on supervisee's needs and perceptions of culturally integrated supervision. When queried how a supervisor/supervisee might introduce spiritual diversity into supervision, one student responded, "When I worked with my supervisor regarding a client's spiritual issues, the supervisor questioned the spiritual intent of the client's behaviors in a relationship that I considered possible, based on my own spirituality. I remained silent about my disagreement because I didn't feel an *openness* to discuss the topic with my supervisor. I believe that the situation could have been addressed in a more straightforward manner if I felt my supervisor was genuinely *open* to dialogues on cultural differences" (p.122, italics added). With regard to cultural sensitivity, one student stated, "My supervisor was visibly *uncomfortable* as we discussed my client's experience of racism. He expended considerable energy trying to reframe the issue for me and my client" (p.122, italics added). Of significance, similar findings were reported in the exploratory analysis by Olson (2007); participants indicated that faculty members who *openly* discussed religious/spiritual concerns were perceived as being more prepared. Taken together, these comments emphasize the value of being open to learning experiences focused on religious/spiritual diversity, and how personal approaches can shape what is or isn't learned about these sorts of issues. Thus, the purpose of the current study is to

examine how openness to experience influences competence in treating religious/spiritual concerns.

Summary

Counseling educators report being open to religious/spiritual diversity, yet many counseling programs fail to integrate this component into coursework (Hage, 2006; Kelly, 1994; Olson, 2007; Pate & High 1995; Schulte et al., 2002; Young et al., 2002). Research shows highly religious/spiritual clients often turn to religious coping mechanisms in times of distress (Ano & Vasconcelles, 2005). In these instances, they may seek a counselor who possesses the awareness, knowledge, and skills needed to address clinically relevant religious/spiritual concerns. To be effective in working with this population, counselors-in-training should be spiritually competent, which is believed to be a viable component of multicultural competence. Few researchers have investigated factors that are associated with spiritual competence (Sperry, 2011), thus more literature that explores this construct is warranted. The purpose of the present study is to investigate program factors (survey of program openness & spiritual issues in supervision), personal factors (quest religious orientation, cognitive orientation toward spirituality, & openness to experience) and their relationship with spiritual competence. The current investigation is beneficial in that it aims to examine an issue that is significant to the multicultural training of counseling graduate students.

Research Goals and Proposed Hypotheses

Goal 1

For purposes of the current investigation, a modified version of the Multicultural Awareness-Knowledge-and Skills Survey-Counselor Edition-Revised (MAKSS-CE-R; Kim, Cartwright, Asay, & D'Andrea, 2003) will be used to assess spiritual competence. As such, the first goal of this study is to examine the psychometric properties of the adapted MAKSS-CE-R. To accomplish this, a pilot study that aims to establish reliability and validity will be conducted. Kim et al. (2003) report a strong internal consistency ($\alpha = .82$) of the original MAKSS-CE-R, therefore, it is believed that the adapted instrument will also produce adequate reliability. The Right-Wing Authoritarianism scale (RWA; Altemeyer, 1996), a measure of authoritative attitudes, will be used to establish the concurrent validity. Because of positive correlations with various forms of ethnocentrism, prejudice, etc. (Zakrisson, 2005), a significant negative correlation between the RWA and the adapted MAKSS-CE-R is expected. The Spiritual Competence Scale-Revised (SCS-R; Robertson, 2008), which is designed to measure counseling students' attitudes toward incorporating religious/spiritual concerns in counseling, will be used to establish the convergent validity. Because of construct similarities, it is believed that a significant positive correlation will exist between the SCS-R and the adapted MAKSS-CE-R.

Goal 2

The second goal of the research is to explore the underlying factor structure of the adapted MAKSS-CE-R. The original MAKSS-CE-R is designed to measure three dimensions of multicultural competence: Awareness, Knowledge, and Skills (Kim et al., 2003). It is assumed that the modified MAKSS-CE-R will also produce these same domains.

Goal 3

The third goal of the research is to assess the bivariate associations between program factors (survey of program openness & spiritual issues in supervision), personal factors (quest religious orientation, cognitive orientation toward spirituality, & openness to experience), and spiritual competence.

Hypothesis 1

It is hypothesized that a significant positive association exists between program factors, personal factors, and spiritual competence.

Goal 4

The fourth goal of the research is to determine if program factors (survey of program openness & spiritual issues in supervision) and personal factors (quest religious orientation, cognitive orientation toward spirituality, & openness to experience) predict spiritual competence.

Hypothesis 2

a. It is hypothesized that program and personal factors will each *uniquely* predict spiritual competence. These predictors will also account for a significant amount of variance in spiritual competence *above and beyond* covariates such as religious affiliation and gender.

Goal 5

Based on previous findings (Walker et al., 2004; Watkins van Asselt & Baldo Senstock, 2009) the fifth goal of the research is to test if a cognitive orientation toward spirituality influences the strength of the relationship between spiritual issues in supervision and spiritual competence.

Hypothesis 3

It is hypothesized that cognitive orientation toward spirituality moderates the relationship between spiritual issues in supervision and spiritual competence. It is assumed that spiritual issues are more predictive of spiritual competence when a student endorses a high cognitive orientation toward spirituality. Conversely, for students who endorse a low cognitive orientation toward spirituality, spiritual issues will be less predictive of spiritual competence.

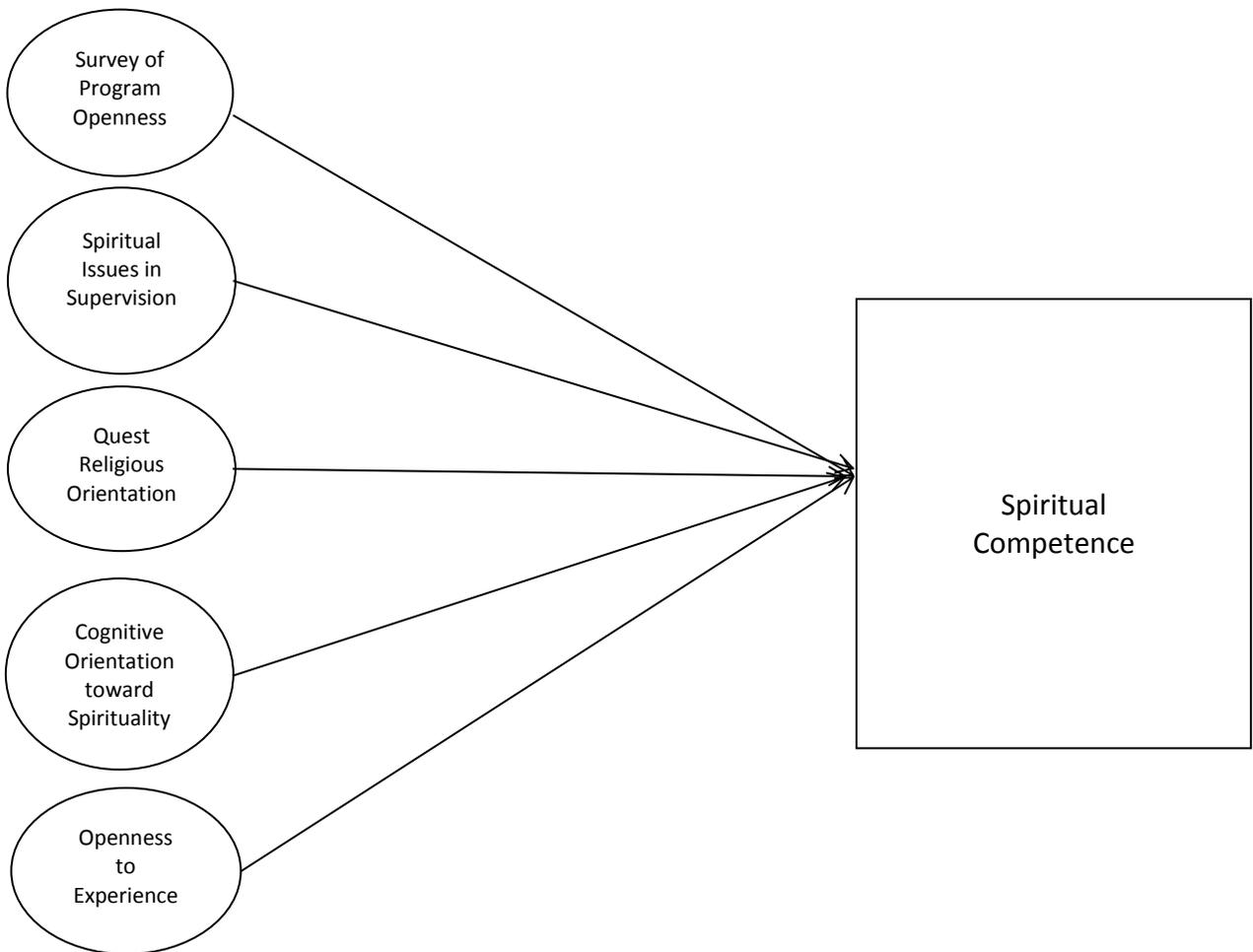


Figure 1

Conceptual Model of Relationship Between Study Variables

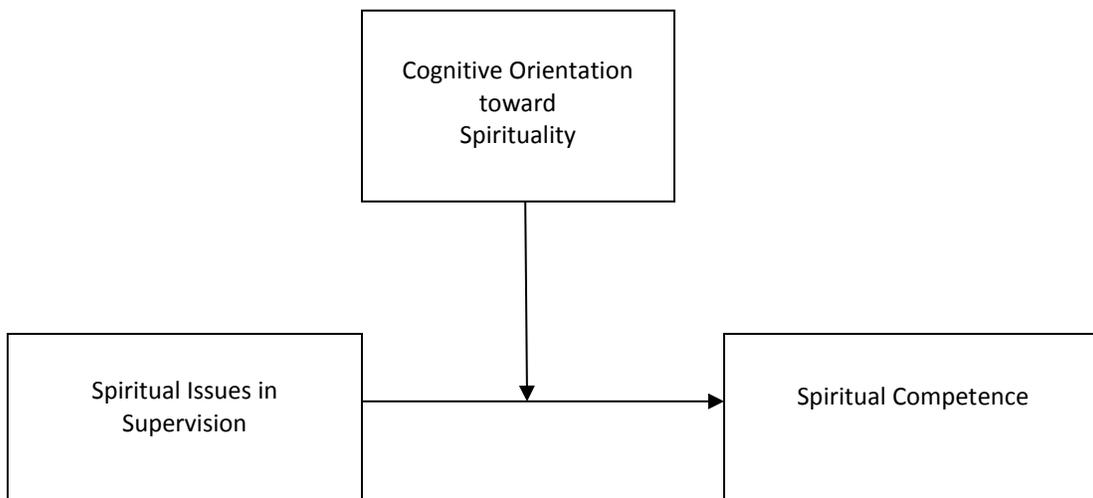


Figure 2

Conceptual Moderator Model

CHAPTER 3
METHODOLOGY

Part 1: Pilot Investigation

The Multicultural Awareness-Knowledge-and Skills Survey-Counselor Edition-Revised (MAKSS-CE-R) a measure of multicultural competence was adapted to measure spiritual competence. To accomplish this, items that addressed ethnic and racial diversity were modified to better reflect themes associated with religion/spirituality (see Appendix C). Therefore, the purpose of the pilot study was to examine the psychometric properties of the modified MAKSS-CE-R, and establish its use for the primary investigation. The internal consistency was examined using reliability analysis. Concurrent validity was established using the Right-Wing Authoritarianism scale (RWA), while the Spiritual Competence Scale-Revised (SCS-R) was used to establish the convergent validity.

Participants

The sample for the pilot study consisted of graduate level counseling students and professionals in counseling. Graduate counseling students were recruited from a university counseling program in the Midwest. Local counseling professionals that weren't affiliated with the university were also recruited. Participants were required to have completed *at least* one semester of supervised practicum/internship for inclusion.

In order to sufficiently assess the psychometric properties of the adapted MAKSS-CE-R, correlational studies should have at least 50 participants (Frankel & Wallen, 2006). Overall, a total of 46 individuals responded; eight respondents failed to complete one or more of the online surveys. Subsequently, these cases were deleted and a total of 38 participants were retained for additional analyses. These remaining cases were screened and there were no missing values.

A majority of the sample were women ($n = 30, 79\%$), that were Caucasian ($n = 29, 76\%$), and identified as heterosexual ($n = 32, 84\%$). The participants' ages ranged from 23 to 64 years ($M = 39$ years, $SD = 12.5$). As it pertains to religious affiliation, many participants endorsed being Christian ($n = 23, 60\%$). It is also important to note, several participants identified as Atheist ($n = 4, 11\%$), Agnostic ($n = 4, 11\%$), or reported having no religious involvement ($n = 3, 8\%$). Participants' present or past program affiliation was guidance & counseling ($n = 16, 42\%$) or counseling psychology ($n = 22, 58\%$). As previously mentioned, graduate level counseling students ($n = 22, 58\%$) and counseling professionals ($n = 16, 42\%$) participated in the pilot study. The graduate students indicated they were working toward an MA ($n = 11, 28.9\%$), EdS ($n = 1, 2.6\%$), or PhD ($n = 11, 28.9\%$). The professionals reported having from 1 to 25 years of counseling experience ($M = 7.4$ years, $SD = 7.24$). See Table 1 for a complete list of demographic data.

Instruments

The pilot investigation used the following instruments: a modified version of the MAKSS-CE-R, RWA, SCS-R, and a demographic questionnaire (see Appendix C).

Spiritual Competence. Spiritual competence was measured using a modified version of the MAKSS-CE-R (Kim et al., 2003). The original MAKSS-CE-R is a 33-item instrument designed to measure three dimensions of multicultural competence: Awareness (10-items), Knowledge (13-items), and Skills (10-items). The MAKSS-CE-R is based on three different 4-point Likert scales (1 = *strongly disagree*, 4 = *strongly agree*; 1 = *very limited*, 4 = *very good*; 1 = *very limited*, 4 = *very aware*). Likert scale variations depend on the item stem. As previously noted, several items on the MAKSS-CE-R were adapted to better assess religious/spiritual diversity. For example, "The human service professions, especially counseling and clinical

Table 1

Demographic Data for Pilot Investigation

	Students	Professionals	Total N (%)
Gender			
Female	18	12	30 (78.9%)
Male	4	4	8 (21.1%)
Race			
Asian/Pacific Islander	1	1	2 (5.3%)
Black or African American	3	2	5 (13.2%)
Hispanic American	2	0	2 (5.3%)
White/Caucasian	16	13	29 (76.3%)
Sexual Orientation			
Heterosexual	18	14	32 (84.2%)
Gay/Lesbian	2	1	3 (7.9%)
Bisexual	2	1	3 (7.9%)
Religious Affiliation			
Christian	10	13	23 (60.5%)
Jewish	2	0	2 (5.3%)
Muslim	0	1	1 (2.6%)
Buddhist	1	0	1 (2.6%)
Atheist	4	0	4 (10.5%)
Agnostic	3	1	4 (10.5%)
No Religious Affiliation	2	1	3 (7.9%)
Program Affiliation			
Guidance & Counseling	10	6	16 (4.21%)
Counseling Psychology	12	10	22 (57.9%)

psychology, have failed to meet the mental health needs of ethnic minorities,” was modified to “The human service professions, especially counseling psychology and clinical psychology, have failed to meet the mental health needs of *those who identify as religious and/or spiritual.*”

MAKSS-CE-R scores are obtained by reverse coding specific items and summing the total

responses (see Appendix C for reverse coded items). Total scores can range from 33 to 132, with higher scores reflecting more multicultural competence.

In response to critiques of the original instrument, Kim et al. (2003) designed a two part investigation with the goal of improving the psychometric properties of the original MAKSS-CE (D'Andrea et al., 1991). Using exploratory factor analysis, Kim et al. discovered a three factor solution (i.e., Awareness, Knowledge, & Skills); each of the factors explained 17%, 8%, and 5% of the variance, respectively. A confirmatory factor analysis was conducted, which further established the stability of the three factor solution. As it pertains to the internal consistency of the scale, additional examination of the MAKSS-CE-R by Kim et al. indicates reliability estimates of the subscales range from .71 (Awareness) to .87 (Skills). Overall, the MAKSS-CE-R yields a reliability coefficient of .82. Significant positive correlations ($r = .51, p < .001$) between the MAKSS-CE-R and the Multicultural Counseling Inventory establishes the construct validity of the scale. To determine criterion validity, a multivariate analysis of variance was conducted. Multicultural counseling course served as the dichotomous (yes/no) independent variable and MAKSS-CE-R served as the outcome measure. A significant effect was found for participants who had taken a multicultural counseling course $F(1, 307) = 12.88, p < .001$. Participants who completed *at least* one multicultural counseling course scored higher on the MAKSS-CE-R ($M = 2.81$) than other participants without this training ($M = 2.70$). Kim et al. also discovered a significant positive correlation ($r = .32, p < .001$) between years of experience working with racially/ethnically diverse clients and the MAKSS-CE-R, which further substantiates criterion validity.

Right-Wing Authoritarianism. The updated 20-item RWA scale was developed as a measure of intra-group social attitudes which have been conceptualized as authoritarianism

(Altemeyer, 2007). According to Altemeyer, authoritarianism is conceptualized as three attitudinal domains: (a) authoritarian submission- a strong tendency to submit to authority, (b) authoritarian aggression- aggression directed against various people, which is perceived to be positively sanctioned by society and (c) conventionalism- a strong tendency to adhere to social conventions, which are endorsed by society. Additionally, authoritarianism is believed to be a personality dimension that is positively correlated with various forms of ethnocentrism, prejudice, and homophobia (Zakrisson, 2005). Items on the RWA are rated on a 9-point Likert scale, ranging from 1 (*very negative*) to 9 (*very positive*). Sample items include, “Our country desperately needs a mighty leader who will do what has to be done to destroy the radical new ways and the sinfulness that are ruining us” and “Our country will be destroyed someday if we do not smash the perversions eating away at our moral fiber and traditional beliefs.” RWA scores are obtained by reverse coding specific items and summing the total responses (see Appendix C for reverse coded items). Total scores range from 20 to 180, where higher scores suggest a significant degree of authoritarian values.

The internal consistency of the RWA is quite high; reliability coefficients range from .85 to .94 (Altemeyer, 1996). Significant correlations ($r = .47, p < .001$) between the RWA and other conceptually related factors bolster the construct validity of this measure. Furthermore, regression analyses indicate that the RWA explains a significant portion of the variance in racism and sexism (Zakrisson, 2005), which supports its relation to prejudicial attitudes.

Attitudes toward Religious/Spiritual Diversity. The SCS-R is a 22-item instrument that was designed to measure counselor’s attitudes toward religious/spiritual diversity and is conceptually based on ASERVIC’s competence domains (i.e., culture/worldview, counselor self-awareness, human/spiritual development, communication, assessment, & diagnosis/treatment).

The SCS-R is rated on a 6-point Likert scale, ranging from 1 (*low agreement*) to 6 (*high disagreement*). There are 3 levels of agreement (*low, medium, high*) and 3 levels of disagreement (*low, medium, high*). Sample items include, “Counselors who have not examined their spiritual/religious values risk imposing those values on their clients” and “Prayer is a therapeutic intervention.” SCS-R scores are obtained by summing responses. Total scores can range from 22 to 110, where higher scores mean more positive attitudes toward integrating religious and spiritual diversity into counseling.

The original SCS consists of 90-items; exploratory factor analysis of the full instrument produced a six factor structure (Robertson, 2008). The final six factor solution contained 22-items that explained 60.4% of the variance in counselor’s attitudes toward religious/spiritual diversity. In addition to the factor analysis, Robertson found that the full scale ($\alpha = .93$) and brief version ($\alpha = .88$) produced strong internal consistencies. Evidence for face validity was verified by a group of master’s students. Discriminant validity was substantiated when the SCS failed to correlate with an unrelated concept- the Marlowe-Crowne Social Desirability Scale. Additional examination of the data suggests there may be a significant group difference; participants from religiously-based schools (vs. secular schools) produced higher scores on the SCS-R (Robertson, 2008).

Demographic Questionnaire. According to APA (2002) researchers should report age, gender, sexual orientation, and race/ethnicity of research participants. These characteristics were assessed using the demographic questionnaire. Other pertinent information, such as program affiliation, educational degree, and years of counseling experience was also gathered.

Procedure

Participants were recruited from a university counseling graduate program in the Midwest. Other local counseling professionals not affiliated with the university were also recruited for participation. A solicitation e-mail detailing the nature and purpose of the investigation was sent to potential participants (see Appendix B). The e-mail also contained a link to the *Survey Monkey* website, which posted the surveys included in the pilot study. Clicking the link on the introductory webpage was how participants indicated their informed consent. Participants were required to complete four surveys that took approximately 10-15 minutes. Upon completion of the surveys, participants had the option of entering their names into a raffle to win a \$25 Amazon gift card. If they chose to enter, participants were instructed to e-mail the researcher their preferred contact information (e.g., name, e-mail) and were told to write “Amazon gift card” in the subject line of their e-mail. Survey data was collected anonymously and wasn’t linked to participants’ contact information. The raffle was held once all data from the pilot investigation was collected, and the winner was sent an electronic gift card.

Part 2: Primary Investigation

Research Design

A quantitative descriptive/correlational field design that explored relationships between program factors (survey of program openness & spiritual issues in supervision), personal factors (quest religious orientation, cognitive orientation toward spirituality, & openness to experience), and spiritual competence was the basis for the primary investigation.

Participants

The sample for the primary study consisted of graduate level clinical and counseling psychology students enrolled in various training programs throughout the United States. To be included, graduate students needed to be enrolled at their respective university, and have completed *at least* one semester of supervised practicum/internship. Participants were excluded based on failure to meet inclusion criteria and missing data on survey items.

To determine sample size for regression analysis, Tabachnik and Fidell (2001) recommend the formula $N > 104 + m$, where m equals the number of predictors. The primary investigation examines six variables, which includes the moderator term. Using this method, a minimum of 110 participants was targeted. It is also noted that in order to complete a moderation analysis consistent with recommendations proposed by Tabachnik and Fidell, a sample of 100 participants was needed. For the current investigation, a total of 164 individuals responded to the online survey.

It is noted that thirty-seven respondents failed to meet inclusion criteria and/or failed to complete one or more of the surveys. Demographics of the deleted cases are as followed: many identified as Caucasian ($n = 25$, 68%), women ($n = 32$, 86%), who were heterosexual ($n = 30$, 81%), and reported being Christian ($n = 15$, 41%). These cases were similar to the remaining data in terms of race, gender, sexual orientation, and religious affiliation. There appeared to be no systematic pattern to the missing data. Subsequently, these cases were deleted and a total of 127 participants were retained for additional analyses. The remaining data was screened and there were no missing values. Using the G*Power post hoc analysis, the statistical power of the current study was .91.

Refer to Table 2 for a complete list of the demographic characteristics. The sample primarily consisted of women ($n = 92$, 73%) who were Caucasian ($n = 108$, 85%). Regarding sexual orientation, many identified as heterosexual ($n = 102$, 80%). Ages ranged from 21 to 56 years ($M = 28$ years, $SD = 5.3$). The most commonly endorsed religious affiliation was Christian ($n = 58$, 46%). Participants who reported having a religious affiliation not listed on the survey described themselves as being Humanist, Pagan, Wiccan, Unitarian Universalist, Greek Orthodox, non-practicing Catholic, or members of the Native American faith.

Participants indicated they were affiliated with a public ($n = 76$, 60%) or private ($n = 51$, 40%) institution that is secular ($n = 105$, 83%) or religious ($n = 22$, 17%) in nature. In addition, participants were either enrolled in a counseling psychology ($n = 76$, 60%) or clinical psychology ($n = 46$, 36%) program. Those who endorsed 'other' ($n = 5$, 4%) stated they were enrolled in specialized clinical or counseling psychology programs (e.g., clinical-health, clinical-community, & clinical-counseling). Many participants reported they were working toward their PhD in counseling psychology ($n = 54$, 42%) or PsyD in clinical psychology ($n = 32$, 25%); refer to Table 2 for additional details regarding degree status.

As it pertains to clinical training, the minimal criterion for inclusion was met. Participants reported they'd had *at least* one semester of practicum ($n = 17$, 13%), while others stated they'd had as many as 2 to 15 semesters of clinical training ($n = 110$, 81%). A majority of the sample indicated they were currently working in a practicum setting ($n = 109$, 86%), whereas other participants stated they'd begun their pre-doctoral internship ($n = 18$, 14%). Participants reported having approximately 1 to 6 supervisors ($n = 116$, 91%), who *rarely* addressed religious/spiritual diversity during supervision ($n = 56$, 44%); refer to Table 2 for complete information about supervisors. About 70% ($n = 89$) of the sample indicated they treated 1 to 50

individuals. Participants also reported that they've discussed clinically relevant religious/spiritual concerns with only two of their clients ($n = 18$, 14%).

When queried about diversity training, a majority of the sample ($n = 124$, 98%) indicated their program offered *at least* one course solely devoted to multicultural diversity. Conversely, 81% ($n = 103$) reported their program didn't offer a *specific* course that addressed religious/spiritual diversity. For programs that offered specific religious/spiritual coursework ($n = 24$, 19%), the participants stated that these courses were optional, worth only 1 credit hour, or minimally addressed religious/spiritual diversity. Additionally, about 65% ($n = 82$) of participants indicated their program failed to offer extracurricular opportunities to attend workshops, trainings, and seminars that centered on religious/spiritual diversity. When given the option to elaborate, generally participants reported their programs infrequently offer 1 to 2 extracurricular religious/spiritual activities per academic year. Finally, participants were asked how they would like to see religious/spiritual diversity integrated into training, and were given the opportunity to respond to as many options as they preferred. A majority (80%) reported they would like religious/spiritual diversity integrated into their multicultural coursework, followed by 52% who would like religious/spiritual diversity incorporated into supervision. See Table 2 for additional data about diversity training.

Table 2

Demographic Data for Primary Investigation

	<i>n</i>	%
Gender		
Female	92	72.4
Male	33	26
Transgender	2	1.6
Race		
Asian/Pacific Islander	5	3.9
Black or African American	4	3.1
American Indian or Alaskan Native	2	1.6
White/Caucasian	108	85
Other	8	6.3
Sexual Orientation		
Heterosexual	102	80.3
Gay/Lesbian	11	8.7
Bisexual	10	7.9
Questioning/Queer	4	3.1
Religious Affiliation		
Christian	58	45.7
Jewish	1	.8
Muslim	1	.8
Atheist	17	13.4
Agnostic	16	12.6
No Religious Affiliation	22	17.3
Other	12	9.4
Degree Working Toward		
PhD Clinical Psychology	12	9.4
PhD Counseling Psychology	54	42.5
PsyD Clinical Psychology	32	25.2
PsyD Counseling Psychology	6	4.7
Master's Clinical Psychology	5	3.9
Master's Counseling Psychology	15	11.8
Other	3	2.4

Table 2 Continues

Supervisors Who Addressed Religious/Spiritual Diversity		
Never	16	12.6
Rarely	56	44.1
Sometimes	45	35.4
Often	10	7.9
Specific Multicultural Diversity Course		
Yes	124	97.6
No	3	2.4
Specific Religious/Spiritual Diversity Course		
Yes	24	18.9
No	103	81.1
Religious/Spiritual Diversity Opportunities		
Yes	45	35.4
No	82	64.6
Religious/Spiritual Diversity Training		
Specific Religious/Spiritual Courses	45	35.4
Integrate into Multicultural Courses	101	79.5
Integrate into Supervision	66	52.0
Integrate into Practicum Courses	58	45.7
Integrate into Research	40	31.5
Don't Integrate into Training	7	5.5

Instruments

The primary investigation used the following instruments: a modified version of the MAKSS-CE-R, Survey of Program Openness Scale (SPO), Spiritual Issues in Supervision Scale (SISS), Quest Scale, Expression of Spirituality Inventory-Revised (ESI-R; Cognitive Orientation Toward Spirituality sub-scale), Comprehensive Personality and Affect Scales (COPAS), and a demographic questionnaire (see Appendix C).

Survey of Program Openness. The Survey of Program Openness (SPO; Schulte et al., 2002) is a 27-item instrument designed to measure the extent religious/spiritual diversity is

integrated into the curricula of counseling psychology training programs. The SPO consists of two parts; the first part has 6-items that are open response and the second part consists of 21-survey items. For the current study, only the second half of the survey was given to participants. The second half of the SPO is rated on a 4-point Likert scale, ranging from 1 (*completely false*) to 4 (*completely true*). The 21-items reflect four domains: (a) whether religion/spirituality are included as a diversity issue within counseling psychology, (b) whether religious/spiritual knowledge is considered relevant to the expertise of a counseling psychologist, (c) whether religious/spiritual content is included in the didactic training of instruction and practicum training and (d) whether program faculty members are open to research on religious/spiritual issues in counseling psychology. Sample items include, “Students in the program are encouraged to explore issues related to religion and spirituality” and “Students in the program learn about the religious and spiritual manifestations of psychological disorders.” It is important to note, that a minor wording change was made to the item- “In the program religious and spiritual issues are considered an important part of the domain of counseling psychology theory, research, and practice.” This item was modified to, “In the program religious and spiritual issues are considered an important part of the domain of *clinical or* counseling psychology theory, research, and practice.” The wording was changed to make it applicable to both clinical and counseling psychology graduate students. SPO scores are obtained by summing items. Total scores can range from 21 to 84, with higher scores indicating greater program openness to religious and spiritual diversity.

During the development of the SPO, Schulte et al. (2002) only examined the internal consistency of the items within the four domains; as such they failed to establish a reliability coefficient for the instrument as a whole. The internal consistencies of the four domains are

adequate: (a) religion/spirituality as a diversity issue ($\alpha = .84$), (b) religious/spiritual knowledge as part of a counseling psychologist's expertise ($\alpha = .74$), (c) religious/spiritual content in didactic and practicum training ($\alpha = .80$), and (d) research on religious/spiritual topics ($\alpha = .86$). To establish face validity, Schulte et al. solicited feedback from faculty and student colleagues who were familiar with research in religious/spiritual diversity. Based on their feedback, very minor wording changes were made, and items were reasonably related to the four content areas. Schulte et al. do not report any other data which could be used to establish the validity of the SPO, which is considered a limitation of this instrument.

Spiritual Issues in Supervision. The Spiritual Issues in Supervision Scale (SISS; Miller, Korinek, & Ivey, 2004) is a 30-item instrument that was designed to examine spiritual discussions as they are addressed in supervision among mental health clinicians. The SISS is rated on a 5-point Likert rating scale, ranging from 1 to 5 (1 = *spiritual issues are never addressed*; 3 = *spiritual issues are occasionally addressed*; 5 = *spiritual issues are frequently addressed*). Each item focuses on an area that may be addressed in supervision (e.g., culture, marriage/divorce, & suicide) and participants are asked to rate how often spiritual concerns are addressed in each relevant area. SISS scores are obtained by summing items; total scores can range from 30 to 150, with higher scores indicating more frequent discussions of clinically relevant spiritual issues in supervision.

Principal component analysis with varimax rotation of the SISS produced a four factor solution that explained 70% of the total variance (Miller, Korinek, & Ivey, 2006b). These factors are identified as: (a) the client system (14-items), (b) the supervisory system (6-items), (c) the diversity lens (6-items), and (d) the lens of meaning and values (4-items). The client system is defined as presenting concerns (e.g., marriage & sexual intimacy) brought into therapy by

clients. The supervisory system consists of factors (e.g., gender & ethical issues) that might influence the relationship between the supervisee and supervisor. The diversity lens is defined as issues (e.g., race & culture) that emerge during the therapeutic process that may not be an original presenting concern. The lens of meaning and values consists of resources (e.g., religion & hope) that allow clients to work through crises and give meaning to their personal situations.

The internal consistency of the SISS is strong; reliability analysis yielded a Cronbach's alpha coefficient of .97. Further examination of the four factors also yielded strong reliability coefficients: client system (.96), supervisory system (.89), diversity lens (.91), and lens of meaning and values (.88) (Miller et al., 2006b). Other findings support the strong internal consistency of the scale; in a pilot study of the SISS, the overall scale produced a Cronbach's alpha of .94 (Miller et al., 2004). The evidence for content validity is adequate; the SISS items were reviewed by faculty and doctoral level students from accredited marriage/family therapy programs. Several of the reviewers had either done a significant amount of research in spiritual issues or had experienced supervision in religious or non-religious institutions (Miller et al., 2004).

Quest. Religious orientation was measured using the Quest scale (Batson & Schoenrade, 1991b). The Quest scale consists of 12-items that assess participants' ability to openly face complex existential questions involving their religious/spiritual beliefs. The Quest measures three content areas of religious orientation: (a) a person's readiness to face existential questions without reducing their complexity, (b) self-criticism and perception of religious doubts as positive, and (c) openness to change (Batson & Schoenrade, 1991b). The Quest is rated on a 9-point Likert scale, ranging from 1 (*strongly disagree*) to 9 (*strongly agree*). Sample items include, "Questions are far more central to my religious experience than are answers," and "As I

grow and change, I expect my religion also to grow and change.” Quest scores are obtained by reverse coding specific items and summing the total responses (see Appendix C for reverse coded items). Total scores can range from 12 to 108, with higher scores indicating a stronger quest religious orientation. Although the Quest measures three aspects of a religious/spiritual dialogue, the instrument is not split into sub-scales, and only one total score is calculated.

The current research used the revised Quest which was developed to remedy low internal consistency of the original 6-item instrument (Batson & Schoenrade, 1991b). As such, items were added to the Quest to establish a more adequate reliability coefficient. To accomplish this, a pool of potential items was generated and administered to introductory psychology students ($N = 424$). Based on their feedback, 12-items were retained for additional analyses. The revised Quest scale produced a Cronbach’s alpha of .78. To further establish the empirical properties of the revised Quest, a principle components factor analysis with orthogonal rotation was conducted. This analysis produced a four factor solution (eigenvalues greater than 1.00) that accounted for 59% of the total variance. It is important to note, that the fourth factor was deemed weak (eigenvalue = 1.05) and was difficult to interpret. Hence, an additional analysis was conducted using a replication sample. Researchers discovered a more distinct three factor solution (eigenvalues greater than 1.00) that explained 55% of the variance. As evidence for discriminant validity, the revised Quest scale yields low correlations with both the intrinsic and extrinsic dimensions of religious orientation (Batson & Schoenrade, 1991a).

Cognitive Orientation towards Spirituality. Spirituality was measured using the Cognitive Orientation towards Spirituality (COS; MacDonald, 2000), which is a sub-scale of the Expression of Spirituality Inventory-Revised (ESI-R; MacDonald, 2000) an instrument that measures multidimensional aspects of spirituality. The COS is a distinct dimension of the ESI-R

that assesses cognitive-perceptual expressions of spirituality. This construct highlights the beliefs, attitudes, and relevance of spirituality in the daily functioning of individuals. The COS was more conceptually related to the other study variables; therefore this was the only dimension of the ESI-R that was used for the current investigation. The COS consists of 6-items that are measured on a 5-point Likert scale that ranges from 0 (*strongly disagree*) to 4 (*strongly agree*). Sample items include, “Spirituality is an important part of who I am as a person” and “I believe that attention to one’s spiritual growth is important.” COS scores are obtained by summing responses; total scores range from 0 to 24, with higher scores indicating more positive attitudes, beliefs, and spiritual relevance in one’s life.

In response to critiques of item repetitiveness and lack of brevity, the original 98-item ESI was modified to the 30-item ESI-R (MacDonald, 2000). Across both versions, the internal consistency of the COS is strong; reliability coefficients range from .87 to .97. The validity evidence suggests that the COS is positively correlated with other measures of similar constructs (e.g., Spiritual Well-Being Questionnaire; $r = .66$, Spiritual Self-Assessment Scale; $r = .43$). Additional examination of the COS yielded statistically significant correlations for age ($r = .16, p < .001$) and sex ($r = .19, p < .001$). However, given the size of the correlations, the COS is not compromised by these variables (MacDonald, 2000).

Openness. Openness to experience was measured using the personality portion of the Comprehensive Personality and Affect Scales (COPAS; Lubin & Whitlock, 2002). This portion of the scale consists of 53 adjectives that are based on the Five Factor Model (Costa & McCrae, 1991) that measures: Agreeableness (A, 13-items), Conscientiousness (C, 9-items), Emotionality (Em, 6-items), Extraversion (E, 15-items), and Openness to Experience (O, 10-items). All items are rated on 5-point Likert scale, ranging from 1 (*not at all like me*) to 5 (*a great deal like me*).

Sample items include, “curious,” “clear-thinking,” and “forceful.” Scores are obtained by summation. Total scores can range from 53 to 265, with higher scores representing stronger trait affiliation. For purposes of the current investigation only data from the Openness scale was included in the analyses.

The factor analytic data yields a five solution structure (A = 22.2%, E = 6.5%, O = 5.1%, C = 3.7%, Em = 2.6%) that cumulatively explains 40% of the total variance (Lubin & Whitlock, 2002). The internal consistency of the COPAS has shown to be quite strong. Across a sample of college students and adults, alpha coefficients ranged from .74 to .88. In particular, the Openness scale produced a Cronbach’s alpha of .82 (college students) and .74 (adults). As evidence for test-retest reliability, a sub-sample of college students were given the COPAS on two different occasions during a 6-week period. Test-retest reliabilities for all five factors ranged from .61 to .69. Test-retest reliability for the Openness Scale was .68, suggesting this scale is moderately stable over a 6-week period. As it pertains to construct validity, high correlations between the Openness scale and the NEO – Five Factor Inventory (Costa & McCrae, 1991), the Personality Adjective Checklist (Strack, 1990), and the Five Factor Adjective Checklist (ACL; Gough, 1983) further substantiates the scale. More specifically, the Openness scale correlated highest with the NEO - Openness ($r = .53, p < .001$) and the ACL ($r = .54, p < .001$).

Demographic Questionnaire. According to APA (2002) researchers should report age, gender, sexual orientation, and race/ethnicity of study participants. These variables were assessed using the demographic questionnaire. Other pertinent information such as: personal religious affiliation, institutional affiliation, religious/spiritual training opportunities, number of practicum experiences, number of supervisors, and total client hours were examined. In

addition, several questions regarding the integration of religious/spiritual diversity into training were also included.

Procedure

Participants were recruited from clinical and counseling graduate programs in the United States. These programs were identified from APA affiliated organizational websites that list accredited clinical and counseling psychology programs. About 150 training directors were sent a solicitation e-mail detailing the nature of the study. The e-mail described the purpose, eligibility requirements, participation instructions, potential risks and benefits, incentives for participation, institutional review board information, and informed consent (see Appendix B). The e-mail contained a link to the *Survey Monkey* website, which listed all surveys that were administered. Clicking the link on the introductory webpage was how participants indicated their informed consent. Completion of the surveys in the main investigation took approximately 20 minutes. All surveys were counter-balanced and survey titles were not included. Upon completion of the study, participants were linked to an incentive page, and given the opportunity to enter a raffle to win a \$50 Amazon gift card. If they chose to enter, participants were asked to e-mail the researcher their preferred contact information (e.g., name, e-mail) and encouraged to write “Amazon gift card” in the subject line of their e-mail. Survey data was collected anonymously and wasn’t linked to their contact information. The raffle was held once all data from the primary investigation was collected, and the winner was sent an electronic gift card.

CHAPTER 4

RESULTS

Part 1: Pilot Investigation

Analysis and Findings

The goal of the pilot investigation was to provide empirical support for the modified Multicultural Awareness-Knowledge-and Skills Survey-Counselor Edition-Revised (MAKSS-CE-R) and determine its adequacy for additional analyses. The internal consistency of the adapted MAKSS-CE-R was examined using reliability analysis. Based on a strong internal consistency reported by Kim et al. (2003), it was believed that the adapted instrument would also produce adequate reliability. The current data confirms this assumption, and the modified MAKSS-CE-R produced a Cronbach's alpha of .76. According to Tabachnick and Fidell (2001) a Cronbach's alpha of .70 and above is acceptable. Given this, the internal consistency of the modified instrument was considered to be satisfactory, and the decision to proceed with the primary analysis was made. See Table 3 for reliability coefficients of the adapted MAKSS-CE-R. The concurrent validity of the modified MAKSS-CE-R was established using the Right-Wing Authoritarianism scale (RWA). Because of positive correlations with other measures of prejudice, it was believed that a significant negative correlation exists between the RWA and the adapted MAKSS-CE-R. To test the validity of the revised scale, zero-order correlations were conducted. The current data supports this assumption; a significant negative correlation ($r = -.340, p < .05$) was found between the RWA and the modified MAKSS-CE-R (see Table 3 for zero-order correlations). Also of significance, the magnitude of this relationship was moderate. The current investigation found that the RWA is highly reliable ($\alpha = .96$); refer to Table 3 for

reliability coefficients of the RWA. This is consistent with other research that reports RWA reliability coefficients range from .85 to .94 (Altemeyer, 1996).

Table 3

Pilot Investigation Scale Zero-Order Correlations and Psychometric Properties

Measure	1.	2.	3.	<i>N</i>	<i>M</i>	<i>SD</i>	<i>α</i>
1. MAKSS-CE-R	-	-.340*	.197	38	94.02	7.28	.76
2. RWA		-	-.079	38	59.60	32.15	.96
3. SCS-R			-	38	49.13	7.03	.72

Note. MAKSS-CE-R = Multicultural Awareness-Knowledge-and Skills Survey-Counselor Edition-Revised; RWA = Right-Wing Authoritarianism; SCS-R = Spiritual Competence Scale-Revised.

**p* < .05.

To further confirm validity, the Spiritual Competence Scale-Revised (SCS-R) was used. However, before validity was established, the current study initially found that the SCS-R produced an inadequate reliability coefficient (.62). To improve Cronbach’s alpha, three items were removed from the scale. After this deletion, the SCS-R yielded an alpha of .72 (see Table 3 for reliability coefficient of the SCS-R). This reliability coefficient was deemed satisfactory and the SCS-R was used to establish the convergent validity of the adapted MAKSS-CE-R. Given the conceptual similarities between the SCS-R and the MAKSS-CE-R, it was believed that a significant positive correlation exists between these measures. Findings from zero-order correlations (see Table 3) suggest this assumption wasn’t supported. The data suggest that although there was a positive association ($r = .197$) between the modified MAKSS-CE-R and the SCS-R, the relationship isn’t significant. It is also noted that the effect size of this relationship was small. To better assess the association, an attenuated correlation $[r_{xy}/SQRT(r_{xx} * r_{yy})]$ where

r_{xy} is the correlation between the modified MAKSS-CE-R and the SCS-R, r_{xx} is the reliability of the modified MAKSS-CE-R, and r_{yy} is the reliability of the SCS-R was performed. Because this procedure accounts for measurement error, it was assumed that the attenuated correlation would produce a more accurate estimate. Using the aforementioned parameters, the data yielded a correlation of .266. Although the effect size is moderate, the association is still insignificant.

Part 2: Primary Investigation

Factor Analysis

The first goal of the primary investigation was to measure the underlying latent structure of the modified MAKSS-CE-R. Prior research established the original MAKSS-CE-R (a measure of multicultural competence) as a three factor solution that explained 30% of the variance (Kim et al., 2003). Considering the modifications that were made to the MAKSS-CE-R, an exploratory factor analysis (EFA) was conducted to ascertain its factor structure. Principle components extraction with an oblique rotation was performed to reduce the data into a set of related variates. A preliminary review of the findings suggests there were four items with factor loadings below .3; two of these items were modified and the other two were not altered. According to Field (2005), factor loadings below .3 should be suppressed. In an effort to improve the factor structure of the modified MAKSS-CE-R, these items were removed. It is also noted that there was a modified item that loaded on two separate factors (e.g., Knowledge & Skills); the factor coefficients were above .3, therefore this item was kept on the original scale that it was intended for additional analyses. As a result, 29-items representing dimensions-Awareness (7-items), Knowledge (13-items), and Skills (9-items) were retained for subsequent analysis. Refer to Table 4 for a complete list of items and factor loadings.

Given the aforementioned deletions, the decision to re-run the analysis and evaluate the

findings was made. The Kaiser-Meyer-Olkin measure of sampling adequacy was .79. Bartlett's test of sphericity was also deemed significant, $\chi^2(406) = 1510.63, p < .001$. The adequacy of these two statistics suggests the data is comprised of a unified factor structure. After investigating domains with eigenvalues at or above 1.00 and a visual examination of the scree plot, the bulk of the variance clustered around three distinct factors. Thus, it was believed that spiritual competence is more clearly described by a three factor solution that explained 41% of the variance. A review of the three domains suggests they address constructs- Awareness, Knowledge, and Skills, which is consistent with findings by Kim et al. (2003). Details regarding factor loadings are as followed: Knowledge (factor 1; variance = 24%), Awareness (factor 2; variance = 9%), and Skills (factor 3; variance = 8%); see Table 4 for additional details regarding factor loadings. Comrey and Lee (1992) classify samples around 100 as poor (as cited in Tabachnik & Fidell, 2001). The sample for the current investigation ($N = 127$) fails to meet the previously reviewed standards, therefore the results from the EFA were interpreted with caution.

The internal consistency of the modified MAKSS-CE-R was sufficient ($\alpha = .85$); refer to Table 5 for reliability coefficients. Validity of the adapted MAKSS-CE-R was established during the pilot study and was also considered to be satisfactory. Based on adequate factor analytic and psychometric properties of the modified instrument, the decision to go on with the regression analyses was made.

Preliminary Data Analysis

Prior to conducting the main analyses, an evaluation of the required assumptions for regression was conducted. To determine sample size, Tabachnik and Fidell (2001) suggest the formula $N > 104 + m$, where m equals the number of predictors. Using this calculation, a minimum of 110 participants was targeted. The sample size for the current investigation was N

= 127, therefore the number of cases to independent variables was deemed satisfactory. To test for univariate outliers, standardized scores were created for each variable. After examining standardized values greater or less than +/- 3.29, one univariate outlier on the Openness scale was removed. To determine whether there were multivariate outliers, the chi-square (χ^2) statistic set at 7 degrees of freedom for Mahalanobis distance was 24.32 ($p < .001$). Results show that no values exceeded the aforementioned statistic; hence no multivariate outliers were present. To test for normality, skewness and kurtosis were each divided by their standard errors. Initially there was no evidence of abnormality; however after examining the histograms, it appeared as if the Cognitive Orientation toward Spirituality (COS) was mildly negatively skewed. As a result, a square root transformation was conducted, but this only worsened skewness. Consequently, no transformations were made and the original COS was retained for additional analyses. To assess linearity, a regression analysis using scatterplots was conducted. Examination of the scatterplots suggests the linearity of the data was satisfactory. To determine multicollinearity, the variance inflation factor (VIF) formula $1/1 - R^2$, where R^2 is equal to .156 was used, resulting in a VIF set at 1.18. The data indicate that multicollinearity is present for the Survey of Program Openness (SPO) and Spiritual Issues in Supervision Scale (SISS); inflation values were 1.26 and 1.20, respectively. To substantiate this claim, tolerance values were also examined. According to Tabachnik and Fidell (2001) a tolerance value of .50 or higher is acceptable. The data suggests that tolerance values for the SPO (.794) and SISS (.833) were acceptable and multicollinearity isn't a concern. To assess for normality, linearity, and homoscedasticity of residuals, a regression analysis using histograms, probability plots and scatterplots were conducted. Based on the evidence this assumption was met. Upon further investigation of the scatterplots there was no evidence of outliers found within the residuals, and

this assumption was also satisfactory. Overall, based on adequate findings from all the required assumption checks, the decision to proceed with the analyses was made.

Table 4
Factor Loadings of the modified MAKSS-CE-R

Items	Knowledge	Awareness	Skills
1.	.129	.691	-.237
2.	-.136	.611	.055
3.	.081	.536	-.191
4.	-.139	.657	.233
5.	.123	-.112	-.014
6.	.087	.528	.066
7.	-.054	-.247	-.013
8.	.016	.452	.046
9.	-.004	.705	.031
10.	.011	.146	-.032
11.	.599	-.038	.197
12.	.669	-.004	.159
13.	.761	.042	-.012
14.	.826	.033	-.078
15.	.813	.057	-.099
16.	.474	.090	.136
17.	.525	.152	.206
18.	.660	-.036	-.154
19.	.664	.038	.196
20.	.445	.127	.056
21.	.311	-.105	.445
22.	.339	-.161	.258
23.	.422	-.029	.003
24.	.169	-.047	.520
25.	-.080	.095	.710
26.	.025	.078	.686
27.	.137	-.107	.369
28.	-.017	.044	.751
29.	-.021	-.115	.452
30.	.075	-.027	.621
31.	-.050	.001	.778
32.	.022	.079	.572
33.	.230	.059	.269

Note. Factor loadings > .3 are in boldface. Factor loadings < .3 were dropped from the factor analysis.

As a final precaution, demographic factors were examined to determine if there were any covariates in the current analysis. Using a one-way analysis of variance, the current investigation found that religious affiliation ($F(1, 125) = .173, p = .678$) and gender ($F(1, 123) = .878, p = .351$) had an insignificant effect on spiritual competence. For exploratory purposes, race was examined using a one-way analysis of variance; findings show that race ($F(1, 125) = .017, p = .897$) also had an insignificant effect on spiritual competence. Zero-order correlations were conducted to assess if the other continuous variables were confounds to the analysis. These variables also failed to reach statistical significance.

Primary Data Analysis

The second goal of the primary analysis was to examine bivariate associations between program factors (survey of program openness & spiritual issues in supervision), personal factors (quest religious orientation, cognitive orientation toward spirituality, & openness to experience), and spiritual competence. It was hypothesized that a significant positive association would exist between study variables. Partial support was found for this hypothesis. Significant positive correlations were observed between the adapted MAKSS-CE-R and predictors: SPO ($r = .193, p < .05$), SISS ($r = .280, p < .001$), and Openness ($r = .266, p < .001$). The effects of these associations range from small to medium. Other relationships between the modified MAKSS-CE-R and predictors: Quest ($r = .156$) and COS ($r = .020$) weren't statistically significant. Refer to Table 5 for zero-order correlations.

The third goal of the primary investigation was to determine if program factors (survey of program openness & spiritual issues in supervision) and personal factors (quest religious orientation, cognitive orientation toward spirituality, & openness to experience) predict spiritual competence. A Multiple Regression analysis was used to determine if program and personal

factors *uniquely* predict and account for a significant amount of variance in spiritual competence. There were no covariates, and all predictors were entered into Step 1 of the analysis. Partial support was found for this hypothesis. Results of the regression indicated that SISS ($\beta = .23, p = .014$) and Openness ($\beta = .22, p = .012$) predict and cumulatively explained 16% of the variance in spiritual competence, $F(6, 119) = 3.66, R^2 = .156, p = .002$. No other predictors reached significance and no other unique effects were found. Refer to Table 6 for results of the regression analysis.

Table 5

Primary Investigation Scale Zero-Order Correlations and Psychometric Properties

Measure	1.	2.	3.	4.	5.	6.	<i>N</i>	<i>M</i>	<i>SD</i>	α
1. MAKSS-CE-R	-	.193*	.020	.280**	.156	.266**	127	93.19	9.08	.85
2. SPO		-	-.075	.388**	.184*	.181*	127	50.24	10.58	.93
3. COS			-	.073	.175*	.070	127	15.19	6.47	.95
4. SISS				-	.138	.108	127	72.45	27.79	.95
5. QUEST					-	.155	127	61.71	14.30	.78
6. OPENNESS						-	127	36.52	5.39	.79

Note. MAKSS-CE-R = Multicultural Awareness-Knowledge-and Skills Survey-Counselor Edition-Revised; SPO = Survey of Program Openness; COS = Cognitive Orientation toward Spirituality; SISS = Spiritual Issues in Supervision Scale; Quest = Quest Religious Orientation; Openness = Openness to Experience.

* $p < .05$, ** $p < .01$.

Based on previous findings (Walker et al., 2004; Watkins van Asselt & Baldo Senstock, 2009) the fourth goal of the primary investigation was to test if a cognitive orientation toward spirituality moderates the relationship between spiritual issues in supervision and spiritual

competence. It was hypothesized that for counselors-in-training who report a high cognitive orientation toward spirituality, spiritual discussions will be more predictive of spiritual competence. Conversely, for trainees who endorse a low cognitive orientation toward spirituality, spiritual discussions will be less predictive of spiritual competence. The interaction (COS X SISS) was entered into Step 1 of the Multiple Regression analysis, and the data show that the interaction term ($\beta = -1.28, p = .145$) wasn't significant. Refer to Table 6 for results of moderation analysis.

Table 6

Multiple Regression Analysis for Primary Investigation

Variable	β	B	SE B	t
Program Factors				
Spiritual Program Openness	.074	.060	.077	.776
Spiritual Issues in Supervision	.232*	.072	.029	2.50
Personal Factors				
Quest Religious Orientation	.069	.042	.054	.785
Cognitive Orientation towards Spirituality	-.038	-.050	.119	-.421
Openness to Experience	.220*	.374	.147	2.54
Moderator Term				
COS X SISS	-.128	-1.13	.772	-1.46

$$F(6, 119) = 3.66, R^2 = .156, p < .05$$

Note. COS = Cognitive Orientation toward Spirituality; SISS = Spiritual Issues in Supervision Scale.

* $p < .05$.

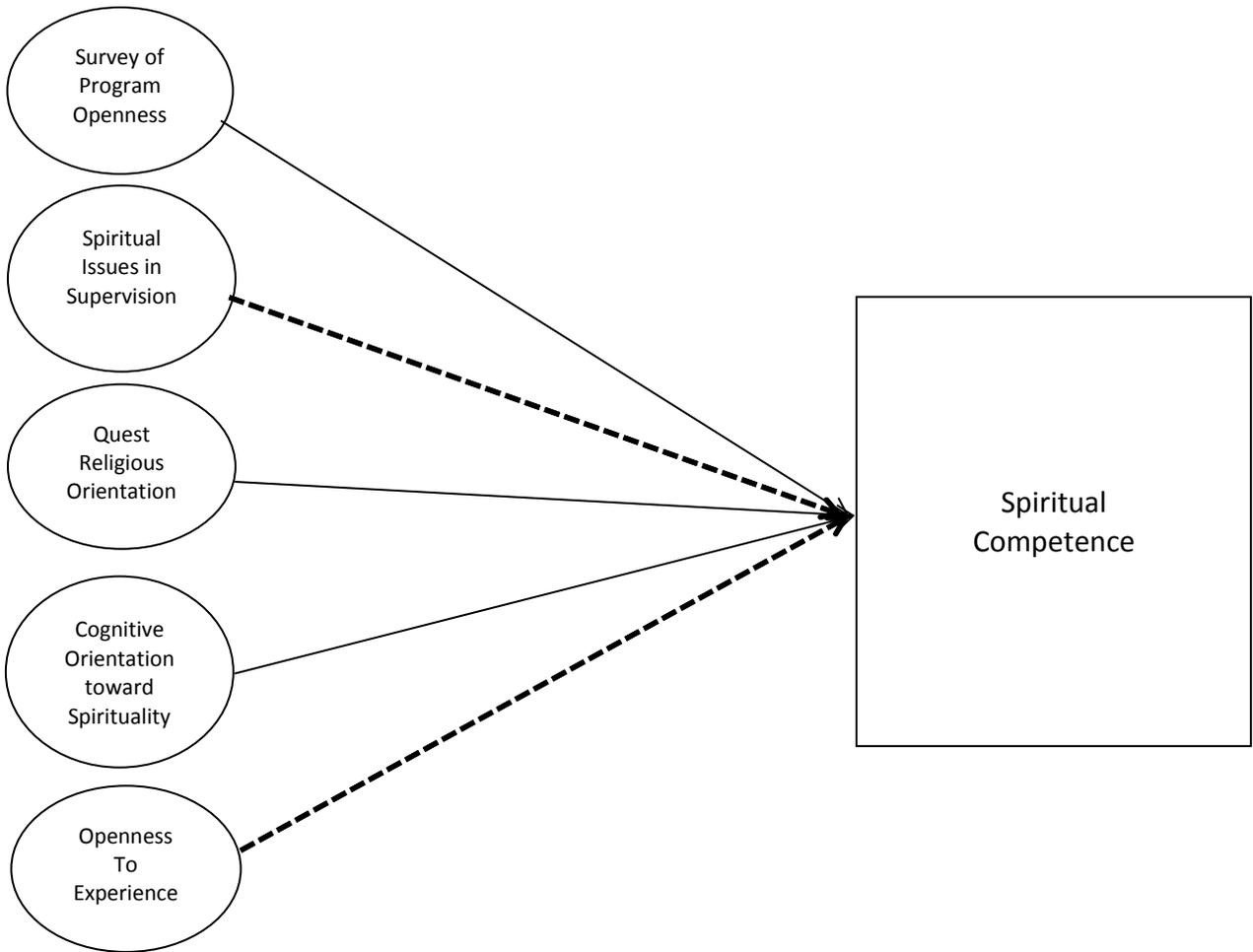


Figure 3

Actual Model of Relationship Between Study Variables

Note. Solid lines represent insignificant beta weights; dashed lines represent significant beta weights.

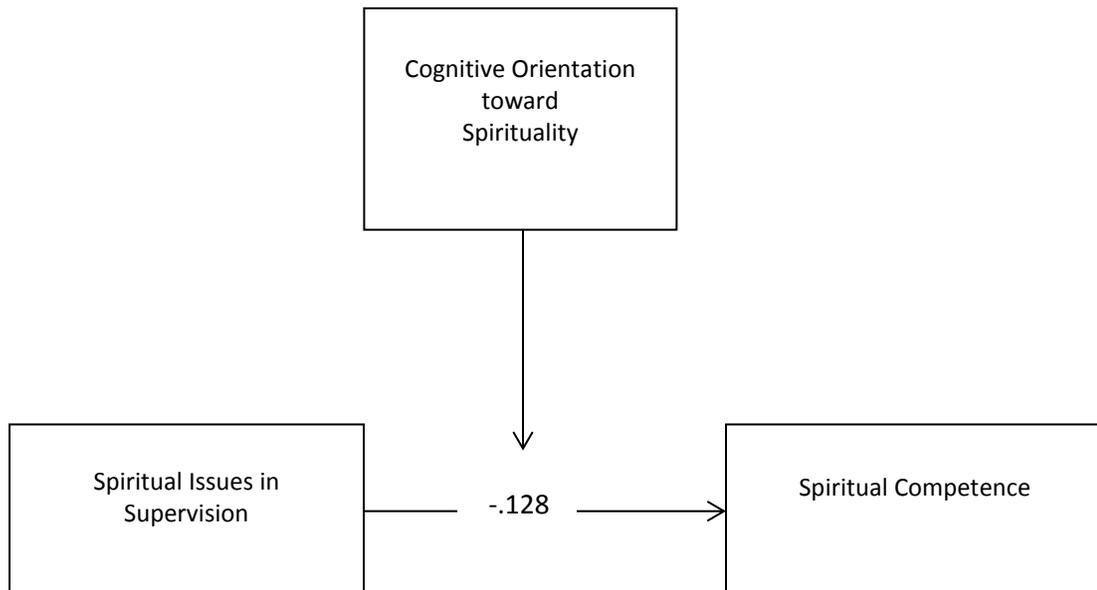


Figure 2

Actual Moderator Model

CHAPTER 5

DISCUSSION

The purpose of the current investigation was to examine factors hypothesized to influence a counseling trainees' competence in treating religious/spiritual concerns. The three main hypotheses were: (a) a significant positive association exists between program factors, personal factors, and spiritual competence, (b) program and personal factors will each uniquely predict and account for a significant amount of variance in spiritual competence above and beyond covariates such as religious affiliation and gender, and (c) cognitive orientation toward spirituality influences the strength of the relationship between spiritual issues in supervision and spiritual competence. Partial support was found for these hypotheses.

To accomplish the research, a pilot study was conducted to assess the psychometric properties of the Multicultural Awareness-Knowledge-and Skills Survey-Counselor Edition-Revised (MAKSS-CE-R), which was modified to address spiritual competence. Findings show that these properties were satisfactory. During the primary study, an exploratory factor analysis (EFA) was performed to assess the structure of the adapted MAKSS-CE-R, which ultimately produced a three factor solution. After this analysis, a Multiple Regression was conducted to examine the association between program factors, personal factors, and spiritual competence. These findings, interpretations of data, implications for clinical training, strengths, limitations, and suggestions for future research will be discussed.

Part 1: Pilot Investigation

Goal One

The first goal of the present investigation was to examine the empirical properties of the modified MAKSS-CE-R. Kim et al. (2003) found a reliability coefficient of .82 for the original

instrument, and it was believed that the adapted MAKSS-CE-R would also produce similar results. The current data supports this claim. Findings from the pilot study indicate that the modified instrument produced a Cronbach's alpha of .76. In addition, evidence from the primary investigation shows that the modified MAKSS-CE-R was also reliable ($\alpha = .85$). These internal consistencies suggest that the modified MAKSS-CE-R was fairly consistent across both studies.

The Right-Wing Authoritarianism scale (RWA), a measure of authoritarianism was used to establish the concurrent validity of the adapted MAKSS-CE-R. While no formal hypotheses were developed, it was believed that a significant negative correlation exists between both measures. The current evidence supports this assumption; a significant negative correlation was observed between the adapted MAKSS-CE-R and the RWA. Practically, this finding suggests that counselors-in-training who report more spiritual competence, also possess less authoritative social attitudes. Given the conceptual nature of both instruments, this outcome was expected. The RWA has shown to be positively correlated with various forms of ethnocentrism, prejudice, and homophobia (Zakrisson, 2005), whereas the MAKSS-CE-R is positively correlated with years of experience working with racially/ethnically diverse clients (Kim et al., 2003).

Designed as a measure of counselors' attitudes toward religious/spiritual diversity, the Spiritual Competence Scale-Revised (SCS-R) was used to test the convergent validity of the adapted MAKSS-CE-R. Although no formal hypotheses were created, based on the conceptual similarities between the modified MAKSS-CE-R and the SCS-R, it was believed that a significant positive correlation exists between measures. The evidence shows that this assumption wasn't supported. Although there was a positive association between the modified MAKSS-CE-R and the SCS-R, the relationship wasn't significant. A possible explanation might be that the contrasts between these instruments are larger than originally expected. The SCS-R

measures attitudes toward religious/spiritual diversity, while the adapted MAKSS-CE-R measures competence in treating religious/spiritual concerns. It is likely that the differences between these two concepts (i.e., attitudes & competence), might have influenced study findings. Additionally, the SCS-R is largely centered on the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC) standards of competence, whereas the modified MAKSS-CE-R is based on the general multicultural competencies. With this being said, it is probable that the SCS-R assesses a construct that is exclusive to the ASERVIC domains. As a result, this may have limited the applicability of the SCS-R to the modified MAKSS-CE-R, thereby explaining the insignificant correlation.

Part 2: Primary Investigation

Goal Two

The second goal of the current research was to explore the factor structure of the adapted MAKSS-CE-R, which was modified to assess spiritual competence. Given that spiritual and multicultural competence both measure identical constructs (i.e., awareness, knowledge, & skills), it was believed that the modified instrument would produce a set of unified variates similar to the three dimensions of multicultural competence discovered by Kim et al. (2003). Data from the EFA show that this assumption was supported. Spiritual competence was described by a three factor solution that cumulatively explained 41% of the variance; Knowledge (factor 1; variance = 24%), Awareness (factor 2; variance = 9%), and Skills (factor 3; variance = 8%).

It is worth mentioning that during the EFA several unclear items were detected. To produce a clear set of domains, four items with a structure coefficient below .3 were dropped. Furthermore, there was also a modified item that loaded on two separate factors; this item was retained because loadings were above .3. Subsequently, this item was retained on its original

scale. Why the adapted MAKSS-CE-R produced these ambiguous items is not clear. Kim et al. (2003) don't report problematic items or inadequate structure coefficients of the original 33-item MAKSS-CE-R. Thus, having to drop several items from the present analysis was unexpected. It is probable that a larger sample size was needed to generate more accurate factor loadings for the modified MAKSS-CE-R. A sample should have at least 300 cases before factor analysis is conducted (Tabachnik & Fidell, 2001), and more data may have been vital to the conclusions drawn from the present factor analysis. Therefore, these findings should be interpreted cautiously.

Goal Three

The third goal of the present investigation was to assess the bivariate associations between program factors, personal factors, and spiritual competence. It was hypothesized that a significant positive relationship would exist between study variables. This assumption was partially supported. Significant small to moderate positive correlations were observed between the adapted MAKSS-CE-R and program factors- survey of program openness and spiritual issues in supervision. Practically, this finding suggests that to some degree counseling trainees' spiritual competence is associated with their program's openness to spiritual content. Also of significance, the frequency of spiritual issues addressed during supervision is moderately related to spiritual competence. A significant moderate positive correlation was also found between the modified MAKSS-CE-R and personal factor- openness to experience. According to this finding, spiritual competence is reasonably related to a counseling trainees' openness to initiate or engage in activities, discussions, and research focused on religious/spiritual diversity. Finding that these program and personal factors are related to spiritual competence is of importance because there is a paucity of data that establishes an empirical link between these study variables. As such,

these findings support the broad theoretical claim that internal and external motivations are related to multicultural training (Sodowsky et al., 1997).

Knowing that spiritual competence is connected to program openness and spiritual issues in supervision, suggests its development may be a collaborative process that includes both didactic and experiential aspects of counselor training. Programmatic factors are believed to set the tone of the academic environment, and based on the current evidence it can be said that an educators' approach toward integrating religious/spiritual diversity into training, influences spiritual competence. Therefore, it is assumed that exposing counseling trainees to religious/spiritual content, via teaching or supervisory experiences, enhances their spiritual competence. Of significance, this finding draws attention to the discrepancy that exists between what faculty report, and what students actually learn. In Schulte et al., (2002), many faculty members reported being open to religious/spiritual research, however students indicated that they don't learn about these issues. Given this, the likelihood that faculty members are overestimating their efforts toward integrating religious/spiritual diversity into core curricula is plausible. By highlighting trainees' perceptions of education, the current findings emphasize the significance of integrating religious/spiritual content throughout training as a means of fostering spiritual competence.

The present investigation also found that spiritual competence is associated with openness. Individuals with this personality trait are typically drawn toward intellectually stimulating experiences that are diverse in nature (Roccas et al., 2002). This characterization possibly explains the present research findings. Counseling trainees, who are open to diverse experiences, may be more willing to participate in religious/spiritual learning activities which in turn, bolster spiritual competence. Theoretically, this finding says a great deal about the

relationship between personality and behavior, which is an assertion that was originally proposed by Batson et al. (1986). It is likely that counseling trainees who are open to and interested in religious/spiritual diversity gravitate towards activities, research, and discussions that are focused on their interests. Conversely, it is also reasonable that certain personality traits might explain a trainees' aversion of religious/spiritually oriented courses that are offered during training.

Of significance to the current research, spiritual competence wasn't associated with personal factors- quest religious orientation and cognitive orientation toward spirituality. Although past research found these attitudes toward religion and spirituality influenced how one perceives religious/spiritual diversity (Olson, 2007; Walker et al., 2004), there was no evidence to support their association to spiritual competence. The assumed correlation between these factors was primarily based on research by Olson (2007) who found a significant positive association exists between the quest religious orientation, cognitive orientation toward spirituality, and the perceived importance of religious/spiritual training. Interestingly, Olson also discovered that program openness and openness to experience weren't significantly associated with perceived importance. After evaluating the contrasts between research findings, it is likely that the conclusions drawn by Olson are exclusive to the perceived importance of religious/spiritual diversity, and may have little to do with spiritual competence.

Goal Four

The fourth goal of the current research was to determine if program and personal factors predict spiritual competence. It was assumed that these factors would each predict and account for a significant amount of variance in spiritual competence above and beyond covariates such as religious affiliation and gender. Partial support was found for this hypothesis. The current findings show that religious affiliation and gender had an insignificant influence on spiritual

competence. Results from the Multiple Regression analysis show that spiritual issues in supervision and openness to experience explained 16% of the total variance in spiritual competence. Practically, this finding suggests that some aspects of spiritual competence can be attributed to how often counselors-in-training discuss spiritual issues during the course of supervision. Furthermore, the current evidence shows that a counseling trainees' openness toward diverse experiences, which includes religious/spiritual discussions, activities, and research can also influence their spiritual competence. Taken together, these results suggest that program and personal factors each play a unique role in the development of spiritual competence.

Discovering that the program factor- spiritual issues in supervision explains some of the variance in spiritual competence is worthy of additional discussion. This finding was anticipated, and is consistent with the literature that suggests involvement in religious/spiritual diversity coursework and extracurricular activities may result in enhanced spiritual competence (Burke et al., 1999; Curtis & Glass, 2002; Watkins van Asselt & Baldo Senstock, 2009). As a part of supervision, counseling supervisors should pointedly review clinical issues that are religious/spiritually relevant with trainees, as this may heighten spiritual competence. In spite of this, findings from the current research suggest spiritual issues aren't discussed on a regular basis; counseling trainees report that only 8% of their supervisors routinely reviewed these issues during supervision (see Table 2). Nonetheless, these results are influential to the counseling and diversity literature, because they draw attention to the significance of examining spiritual issues during supervision and its influence on spiritual competence.

As previously mentioned, the present research also found that some of the variance in spiritual competence can be attributed to the personal factor- openness to experience. It is

believed that counseling trainees that see the world through a lens of diversity willingly participate in experiences focused on religious/spiritual issues. Because of active involvement in these types of activities, it was expected that they would report more spiritual competence. The theoretical underpinnings of this finding are noteworthy. Sadowsky et al. (1997) assert that a counselors' internal awareness of their own cultural identity may make them more sensitive to multicultural diversity. Bearing this in mind, a counseling trainees' openness to experience might also make them sensitive to religious/spiritual diversity, which could explain why these individuals report more spiritual competence. While there was no clear empirical data found that investigates openness to experience and spiritual competence, there is qualitative research that establishes a broad hypothetical association between other affiliated constructs. For example, Olson (2007) discovered that faculty members who openly discussed religious/spiritual concerns were perceived by their students as being more prepared to address these topics. Certainly, preparedness and competence are comparable, and it is fair to say that counseling trainees who openly participate in religious/spiritual activities may be perceived to be more prepared to address spiritual concerns.

As stated previously, the hypothesis that program and personal factors will each uniquely predict and account for a significant amount of variance in spiritual competence above and beyond covariates was only partially supported, and the insignificant findings are worth attention. First, there were no confounds to the present investigation; religious affiliation and gender had no influence on spiritual competence. This was especially surprising considering that past research (Lee et al., 2001; Levin et al., 1994;; Schaffner & Dixon, 2003) suggests religion and gender should be controlled for when examining religious/spiritually oriented issues. It is quite possible that the influence trainees' religion and gender have on their spiritual competence

is much smaller than originally believed. However, this does not diminish the relevance of religion and gender, and more research that investigates the relationship between these variables is needed.

Also of interest, program openness failed to predict spiritual competence. Being that a significant positive association was observed between both variables, this was unexpected. It is possible that the magnitude of the relationship between program openness and spiritual competence was too small to be detected. Based on the current findings, a program's openness to spiritual content may not explain the spiritual competence of trainees. Given this, it is likely that a trainees' spiritual competence may be attributed to other aspects of the training environment such as their enrollment in classes specifically devoted to religious/spiritual diversity. Although program openness failed to predict spiritual competence, it is still believed that religious/spiritual biases embedded within the pedagogical approaches of counseling faculty can set the religious/spiritual tone of the academic environment (Lindholm & Astin, 2008).

Also related, the quest religious orientation and cognitive orientation toward spirituality failed to predict spiritual competence. As previously mentioned, for purposes of the current study these attitudes were conceptualized as two separate personal factors. Differences in measurement might explain the current study findings. For example, Watkins van Asselt and Baldo Senstock (2009) explored spiritual beliefs using instruments that assess global dimensions such as spiritual health and well-being, while the present research addressed specific religious and spiritual orientations. Indeed, a specific versus a global conceptualization of spirituality may have created measurement error, thereby also influencing the results.

Goal Five

The fifth goal of the research was to test if cognitive orientation toward spirituality influenced the strength of the relationship between spiritual issues in supervision and spiritual competence. It was assumed that for counselors-in-training who report a high cognitive orientation toward spirituality, spiritual issues will be more predictive of spiritual competence. On the other hand, for counseling trainees who endorse a low cognitive orientation toward spirituality, spiritual issues will be less predictive of spiritual competence. This hypothesis was not supported; a cognitive orientation toward spirituality wasn't more or less predictive of spiritual competence. The research used to support the interaction (Watkins van Asselt & Baldo Senstock, 2009), used global measures of spirituality, whereas the current research assessed very specific dimensions of spirituality. Spirituality is multifaceted, and using only the cognitive component of this construct to explain a potential moderating relationship, might have limited the current research. It is also noted that the sample size of the primary study ($N = 127$) was too small to detect statistical moderation.

Implications for Clinical Training

The present findings are significant because they support the general assertion that program and personal factors influence competence in treating religious/spiritual issues. More specifically, finding that spiritual competence is influenced by the discussion of spiritual issues during supervision should persuade counseling supervisors to initiate conversations about clinically relevant religious/spiritual concerns more frequently. Also of significance, discovering that openness to experience is related to spiritual competence, says a great deal about how personal worldviews can shape religious/spiritual learning experiences. It has been stated that multicultural competence is not fully achieved unless counselors-in-training possess spiritual

competence. Training directors, who are dedicated to creating learning environments that foster multicultural competence, should consider how these program and personal factors influence the awareness, knowledge, and skills needed for spiritual competence.

Undeniably, self-awareness of attitudes toward religion/spirituality requires a great deal of internal reflection, and before supervisees can begin to effectively work with religious/spiritual clients they are advised to, “*Know thy spiritual self.*” Clinical supervision is a core component of experiential learning, and can be the ideal setting for counselors-in-training to discuss personally and clinically relevant spiritual issues. Data from the current investigation shows that 52% of counseling trainees would like religious/spiritual diversity integrated into supervision (see Table 2). As such, supervisors should be equipped to facilitate discussions focused on religious/spiritual content. Frequent conversations about spiritual issues, can deepen a trainees’ awareness of their own openness to diverse experiences, which includes personal barriers that might obstruct therapy with clients who present with spiritually oriented challenges. Supervisors who routinely encourage these and other types of spiritually introspective exercises promote the cultivation of religious/spiritual diversity. Taken together, routine discussions about spiritual issues during the course of supervision, give both parties (i.e., supervisor & supervisee) the chance to delve into how open they are to complex existential matters directly relating to themselves and their clients.

Obviously, competence in treating religious/spiritual issues is not entirely based on spiritual awareness, and in order to advance spiritual competence, Richards and Bergin (1997) recommend learning about diverse spiritual traditions. Educational experiences focused on religious/spiritual pluralism can be had in a variety of settings. For example, frequent discussions about spiritual issues during supervision give counselors-in-training the opportunity

to enhance their spiritual knowledge. Despite this, the current results show that supervisors rarely address religious/spiritual diversity during supervision ($n = 56, 44\%$; see Table 2). This is unfortunate for trainees, especially those who identify as being open to diverse experiences. Because of their proclivity toward diversity and intellectual curiosity, these students may not have the freedom to engage in spiritual discussions that advance their spiritual knowledge. In these instances, they may pursue extracurricular experiences outside of training that gives them the chance to develop a keen understanding of religious/spiritual diversity. Although seeking supplemental learning activities is commendable, this ought to be the exception and not the norm. Counseling educators must be committed to offering an array of learning experiences that extends trainees' knowledge in all forms diversity.

A supervisees' willingness to discuss spiritual issues during supervision can be associated with increased skill in treating religious/spiritual concerns. Supervision can be a platform for supervisees to examine and refine contextually sensitive spiritually oriented interventions. If counselors-in-training aren't open to these types of conversations, the efforts supervisors make to engage them in religious/spiritual learning experiences will be unproductive. As a result, supervisees may not acquire the skills needed to be spiritually competent. Counseling trainees who openly discuss spiritual issues during supervision may be better equipped to distinguish the differences between religious/spiritual manifestations of psychological disorders. Therefore, these trainees may be more spiritually competent and better prepared to treat highly religious/spiritual individuals who fear being labeled as pathological for their religious beliefs.

While supervision may be the ideal setting for counselors-in-training to improve their spiritual awareness, spiritual knowledge, and spiritual skills, there are several reasons why these factors aren't being integrated into training. Because of the historical separation between

religion and psychology, and the inattention given to spiritual issues within a psychological context, many supervisors may not be competent enough to address religion/spirituality with trainees. Furthermore, supervisors who aren't explicitly religious might perceive religious/spiritual concerns to be outside of their professional role, thereby passing spiritually oriented clinical cases on to clergy, pastors, and spiritual counselors. It is also likely that supervisors affiliated with secular institutions might be apprehensive about discussing religion/spirituality with trainees. And finally, because religious/spiritual diversity is embedded within multicultural diversity, supervisors might consider it redundant to discuss these two constructs separately. Counseling supervisors should deeply consider these and other reasons that prevent religious/spiritual diversity from being discussed during supervision.

Historically, counseling psychologists have been at the forefront of campaigning for multicultural diversity. However, the current research suggests a paradigm shift within psychology is needed. Being that counselors and counseling programs play a role in this current state of affairs, both should strengthen their efforts to accommodate spiritual competence. To do so, Berkel, Constantine, and Olson (2007) delineate individual and program initiatives that could be used to achieve spiritual competence. For example, Berkel et al. (2007) recommend that supervisors actively pursue professional development opportunities (i.e., workshops) that enhance spiritual awareness, spiritual knowledge, and spiritual skills. These types of learning experiences can be especially meaningful to supervisors who are traditionally less religious/spiritual. As it pertains to program initiatives, Berkel et al. suggest counselor educational facilities host on-going training seminars designed to increase the spiritual competence of faculty and students. Doing this may de-mystify religious/spiritual issues, which makes the infusion of this type of diversity into training more conventional. Furthermore, these

types of changes might be the key to establishing clearer standards that emphasize religious/spiritual diversity throughout experiential training. If clinically relevant religious/spiritual issues are addressed at the start of practicum, trainees will have ample time to reflect on their personal awareness toward religion and evaluate their spiritual knowledge and skills before they begin their professional careers. Subsequently, when they begin their clinical training, they'll be prepared to ask clients basic enquiries such as, "Does religion/spirituality play a significant role in your life?" All together, these suggestions can be vital to creating a psychological culture that is amendable to religious/spiritual diversity and the development of spiritual competence among trainees. Clearly the responsibility of attaining spiritual competence is two-fold, both supervisor and supervisee play a role in what is and isn't learned.

Strengths and Limitations

Overall, the present study supports the claim that a relationship exists between program factors, personal factors, and the spiritual competence of counselors-in-training. It is believed that this finding will advance the existing multicultural literature because it challenges how religious/spiritual diversity is taught among counseling programs and compels counseling trainees to consider how open they are to having diverse religious/spiritual experiences. With this being said, no study is without flaws, and while the current investigation is noteworthy for its pedagogical and clinical implications, there are several limitations worth mentioning that may have influenced the conclusions drawn from it.

Because of inherent weaknesses in quantitative descriptive/correlational field designs, concerns about the internal validity of the investigation have been noted. The most significant issue is the inability to determine causation between the study variables. Quantitative descriptive/correlational field designs do not involve manipulation of the predictors; therefore it

cannot be said that spiritual competence is caused by discussing spiritual issues in supervision and being open to diverse experiences. The only conclusion that can be drawn is that a relationship exists between these two variables.

The generalizability of the current research is limited. I only recruited participants who were enrolled in either clinical or counseling training programs, so the findings may not be applicable to graduate students in other mental health sub-divisions such as marriage/family or addictions counseling. Furthermore, there was a paucity of racial and religious diversity in the sample. Therefore, the current findings may not be relevant for certain cultural groups.

There were also concerns about the methodology. Data collection occurred via the internet; a solicitation email was sent to training directors, and they were asked to forward a research request to their program's listserv. Due to the electronic nature of this process, a response rate was not obtained, thereby making it impossible to ascertain how many graduate students were invited to participate. In addition to this, the nature of the study was listed in the solicitation email, which may have resulted in a response bias; potential respondents who didn't consider religious/spiritual diversity as important to training might have chosen not to participate. Finally, once respondents began to complete the measures, a forced response option was applied to all items, making it impossible to skip through the surveys. It is quite possible that the inability to skip items, may have deterred some individuals from completing the surveys altogether.

It is worth mentioning that problems with instrumentation may have been a factor in the present study. The widely known MAKSS-CE-R was modified to assess spiritual competence. To assess the structure of the revised instrument, a factor analysis was conducted. During this analysis, four items were dropped, resulting in a 29-item instrument. Deleting these items may

have changed the conceptual nature of the instrument. Furthermore, the sample for the current investigation ($N = 127$) failed to meet the recommended 300 cases needed for factor analysis (Tabachnik & Fidell, 2001).

Implications for Future Research

Findings from the current investigation suggest there are several areas that warrant future attention. First, although religious affiliation and gender were not found to be related to the study variables, more research that examines other religious/spiritually affiliated covariates and their relationship with spiritual competence should be explored. Factors such as organizational and non-organizational religious involvement are variables that might influence religious/spiritual diversity, and in the future, these potential confounds and their relationship with spiritual competence should be researched.

It is noted that the evidence used to support the claim that program and personal factors influence spiritual competence was primarily theoretical; there was a paucity of research that examined the current study's variables. Because many of the factors in the present study were under-explored, there wasn't enough evidence to establish clear hypothetical assumptions. In order to move beyond theoretical postulations, additional research that investigates the empirical associations between these variables must be conducted. In addition, given that the MAKSS-CE-R was adapted to accomplish research goals future studies should focus on developing a measure of spiritual competence, which can be used to better understand the relationships between the current factors. Undoubtedly, more research that specifically examines these and other religious/spiritually affiliated variables is needed.

Taking the research a step further, it might be advantageous to broaden the sample to increase generalizability of the conclusions drawn from the present investigation. For example,

future studies should include graduate students from all mental health sub-divisions.

Additionally, recruiting a more religiously diverse sample might also significantly influence study findings. Powell et al. (2000) discuss how most instruments rely on a Judeo-Christian perspective. Most of the current study's participants identified as Christian, and it would be interesting to assess if there are any response differences across various religious groups.

Recruiting a more racially diverse sample might also influence findings. Research has shown that many people of color rely on religion/spirituality (Cervantes & Parham, 2005) and report it to be important to their cultural identity (Sue & Sue, 2007). It is likely that people of color might consider religion/spiritual issues as being more meaningful, thereby also influencing the current results.

Finally, future research should be centered on examining the significant predictors of spiritual competence- spiritual issues in supervision and openness to experience. Investigating factors that determine how often spiritual issues are discussed during supervision would be beneficial to the religious/spiritual diversity literature. Potential factors such as gender, race, and religion could be examined across supervisory dyads, with the goal being able to evaluate if these variables influence how often spiritual issues are discussed during supervision. The same methodology could be used to examine openness to experience. Some of the aforesaid factors (i.e., race, religion) could be assessed to determine if they influence how open one is to having diverse experiences.

APPENDIX A
LETTERS OF PERMISSION

Dear Brandy:

Thank you for your interest in the MAKSS-CE-R. Attached is the scale and its scoring instructions. You have my permission to use the scale. I wish you the best in your research.

Bryan Kim

~~~~~

Bryan S. K. Kim, Ph.D.

Professor

Director of MA Program in Counseling Psychology

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Associate Editor, "The Counseling Psychologist"

Associate Editor, "Measurement and Evaluation in Counseling and Development"

Fellow, American Psychological Association

Fellow, Asian American Psychological Association

**From:** L Robertson [wedhed@cfl.rr.com]  
**Sent:** Wednesday, June 16, 2010 8:06 AM  
**To:** Peoples, Brandy S. (UMKC-Student)  
**Subject:** RE: permission to use spiritual competence scale

Hi Brandy -

Found a few minutes to pull this together. See attached.

There is an electronic version of the instrument. I am checking with my computer support to see if it is up and running. There is a fee for use of the computerized version; there is not fee to use the paper and pencil version that is attached. Let me know if you are interested in the former.

Administration is fairly straightforward. The most important consideration is ensuring that the response scale is understood, as it is a unique format. Simply reading the directions to the participants and demonstrating how to respond by referring them to the example is typically sufficient. Note that to deter from a tendency to respond in a socially desirable way, the instrument itself is not called the SCS; rather, it suggests that it is an attitude scale.

The scoring protocols are not challenging, but there are a few things we should discuss before you draw conclusions. As I said, I am in a tight spot time wise and so would prefer that we chat about scoring and interpretation once your data has been collected. Feel free to call me at 407-583-7979. An email first to advise that the call is coming would be helpful.

I am open to any discussions you care to have about the SCS. Don't hesitate to call if you need.

Wishing you the best of luck with this project!

Linda  
[wedhed@cfl.rr.com](mailto:wedhed@cfl.rr.com)

Saturday, June 12, 2010 6:36 PM  
To: Peoples, Brandy S. (UMKC-Student)

Hi Brandy,

You are welcome to use our survey instrument.

Good luck with your research project!

Daniel Schulte, Ph.D.

Assistant Director/ Training Director

Arizona State University Counseling &

Consultation

PO Box 871012

Tempe, AZ 85287-1012

(480) 965-6146

Tuesday, June 15, 2010 6:56 PM  
To: Peoples, Brandy S. (UMKC-Student)

Attachments:

 [SISS Scale.doc \(24 KB\)](#)

Hi Brandy,  
I'm so glad to hear of your interest in spirituality in counseling supervision. I'd be happy to give you permission to use the Spiritual Issues in Supervision Scale. Attached is the instrument. Please let me know if you have any questions.

Marianne  
[mariannemcinnismiller@hotmail.com](mailto:mariannemcinnismiller@hotmail.com)

Hello Brandy,

Thank you for your email and for your interest in the ESI.

As per your request, please find attached to this email a file containing a draft test manual.

If you use the test in your research, all that I require is that you do so in a manner consistent with the conditions for use listed on page one of the manual.

As a part of the conditions, I would appreciate it if you could provide me with Dr. Berkel's email address so that I have it for my records.

Feel free to contact me if you have any questions.

Best of luck with your research.

Douglas A. MacDonald, Ph.D.  
Associate Professor  
Director, Clinical Psychology MA Program  
Department of Psychology  
University of Detroit Mercy  
Phone (313) 578-0388  
Email [macdonda@udmercy.edu](mailto:macdonda@udmercy.edu) or  
[pneumaticscope@gmail.com](mailto:pneumaticscope@gmail.com)

Hi Brandy,

Thank you for your interest in the COPAS. I am attaching a copy of the scale, scoring, and original article. You may consider this email as permission to use any part of the scale in your study:

Program and Personal Factors as Predictors of Spiritual Competence. It sounds very interesting. Good Luck!

Rod Van Whitlock, PhD.

[Rod.vanwhitlock@gmail.com](mailto:Rod.vanwhitlock@gmail.com)

Note: The scoring is an SPSS syntax file and includes a lot of stuff you may not need. The O scale (or Open) is the Openness scale scoring.

APPENDIX B  
LETTERS OF SOLICITATION

## Permission Letter for Instrument

Dear Instrument Developer:

My name is Brandy S. Peoples and I'm a counseling psychology doctoral candidate in the Counseling and Educational Psychology Division at the University of Missouri-Kansas City. Currently, I'm reviewing the literature for my dissertation titled, "Program and Personal Factors as Predictors of Spiritual Competence." While a great deal of research has been done on multicultural competence, very little is known about spiritual competence and its associated predictors. The current study seeks to address this gap in the literature by examining the clinically relevant religious/spiritual training experiences of clinical and counseling graduate students.

I've done a thorough review of the literature, and I would like permission to use your instrument. If you agree to this request, please feel free to email the survey and any other documents that are relevant to the scale to the above email address. My dissertation advisor is Dr. LaVerne Berkel, please email her at [berkell@mail.umkc.edu](mailto:berkell@mail.umkc.edu) if you have any additional concerns.

I look forward to hearing from you.

Sincerely,

Brandy S. Peoples, MA  
Counseling Psychology Doctoral Candidate  
University of Missouri - Kansas City

## Solicitation Letter for Pilot Investigation

Dear Training Director:

My name is Brandy S. Peoples and I'm a counseling psychology doctoral candidate in the Counseling and Educational Psychology Division at the University of Missouri-Kansas City. I'm currently collecting data for my dissertation, and the current research is a pilot of a larger study that seeks to examine religious/spiritual diversity and training experiences among clinical and counseling graduate students. Your participation will help counseling professionals understand the relationships between program factors, personal factors, and spiritual competence, with implications for the integration of clinically relevant religious/spiritual issues in counselor training.

Individuals are eligible to participate in this research if they are (a) graduate student or professional in guidance & counseling and/or counseling psychology and (b) have had *at least* one supervisory experience via practicum/internship program.

There are no significant risks associated with this research, and participation is completely voluntary. Upon completion of the surveys, participants will have the option to enter a raffle to win a \$25 Amazon gift card. Administration time is approximately 10-15 minutes.

Please feel free to forward this email to any counseling graduate students and/or counseling professionals who may be appropriate for this study. If you have any questions regarding the survey, please email me at [bspm94@mail.umkc.edu](mailto:bspm94@mail.umkc.edu) or my dissertation chair, Dr. LaVerne Berkel at [berkell@umkc.edu](mailto:berkell@umkc.edu). This study has been fully approved by the University of Missouri-Kansas City Social Sciences Institutional Review Board (Protocol ID #12-338). If you have any additional questions about this research, please contact the University of Missouri-Kansas City Social Sciences Institutional Review Board at 816-235-5927.

To get started please click Survey Monkey link.

<https://www.surveymonkey.com/s/JC8HSMX>

Sincerely,

Brandy S. Peoples, MA  
Counseling Psychology Doctoral Candidate  
University of Missouri - Kansas City

## Solicitation Letter for Primary Investigation

Dear Training Director:

My name is Brandy S. Peoples and I'm a counseling psychology doctoral candidate in the Counseling and Educational Psychology Division at the University of Missouri-Kansas City. I'm currently collecting data for my dissertation, which seeks to examine religious/spiritual diversity and training experiences among clinical and counseling graduate students. Your participation will help counseling professionals understand the relationships between program factors, personal factors, and spiritual competence, with implications for the integration of clinically relevant religious/spiritual issues in counselor training.

Individuals are eligible to participate in this study if they (a) are master's or doctoral level clinical or counseling graduate students (b) are currently enrolled in a training program and (c) have had at least one supervision experience via practicum/internship program.

There are no significant risks associated with this research, and participation is completely voluntary. Upon completion of the surveys, participants will have the option to enter a raffle to win a \$50 Amazon gift card. Administration time is approximately 20 minutes.

Please forward this email to any clinical and counseling graduate students who may be appropriate for this study. If you have any questions about this research, feel free to email me at [bspm94@mail.umkc.edu](mailto:bspm94@mail.umkc.edu) or my dissertation chair, Dr. LaVerne Berkel at [berkell@umkc.edu](mailto:berkell@umkc.edu). This study has been fully approved by the University of Missouri-Kansas City Social Sciences Institutional Review Board (Protocol ID #12-338). If you have any additional questions about this research, please contact the University of Missouri-Kansas City Social Sciences Institutional Review Board at 816-235-5927.

To get started please click Survey Monkey link

<https://www.surveymonkey.com/s/85TXL6P>

Sincerely,

Brandy S. Peoples, MA  
Counseling Psychology Doctoral Candidate  
University of Missouri - Kansas City

## Introductory Web Page for Pilot Investigation

This research is a pilot study of a larger investigation that examines religious/spiritual diversity and counseling training. The goal is to better understand how this type of diversity is addressed across counseling training programs. If you choose to participate, you will make a significant contribution to what is known about religious/spiritual diversity and counselor training.

You are eligible to participate in this study if you are (a) current or former student of a master's or doctoral level counseling program and (b) have had *at least* one supervisory experience via practicum/internship program.

There are no significant risks from participating in this research. Participation is completely voluntary, and you may discontinue participation at any time without penalty. Participation entails completing a brief demographic questionnaire and several online surveys. Upon completion of the surveys, you will have the option of entering a raffle to win a \$25 Amazon gift card. Administration time is approximately 10-15 minutes.

The primary investigator of this study is Brandy S. Peoples, MA a counseling psychology doctoral candidate in the Counseling and Educational Psychology Division at the University of Missouri-Kansas City. If you have any questions or concerns, please feel free to contact the investigator at [bspm94@mail.umkc.edu](mailto:bspm94@mail.umkc.edu). If you have any question about your rights as a research participant please contact the University of Missouri-Kansas City Social Sciences Institutional Review Board at 816-235-5927.

If you agree to participate, please click the NEXT button below. If not, please exit at this time.

## Introductory Web Page for Primary Investigation

This research examines religious/spiritual diversity and how these issues are incorporated into counseling training. The goal is to better understand clinical and counseling graduate students' perceptions of religious/spiritual diversity and how this diversity is addressed across training programs. If you choose to participate, you will make a significant contribution to what is known about religious/spiritual diversity and counselor training.

You are eligible to participate in this study if you are (a) master's or doctoral level clinical or counseling psychology graduate student (b) currently enrolled and (c) have had *at least* one supervisory experience via practicum/internship program.

There are no significant risks from participating in this research. Participation is completely voluntary, and you may discontinue participation at any time without penalty. Participation entails completing a brief demographic questionnaire and several online surveys. Upon completion of the surveys, you will have the option of entering a raffle to win a \$50 Amazon gift card. Administration time is approximately 20 minutes.

The primary investigator of this study is Brandy S. Peoples, MA a counseling psychology doctoral candidate in the Counseling and Educational Psychology Division at the University of Missouri-Kansas City. If you have any questions or concerns, please feel free to contact the investigator at [bspm94@mail.umkc.edu](mailto:bspm94@mail.umkc.edu). If you have any question about your rights as a research participant please contact the University of Missouri-Kansas City Social Sciences Institutional Review Board at 816-235-5927.

If you agree to participate, please click the NEXT button below. If not, please exit at this time.

APPENDIX C  
SAMPLE QUESTIONNAIRES

### MAKSS-CE Revised Edition

Below you will find a list of statements and/or questions related to a variety of issues related to the field of multicultural counseling. Many of the statements and/or questions specifically address religious and spiritual diversity.

Please read carefully, and from the available choices, check the one that best fits your reaction.

1. Promoting a client's sense of psychological independence is usually a safe goal to strive for in most counseling situations. (-)

Strongly Disagree    Disagree    Agree    Strongly Agree

2. Even in multicultural counseling situations, basic implicit concepts such as "fairness" and "health," are not difficult to understand. (-)

Strongly Disagree    Disagree    Agree    Strongly Agree

3. How would you react to the following statement? In general, counseling services should be directed toward assisting clients to adjust to stressful environmental situations. (-)

Strongly Disagree    Disagree    Agree    Strongly Agree

4. While a person's natural support system (i.e. family, friends, etc.) plays an important role during a personal crisis, formal counseling services tend to result in more constructive outcomes. (-)

Strongly Disagree    Disagree    Agree    Strongly Agree

5. The human service professions, especially counseling and clinical psychology, have failed to meet the mental health needs of *religious and spiritual minorities*.

Strongly Disagree    Disagree    Agree    Strongly Agree

6. The effectiveness and legitimacy of the counseling profession would be enhanced if counselors consciously supported universal definitions of normality. (-)

Strongly Disagree    Disagree    Agree    Strongly Agree

7. *Religious and spiritually diverse* are under-represented in clinical and counseling psychology.

Strongly Disagree    Disagree    Agree    Strongly Agree

8. In counseling, clients from minority *religious/spiritual* backgrounds should be given the same treatment as *clients from majority religious and/or spiritual backgrounds*. (-)

Strongly Disagree    Disagree    Agree    Strongly Agree

9. The criteria of self-awareness, self-fulfillment, and self-discovery are important measures in most counseling sessions. (-)

Strongly Disagree    Disagree    Agree    Strongly Agree

10. The difficulty with the concept of “integration” is its implicit bias in favor of the dominant *religion*.

Strongly Disagree    Disagree    Agree    Strongly Agree

At the present time, how would you rate your understanding of the following terms:

11. “*Religion*”

Very Limited    Limited    Good    Very Good

12. “*Spirituality*”

Very Limited    Limited    Good    Very Good

13. “Multicultural”

Very Limited    Limited    Good    Very Good

14. “Prejudice”

Very Limited    Limited    Good    Very Good

15. “Racism”

Very Limited    Limited    Good    Very Good

16. “Transcultural”

Very Limited    Limited    Good    Very Good

17. “Pluralism”

Very Limited    Limited    Good    Very Good

18. “Mainstreaming”

Very Limited    Limited    Good    Very Good

19. “*Religious Intolerance*”

Very Limited      Limited      Good      Very Good

20. “*Contact Hypothesis*”

Very Limited      Limited      Good      Very Good

21. At this point in your life, how would you rate your understanding of the impact of the way you think and act when interacting with persons of different *religious and/or spiritual* backgrounds?

Very Limited      Limited      Good      Very Good

22. At this time in your life, how would you rate yourself in terms of understanding how your *religious and/or spiritual* background has influenced the way you think and act?

Very Limited      Limited      Good      Very Good

23. How well do you think you could distinguish “intentional” from “accidental” communication signals in a multicultural counseling setting?

Very Limited      Limited      Good      Very Good

24. How would you rate your ability to effectively consult with another mental health professional concerning the mental health needs of a client whose *religious and/or spiritual* background is significantly different from your own?

Very Limited      Limited      Good      Very Good

25. How well would you rate your ability to accurately assess the mental health needs of *Muslims*?

Very Limited      Limited      Good      Very Good

26. How well would you rate your ability to accurately assess the mental health needs of *Hindus*?

Very Limited      Limited      Good      Very Good

27. How well would you rate your ability to accurately assess the mental health needs of *Christians*?

Very Limited      Limited      Good      Very Good

28. How well would you rate your ability to accurately assess the mental health needs of those who are *Jewish*?

Very Limited      Limited      Good      Very Good

29. How would you rate your ability to identify the strengths and weaknesses of psychological tests in terms of their use with persons from different *religious and/or spiritual backgrounds*?

Very Limited      Limited      Good      Very Good

30. How would you rate your ability to accurately assess the mental health needs of men?

Very Limited      Limited      Good      Very Good

31. How well would you rate your ability to accurately assess the mental health needs of persons who are *Buddhist*?

Very Limited      Limited      Good      Very Good

32. How would you rate your ability to effectively secure information and resources to better serve *religious and/or spiritually* different clients?

Very Limited      Limited      Good      Very Good

33. How would you rate your ability to accurately assess the mental health needs of women?

Very Limited      Limited      Good      Very Good

*Note. (-) denotes reverse coded items. Italicized items denote modifications.*

## Right-Wing Authoritarianism

This survey is part of an investigation of general public opinion concerning a variety of social issues. You will probably find that you agree with some of the statements, and disagree with others, to varying extents. Please indicate your reaction to each statement according to the scale below.

Write -4 if you very strongly disagree.

Write -3 if you strongly disagree.

Write -2 if you moderately disagree.

Write -1 if you slightly disagree.

Write 0 if you feel neutral.

Write +1 if you slightly agree.

Write +2 if you moderately agree.

Write +3 if you strongly agree.

Write +4 if you very strongly agree.

1. Our country desperately needs a powerful leader, who will do what has to be done to destroy the radical new ways and sinfulness that are ruining us.
2. Gays and lesbians are just as healthy and moral as anybody else. (-)
3. It is always better to trust the judgment of the proper authorities in government and religion than to listen to the noisy rabble-rousers in society who are trying to create doubt in people's minds.
4. Atheists' and others who have rebelled against the established religions are no doubt every bit as good and virtuous as those who attend church regularly. (-)
5. The only way our country can get through the crisis ahead is to get back to our traditional values, put some tough leaders in power, and silence the troublemakers spreading bad ideas.
6. There is absolutely nothing wrong with nudist camps. (-)
7. Our country needs free thinkers who have the courage to defy traditional ways, even if it upsets many people. (-)
8. Our country will be destroyed someday if we do not smash the perversions eating away at our moral fiber and traditional beliefs.
9. Everyone should have their own lifestyle, religious beliefs, and sexual preferences, even if it makes them different from everyone else. (-)

10. The “old-fashioned ways” and the “old-fashioned values” still show the best way to live.
11. You have to admire those who challenged the law and the majority’s view by protesting for women’s abortion rights, for animal rights, or to abolish school prayer. (-)
12. What our country really needs is a strong, determined leader who will crush evil, and take us back to our true path.
13. Some of the best people in our country are those who are challenging our government, criticizing religion, and ignoring the “normal way things are supposed to be done.” (-)
14. God’s law about abortion, pornography and marriage must be strictly followed before it is too late, and those who break them must be strongly punished.
15. There are many radical, immoral people in our country today, who are trying to ruin it for their own godless purposes, whom the authorities should put out of action.
16. A “woman’s place” should be wherever she wants to be. The days when women are submissive to their husbands and social conventions belong strictly in the past. (-)
17. Our country would be great if we honor the ways of our forefathers, do what the authorities tell us to do, and get rid of the “rotten apples” who are ruining everything.
18. There is no “one right way” to live life; everybody has to create their own way. (-)
19. Homosexuals and feminists should be praised for being brave enough to defy “traditional family values.” (-)
20. This country would work a lot better if certain groups of troublemakers would just shut up and accept their group’s traditional place in society.

*Note. (-) denotes reverse coded items.*

## Attitudes of Spiritual and Religious Issues in Counseling

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**Section I:**

**INSTRUCTIONS:** *Please familiarize yourself with the unique response format before you begin.*  
 Indicate your level of agreement or disagreement with the following by selecting ONE response for each item.



|                |  |                |
|----------------|--|----------------|
| Agreement      |  | Disagreement   |
| Low _____ High |  | Low _____ High |
| ▼    ▼    ▼    |  | ▼    ▼    ▼    |

**EXAMPLE:**

I am ready to begin this questionnaire. (Response: *High Agreement*)

|                                                                                       |  |                                                                            |
|---------------------------------------------------------------------------------------|--|----------------------------------------------------------------------------|
| <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |
|---------------------------------------------------------------------------------------|--|----------------------------------------------------------------------------|

- |                                                                                                                   |  |                                                                            |  |                                                                            |
|-------------------------------------------------------------------------------------------------------------------|--|----------------------------------------------------------------------------|--|----------------------------------------------------------------------------|
| 1. Counselors who have not examined their spiritual/religious values risk imposing those values on their clients. |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |
| 2. A client's worldview is affected by religious beliefs.                                                         |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |
| 3. A client who expresses hopelessness can be out of touch with his or her spirituality.                          |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |
| 4. A counselor's task is to be in tune to spiritual/religious expressions in client communication.                |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |
| 5. Sacred scripture readings are appropriate homework assignments.                                                |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |
| 6. Religious beliefs should be assessed at intake.                                                                |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |
| 7. Addressing a client's spiritual or religious beliefs can help with therapeutic goal attainment.                |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |
| 8. Coping strategies are influenced by religious beliefs.                                                         |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |
| 9. A client's perception of God or a higher power can be a resource in counseling.                                |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |
| 10. If counselors do not explore their own spiritual beliefs, they risk damaging the therapeutic alliance.        |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |
| 11. Clients' use of spiritual language is something for a counselor to be aware of.                               |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |
| 12. Spiritual/religious beliefs impact a client's worldview.                                                      |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |  | <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> |

13. Understanding human development helps a counselor work with spiritual material.

|

14. Counselors who can describe their own spiritual development are better prepared to work with clients

|

15. It is essential to determine a client's spiritual functioning during an intake assessment.

|

16. Cultural practices are influenced by spirituality.

|



*Please Continue Here*

|           |       |      |              |       |      |
|-----------|-------|------|--------------|-------|------|
| Agreement |       |      | Disagreement |       |      |
| Low       | _____ | High | Low          | _____ | High |
| ▼         |       | ▼    | ▼            |       | ▼    |

17. It is essential to know models of human development before working with a client's spiritual/religious beliefs.

|

18. Spiritual/religious terms are infused in client's disclosures.

|

19. Prayer is a therapeutic intervention.

|

20. There is a relationship between human development and spiritual development.

|

21. Inquiry into spiritual/religious beliefs is part of the intake process.

|

22. Lack of spirituality can cause a sense of helplessness.

|

## Survey of Program Openness

Please give your opinion regarding how religious/spiritual issues are treated in your counseling training program.

1                      2                      3                      4  
Completely false    More false than true    More true than false    Completely true

1. Religious/spiritual issues are regularly discussed as issues of diversity in the program.
2. Religious/spiritual diversity is considered as important in the program as other kinds of diversity, such as ethnicity or gender.
3. Students in the program are encouraged to explore issues related to religion and spirituality.
4. Students in the program learn about religious and spiritual diversity.
5. Students in the program seem comfortable discussing their own religion or spirituality.
6. Religion and spirituality are accepted as an important cultural dimension in the program.
7. Faculty members in the program are expected to be knowledgeable about various religious and spiritual traditions.
8. Knowledge of various religious and spiritual traditions is considered an important part of a supervisor's expertise in the program.
9. Knowledge of various religious and spiritual traditions is considered an important part of a therapist's expertise in the program.
10. In the program religious and spiritual issues are considered an important part of the domain of *clinical or* counseling psychology theory, research, and practice.
11. Students in the program learn about religious and spiritual development.
12. Students in the program are discouraged from including religious and spiritual themes in class discussion or written assignments.
13. Students in the program learn about the religious and spiritual manifestations of psychological disorders.
14. Students in the program learn about religious and spiritual influences in theories of personality and therapy.
15. Students in the program learn how religious and spiritual variables interact with other psychological variables in influencing behavior.

16. The religious and spiritual manifestations of psychological disorders are addressed in the program's practica.
17. Approaches to therapy that include religious and spiritual components are accepted as legitimate in the program.
18. Religious and spiritual issues are discussed in practicum seminars.
19. Practicum supervisors in the program are open to discussing the client's religion and spirituality if it seems relevant to the case.
20. Faculty members in the program are willing to supervise student research on religious and spiritual issues.
21. Faculty members in the program are open to research on religious and spiritual issues.

*Note. Italicized items denote modifications.*

## SISS

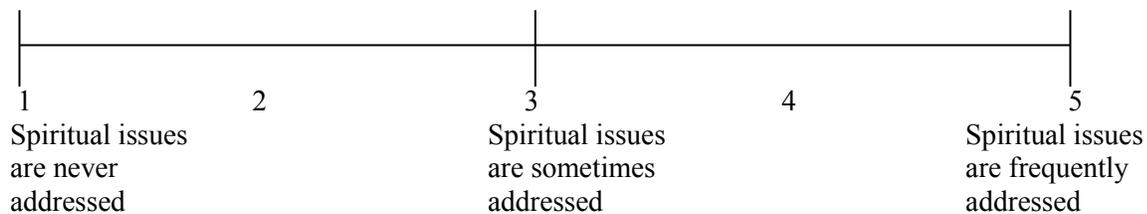
Below are several circumstances in which spirituality could be addressed in supervision.

This measure examines your perceptions of the supervision experience with your *current or most recent* supervisor.

Spirituality is defined in the broadest sense as *an overarching construct that includes a personal journey of transcendent beliefs and a sense of connection with other people, experienced either within or outside of formal religious structures.*

According to the following scale, please rate how often spirituality has been addressed when these issues have arisen in supervision.

For issues that have not been addressed in supervision, please select *n/a*. For example, if you have never addressed issues of grief, loss, and death in your clinical supervision, please select *n/a*.



1. When the assessment process is discussed
2. In the areas of grief, loss, and death
3. With issues concerning marriage
4. With issues concerning divorce
5. When discussing gender issues
6. With self-of-therapist issues, including your own family-of-origin issues
7. When talking about the treatment plan
8. When conceptualizing the case (e.g., integrating theory of therapy)
9. With substance abuse issues
10. In the area of trauma (including abuse)

11. When self-esteem issues emerge
12. With themes of morality and/or values
13. With issues about sexual orientation
14. In the area of culture
15. When addressing ethnicity
16. When addressing race
17. When discussing parenting issues
18. When discussing other issues concerning children
19. In the area of identity
20. When talking about the supervisory relationship
21. With issues about sexual intimacy
22. With ethical concerns
23. When addressing issues of power and hierarchy
24. With issues surrounding abortion
25. With issues concerning contraception or fertility
26. In the area of suicide/suicidal ideations
27. With the theme of a personal network or support group for the *clients*
28. About your own personal network or support group
29. When talking about hope or a greater purpose in life
30. When discussing religion

### Quest Scale-Revised

This questionnaire includes some commonly heard statements about one's religious life. Please rate your agreement or disagreement with each statement. The scale ranges from strongly disagree (SD) through disagree (D) and agree (A) to strongly agree (SA); it is numbered from 1 to 9. Circle the number you feel best reflects your own agreement or disagreement with the statement.

- |    |   |   |    |   |   |   |   |   |                                                                                                                                         |
|----|---|---|----|---|---|---|---|---|-----------------------------------------------------------------------------------------------------------------------------------------|
| SD | D | A | SA |   |   |   |   |   |                                                                                                                                         |
| 1  | 2 | 3 | 4  | 5 | 6 | 7 | 8 | 9 | 1. I was not very interested in religion until I began to ask questions about the meaning and purpose of my life.                       |
|    |   |   |    |   |   |   |   |   |                                                                                                                                         |
| SD | D | A | SA |   |   |   |   |   |                                                                                                                                         |
| 1  | 2 | 3 | 4  | 5 | 6 | 7 | 8 | 9 | 2. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world. |
|    |   |   |    |   |   |   |   |   |                                                                                                                                         |
| SD | D | A | SA |   |   |   |   |   |                                                                                                                                         |
| 1  | 2 | 3 | 4  | 5 | 6 | 7 | 8 | 9 | 3. My life experiences have led me to rethink my religious convictions.                                                                 |
|    |   |   |    |   |   |   |   |   |                                                                                                                                         |
| SD | D | A | SA |   |   |   |   |   |                                                                                                                                         |
| 1  | 2 | 3 | 4  | 5 | 6 | 7 | 8 | 9 | 4. God wasn't very important for me until I began to ask questions about the meaning of my own life.                                    |
|    |   |   |    |   |   |   |   |   |                                                                                                                                         |
| SD | D | A | SA |   |   |   |   |   |                                                                                                                                         |
| 1  | 2 | 3 | 4  | 5 | 6 | 7 | 8 | 9 | 5. It might be said that I value my religious doubts and uncertainties.                                                                 |
|    |   |   |    |   |   |   |   |   |                                                                                                                                         |
| SD | D | A | SA |   |   |   |   |   |                                                                                                                                         |
| 1  | 2 | 3 | 4  | 5 | 6 | 7 | 8 | 9 | 6. For me, doubting is an important part of what it means to be religious.                                                              |
|    |   |   |    |   |   |   |   |   |                                                                                                                                         |
| SD | D | A | SA |   |   |   |   |   |                                                                                                                                         |
| 1  | 2 | 3 | 4  | 5 | 6 | 7 | 8 | 9 | 7. I find religious doubts upsetting. (-)                                                                                               |
|    |   |   |    |   |   |   |   |   |                                                                                                                                         |
| SD | D | A | SA |   |   |   |   |   |                                                                                                                                         |
| 1  | 2 | 3 | 4  | 5 | 6 | 7 | 8 | 9 | 8. Questions are far more central to my religious experience than are answers.                                                          |
|    |   |   |    |   |   |   |   |   |                                                                                                                                         |
| SD | D | A | SA |   |   |   |   |   |                                                                                                                                         |
| 1  | 2 | 3 | 4  | 5 | 6 | 7 | 8 | 9 | 9. As I grow and change, I expect my religion also to grow and change.                                                                  |
|    |   |   |    |   |   |   |   |   |                                                                                                                                         |
| SD | D | A | SA |   |   |   |   |   |                                                                                                                                         |
| 1  | 2 | 3 | 4  | 5 | 6 | 7 | 8 | 9 | 10. I am constantly questioning my religious beliefs.                                                                                   |
|    |   |   |    |   |   |   |   |   |                                                                                                                                         |
| SD | D | A | SA |   |   |   |   |   |                                                                                                                                         |
| 1  | 2 | 3 | 4  | 5 | 6 | 7 | 8 | 9 | 11. I do not expect my religious convictions to change in the next few years. (-)                                                       |
|    |   |   |    |   |   |   |   |   |                                                                                                                                         |
| SD | D | A | SA |   |   |   |   |   |                                                                                                                                         |
| 1  | 2 | 3 | 4  | 5 | 6 | 7 | 8 | 9 | 12. There are many religious issues on which my views are still changing.                                                               |

*Note. (-) denotes reverse coded item.*

## ESI

This is a questionnaire which concerns your attitudes pertaining to spirituality. Below are several statements. Read each statement carefully. Using the five point scale described below, rate the extent to which you agree with each statement as it applies to you and put your response in the space provided. There is no right or wrong answers. Please respond to every statement and respond as honestly as possible.

|                      |          |         |       |                   |
|----------------------|----------|---------|-------|-------------------|
| 0                    | 1        | 2       | 3     | 4                 |
| Strongly<br>Disagree | Disagree | Neutral | Agree | Strongly<br>Agree |

1. Spirituality is an important part of who I am as a person.
2. Spirituality is an essential part of human existence.
3. I am more aware of my lifestyle choices because of my spirituality.
4. I try to consider all elements of a problem, including its spiritual aspects, before I make a decision.
5. My life has benefited from my spirituality.
6. I believe that attention to one's spiritual growth is important.

**CAPS-PTR**

**INSTRUCTIONS:** Please read each word and circle the number that is most descriptive of how you **actually are**.

|                   |                       |                        |                       |                        |                         |
|-------------------|-----------------------|------------------------|-----------------------|------------------------|-------------------------|
| The numbers mean: | <u>1</u>              | <u>2</u>               | <u>3</u>              | <u>4</u>               | <u>5</u>                |
|                   | Not at all<br>like me | Very Little<br>like me | A Bit More<br>like me | Quite a Bit<br>like me | A Great Deal<br>like me |

- |                   |   |   |   |   |   |
|-------------------|---|---|---|---|---|
| 1. ambitious      | 1 | 2 | 3 | 4 | 5 |
| 2. appreciative   | 1 | 2 | 3 | 4 | 5 |
| 3. attractive     | 1 | 2 | 3 | 4 | 5 |
| 4. carefree       | 1 | 2 | 3 | 4 | 5 |
| 5. changeable     | 1 | 2 | 3 | 4 | 5 |
| 6. charming       | 1 | 2 | 3 | 4 | 5 |
| 7. clear-thinking | 1 | 2 | 3 | 4 | 5 |
| 8. considerate    | 1 | 2 | 3 | 4 | 5 |
| 9. creative       | 1 | 2 | 3 | 4 | 5 |
| 10. curious       | 1 | 2 | 3 | 4 | 5 |
| 11. defensive     | 1 | 2 | 3 | 4 | 5 |
| 12. deliberate    | 1 | 2 | 3 | 4 | 5 |
| 13. dependable    | 1 | 2 | 3 | 4 | 5 |
| 14. dissatisfied  | 1 | 2 | 3 | 4 | 5 |
| 15. easy-going    | 1 | 2 | 3 | 4 | 5 |
| 16. excitable     | 1 | 2 | 3 | 4 | 5 |
| 17. forceful      | 1 | 2 | 3 | 4 | 5 |
| 18. forgiving     | 1 | 2 | 3 | 4 | 5 |
| 19. friendly      | 1 | 2 | 3 | 4 | 5 |

|                     |   |   |   |   |   |
|---------------------|---|---|---|---|---|
| 20. generous        | 1 | 2 | 3 | 4 | 5 |
| 21. gentle          | 1 | 2 | 3 | 4 | 5 |
| 22. growth-seeking  | 1 | 2 | 3 | 4 | 5 |
| 23. helpful         | 1 | 2 | 3 | 4 | 5 |
| 24. humorous        | 1 | 2 | 3 | 4 | 5 |
| 25. imaginative     | 1 | 2 | 3 | 4 | 5 |
| 26. impulsive       | 1 | 2 | 3 | 4 | 5 |
| 27. individualistic | 1 | 2 | 3 | 4 | 5 |
| 28. industrious     | 1 | 2 | 3 | 4 | 5 |
| 29. inventive       | 1 | 2 | 3 | 4 | 5 |
| 30. jolly           | 1 | 2 | 3 | 4 | 5 |
| 31. lively          | 1 | 2 | 3 | 4 | 5 |
| 32. moody           | 1 | 2 | 3 | 4 | 5 |
| 33. natural         | 1 | 2 | 3 | 4 | 5 |
| 34. organized       | 1 | 2 | 3 | 4 | 5 |
| 35. original        | 1 | 2 | 3 | 4 | 5 |
| 36. outgoing        | 1 | 2 | 3 | 4 | 5 |
| 37. playful         | 1 | 2 | 3 | 4 | 5 |
| 38. practical       | 1 | 2 | 3 | 4 | 5 |
| 39. relaxed         | 1 | 2 | 3 | 4 | 5 |
| 40. reliable        | 1 | 2 | 3 | 4 | 5 |
| 41. restless        | 1 | 2 | 3 | 4 | 5 |
| 42. sensitive       | 1 | 2 | 3 | 4 | 5 |
| 43. serious         | 1 | 2 | 3 | 4 | 5 |

|                    |   |   |   |   |   |
|--------------------|---|---|---|---|---|
| 44. sentimental    | 1 | 2 | 3 | 4 | 5 |
| 45. sincere        | 1 | 2 | 3 | 4 | 5 |
| 46. sociable       | 1 | 2 | 3 | 4 | 5 |
| 47. soft-hearted   | 1 | 2 | 3 | 4 | 5 |
| 48. supportive     | 1 | 2 | 3 | 4 | 5 |
| 49. temperamental  | 1 | 2 | 3 | 4 | 5 |
| 50. thorough       | 1 | 2 | 3 | 4 | 5 |
| 51. touchy         | 1 | 2 | 3 | 4 | 5 |
| 52. trusting       | 1 | 2 | 3 | 4 | 5 |
| 53. wide interests | 1 | 2 | 3 | 4 | 5 |

## Demographic Form for Pilot Investigation

1. What is your age? \_\_\_\_\_
2. What is your gender?     Male     Female     Transgender
3. Which race/ethnicity best describes you? (Please choose only one):
  - American Indian or Alaskan Native
  - Asian/Pacific Islander
  - Black or African American
  - Hispanic American
  - White/Caucasian
  - Other: (please specify) \_\_\_\_\_
4. Which sexual orientation best describes you?
  - Heterosexual
  - Gay/Lesbian
  - Bisexual
  - Questioning/Queer
5. What is your religious affiliation?
  - Christian     Buddhist     Atheist
  - Jewish     Muslim     No religious affiliation
  - Hindu     Agnostic     Other: (please specify) \_\_\_\_\_
6. What type of program are you affiliated with?
  - Guidance & Counseling
  - Counseling Psychology
7. What degree are you currently working toward?
  - MA
  - MS
  - EdS
  - PhD
  - I've already graduated
  - Other: (please specify) \_\_\_\_\_

8. Are you a graduate that is currently working in the counseling field? If so, please indicate years of experience?

No

If yes, please specify years of experience

## Demographic Form for Primary Investigation

1. What is your age? \_\_\_\_\_
2. What is your gender?     Male     Female     Transgender
3. Which race/ethnicity best describes you? (Please choose only one):
  - European American (White)
  - American Indian/Native American
  - African American
  - Latino (Hispanic)
  - Asian American or Pacific Islander
  - Biracial: (please specify) \_\_\_\_\_
  - Other: (please specify) \_\_\_\_\_
4. Which sexual orientation best describes you?
  - Heterosexual
  - Gay/Lesbian
  - Bisexual
  - Questioning/Queer
5. What is your religious affiliation?
  - Christian     Buddhist     Atheist
  - Jewish         Muslim         No religious affiliation
  - Hindu          Agnostic      Other: (please specify) \_\_\_\_\_
6. What type of program are you currently enrolled in?
  - Clinical
  - Counseling
  - Not currently enrolled
  - Other: (please specify) \_\_\_\_\_
7. What degree are you currently working toward?
  - PhD – Clinical
  - PhD – Counseling
  - PsyD – Clinical
  - PsyD - Counseling
  - Master's - Clinical
  - Master's - Counseling
  - Other: (please specify) \_\_\_\_\_

8. What is the affiliation of the institution you currently attend?

- Public
- Private

9. What is the nature of the institution you currently attend?

- Secular
- Religious

10. Does your program currently offer a specific course that trains counselors to address multicultural diversity in counseling? If yes, how many courses?

- No
- Yes (please specify): \_\_\_\_\_

11. Does your program currently offer a specific course that trains counselors to address religious/spiritual diversity in counseling? If yes, how many courses?

- No
- Yes (please specify): \_\_\_\_\_

12. Does your program offer opportunities to attend workshops, seminars, etc. related to religious/spiritual diversity in counseling? If yes, how many per academic year?

- No
- Yes (please specify): \_\_\_\_\_

13. Are you currently completing your pre-doctoral internship?

- Yes
- No

The next set of questions applies to PRACTICUM ONLY (e.g. semesters, supervisors, clients). Please EXCLUDE pre-doctoral internship training experiences.

14. How many semesters of practicum have you completed? Please specify: \_\_\_\_\_

15. How many supervisors have you had during practicum? Please specify: \_\_\_\_\_

16. Estimate the total number of clients you've seen in therapy. Please specify: \_\_\_\_\_

17. With how many clients have you discussed clinically relevant religious/spiritual issues as part of your therapeutic work with them? Please specify: \_\_\_\_\_

18. How often have your supervisors addressed religious/spiritual diversity in supervision?

- Never
- Rarely
- Sometimes

- Often
- Always

19. How would you like to see issues of religion and spirituality integrated into your training?  
(check all that apply):

- Specific courses dedicated to religion and spirituality
- Integrate religion/spirituality into multicultural courses
- Integrate religion/spirituality into supervision
- Integrate religion/spirituality into practicum courses
- Integrate religion/spirituality into research
- I would not like to see these issues in my training
- Other: (please specify) \_\_\_\_\_

APPENDIX D  
SSIRB APPROVAL LETTER

**From:** umkcirb@umkc.edu [umkcirb@umkc.edu]  
**Sent:** Friday, November 08, 2013 11:56am  
**To:** Peoples, Brandy S. (UMKC-Student)  
**Subject:** IRB Protocol Approved: 12-338

## **NOTICE OF EXEMPT DETERMINATION**

Principal Investigator: Berkel, La Verne A.  
615 East 52nd Street, Suite 347  
Kansas City, MO 64110

Protocol Number: 12-338  
Protocol Title: Program and Personal Factors as Predictors of Spiritual Competence  
Type of Review: EXEMPT

**Date of Determination: 12/18/2012**

Dear Dr. Berkel,

The above referenced study was reviewed and determined to be exempt from IRB review and approval in accordance with the Federal Regulations 45 CFR Part 46.101(b).

You are required to submit an amendment request for all changes to the study, to prevent withdrawal of the exempt determination for your study. When the study is complete, you are required to submit a Final Report.

Please contact the Research Compliance Office (email: [umkcirb@umkc.edu](mailto:umkcirb@umkc.edu); phone: (816)235-5927) if you have questions or require further information.

Thank you,  
Oconnor, Mary  
SSIRB Chair

**UMKC**  
**5319 Rockhill Road**  
**Kansas City Missouri**  
**TEL: 816 235-5927**  
**FAX: 816 235-5602**

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## VITA

Brandy Sheri Peoples was born March 17, 1980, in St. Louis, MO. She was educated in a local magnet school and graduated from Hazelwood Central High School in 1998. She received an academic scholarship from Tennessee State University, from which she earned a Bachelor of Science degree in Psychology, with a minor in Philosophy. She graduated Phi Kappa Phi and magna cum laude, in 2002. After earning her undergraduate degree, she began working as a community support specialist with a non-profit behavioral health organization. During this time, she graduated from Lindenwood University with a Master of Arts degree in Professional Counseling, in 2008. After making the decision to pursue her Doctor of Philosophy degree, Ms. Peoples accepted a position in the Division of Counseling and Educational Psychology at the University of Missouri-Kansas City.

During the early phases of her graduate training, Ms. Peoples expressed a curiosity in multicultural diversity, and under the supervision of Dr. LaVerne Berkel, she was able to explore her research interests. Throughout her matriculation at UMKC, she produced several research projects that were presented at both local and national conferences. Ms. Peoples devoted a great deal of her graduate training to developing her teaching skills, and taught undergraduate and graduate level courses. She completed her clinical training at a variety of practica settings, and gained a vast amount of experience working with military populations. Ms. Peoples finished her pre-doctoral internship at the Harry S. Truman Memorial Veterans' Hospital during the 2011-2012 academic year. Upon completion of her degree requirements, she intends to work in a hospital setting serving military populations.