2013-07-01

Addressing Religious and Spiritual Diversity in Graduate Training and Multicultural Education for Professional Psychologists

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

Prior version

Perceptions of Professional Counselors on the Inclusion of

Spiritual and Religious Issues in Multicultural Education

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Abstract

Professional counselors completed a survey assessing their attitudes regarding inclusion of client spiritual and religious issues into multicultural training and practice. Most respondents agreed that spiritual and religious issues should be included in counselor training and that this content could be integrated successfully into existing instruction regarding multicultural counseling.

Perceptions of Professional Counselors on the Inclusion of

Spiritual and Religious Issues in Multicultural Education

A large body of research has consistently found that individuals' spirituality/religiosity is positively associated with their psychological well-being, identity development, crisis coping, social functioning, and life satisfaction (e.g., Oman & Thoresen, 2005; Richards & Bergin, 2005; Tan & Dong, 2001). Further, a recent national survey found that over 90% of those sampled reported some form of spiritual belief, and over 50% indicated that religion is a very important part of their lives (Gallup, 2008). These findings suggest that clients' spiritual and religious worldviews are relevant to their mental health and would appear to warrant the "same level of respect and sensitivity as any other ethno-cultural aspect of a client's life . . . [such as] ethnicity, gender and culture" (Eck, 2001, p. 266). Indeed, the American Counseling Association (ACA) Ethics Code (2005) explicitly indicates that counselors must be aware of, respect, and understand individuals' spiritual and religious backgrounds. Hence many scholars have advocated for counselor training to include information relevant to client spirituality and religiosity (Burke et al., 1999; Cashwell & Young, 2005; Hage, Hopson, Siegel, Payton, & DeFanti, 2006; Pate, & Bondi, 1992; Smith et al., 2007; Young, Wiggins-Frame, & Cashwell, 2007).

The 2009 Council for the Accreditation of Counseling and Related Educational Programs (CACREP) Standards now specify inclusion of client spirituality as one of the diversity factors to be addressed in training of counseling practitioners. The Standards define multicultural as "a term denoting the diversity of racial, ethnic, and cultural heritage; socioeconomic status; age; gender; sexual orientation; and *religious and spiritual beliefs*, as well as physical, emotional, and mental abilities" (italics added, p. 60). Furthermore, as stated in the 2009 Standards, the multicultural components of counselor educators should include spiritual/religious issues.

Additionally, scholars (e.g., Fukuyama & Sevig, 1999; Hage et al., 2006; Smith & Richards, 2005) have recommended incorporating spiritual and religious diversity into multicultural counseling competency instruction and evaluation.

Although the literature encourages and professional standards now mandate integration of spiritual /religious issues into counseling training programs, the extent and breadth of the support from professional counselors is unclear. Therefore, the first purpose of our study was to investigate professional counselors' perceptions of including topics relevant to spirituality and religion in counselor education. That is, how do professional counselors feel about the inclusion of spiritual and religious issues in CACREP's (2009) definition of multiculturalism? The second objective of our research project was to assess professional counselors' views on how spiritual/religious content could be included in existing multicultural training. Given the position taken by ACA and CACREP, how can integration of spiritual and religious issues best occur in counselor education? Previous research has indicated that an individual's attitudes are often influenced by their affiliations and training (e.g., Eitle & Steffens, 2009; Baker-Ericzén, Mueggenborg, & Shea, 2009). Hence, a secondary purpose of the research was to explore whether the participants religious and multicultural commitment and previous training would influence their attitudes towards inclusion.

Previous research has focused primarily on program directors' attitudes (e.g., Pate & High, 1995; Young et al., 2002); however, we assumed that for professional education in spirituality and religion to increase, support for such training must come from a broad community of counselors. If professional counselors have major concerns about the integration of this content into counselor education and into multicultural components of that training specifically, then the implementation of the recent CACREP standards (2009) may be superficial

at best or potentially counter-indicated at worst. Even if the majority of professional counselors comply with the CACREP standards, identifying and addressing counselors' specific concerns should help improve the quality of the integration intended by those standards.

The concepts of spirituality and religion were considered simultaneously throughout this project. The term *religion* reflects institutional affiliation, and the term *spirituality* reflects personal experience. Further, there is considerable debate in the literature regarding the definition of the terms spirituality and religiosity as well as the conceptual similarities and differences between these two terms (see for example, Schlehofer, Omoto, & Adelman, 2008). These debates highlight the complex nature of these concepts and make it difficult to assess just what is being measured when either of these terms is being used as different individuals may hold differential understanding of these terms. However, despite these differences, conceptually and methodologically these terms do tend to overlap substantially and thus may be used in combination for maximum inclusiveness (Schulte, Skinner, & Claiborn, 2002). Both the ACA Ethics Code (2005) and the CACREP standards (2001, 2009) have consistently paired these terms. Moreover, it seemed highly unlikely that any counselor education program would purposefully separate spirituality and religion into different coursework. The two concepts would likely be taught in a single setting if they were taught at all. Hence for the purposes of this study we were solely interested in the ramifications for multicultural components of counselor education, rather than the particular philosophical or ideological distinctions between spirituality and religion. Our overall aim was to evaluate professional counselors' beliefs about both spiritual and religious issues and their integration into multicultural components of counselor education (CACREP, 2009).

Method

Participants and Procedures

Recognizing the diversity of approaches to counseling (e.g., McClure, 1999), we decided to focus on the attitudes and experiences of members of the American College Counseling Association (ACCA). ACCA members were selected because they would be likely to observe the impact of training (or lack of it) in spiritual/religious issues in students' counseling work in a setting where supervision is typically well structured, carefully monitored, and closely coordinated with counselor education programs.

Investigators randomly selected 500 participants from the ACCA membership directory. Prospective participants were sent a letter of invitation and statement of informed consent, a questionnaire, a crisp one dollar bill, and a postage-paid return envelope. Of the 500 surveys mailed, 216 were returned completed by the participants, yielding an overall response rate of 43%. This return rate compares favorably to those obtained in other national surveys (e.g., Kanitz, Mendoza, & Ridley, 1992).

Of the 216 participants, 135 (63%) were women and 79 (37%) were men, with 2 not reporting gender. Regarding participant race, 174 (81%) were European American, 15 (7%) were African American, 5 (2%) were Hispanic/Latino(a), 2 (1%) were Asian American, 1 was Native American, and 19 provided insufficient information regarding race. Participants were an average age of 46.9 years old ($SD = 10.9$). Religious/spiritual affiliations were as follows: 60 (28%) Protestant Christian, 48 (22%) Roman Catholic, 45 (21%) other Christian, 17 (8%) no religious affiliation, 8 (4%) Jewish, 3 (1%) Eastern religions (e.g., Buddhism, Hinduism), 17 (8%) other religions (e.g., eclectic, new age), 2 (1%) agnostic/atheist, with 16 (7%) not reporting. Participants reported moderate to high levels of previous training: prior training in multicultural issues $M = 4.0$ ($SD = 1.1$), and prior training in spiritual/religious issues $M = 3.6$ ($SD = 1.5$).

Measures

The authors developed a set of questions focused on topics relevant to including spiritual and religious issues in counselor education in general and in multicultural counseling coursework in particular and another set of questions to assess the multicultural sensitivity of the participants. The development of these questions was guided by relevant literature and clinical experience about the known and possible perceptions of professionals regarding the inclusion of spiritual and religious issues in counselor education. These questions were pilot tested on 8 professors and 3 graduate students in order to eliminate or revise any questions that might have been biased or ambiguous. Based on feedback, the items were once again reviewed and revised by the researchers. In all, the packet included five sections as described below.

Inclusion of spirituality/religion in counselor education and in multicultural coursework. The first section contained twelve items addressing participants' perceptions of the integration of spirituality and religion into counselor education and multicultural coursework. Five items assessed participants' attitudes about whether or not spirituality and religion are multicultural issues: e.g., "Religion and spirituality are multicultural issues." Five items assessed participants' agreement that spirituality and religion should be included in counselor education: e.g., "Graduate training programs should include training in spiritual and religious issues." Two questions asked whether or not spirituality and religion should be part of multicultural courses: e.g., "Spiritual and religious issues should be taught in multicultural courses." Participants responded on a 5-point Likert-type scale (1 = *strongly disagree*; 5 = *strongly agree*).

Religious commitment. The second section of the questionnaire assessed participants' level of religious commitment, using the Religious Commitment Inventory-10 (RCI-10; Worthington et al., 2003). The RCI-10 was developed to provide a brief assessment of participants' commitment to their religious beliefs. This scale uses 10 items that describe behaviors and attitudes about religious beliefs and activities: e.g., "I often read books and

magazines about my faith." Participants responded on a 5-point Likert-type scale (1 = *not at all true of me*; 5 = *totally true of me*). Worthington and colleagues reported an internal consistency alpha of .93 for the RCI-10. The internal consistency coefficient obtained with the data collected in the present study was .96.

Multicultural sensitivity and commitment. The third section of the questionnaire included a measure of multicultural sensitivity and commitment, the Multicultural Sensitivity Scale (MSS). Developed by the authors of this study, the MSS contains nine items regarding participants' multicultural beliefs and activities: e.g., "I advocate for a multicultural perspective often at my work place." Participants respond on a 5-point Likert-type scale (1 = *not at all true of me*; 5 = *totally true of me*). The Kaiser-Meyer-Olkin measure of sampling for the MSS was .93, indicating that the nine items were sufficiently inter-correlated to justify factor analysis (Tabachnick & Fidell, 1996). The principal components analysis revealed a single factor with an eigenvalue of 5.45 that accounted for 61% of the variance in participants' responses. Thus the results of the principal components analysis suggested that the MSS items could appropriately be interpreted as evaluating a single construct. An internal consistency coefficient (alpha) of .86 was obtained with these data.

Demographics. The fourth section contained items about participants' gender, age, racial/ethnic identification, religious/spiritual identification, occupation, extent of training in multicultural theories and practices, and extent of training in spiritual/religious issues. Participants responded to the last two questions based on a 5-point Likert-type scale (1 = *not at all*; 2 = *some*; 3 = *moderate*; 4 = *much*; 5 = *very much*).

Open-ended question and qualitative data analysis. The final section asked respondents to indicate whether spiritual and religious issues should be included in the framework of multiculturalism. This question was followed by an instruction: "Please use the entire space provided to elaborate on your answer." Responses to this open-ended question were analyzed by

a team of eight coders (two doctoral level researchers, three graduate students, and three undergraduate students) using established guidelines for extracting qualitative themes (Lincoln & Guba, 1985). Emergent themes in participants' responses were considered, expanded, and collapsed during extensive team discussions. Once temporary themes were derived from the transcriptions of participants' responses, coders went back to the data to seek out discrepancies and inconsistencies between the temporary themes being considered and actual transcriptions. Subsequently, final themes were derived and coded. Responses on all returned surveys were independently coded by two members of the team. A third coder addressed discrepancies between the first and second codes. With the coding completed, the principal investigator and second author verified the accuracy of the coding and resolved the discrepancies between previous coders. In addition, these two researchers discussed the latent meaning of the themes with the third author to ensure a clear representation of the meaning segments within responses as well as the overall meaning of the responses.

<div align="center">Results</div>

Inclusion of Spiritual/Religious Issues in Counselor Education

Do professional counselors' beliefs align with CACREP standards (2009) that indicate inclusion of spiritual and religious issues in counselor education?   In response to our survey question, about 72% of the participants agreed or strongly agreed that counselor education should include specific information on spiritual and religious issues, with 74% indicating that spiritual and religious issues are currently inadequately addressed in these programs (Table 1). However, 13.5% of participants did not wish to see spiritual and religious issues included in counselor education.

We next sought to ascertain how spiritual and religious issues could be appropriately integrated into counselor education. Although 56.5% of participants did not feel that a separate and distinct graduate level class on spiritual and religious issues would be feasible, 25% of respondents did endorse this option. Participants expressed varied opinions about whether spiritual and religious issues could be handled exclusively in supervision of students' clinical work, with 59% disagreeing with such an arrangement. Subsequent questions on the survey therefore explored the possibility of explicitly including spiritual and religious issues in existing coursework in multicultural counseling.

Inclusion of Spiritual and Religious Issues into Multicultural Coursework

In response to the survey question about whether spirituality and religion should be considered as multicultural issues, 82% of respondents agreed or strongly agreed that they should be classified as multicultural issues, and 68% of participants did not view spirituality/religion and multiculturalism as completely distinct topics (Table 1). However, 11% of respondents disagreed or strongly disagreed with spirituality and religion being considered multicultural issues. Participants expressed a variety of opinions about whether spiritual/religious teachings ignore or trivialize cultural differences, with 19% agreeing. Similar mixed responses were reported when respondents were asked whether the aims of many religious groups are in harmony with the aims of multiculturalism, with 37% disagreeing. Nevertheless, the majority of participants did indicate that multiculturalism is sufficiently aligned with spiritual and religious issues to warrant inclusion of such issues into the general framework of multicultural counseling.

Overall, we found that 73% of participants felt that spiritual and religious issues should be taught in multicultural counseling courses, and 74% did not think that multicultural courses

would be too "watered down" if they included such issues. Only 11% of all participants felt that multicultural courses should not include spiritual/religious issues.

Predictors of Attitudes toward Including Spiritual/Religious Issues in Counselor Education

The survey evaluated participants' personal endorsement of and previous professional training in both multicultural and spiritual/religious issues. Responses were normally distributed and indicated moderate levels of endorsement and previous training: the Religious Commitment Inventory $M = 3.2$ ($SD = 1.2$), the Multicultural Sensitivity Scale $M = 3.4$ ($SD = 0.8$), prior training in multicultural issues $M = 4.0$ ($SD = 1.1$), and prior training in spiritual/religious issues $M = 3.6$ ($SD = 1.5$). Multiple linear regression analyses were performed on three salient questionnaire items to determine whether participants' multicultural commitment, religious commitment, or prior training was a significant predictor for endorsement of the following items: *Religion and spirituality are multicultural issues*; *Counselor education programs should include spiritual and religious issues*; *Spiritual and religious issues should be considered in the practice of multicultural counseling*. All three models reached statistical significance, but the amount of variance explained was minimal in all three cases (*Adj. R^2 = .036*; .045; .031 respectively).   Only one predictor in one of the three models reached statistical significance: scores on the Multicultural Sensitivity Scale predicted respondents' ratings of whether spirituality and religion could be considered multicultural issues ($\beta = .233$, $p = .005$).   Overall, participants' personal commitment to spiritual/religious issues and multicultural topics seem to have exerted minimal influence on their positions concerning the value of including spiritual/religious issues in counselor education. Their opinions appear to be based primarily on considerations that were not investigated in this study.

Inclusion of Spirituality/Religion in Multiculturalism: Qualitative Responses

Having determined that counselors generally endorsed the inclusion of spiritual and religious issues in multicultural components of counselor education, we next sought to identify the specific reasons that counselors provided for and against integrating the topics of spirituality and religion into the framework of multiculturalism. In our survey, the vast majority (88%) of participants agreed that spiritual and religious issues should be included in multiculturalism, and 183 (85%) provided a written elaboration of their response to this question. Investigators coded these responses into individual meaning segments, resulting in a total of 261 segments that were subsequently separated into three categories: those who affirmed that spiritual/religious issues are part of multiculturalism, those who qualified the inclusion of spiritual/religious issues into multiculturalism, and those who opposed the inclusion of spiritual/religious issues into multiculturalism.

Rationale for including spiritual and religious issues. Participants provided various reasons affirming the inclusion of spiritual/religious issues in the framework of multiculturalism. Many justified their endorsement by noting that the inclusion of these topics into multiculturalism provides a holistic view of individuals (e.g., "Yes, religion and spiritual issues are part of the fabric that makes up the whole person--it has to be included in any treatment phase"). Respondents also pointed out that spirituality/religion are necessarily interrelated with multiculturalism, such as in the following comment:

> Speaking as a Chicano and one who is deeply involved in multicultural issues, I cannot amputate my attitudes toward my spirituality and religiosity and toss them aside believing that they are not relevant to my world perspective. My sense of self has to include my religious and spiritual dimensions--both my Catholicism and my Mexican-Indian beliefs. They provide my framework for my cultural identity.

 Other participants identified spirituality and religion as a component of culture, as in the following affirmation:

> For many people, religious and spiritual issues are as much a part of their cultural make-up as the color of their skin. Since multiculturalism from a counseling perspective is geared toward acceptance of those [who are] culturally diverse and an understanding of them based on an understanding of their culture, then it is entirely appropriate to include an understanding of the impact of religious and spiritual issues on one's life, beliefs, behaviors, etc.

However, other participants took the opposite perspective and described culture as being a subset of spirituality and religion: "Many cultures are rooted in or founded upon religious and/or spiritual beliefs."

Other comments in favor of including spirituality and religion in the multicultural framework acknowledged that spirituality and religion are aspects of human diversity: "Because religious and spiritual issues are diverse, the multicultural movement can be enhanced by including and addressing these issues." Some felt that exclusion of spirituality and religion from multiculturalism would be discriminatory: "Religion and spiritual issues have been left out of educational training in counseling because we have not wanted to seem discriminatory, when in reality [ignoring them] is a form of discrimination itself." Finally, participants also acknowledged the need to integrate spiritual and religious issues into graduate coursework: "No good counseling, psychology, education, psychiatry, or political science can be taught without seriously addressing religion and spirituality."

Qualified inclusion of spiritual and religious issues. The second category of responses consisted of qualified agreements that showed support for including spiritual and religious issues

in the multicultural movement as long as certain criteria were met. For instance, some participants implied that spirituality and religion could be part of multicultural coursework if the inclusion were not used as an excuse to proselyte:

> There needs to be clarity in teaching religious histories and traditions vs. preaching. At the university level, we should have the opportunity to be exposed to different religious beliefs because they do have a huge impact on the way that many people live their day-to-day lives.

Similarly, another participant recommended the inclusion of spirituality and religion as "an education/information tool only...not to persuade others to a particular religious belief, but to educate in a multicultural way." Another criteria involved respondents' concerns about spiritual and religious groups oppressing other groups, i.e., "Anti-Semitism should be addressed, as well as respect for diverse spiritual practices (as long as they don't oppress/discriminate other groups-gays, abortion issues, etc.)" Similarly, other responses focused on the fact that some religious groups have experienced discrimination: "Some who are religious are discriminated against."

Another thread of responses suggested that spirituality and religion could be included in multiculturalism if the intent was to increase tolerance and respect: "Most wars have been fought over religion, power, and land . . . People fear what they do not know or understand. Knowledge is power and promotes tolerance." Likewise, another participant noted, "Religious/spiritual issues are often cultural or sub-cultural. Lack of understanding in this area breeds intolerance. Possibly if religious/spiritual issues were included in [the] multicultural movement, instead of intolerance or just tolerance, there could be respect."

Rationale for not including spiritual and religious issues. The third category of responses consisted of reasons why participants felt that spiritual and religious issues should not be

included in multicultural curricula. Some participants suggested that religions have racist overtones: "I think most Christian churches are too narrow in their views and exclusive of other outlooks, so it is not an easy fit with multiculturalism." Others considered that keeping spiritual/religious content separate from multicultural content would be most effective: "I think religious/spiritual issues should be included in grad curricula, but not as part of multiculturalism --I think there is already too much to cover there. I think religious/spiritual issues need their own forum." Some participants did not support inclusion because they felt that multiculturalism is more important than spirituality and religion: "It's important to cover [religion and spirituality] in multicultural psychology, but I don't think getting deep into understanding world religions . . . goes within the umbrella of multiculturalism."

Discussion

This study sought to investigate whether or not professional counselors agreed that issues relevant to client spirituality/religiosity should be included in counselor education in general and within multicultural counseling coursework in particular. Participants generally felt that spirituality and religiosity are multicultural issues, and they were thus in favor of including those topics in existing multicultural coursework and supervision. Both these findings align with the recently revised CACREP standards (2009) as well as with the current literature that identifies spirituality and religion as aspects of human diversity (Burke et al., 1999; Cashwell & Young, 2005; Young et al., 2002).

With regards to where spiritual and religious content could be addressed in the curriculum, participants in this survey were generally opposed to creating a separate course or practicum experience specific to it. Nevertheless, such arrangements might be practical in some communities (Brawer et al., 2002; Richards & Bergin, 2005), particularly in settings where

spirituality/religion are highly salient to local client populations. Future research should assess

the effectiveness of such training components, comparable to thorough appraisals of

multicultural training that have helped to improve its quality (Smith et al., 2006). The construct

of multicultural counseling competence could be expanded to include client spiritual and

religious diversity.

It was interesting to note that counselors' personal commitment to spirituality/religion

and multiculturalism and their prior training in those areas did not account for their attitudes

toward inclusion of those topics in counselor education. Rather, most participants were

supportive of spiritual/religious being included in counselor education regardless of their

personal values or previous training. This finding may reflect the fact that many counselors now

generally acknowledge the benefits of addressing spiritual and religious issues, whereas

previously these issues may have been addressed and promoted primarily by counselors most

invested in the topics.

Participants' qualitative responses typically affirmed that multiculturalism includes

spiritual and religious issues and that knowledge about spiritual and religious issues contributes

to a holistic understanding of individuals. Reservations about including spiritual and religious

content into multicultural curricula focused on concerns that spiritual/religious proponents might

be too dogmatic. Clearly, religious adherents should not use university curricula as a forum to

promote personal beliefs (Richards & Bergin, 2005). Possible ethical violations and likely

values conflicts will need to be openly addressed. Perhaps open dialogue about such issues

would increase if spiritual and religious issues were specifically included in multicultural

coursework and supervision, where the skills needed for handling sensitive and salient topics

about human differences are already encouraged. Counselor education programs may benefit

from explicitly including information and supervision to help future counseling professionals to address values conflicts and related ethical concerns directly but sensitively.

In making these interpretations of the survey data, several limitations of the survey itself should be acknowledged. Most of these limitations deal with external validity. Clearly, respondents to this survey do not represent the beliefs of all counselors. Professional counselors interested in spirituality and religion may have been more likely to complete the questionnaire than those with less interest. Alternatively, individuals with very strong opinions, either in support of or opposed to spirituality and religion, may have been willing to participate in this study, balancing out the respondent pool. Such a potential self-selection bias is not unique to spiritually or religiously oriented studies, and we purposefully recruited a large number of participants to help reduce the potential for sampling error. Nevertheless, the response rate of 43% diminished the likelihood that only participants with strong beliefs about religion completed the survey. Our data on the measure of religious commitment (RCI) were normally distributed and did not demonstrate an over-representation of religiously-inclined counselors. Nevertheless, it is important to recognize that our results reflect only the experiences of the participants recruited and not individuals associated with other professional organizations. Likewise, our data reflect only the opinions of professional counselors and not those of graduate students. To help develop and refine training in spiritual/religious content that is most relevant to clients' worldviews and experiences, researchers could next ascertain students' experiences. Cumulative research has already confirmed that inclusion of spiritual/religious content in counseling does benefit religious clients (Smith, Bartz, & Richards, 2007), but it would be essential to confirm that counselor education designed to enhance competency in addressing client spiritual/religious

worldviews actually results in positive client outcomes--including clients ambivalent about or opposed to spiritual worldviews and/or organized religion.

Overall, the results of this survey reinforce current scholarly writing and standards recommending that spiritual and religious topics be explicitly included multicultural counseling coursework (e.g., Cashwell & Young, 2005; Fukuyama & Sevig, 1999; Smith & Richards, 2005). Because mental health professionals typically feel under-prepared to attend to clients' spiritual and religious issues (Hage, 2006; Rose, Westefeld, & Ansley, 2001), increasing coverage of these topics in counselor education should meet a clearly identified need. A few graduate programs already address spiritual or religious issues directly (e.g., Brawer et al., 2002). Other programs' faculty will need to decide how best to include spiritual and religious issues within their curricula. Instructors can select appropriate reading materials on spiritual and religious diversity including books on the topic (Cashwell & Young, 2005; Richards & Bergin, 2000), or multicultural textbooks that include chapters on spiritual/religious diversity (e.g., Smith, 2004). Case studies or video recorded demonstrations of effective practice with spiritual/religious issues can be incorporated either in coursework or practica (e.g., O'Grady & Richards, 2009). Guest lecturers and possibly adjunct faculty members could participate in counselor education programs in which faculty members do not have particular interest or expertise in spiritual or religious issues. Evaluations of students' counseling competence could explicitly include considerations relevant to clients' spiritual/religious worldviews and experiences.

Prior to implementing content integration, however, most counselor education programs will need to engage in open dialogue as a faculty. Some faculty members will question the benefit of addressing spiritual and religious topics in multicultural coursework. An open

dialogue among faculty can help determine how to best meet the needs of spiritually inclined and

religiously diverse clients. As suggested by the participants in this study, irrespective of

counselors' personal beliefs, addressing client spirituality and religion as a component of

multicultural counseling should facilitate our meeting the needs of diverse clientele.

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Table 1

Attitudes of Professional Counselors about Including Spiritual/Religious Topics in Counselor Education.

Questions	% Strongly Disagree 1	2	3	4	% Strongly Agree 5	Mean (SD)
Religion and spirituality in counselor education						
Graduate training programs should include training in spiritual and religious issues.	6	8	14	32	40	3.93 (1.17)
Talking about religion/spirituality is not appropriate in public universities and clinics.	62	27	1	5	4	1.59 (1.01)
Spiritual and religious issues are NOT adequately addressed in graduate training programs.	3	6	16	36	38	4.01 (1.02)
Spiritual and religious issues should be taught in course devoted solely to religion and spirituality.	19	38	18	12	13	2.63 (1.29)
Training in spiritual and religious issues is most appropriately handled in supervision of student's clinical work.	19	40	28	11	1	2.34 (0.94)
Inclusion of religion and spirituality in multicultural training						
Religion and spirituality are multicultural issues.	6	5	7	32	50	4.13 (1.17)
Spirituality/religion and multiculturalism are completely separate topics.	32	36	9	14	8	2.30 (1.27)
Spiritual and religious issues should be taught in multicultural courses.	5	9	12	40	32	3.86 (1.13)
Multicultural training would be too "watered-down" if it included religion/spirituality issues.	29	45	9	10	6	2.19 (1.14)
The aims of many religious groups are in harmony with the aims of multiculturalism.	11	26	29	27	7	2.93 (1.11)
Spiritual/religious teachings are dismissive of cultural differences.	13	32	33	14	5	2.64 (1.04)
Spiritual and religious interventions should be considered in the practice of multicultural counseling.	2	7	18	36	37	3.98 (1.02)

Note. N = 216. Percentages may not add up to 100 due to rounding.