THE EFFECT OF LANGUAGE TRAINING IN THE PERCEIVED CONFIDENCE OF

COUNSELING SUPERVISORS' SPIRITUAL INTEGRATION IN SUPERVISORY

SESSIONS

by

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Liberty University

A Dissertation Presented in Partial Fulfillment of the Requirements for the Degree

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ABSTRACT

The religious and spiritual (R/S) aspects of multicultural counseling are difficult to navigate for counseling educators and supervisors. The supervisors' responsibility is to equip counselors in training (CIT) to address various issues or topics confidently with clients. Multiculturalism continues to impact the counseling profession due to the diversity and complexity of treating clients. The spiritual component of multiculturalism remains a topic of broaching that can be uncertain for CIT and supervisors. This study describes the dynamics of supervisory relationships with supervisees and how that directly correlates with counselors and their clients. Next, the study evaluates the impact increased training in R/S has on supervisors integrating with confidence in supervision. Finally, the study explored how training can influence supervisors' attitudes toward integrating, relationships in supervision, and the efficacy of integration. Through an experimental design with multiple linear regression analysis, the study yielded significance in testing supervisees' R/S identity, supervisees discussing R/S and their clients, and the integrity of the supervisory relationship. This study expounds on the literature reviewing American Counseling Association, Association for Counselor Education and Supervision, codes of ethics, the Association for Spiritual, Ethical, and Religious Values in Counseling, and Counsel for Accreditation of Counseling and Related Educational Programs standards and the implications for addressing R/S in supervision. It will provide an overview of scholarly literature to express the benefits and limitations of discussing spirituality as a multicultural component in supervision. The impact on further research is to create an increased awareness of multicultural language in addressing R/S in supervision as integration influences direct client care.

Keywords: counseling, integration, multicultural, religion, spirituality, supervision.

Acknowledgments

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List of Abbreviations

American Counseling Association (ACA)

American Psychological Association (APA)

Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC)

Association for Counselor Education and Supervision (ACES)

Charity Organization Society (COS)

Counsel for Accreditation of Counseling and Related Educational Programs (CACREP)

Counselor in training (CIT)

Integrated developmental model (IDM)

National Board of Certified Counselors (NBCC)

Religion or spirituality (R/S)

Religious/Spirituality Integrated Practice Assessment Scale (RSIPAS)

Research Question (RQ)

CHAPTER ONE: INTRODUCTION

Mental health professionals are held to an ethical standard of providing care to clients in the guidance of and solution to presenting problems (American Counseling Association [ACA], 2014). One such responsibility is assessing clients' social networks, which are often made up of friends, family, and religious preference or affiliation (Peteet, 2019). With this responsibility of assessing a client's religious orientation as a component of multiculturalism, the counselor is to balance their ethics without imposing their own personal beliefs, preferences, or the lack of either (ACA, 2014; Neff et al., 2020; Serra, 2021). But counseling supervisors are deficient in language in broaching religious/spiritual (R/S) topics, which leads to a lack of confidence when there is a need to address these areas as they are supervising counselors in training (CITs; Barto, 2018; John 2017). Without proper training and a foundational understanding of their stance on religion and spirituality, counselors are reluctant to address the topics with clients (Bohecker et al., 2017; Gonzales-Wong & Harris, 2021; Todd, 2021). There is a need for continued dialogue between the supervisor and CIT regarding the integration of religious and spiritual matters with clients (Secor, 2021). When broaching R/S matters, CITs are more confident and willing to address these topics with clients if they are trained to do so and discuss the matter with their supervisor (Gonzales-Wong & Harris, 2021).

Supervision is an essential element in becoming a professional counselor, as its role is pivotal in mentoring, transferring knowledge, exemplifying experience, and continuing the development of the CIT (Thacker & Diambra 2019). The evaluation of CIT is the primary role of the counseling supervisor to ensure CITs are upholding ethical standards and reaching necessary competencies in their areas of practice (Bernard & Goodyear, 2009; Hull, 2016). Ideally, a portion of the evaluation process would be to assess R/S issues for the CIT if supervision is a

safe space for supervisees (Hull, 2016; Miller et al., 2006). However, counseling supervisors are expressing a lack of sufficient training in the areas of R/S and are not comfortable educating and competently attending to these matters with CIT (Gonzales-Wong & Harris, 2021; Hull, 2016). This study supports an ongoing dialogue (Hull, 2016; Secor, 2021) to broaden the reach of incorporating R/S matters in the training counseling supervisors.

Background of the Problem

Ethical standards ACA, 2014 A.4.b mandate that counselors are not to impose their own R/S values or beliefs on the client. The lack of training in the subject matter coupled with this mandate creates an ethical and practical dilemma for the counselors, resulting in a lack of integration (Evans, 2022). But religion and spirituality are considered cultural identifiers shaping and directing a person's overall worldview (Harris et al., 2016), making this a critical factor to address in a client's counseling experience and the impacts R/S have had on their mental health. As such, when CITs are not instructed on how to include R/S in clinical work with clients, they lack confidence or even have feelings of inadequacy, as they are ill-equipped to reach some therapeutic goals due to insufficient training (Adams et al., 2015; Bohecker et al., 2017; Henriksen et al., 2015; Serra, 2021; Williams-Reade et al., 2019). Studies have indicated that when training in R/S integration was offered, it was an elective or an addition to a multicultural course, leaving integration to be a minimal portion of educating the student (Curtis & Glass, 2002; Gonzales-Wong & Avent Harris, 2021; Magaldi-Dopman, 2014). In preparing CIT for clinical work, the integration of R/S is important for clinical work and their confidence as they increase in cultural competencies (Lewis, 2021; Osborne & Jones, 2020). Though there are counselors who maintain R/S does not belong in the counseling experience, this is not upholding the ACA's code of ethics and can inhibit clients from reaching their personal therapeutic goals

(Evans et al., 2021; Henriksen et al., 2015). Clients also desire counselors who incorporate faith-based practices (i.e., prayer, scripture reading) that align with their cultural identifiers as a part of their treatment process (Harris et al., 2016; Lewis, 2021; Pargament; 2011; Serra, 2021).

Increased competencies and acknowledgment of R/S as part of a client's culture would be beneficial to counseling supervisors. Supervision sessions can prepare the CIT for addressing R/S (Bernard & Goodyear, 2014; Gonzales-Wong & Avent Harris, 2021). However, supervisors are lacking in confidence in broaching R/S as they lack training, specifically in the area of language on how to present the information when supervising CIT (Barto, 2018; John 2017). Competence in multicultural counseling is considerably more foundational than that of R/S competencies due to the need for further understanding and knowledge in these areas (Gutierrez, 2020). While R/S is among highly discussed topics like race, gender, and ethnicity, supervisors are less likely to integrate R/S as they are unprepared to broach the topics and are lacking in introspection of their own R/S beliefs, which also decreases comfort in teaching difficult topics (Barto, 2018). This study explored ways in which supervisor competencies can be increased through R/S-specific training, highlighting language as a main construct of the training, offering options on how to discuss R/S, and taking the stigma out of integrating with CIT.

Problem Statement

The literature notes the importance religious and spiritual factors have on the process of healing in mental health (Gonzales-Wong & Avent Harris, 2021; Peteet, 2019). Further, the ACA (2014) Code of Ethics for Mental Health states that counselors are required by professional ethics to be balanced in guiding clients to their thoughts or solutions in presenting problems. One of the counselor's ethical responsibilities is assessing social networks of support for clients, which includes family, friends, or religious affiliation (ACA, 2014; Barto, 2018). To approach

the client's involvement in a support network, it is necessary to consider the levels of support that may involve their spiritual or religious beliefs, possible influences on a client's presenting issues, and potential cultural implications. Research reveals the need for counselor supervisors and counselor educators to breach the barriers in addressing spiritual and religious topics with CITs (Adams et al., 2015; Secor & Bridges, 2021; Todd, 2021). However, religion and spirituality as multicultural aspects of counselor education programs are minimally discussed, leading to a lack of information on religions and spiritual dynamics that are needed for counseling clients. There is a reluctance among counseling programs to discuss spirituality and religion in the curricula (Bohecker et al., 2017; Todd, 2021). But CITs are more apt to cover spirituality and religion if their supervisors demonstrate levels of comfort (Woodhouse & Hogan, 2020). This study explored constructs that may influence the lack of perceived confidence experienced by counseling supervisors in the integration of R/S factors and how supervisors' need for increased training on R/S language impacts the process as they guide CITs.

Purpose Statement

The purpose of this study was to explore how the level of perceived confidence of counseling supervisors and educators, through specific training, impacts the integration of R/S in supervisory sessions. The literature refers to spirituality or religion in terms of a necessary competency among counselor educators and supervisors (ACA, 2014; Todd, 2021) and positively focusing on training educators and supervisors for instructing religious or spiritual matters (Johns, 2017). The deficiency in the literature is the specific focus on how to train supervisors in R/S language to impact their level of competence or likelihood to supervise or educate CIT in a manner that leads to increased integration of R/S. The client may utilize R/S language, and it could be explicit or implicit; depending on the counselor this therapeutic

exploration can be inhibited due to their barriers (Woodhouse & Hogan, 2019). Therefore, this experimental study addressed how the application of language relating to religion and spirituality impacts counseling supervisors and how it informs the practice of supervision for counseling supervisors.

Significance of the Study

The potential significance of this study is determining the increase in perceived confidence in supervisors who have been trained to explore R/S language and the influence that has on those supervisors integrating R/S in supervision with CIT. The results can draw attention to the negative impact that a lack of comfort in the integration of R/S aspects has on clients and exploring language that would increase the application of integration in sessions. Reasons, according to the literature, that counselors, supervisors, and counselor educators do not incorporate R/S as a multicultural aspect include discomfort and hesitation. But there are no data to date discussing increased comfort, which leads to confidence, for supervisors implementing R/S in their practice with CIT, and the research suggests that supervisors create the norms for uncomfortable conversations. This study approaches the topic from the supervisors' perspectives on religion and spirituality in mental health counseling.

Research Questions

The initial research question (RQ) seeks to find to what extent training on language, definitions, cross-cultural dynamics, and ethical standards has an impact on supervisors' perceived confidence in integrating spirituality in counseling supervisory sessions when relates to supervisees' spiritual identity. The second RQ focused on the extent training on language, definitions, cross-cultural dynamics, and ethical standards impacts a counseling supervisor's perceived confidence in integrating spirituality in counseling supervisory sessions when related

to client discussions. The final RQ seeks to what extent training on language, definitions, cross-cultural dynamics, and ethical standards impacts a counseling supervisor's perceived confidence in integrating spirituality in counseling supervisory sessions when related to building the supervisory relationship.

RQ 1: To what extent does training on language, definitions, cross-cultural dynamics, and ethical standards impact a counseling supervisor's perceived confidence in integrating spirituality in counseling supervisory sessions when related to the supervisee's spiritual identity?

RQ 2: To what extent does training on language, definitions, cross-cultural dynamics, and ethical standards impact a counseling supervisor's perceived confidence in integrating spirituality in counseling supervisory sessions when related to client discussions?

RQ 3: To what extent does training on language, definitions, cross-cultural dynamics, and ethical standards impact a counseling supervisor's perceived confidence in integrating spirituality in counseling supervisory sessions when related to building the supervisory relationship?

<p align="center">**Assumptions and Limitations**</p>

The study used a sample of licensed professional counselors who hold a supervision endorsement in their licensing state and participate in the supervision CIT. This could present as a limiting factor to generalizability, as the sample size may not represent all counseling supervisors. For example, a respondent may have experience as a supervisor with a higher level of experience in integrating R/S and not have the levels of discomfort experienced by less experienced supervisors. The assumption would be to collect data from supervisors who are representative of the diversity in the counseling field in varying ages, ethnicities, and cultures. It was also assumed that the participants recruited represent varying beliefs and thoughts on

religion and spirituality. The overall aim was to make the study available to a diverse population with a research interest which is exploring R/S integration in counseling supervision.

For this study, the integration of R/S was examined through the Religious/Spirituality Integrated Practice Assessment Scale (RSIPAS), created for assessing spiritual integration in clinical social work and the familiarity of the practitioners as they integrate with training clinicians or clients (Oxhandler & Parrish, 2016). The original intent for developing the scale was to assess social work practitioners' self-efficacy, attitudes, perceived feasibility, and attitudes as they integrate R/S with clients. Oxhandler and Parrish's (2016) study validated this scale's effectiveness and recommended the use for more than social work practitioners but for educators and other mental health services for training professionals. The assumption is that using the RSIPAS scale would adequately assess the use of integration for counseling supervisors pre- and post language training.

Definition of Terms

While often the terms have been used synonymously (Captari et al., 2018) for this study religion and spirituality will be listed together but maintain their definitions as listed in this section. Other definitions include organizations discussed throughout the study.

1. *Association for Counselor Education and Supervision (ACES)* is an organization made up of counselors, educators, supervisors, and graduate students striving to educate, train, research, and practice in the counseling field and education to advocate in the professional field by presenting research, conference training and publications that demonstrate competencies, ethics, and best practices.

2. *Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC)* is an organization consisting of professionals who adhere to religious, spiritual, and ethical

values and aspire to uphold them in the counseling profession through empowering others to develop and express their values, by practicing these values through implementing them in their counseling practices and relating to others by encouraging them to do the same.

3. *Competency* as defined by ASERVIC (2009) and in alignment with standards set by the ACA is for counselors to regard religion and spirituality as part of a client's worldview

4. *Council for Accreditation of Counseling and Related Educational Programs* (CACREP) is the accrediting agency for master's and postgraduate counseling programs. With this accreditation programs are recognized for meeting professional standards and assuring the quality of the programs offered.

5. *Counselor in training (CIT)* is a postgraduate counselor in supervision before state licensure.

6. *Integration* is having the awareness to incorporate a client's or supervisee's spirituality as best practices in aligning with them culturally, otherwise known as spiritually integrated care (Currier et al., 2023).

7. *Language training* equips supervisors with R/S competencies allowing for an increased awareness of the issues around these topics (Johns, 2017).

8. *National Board of Certified Counselors (NBCC*, 2023) "serves as the largest national credentialing organization for counselors, providing national certification developed by counselors for counselors, and ensuring clear standards for eligibility specific to education, examination, supervision, experience, and ethical guidelines for the protection of the public" (p.1).

9. *Religion* is defined by the Cambridge Dictionary (2023) as "the belief in and worship of a

god or gods, or any such system of belief and worship." It is often described as associated

with a practice of or association with a traditional faith community or practice (Captari et

al., 2018).

10. *Spiritual identity* Poll and Smith (2003) stated that identity is developed out of how a

person relates to their experiences and past events, they go on to posit spiritual identity is

formed similarly in how the person relates to God or what they believe to be God.

11. *Spirituality* is defined by subjectively describing the connection or experience of that

which is considered sacred. Captari et al., (2018) further defined spirituality as a

connection with nature or the universe as more of a sense of spirituality.

12. *Supervision* as defined by the ACA Code of Ethics is a professional relationship for the

CIT to maintain compliance with ethics and regulations as a continued training to reach

licensure. The supervisee meets regularly with their supervisor, which may vary

depending on the state where they reside, for evaluation of practices, support with client

issues, and further instruction on counseling practices (ACA, 2014).

Summary: Chapter One

Supervision is an integral part of training for counselors. Supervisors are held to a higher

standard as they are part of equipping and assessing the development of CIT. As supervisors are

training others, they are also responsible for their personal and professional development (ACA,

2014; Peteet, 2019). Research has focused on the CIT perspective of integrating R/S into

supervision as well as students' view of programs implementing R/S into curricula (Bohecker et

al., 2017; Todd, 2021). This study was conducted to increase the understanding of counselor

educators and supervisors by implementing training in R/S language as they address their

discomfort with integrating R/S and the impact it has on the instruction of counselor

competencies. Chapter 2 reviews the literature on supervision, supervision models, and research on R/S as it pertains to supervision.

Overview of Chapters

Chapter 2 reviews the history of counseling supervision. This exploration focuses on the background of supervision through multiple helping professions. The focus areas are (a) the history as it derives from multiple helping professions, (b) the significance of supervision in counseling, (c) ethical standards required in the counseling profession, 4) spirituality as it relates to counseling supervision, (d) counseling supervision models, and (e) an overview of the proposed training for supervisors as they increase their language base for instructing CIT in implementing R/S in supervision. Chapter 3 discusses the research method, including data collection and measurements. Chapter 4 expounds on the results of the study, exploring how the hypothesis was examined and the gathered data were analyzed. Also, any unforeseen analysis is explored in the chapter. Lastly, Chapter 5 describes the findings and summarizes the results of the study and how these findings benefit counseling supervision. Limitations and future research possibilities are also identified in this chapter.

CHAPTER TWO: REVIEW OF THE LITERATURE

Supervisors are pivotal in the mentorship of CITs, providing an ongoing transfer of knowledge and modeling of counseling experiences and continuing CITs' development. In addition to developmental processes, the supervisor further reinforces the code of ethics and ethical standards for counseling professionals. Chapter 2 highlights how the literature supports exploration into R/S integration as a multicultural component of supervision. The chapter also reviews the history of supervision, developmental models, and the significance of supervision contributing to the study of R/S language training for supervisors.

Theoretical Framework

Many supervision models exist in counseling, some focusing on behavior and development, while others focus on the social roles that exist for both the supervisor and CIT. This study aligns with the integrated developmental model (IDM), as it provides the supervisor with an element of creativity that is useful to integrating R/S concepts. The IDM is a developmental model that allows the supervisor to assess the CIT in the process of learning and growing as they practice counseling (Bellinger & Carone, 2021; McNeill & Stoltenberg, 2015; Stoltenberg, 1981; Stoltenberg & Delworth, 1987). Specifically in the IDM, supervisors seek creativity in development, allowing the CIT to operate within their creativity in the clinical setting. The areas of developmental focus in IDM are self/other awareness, motivation, and autonomy (Bellinger & Carone, 2021).

The ongoing development of CIT is an important element in guiding the growth of the counseling field. In alignment with IDM as a framework, this study was conducted to assess the supervisor's level of integrating R/S aspects into supervision, whether that approach is focused on the CIT, the counselors' client, or the supervisors' comfort integrating (Drew et al., 2022).

There is a need to incorporate spirituality and religion in the mental health treatment of clients (Gonzales-Wong & Harris, 2021). Spirituality and religion as a core curriculum in CACREP accredited programs and other trainings increasing R/S language can help supervisors to integrate religious and spiritual matters in supervision with CIT (Bohecker et al., 2017; Currier et al., 2022; Evans, 2022; Woodhouse & Hogan, 2019).

History of Supervision

Supervision is a multidirectional process involving a three-person dynamic: the client, CIT, and supervisor. The process has been moving in this direction since Freud's weekly societal meetings with the focus narrowing to the protection of the client and support of the CIT by the supervisor (Watkins, 2017). Supervision is utilized in many of the helping professions as a means to oversee the work of others to ensure the quality of work performed (Leddick & Bernard, 1980). For example, the development of supervision is known well in the field of social work. The process of supervision among social workers was more administrative, instructional, or as an aid to social workers, especially in the late 1800s. Supervision in the fields of social work and psychiatry is more evident in the 1900s (Burns, 1958). At this time group supervision was more prevalent than individual supervision since proficiency as a counselor does not always translate into proficiency as a supervisor. As the counseling field grew, so did the need for training. In the 1980s the ACES and the NBCC were narrowing the focus on specifying supervision competencies and certifications (Dye & Borders, 1990).

Supervision in The Helping Professions

Supervision is a foundational part of building counselors educationally and clinically. CITs begin academically with faculty supervisors and clinically with onsite supervisors in their field. The training is a purposeful process ensuring the clients' welfare and the CITs'

professional and personal development (Barto, 2018; Bernard & Goodyear, 2004; Tullu et al., 2015).

Supervision in Nursing

The idea of supervision (i.e., looking over others) was established in the late 1700s (Boron Von Voght, 1796) when city authorities in Germany placed groups of men as overseers for the poor. This philanthropic oversight later moved to London. Octavia Hill was a founding member of the Charity Organization Society (COS) established in 1869, which has become a foundational networking piece of what is considered social work. This organization was made up of volunteers who visited community members in their homes. The organization began as a resource for families struggling with poverty, addictions, and illnesses and in need of community resources. The social workers would assess the needs and establish the types of services needed in particular cases (Humphreys & Humphreys, 2001). The focus began to extend into psychological and emotional support as health care was provided and needs within the community were changing. The COS later changed its name to the Family Welfare Association and is still in operation as Family Action (White & Winstanley, 2014).

The Family Welfare approach of services resonated with the nursing field and was built upon by a nurse named Florence Nightingale, later making its way into American organizations. Nightingale created a mentorship at all levels of nursing, which connected more experienced nursing staff with less experienced. This approach has been considered one of the forerunners of modern-day clinical supervision (Emerton, 1999; Newton, 1952; Russell, 2005). Nightingale mentored Linda Richards, who brought Nightingale's training methodology to the United States (White & Winstanley, 2014). The COS and later Nightingale's approaches to nursing and social work demonstrate the forward movement of supervision even in the United States.

Supervision in Psychiatry

In the field of psychotherapy supervision developed in Sigmund Freud's Psychoanalytic Society as informal gatherings in the early 1900s. The psychoanalytic culture has long since seen the benefits of collaborating with those more experienced in the field to gain knowledge and mentorship (Shamsi et al., 2022; White & Winstanley, 2014). From Freud's societal meetings was the work of Max Eitington in the 1920s, who proposed the supervision model that is present in today's supervision standards. In this methodology, Eitington suggested the therapist should undergo psychanalysis (Urlić & Brunori 2007), helping them have personal knowledge of self, ascribe to a theory, and, through supervision, know their practice (Tucket et al., 2020; Watkins, 2017). Eitington suggested the complex involvement of three parties: (a) patient to therapist, (b) therapist to patient, and (c) supervisee to supervisor (Urlic & Brunori, 2007). This relational dimension is current in today's supervision, the responsibility of the supervisor being to navigate each of these relationships. The relationship between supervisee and supervisor parallels that of counselor to client (Leddick & Bernard, 1980). With this in mind, Eitington's assertion of the supervisor's responsibility to serve the client well is made clear as relationship dynamics are as they are directly related to the client (Tucket, et al., 2020; Watkins, 2017; Urlić & Brunori 2007). Eitington's model, in part, was assuring the quality of training a CIT had as they embarked on the patient-to-therapist relationship, hours of guidance, lectures, and consultations. The therapist-to-patient idea was to protect the patient as they worked with a new therapist (Tucket et al., 2020; Urlić & Brunori 2007; Watkins, 2017).

Supervision in Social Work

In social work supervision began as an administrative or management perspective for groups of social workers, being an avenue through which training and service standards were

maintained. To provide better service to their clients, social workers utilized an agency-type system for supervision, which allowed for experienced social workers to train those newer to the work. As the field progressed, individual supervision emerged, and the need for paid supervisors in the field gained validity (Mo et al., 2021). As supervision grew, it was discovered that social workers preferred supervisors who could share from an educational and experiential vantage point, using methods that applied to their work and demonstrating professional knowledge rather than using an authoritarian style (Scott, 1965). The field was beginning to see influences from counseling theories, psychotherapy, and psychology, which led to a more developmental model of supervision. Not only was the overall field experiencing influences from other fields, but the educational needs for social workers were also increasing with the changes in the culture and climate of those they worked with. Some of those changes were existentialism and spirituality (Walsh, 1999). Supervisors found themselves needing more guidance and skills development to meet the needs of clients more effectively. While contributions have been made through the years by social workers, psychiatrists, and other fields like nursing, the focus here is counseling supervision.

Supervision in the field of counseling psychology is a form of gatekeeping. The supervision process begins at the graduate level for CIT. It is obtained through a sequence of training by experienced counselors to educate and support new counselors in the profession and enrich those who are post-licensure in the field. Supervision functions to provide education and support to all levels of counselors fostering professional development in CIT and counseling professionals as a lifelong growth process (ACA, 1990; Rivera et al., 2021). A supervisor is seen as a professional who oversees the work of counselors in training or licensing. Supervisors are responsible for services provided by supervisees as they are linked through the license of the

supervisor (Leddick & Bernard, 1980). With that responsibility, supervisors maintain an awareness of difficult counseling scenarios that arise for the CIT, model appropriate ethics, and stay abreast of educational opportunities and changes that will enhance the CIT's growth. Supervisors have the opportunity to see from a developmental process, as the CIT may have momentary goals of licensure, client load, or concerns, the supervisor guides throughout this natural developmental process of CIT (Gonsalez, 2014).

Significance of Supervision

The supervisor-supervisee relationship is one where guidance and continued learning take place. The functions of a supervisor are to educate, sponsor, coach, counsel, and direct (Irwin et al., 2022). Supervision can be structured to be a place of safety for the CIT to discuss difficult client cases. Much like working with clients, supervision is not a time of advice-giving but to give support and instruct in a way that is best for the CIT (Pelling et al., 2009). The supervisor is an experienced counselor with knowledge to direct their supervisees. A safe working environment between the supervisor and CIT leads to trust and a greater learning experience. (Pelling et al., 2009). It is key to pair with a supervisor who is a suitable fit for educational goals, professionalism, understanding of the CIT developmental process, and is personally supportive. Through the supervisory process supervisors are continuing to develop as professionals as well as supporting the CIT to develop their own professional identity this is an important role as a supervisor and an asset for a CIT. Supervision can be a personal endeavor for CIT, the learning process takes humility, and a supportive supervisor coaches in a way that is compassionate and understanding to develop a professional counselor (Gonzales-Wong & Harris, 2020).

Specific Importance in the Counseling Profession

Supervision from its origin was applied to increase the professional identity of CITs

through experience with trained professionals in the field. Just as coursework and personal experience are necessary elements of learning, supervision is an intentional avenue in which a CIT learns to integrate knowledge, implement theories, practice ethics, and explore clinical strategies (Pargament, 2021; Thacker & Diambra, 2019). An additional consideration of the importance of supervision is the level of gatekeeping it provides for the counseling profession, which protects clients and provides learning tools for CIT (Corey et al., 2014; Thacker & Diambra, 2019).

Supervision also allows for a training ground for CITs and gives space for developmental education with support. Supervisors help the CIT safely explore knowledge, skills, or clinical practices, integrating knowledge learned as a student. CITs participate in educational programs preparing them for the practical application of skills, theories, and ethical dilemmas. Under supervision, CITs can capitalize on that knowledge and develop their voice or identity as the counselor (Prasath et al., 2021; Rivera et al., 2021). The supervisor contributes to this developmental process and moves the CIT toward independence as a counselor (Prasath et al., 2021). Counselors have a responsibility to maintain their professional identity, competencies, and ethics as a continuation of growth as they practice in the field (Peters, 2017).

Supervision can further be a safe space for processing ethical dilemmas that may be difficult for an inexperienced counselor. Ethics are an essential element in the life of professional counselors; this element is taught in counseling programs and standards are set by accreditation boards such as CACREP and ACA with the intent to protect clients receiving counseling (Prasath et al., 2021). Supervisors are responsible for overseeing that the ethical standards are being maintained by the CIT. This duty comes with broaching necessary topics or issues that may arise with clients. There is a myriad of ethical considerations, but this study focuses on the

attention to others' spiritual beliefs and the demonstration of competency when faced with

beliefs different than their own (Gonzales-Wong, 2021; Shamsi et al., 2022).

<div align="center">**Supervision Ethics and Standards in the Counseling Profession**</div>

Mental health professionals are required by professional ethics to provide balance in

guiding clients to their thoughts or solutions to presenting problems (ACA, 2014). One of the

counselor's ethical responsibilities is assessing social networks of support for clients, that consist

of their family, friends, or R/S preferences (Peteet, 2019). Further, multicultural factors are an

area for CIT training to inquire about with clients (CACREP, 2016), which includes spiritual and

religious components and the impacts these areas have on the clients' lives (Todd, 2021).

However, religion and spirituality as multicultural aspects of counselor education programs are

minimally discussed, leading to a lack of information on religion and spiritual dynamics that are

needed in counseling clients. Supervisors can help further CITs' counseling identity

professionally, personally, and spiritually. Through a developmental process of training, there

can be an increase in knowledge and understanding for the CIT, with visible growth, change, and

broad-minded movement in the way they practice counseling with their clients (Keller & Inazu,

2020). Spirituality, considered through the developmental stages for the supervisor, CIT, and

their clients, is a guide for the implications of what spirituality brings to these dynamics.

Counseling Supervision and CACREP Standards

The CACREP sets the standards in the United States for psychological counseling

education (CACREP, 2016). Due to the magnitude of the counseling profession, supervision

must be effective and qualitative for the CIT to reach competency in the field (Koruk & Kara,

2019). CACREP directs counselor educators toward competency, as it relates to social-cultural

diversity, by having psychological counseling programs educate the CIT with multicultural

awareness. The standards also bring to the counselor educator's awareness of the impact of heritage or culture of the client or students and an increased understanding of the impact family history have on them as they relate to others. Along with family history and culture, CACREP standards list addressing religious or spiritual dynamics or worldviews as they relate to the clients therapeutically. In addition, they implemented strategies for the CIT to have the skill to identify barriers, prejudices, intentional or unintentional oppression, and discrimination for counseling (CACREP, 2016). Requirements are set in terms of time spent developing the skill sets leading to competency; for these standards and accreditations, CACREP requires 600 hours for CIT, under professional supervision, of psychological counseling 100 hours to be conducted in an academic year (Koruk & Kara, 2019). CITs are supervised in this manner to increase competency, demonstrate the integration of knowledge learned, and have an opportunity to demonstrate ethics within the profession (Koruk & Kara, 2019).

ACA Supervision Ethics

According to the ACA Code of Ethics, counselor educators have a responsibility to educate and supervise in such a way as to demonstrate their knowledge, skill, and implementation of ethical and legal regulations in the field of counseling (F.7.a.). The ACA draws the counselor's attention to multicultural diversity by stating that educators train and practice with an awareness of a client's diverse backgrounds, experiences, and perspectives (F.11.c.). Counselors are to practice without discrimination against clients, students, or supervisees based on factors such as disability, ethnicity, race, R/S, gender identity, sexual orientation, marital status, language, socioeconomic status, immigration, or any factors protected by the law (C.5.)

Supervision and ASERVIC Ethics

The ASERVIC (2011) is a professional counselor organization that acknowledges the weight of clients' beliefs or the absence of R/S beliefs, and how the worldviews and overall psychosocial being are ultimately impacted. With this recognition, ASERVIC encourages the counselor to examine their beliefs, attitudes, or views on religion and spirituality. The competencies ASERVIC outlined are considered to be complimentary of the ACA Code of Ethics. ASERVIC guidelines propose that the counselor is equipped to differentiate between religion and spirituality. The competencies outlined by ASERVIC would have counselors consider these ethical considerations and standards as the components that lead to proficiency for the CIT. The organization encourages the counselor's self-awareness as it pertains to their own beliefs, values, religion, or spirituality, as this can influence the CIT.

Spirituality in Counseling Supervision

For many, spirituality is a guiding element in their therapeutic process, making it important for trained professionals to demonstrate competencies and abilities to access spirituality, the clients, and their own (Gladding & Crocket, 2019; Shamsi et al., 2022). As clients seek meaning, people find significance at a deeper or even unconscious level resulting in a more holistic view of their overall treatment (Frankl, 1975). However, counselors are more hesitant to discuss religious and spiritual topics if not initiated by their supervisors (Gonzales-Wong & Harris, 2021). The amount of spiritual or religious issues discussed is dependent on the relationship with the supervisor and is not a determinant if the counselor will discuss spiritual or religious topics with a client (Barto, 2018). There is a reluctance among counseling programs to discuss spirituality and religion in the curricula (Bohecker et al., 2017; Todd, 2021). However, regulatory providers such as the American Psychological Association (APA), ASERVIC, and

CACREP place spirituality as a core competency for counselor educators and supervisors.

Even though the implementation of spirituality is a core element in supervision it is easily minimized or ignored. But it is important for counselors and CIT to conceptualize the client's worldview and the impact R/S experiences have on these views, including barriers and reliance on R/S that may be utilized therapeutically. With 81% of Americans reporting they are believers in God or a universal spirit, religious or spiritual issues are prevalent in the lives of individuals seeking counseling services (Cashwell & Young, 2011; Gallup, 2022). Many may ascribe to R/S issues (Barber, 2019; Gladding & Crocket, 2019). As barriers arise, there is a need for CITs and clinicians to understand the importance of these contributing factors for their clients and competently address R/S issues, particularly when obstacles for the clients arise (Gladding & Crocket, 2019). The client's R/S perspective is a multicultural aspect of their counseling needs and thus is therapeutically relevant (Cashwell & Young, 2011).

This speaks to why supervision needs to address these competencies, if the supervisor is uncomfortable in broaching topics of R/S the CIT will likely extend this same discomfort, and clients will be inhibited in their counseling experiences (Glass & Curtis, 2002; Gonzales-Wong & Harris, 2021). If supervisors are not discussing R/S issues and addressing those needs in supervision, a CIT is less likely to focus on these issues with clients (Adams et al., 2015; Hunt, 2017). When a CIT lacks training in these areas or other areas it is a disservice to the clients being treated (Adams et al., 2015).

It is also unethical for the counselor to supersede a client's beliefs with their own, and the counselor is to adhere to the ACA code of ethics and regulatory standards of CACREP or ASERVIC to broach R/S topics, which is instructed at the supervisory level for CIT (Cashwell & Young, 2011). The American Psychiatric Association (APA, 2022) lists Religious and Spiritual

problems-V62.89 under psychosocial, personal, and environmental circumstances; the category

is for the clinical focus of clients experiencing faith-related issues whether they are questioning

their faith, have a loss or change in beliefs which presents as distressing for the client. This also

relates to a new faith or change in spiritual values unrelated to an organized religion or institution

(APA, 2022). CACREP (2016) standards (state that part of the professional counselors' identity

is to assess "the impact of spiritual beliefs on clients' and counselors' worldviews" (section 2,

standard F.2.g). This is area an of competency for the professional who is supervising the CIT.

The ACA (2014, section C.2. Professional competence c.2.a) presents boundaries of competence,

stating the understood expectations of multicultural counseling as a requirement across all

specialties going on to stress the need for knowledge, awareness, sensitivity, and dispositions and

skills about culturally competent counseling with diverse populations. ASERVIC (2009) stated

that counselors should have knowledge of spirituality and religions in preparation to integrate the

competencies into the counseling experience. Furthermore, research suggests counselors trained

in spiritual and religious competencies are preparing to prevent countertransference as they

interact and build rapport with the clients they are treating (Magaldi-Dopman et al., 2011).

Models of Counseling Supervision

The development of supervision and the understanding of what it contributes to the

counseling profession led to models of how to facilitate supervision. Supervision can be broken

down into three core models: psychotherapy-based, developmental, and social-role models (Atik

et al., 2014; Koruk & Kara, 2019). Each model holds advantages and disadvantages often models

are combined in the application of supervision to benefit from the strengths each may present.

Psychotherapy-Based Models

A psychotherapy-based model will include behavioral and cognitive models that utilize

the therapeutic approach emphasizing the parallel process or the dynamic between supervisor and supervisee. This approach assesses the relationships in supervision as educational for the CIT. Additionally, the cognitive aspects have the potential to increase awareness and insight on the part of the CIT to restructure cognitive processes that come into play from their personal experiences and reframe for counseling purposes (Atik et al., 2014). Psychotherapeutic-based models are relationally focused on how the CIT is personally impacted during an interaction with a client. Other aspects utilized in psychotherapy-based models are for supervisors to address the parallel process for the CIT as they work with clients and process with their supervisors. The supervisors explore the CIT's feelings as they discuss cases and clients as well as countertransference (Xu et al., 2021).

Developmental Models

Developmental models in conjunction with cognitive models approach supervision from an introspective process of who the CIT is to an independently processing practitioner skilled to utilize resources and progressing to paying forward the skills learned (Bernard & Goodyear, 2009). Developmental models approach supervision with the supervisee's growth throughout the process. These models see the supervisee as beginning from a concrete stance and progressing to a more independently processing counselor (Young et al., 2011). Developmental models can take a four-step process to develop CIT: awareness of self and others, motivation, and autonomy (Bernard & Goodyear, 2009). In this process of development, the CIT experiences skills development as this training begins with a process of needing supervision and ultimately grows to independence (or autonomy). Using a developmental model with CIT lends to modifications in supervision based on the supervisees' level of development or competency in any given client approach. The supervisor can adjust and address the skill levels, and needs of the CIT, and assess

growth at the level at which the CIT has progressed (Boie & Lopez, 2011; Stoltenberg, 1993).

Social-Role Models

Social-role models utilize discrimination models or Holloway's system approach, which conceptualize the supervisor as a teacher, counselor, and consultant to the CIT. Within these three roles, the supervisor is less focused on theories utilized by the CIT but on the interventions or approaches they are implementing, how the CIT conceptualizes the client's cases, and the personalization of the overall supervisory relationship. The discrimination model utilizes the roles of teacher, consultant, and counselor for the supervisor to develop the supervisory relationship (Crunk & Barden, 2017). Social-role models consider cultural variables and how the CIT practices multiculturally (Atik et al., 2014; Bernard & Goodyear, 2009; Holloway, 1995).

Application of Models

Supervisors may approach supervision with a combination of these models or ascribe more specifically to one over another as it depends on the CIT. In combination, supervision models help more effectively educate and develop CIT (Atik et al., 2014). There are subgroups within the foundational models discussed in the previous sections. It is the supervisor who ascribes to the model that most aligns with their theoretical adherence as they provide supervision. Supervision is a professional relationship and per CAPREP and ACA standards there are many hours spent equipping the supervisee, increasing their counseling competencies, overseeing their application of skills and knowledge with clients, and assuring they are following ethical guidelines (Atik et al., 2014; Koruk & Kara, 2019).

Supervision Models That Focus on Multicultural Discipline in Supervision

A portion of the developmental process for CIT is acquiring the skill to bracket their own opinions or beliefs as they work with clients (Sells & Hagedorn, 2016; Wilmshurst et al., 2022).

In this process they learn to sit with differing beliefs of clients on many levels, which may include parenting, marriage roles, sexuality, and spiritual beliefs. Supervision is where CITs can discuss, recognize countertransference, assess their own needs for counseling, and address difficult client topics. If supervisors are lacking in their own identity professionally and personally, addressing specifically religious or spiritual issues is not broached (Wilmshurst et al., 2022). Broaching spiritual implications would include demonstrating, or modeling, for the CIT the skill for their clients and colleagues (Gutierrez et al., 2019; Jones & Bronco, 2020). Spirituality is not only a cultural component but a separate implication for counseling. ASERVIC (2011) incorporates self-awareness as a competency, establishing that the introspection of the counselor benefits the counseling experience, as the counselor is more established in their thoughts, beliefs, and values on spirituality and religion for the betterment of the client.

Psychodynamic Models and Multiculturalism

Integrating multicultural concepts into counseling supervision helps maintain the integrity of existing models instead of creating altogether new models (Robinson et al., 2000). As with psychodynamic models of supervision, the focus is the interpersonal relationship between the CIT and their supervisor and the importance of the professional relationship with the CIT, their experiences, and the impact of their family history. This perspective illuminates the supervisee's multicultural views and allows for more effective supervision as the supervisor is cognizant of the CIT experiences (Robinson et al., 2000; Watkins, 2019). The psychodynamic model of supervision is also a multicultural experience as the CIT brings into the space their cultural selves, thus bringing responsibility to the supervisor for creating an open space for the CIT to have safety in expressing themselves in the professional relationship (Watkins, 2023). Psychodynamic supervision and multicultural perspectives are considered to be complementary

as this approach moves to an open therapeutic practice (Watkins, 2016).

Behavioral Models and Multiculturalism

When integrating multiculturalism into behavioral models of supervision the goal is developing skills in the CIT that are effective in their practice. As the CIT establishes goals for their supervisory experience, culture may be implemented as a goal to reach competency. The supervisor would approach the training with this action plan at the core of assessing the CIT on their skills building and approaches with clients. This model is less relational and more focused on the CIT's learning experiences and therapeutic development (Fischer & Mendez, 2019; Robinson et al., 2000).

Multiculturalism and Religious/Spiritual Issues

A component of multiculturalism is addressing religious and spiritual dynamics and the impact it has on the CIT's development as a counseling professional. This area of competency is advocated by ACA, CACREP, and ASERVIC, encouraging counselor educators to ensure the skill levels of the CIT to be able to have a knowledge base to engage with those desiring to discuss religious or spiritual issues, and a personal awareness of their (the counselors) impact or integration of religious or spiritual issues as they arise concerning supervision or clients (Barto, 2018; Sells & Hagedorn, 2016).

Importance of Supervision Models

Supervision is a necessary component of equipping CIT; while no model is superior to another, they are all aiming to provide shared objectives: creating a positive learning environment for CIT, teaching or developing skills, and establishing a foundation for CIT's self-assessment; lending toward counselor growth (Crunk & Barden, 2017). The growth of the counselor is relevant and essential to becoming a counselor. Just as treating clients from a

holistic perspective is important for the client, it is equally important for CIT to have

introspection for their holistic view of self. With the guidance of a supervisor, CITs can increase

self-awareness and insight including their views on R/S perspectives. Having a holistic view of

self and others the counselor can treat clients that have differing perspectives and hold to what

they believe without withdrawing or pushing forward with personal agendas. For this to be a part

of a CIT's practice, an increase in training of R/S competencies and language skills is elemental

and increases their perceived confidence in broaching these topics with clients (John, 2017;

Serra, 2021; Woodhouse & Hagan, 2019).

Proposed Training for Supervisors

In this chapter, a discussion of religious and spiritual issues has been highlighted in the

context of the counseling profession and counseling supervision. There is a lack of literature that

explores the constructs that support supervisors in utilizing R/S in counseling supervision.

Further, supervisors demonstrate an unwillingness to engage in spirituality in supervision due to

(a) a lack of language, (b) a lack of personal understanding of R/S, and (c) a lack of

understanding of the terms R/S as they are currently presented in ACA code of ethics (Johns,

2017). The lack of knowledge and language is a barrier for counseling supervisors in the

development of CIT in the integration of R/S (Woodhouse & Hogan 2019), but clients expect

counselors to have the skills to respond to their explicit or even implicit discussion of R/S issues.

When counselors do not respond in ways the clients expect, the therapeutic process is hindered

(Captari et al., 2018). The lack of clarity in addressing R/S leads to discomfort and avoidance of

the topic (Johns 2017; Woodhouse & Hogan, 2019).

While counselor educators and supervisors have an introduction to multicultural issues

and R/S from sources like ASERVIC, ACA, or CACREP, newer counselors have reported a

conflict on how to approach R/S issues (Adams, 2012); CITs need to address R/S yet not share their own R/S beliefs, which leads to lack of preparedness or feeling unconfident in the language of that particular subject matter (Garner et al., 2017; Johns, 2017). Therefore, this study hypothesizes that training would be beneficial in increasing their comfort through increasing their language regarding R/S topics, defining for themselves what R/S means to them, and making clear what R/S means as they work with CIT or even clients. The identified problem is a lack of perceived confidence in the supervisor to integrate spirituality due to their perspectives on the integration of R/S in supervision with CIT (Johns, 2017). In the training presented to participants in this study, an overview of the supervisors' role was reinforced. This training aims to create an increased awareness of multicultural language in addressing R/S/religion for supervisors. It will provide (a) an overview of scholarly literature to express the benefits and limitations of discussing spirituality as a multicultural component in supervision; (b) ACA, ACES, codes of ethics, the ASERVIC and CACREP standards related to R/S issues in counseling; (c) specific language relevant to integrating R/S in counseling when discussing client issues, CIT issues, and rapport building; and (d) the implications for addressing R/S in counseling supervision. The focus is to increase supervisors' and counselor educators' language in R/S issues to ethically implement R/S in supervision, to create safe spaces for CIT to gain awareness of the impact of R/S for their client population, and for the practice of training of CIT to increase in skills and competencies of multicultural practices.

Summary: Chapter Two

Supervision in the counseling field has made significant changes in the past four decades—from the rise in qualifications for supervisors to the levels of competencies necessary to supervise CIT. Disciplines like ACA, CACREP, and ASERVIC have contributed to the

distinct changes in the role of supervisors. The levels of competencies are growing as the challenges for counselors increase due to a rapidly changing world (Corey et al., 2020). Counselors are in a variety of leadership roles ranging from academics to community mental health. Due to the diversity with which counselors are capable of attending, it is within their scope to incorporate competencies in spirituality and religion as it would be applicable in treating clients from a holistic viewpoint (Shamsi et al., 2022; Williams-Read et al., 2019). Counseling supervision aids the CIT to a place of self-governing through their developmental process. In this process, supervisors are to be mindful of the protection of the clients as they too are responsible for the client, and they maintain a position as a gatekeeper for the counseling profession (Corey et al., 2020). In the next chapter, a planned research method is outlined to address the identified RQs, exploring the impact of R/S language training on the level of perceived confidence for counseling supervisors to integrate R/S issues in supervision with CITs.

CHAPTER THREE: METHODS

Integrating R/S issues in counseling supervision is an ethical consideration for supervisors to uphold as they work with CIT (ACA, 2014; Evans et al., 2021; Todd, 2020). The purpose of this quantitative experimental study (Bloomfield & Fisher, 2019) was to explore the influence language training would have on the perceived confidence of counseling supervisors as they integrate R/S matters in supervision (Barto, 2018; Johns 2017; Woodhouse & Hogan, 2019). Language application is a useful skill for differentiation between experiences and whether those have negative or positive connotations (Poll & Smith, 2003). Much of what counselors engage in is assisting with difficult life experiences and interpreting those experiences with language (Hobbs, 2020; Wendel, 2022), and clients seek out counselors expecting professional knowledge. Thus, it is pertinent to study the equipping of supervisors to process adequality the language of their CIT, the clients they treat, and the supervisors' comfort of R/S. While ACA (2014), ASERVIC (2009), and CACREP (2016) cite standards for counselors and supervisors to engage in multicultural aspects, such as R/S issues, counselors and supervisors are reporting they remain inadequately trained in these skills applications (Barto, 2018; Gonzales-Wong & Avent Harris, 2021).

To explore the integration of R/S in supervision, the study focused on the application of the RSIPAS, a scale that has been used to assess social workers' attitudes toward, feasibility, and frequency of integrating R/S with clients (Oxhandler et al., 2016, 2019). The remainder of the chapter reviews the methods used to examine the impact of language training for supervisors and the use of R/S language in discussions in counseling supervision in addition to the extent of the supervisors' integration of R/S as it relates to the supervisee's spiritual identity. The chapter will review the purpose of this research study, the RQs, and the hypotheses. A description of the

population and selection will be given as well as the procedures by which the data were received and processed.

Design

Quantitative research utilizes statistical analysis to evaluate phenomena, whereas qualitative research utilizes observations, interviews, documentation, images, recordings, and focus groups to explore experiences (Aspers & Corte, 2019). A quantitative experimental design was chosen to examine three variables: the level to which counseling supervisors have been trained to integrate R/S, the effect R/S language training has on counseling supervisor's perceived confidence in integration, and the impact R/S training has on the increase of integration in supervisory sessions within three levels: (a) integration when in context of client issues, (b) integration when in context of supervisee issues, and (c) integration when in context of building the supervisory relationship. The use of an experimental design provides a basis by which to research the relationship of the stated variables and establish the relationship between language training and perceived confidence in supervisors (Bloomberg & Fisher, 2019). The introduction of language training also gives a reason for the use of experimental design in this study (Novosel, 2022). The next section reiterates the RQs and states the hypotheses of each question.

RQs and Hypotheses

RQ 1: To what extent does training on language, definitions, cross-cultural dynamics, and ethical standards impact a counseling supervisor's perceived confidence in integrating spirituality in counseling supervisory sessions when related to the supervisee's spiritual identity?

Hypothesis 1: Counseling supervisors who participate in training and receive information pertaining to R/S language, definitions, cross-cultural dynamics, and ethical standards will

exhibit higher levels of perceived confidence as it relates to integration.

With the application of training, it is expected to see an increase in perceived confidence for supervisors as they gain knowledge and understanding of how to apply language specifically in integrating R/S. Utilizing skills of language application allows for differentiation of past experiences whether positive or negative (Poll & Smith, 2003). With the use of RSIPAS as a measure exploring the level to which perceived confidence increases the integration of R/S, the outcome would be beneficial to further studies on supervisor inhibitions to integration.

RQ 2: To what extent does training on language, definitions, cross-cultural dynamics, and ethical standards impact a counseling supervisor's perceived confidence in integrating spirituality in counseling supervisory sessions when related to client discussions?

Hypothesis 2: Counseling supervisors who participate in training and receive information pertaining to R/S language, definitions, cross-cultural dynamics, and ethical standards will exhibit higher levels of perceived confidence as it relates to discussing integration with clients.

As the supervisor participates in training, they are gaining knowledge and understanding of R/S and learning to implement terminology that is useful when discussing spiritual matters. This increase in knowledge and awareness leads to a multicultural dynamic as it relates to R/S (Woodhouse & Hogan, 2019), with this approach the supervisor gains skills in addressing R/S from a multicultural perspective leading to a wider scope in developing CIT in supervision sessions (Hull, 2016; Irvine et al., 2021; Magaldi-Dopman, 2011). With the application of RSIPAS as a posttest, this hypothesis can be analyzed.

RQ 3: To what extent does training on language, definitions, cross-cultural dynamics, and ethical standards impact a counseling supervisor's perceived confidence in integrating spirituality in counseling supervisory sessions when related to building the supervisory

relationship?

Hypothesis 3: Counseling supervisors who participate in training and receive information pertaining to R/S language, definitions, cross-cultural dynamics, and ethical standards will exhibit higher levels of perceived confidence as it relates to building the supervisory relationship with supervisees as opposed to not receiving language training.

With an increase in knowledge and skills due to the participation of the language training, supervisors will deepen their understanding of spiritual concepts, terms, and ethical best practices. This training will equip the supervisor to increase their multicultural awareness leading to gained insight into integrating R/S in supervision (Bernard & Goodyear, 2009; Gonzales-Wong & Avent Harris, 2021; Hull, 2016). Additionally, this will build rapport with supervisees as the supervisor is modeling these skills on personal and professional levels. With the application of RSIPAS as a posttest, this hypothesis can be analyzed.

Participants and Setting

Participants were selected through the CESNET listserv, an email database, with permission from the listserv owner. Emails to counselor supervisors throughout the United States were also sent to reach of the specifications for the study. The acceptance was based on the qualification of holding a state license as a licensed professional counselor with a supervision endorsement or licensure. The participants were asked to consent to participation in the study and remain anonymous, which ensures confidentiality. After consent was given, the participants were directed to an online version of the RSIPAS before participation in the recorded training. Then, after completing the training, the participants were asked to retake the online version of the RSIPAS for potential measurement of change that was adapted for this study. The frequency element was not retested due to a restricted time-lapse from pre- to post-testing.

Instrumentation

Demographic Questionnaire

The demographic questionnaire included clarifying data such as age, gender, religion, ethnic background, years as a licensed counselor and supervisor, and verification of supervisory qualifications of participants. Participants were asked to identify in a "yes" or "no" question if additional trainings or postgraduate courses were taken to qualify as a licensed supervisor in their state.

RSIPAS

The integration of R/S issues was assessed with the RSIPAS (Oxhandler & Parrish, 2016, 2019). The scale is a 40-item Likert scale designed to measure the attitudes, feasibility, and frequency by which social workers integrate R/S with clients. The RSIPAS scale was developed to assess practitioner's orientation of integrating R/S in sessions specifically feasibility and self-efficacy (Oxhandler & Parrish 2016, 2019). The development of the assessment was based on connecting practicing mental health professionals to assessing levels of familiarity and use of R/S integrating with clients and through the assessment this knowledge is more achievable. The authors noted their desire for the assessment tool to be useful in the increase of cross-cultural knowledge, training, and comfort in broaching. The scale contains four separate sections: (a) self-efficacy with R/S integrated practice, (b) attitudes about R/S integrated practice, (c) attitudes about R/S integrated practice, and (d) how often do you currently engage in R/S integrated practice? The participants rated each item based on their level of agreement, indicating with higher scores, the degree to which they utilize R/S integration.

Procedure

Upon institutional review board approval randomly selected participants were invited to

participate in an experimental group engaging in a R/S language training. The participants were

asked to complete a pretest using the application of RSIPAS. which also included demographic

information and consent to participate in the study. For the experimental language training,

participants were able to access through a weblink a training focused on gaining knowledge in

the language, definitions, cross-cultural dynamics, and ethical standards about R/S integration.

The training discussed the implicit and explicit language of R/S, the multicultural aspects of R/S,

and ethical considerations as supervisors. After the training, the participants were asked to

complete a posttest using the application of RSIPAS. The proposed incentive for participants is

to elect to participate in a drawing for a 50-dollar Amazon gift card. Participants were then able

to voluntarily reply to the email provided on the invitation to enter a gift card giveaway.

Data Processing and Analysis

SPSS was used to evaluate the data in this study. Language training is an independent

variable or subject variable and perceived confidence and R/S integration are dependent

variables. Once the data were collected, the statistical analysis chosen in this study is Wilcoxon

signed rank test and a multiple linear regression analysis. The Wilcoxon signed rank test was

used in measuring the participants in pretest and posttest after the application of an intervention.

The multiple linear regression analysis was applied to determine the impact language training

has on the R/S integration of counseling supervisors by comparing the pretest and posttest scores

relating to the participant's levels of perceived confidence, R/S integration, and their supervisory

relationships. The initial proposal suggested an ANOVA for measuring the impact of training on

R/S integration; however, due to the number of participants the multiple linear regression served

as a better measurement.

RQ 1: To What Extent Does Training on Language, Definitions, Cross-Cultural Dynamics, And Ethical Standards Impact a Counseling Supervisor's Perceived Confidence in Integrating Spirituality in Counseling Supervisory Sessions When Related to the Supervisee's Spiritual Identity?

The proposed analysis was to conduct an ANOVA to test the effect language training has on counseling supervisors' perceived confidence in integrating R/S as it pertains to the supervisee's spiritual identity. Due to the data collection, the statistical analysis chosen in this study was the multiple linear regression analysis. A multiple linear regression analysis was conducted to examine whether language training affects the feasibility of R/S integration as it relates to the supervisee's spiritual identity.

RQ 2: To What Extent Does Training on Language, Definitions, Cross-Cultural Dynamics, and Ethical Standards Impact a Counseling Supervisor's Perceived Confidence in Integrating Spirituality in Counseling Supervisory Sessions When Related to Client Discussions?

The proposed analysis was to conduct an ANOVA to test the effect language training has on counseling supervisors' perceived confidence in integrating R/S as it pertains to the supervisee's spiritual identity. Due to the data collection, the statistical analysis chosen in this study was the multiple linear regression analysis. A multiple linear regression analysis was conducted to examine whether language training affects the attitudes of R/S integration as it relates to the supervisee's spiritual identity.

RQ 3: To What Extent Does Training on Language, Definitions, Cross-Cultural Dynamics, and Ethical Standards Impact a Counseling Supervisor's Perceived Confidence in Integrating Spirituality in Counseling Supervisory Sessions When Related to Building the Supervisory Relationship?

The proposed analysis was to conduct an ANOVA to test the effect language training has on counseling supervisors' perceived confidence in integrating R/S as it pertains to the supervisee's spiritual identity. Due to the data collection, the statistical analysis chosen in this study was the multiple linear regression analysis. A multiple linear regression analysis was conducted to examine whether language training affects the efficacy of R/S integration as it relates to the supervisee's spiritual identity.

Summary: Chapter Three

In this chapter, the plan to use an experimental design and analyses of data are explained. The RQs were restated with rationales and hypotheses and the analysis correlated with each. The chapter also covered the use of RSIPAS as a measure for the study. The next chapter will explain the results and analysis of the study.

CHAPTER FOUR: RESULTS

The purpose of the study was to investigate the influence of language training on the perceived confidence levels of counseling supervisors and educators and the effect of integrating R/S into supervisory sessions. Existing literature underscores the importance of R/S competence among counselor educators and supervisors (ACA, 2014; Todd, 2021). Counselors may encounter R/S language from clients that may either facilitate or hinder therapeutic exploration depending on the counselor's barriers (Woodhouse & Hogan, 2019), emphasizing the need to train them to address R/S matters effectively (Johns, 2017). However, literature providing specific strategies to train supervisors in R/S integration is lacking. This experimental study explored how incorporating R/S language training influences counseling supervisors and informs their supervisory practices.

Chapter 4 describes the results of this research study. The chapter begins with a discussion of the data collection and analysis. Then the results are presented for each RQ. The chapter concludes with a results summary.

Data Collection, Preparation, and Description

This study utilized data collected from an experimental group sample by way of the Counselor Education and Supervision Network (CESNET) Listserv, a network providing educators, supervisors, and students with information related to the counselor education field. Studies such as this are posted seeking participation in research. The group utilized from CESNET was appropriate due to the probability of gathering responses from licensed professional counselors with supervisor qualifications. The rationale for gathering data from CESNET was that subscribers include licensed professional supervisors and educators. Member information and demographics gathered from the Listserv are anonymous when subscribing. The

study also utilized public access to licensed supervisors through directories like LinkedIn or State listings. This method allowed for the study to be accessed by those supervisors who may not be a part of the CESNET database.

Potential participants received an initial invitation letter with a SurveyMonkey link. Two follow-up letters were sent with the survey link. This three-invitation method is allowed by CESNET to give opportunities for researchers to gain participants as well as instilling a limitation. The invitation briefly described the study, included the SurveyMonkey link to participate, guaranteed anonymity, and made available the principal investigator's and institutional review board's contact information. To incentivize the response, participants were allowed to enter an incentive program to receive a U.S. $50 Amazon gift card upon completion of the survey. The incentive was upon participants' own volition as their information was not stored; they were instructed to send a return email, which was in no way connected to their survey responses if they wanted to participate in the incentive opportunity. Of the 135 initial participants, 88 comprised the usable data set, 47 were excluded due to incomplete data, 18 did not complete the survey, and the remainder did not meet qualifications as licensed professional supervisors.

Once the participants opened the survey, they were directed to a statement of purpose for the study. The questionnaire contained a modified version of the RSIPAS tailored to licensed professional counselor supervisors. The RSIPAS is a 40-item instrument designed to assess the R/S integration of social workers in practice with clients. It has four subscales: Self-Efficacy, Attitudes, Perceived Feasibility, and Behaviors. The modification to the scale was specific to supervisors, which utilized the subscales as it related to supervisors integrating into supervision. Participants could rate each item on the study based on a Likert scale from 1-5: 1 = *strongly*

agree, 2 = *agree*, 3 = *neither agree nor disagree*, 4 = *disagree*, and 5 = *strongly disagree*. Three

questions were reverse-scored in Excel before transferring to SPSS for proper scoring.

<div align="center">**Demographics of Participants**</div>

This study collected from licensed counselor supervisors the following demographic

information: number of years counseling, number of years supervising, age, ethnicity, gender,

religious preference, whether they attended a CACREP-accredited university, and whether they

received post-graduate training in R/S integration or continuing education credits (see Table 1).

The sample included 96 participants of which 88 participants completed the demographics. Most

participants had 0-6 (61%) years in counseling, and most had 0-6 years supervising (82%). For

post-graduate R/S instruction, 60% answered "no," and for R/S continuing credits, 69%

answered "no." Table 4.1 also summarizes religious preference, age, gender, and ethnicity.

<div align="center">**Data Analysis**</div>

Statistical Implications

A multiple linear regression analysis using the standard enter method was conducted to

examine whether language training affects the feasibility of R/S integration, attitudes, and

efficacy. The Pearson correlation coefficient was calculated to ensure there was no

multicollinearity. This was calculated to examine the relationship between predictors. The

coefficient (= 0.679) suggested that the multicollinearity assumption was not violated.

A Durbin-Watson statistic was calculated to assess the assumption that the residuals' values are independent, which suggests that the assumption was not violated (2.69). A scatterplot was created to assess the assumption that the variance of the residuals was constant, which verifies homoscedasticity. The plot did not indicate a violation of this assumption (see Figure 4.1). A P-P plot was created to assess the assumption that the residual values are normally

Table 4.1

Demographic Data

Variable	Frequency ($n = 88$)	Percent (%)
Years of practice		
0-6	49	61%
7-11	14	17%
12+	18	22%
CACREP		
Yes	33	39%
No	51	61%
Years as a Supervisor		
0-6	67	83%
7-11	9	11%
12+	6	7%
Postgraduate instruction		
Yes	26	31%
No	50	60%
Unsure	8	10%
R/S continuing credits		
Yes	26	31%
No	58	69%
Religious preference		
Protestant	23	28%
Catholic	13	16%
Mormon	1	1%
Jewish	2	2%
Muslim	1	1%
Atheist	7	8%
Agnostic	6	7%
Something else	17	21%
Nothing in particular	13	16%
Age		
18-30	18	21%
31-40	31	37%

41-50	23	27%
51-60	7	8%
61-70	4	5%
71+	1	1%
Gender		
Female	47	56%
Male	34	41%
Nonbinary	1	1%
Prefer not to state	2	2%
Ethnicity		
American Indian	4	5%
African or Black	34	41%
Native Hawaiian	1	1%
White	40	47%
Prefer not to state	5	6%

distributed. The plot did not indicate a violation of this assumption. Cook's Distance values were calculated to ensure that no influential cases were biasing the model. All values were below 1, suggesting that no cases were biasing the model.

Multicollinearity

A multiple linear regression analysis was performed using the standard enter method to explore the impact of language training on the feasibility of integrating R/S attitudes and efficacy. The following areas were met while assessing for multicollinearity. The relationship between the predictors is less close to 0 than 0.7 and -0.7 to 0.9, indicating the association of multicollinearity (Harlow, 2023). The correlation between predictors, when assessing with the RSIPAS, indicated within the appropriate range of predictors: pretest ($r = .679$) efficacy (.739) attitudes (.665) feasibility (.651). The tolerance value is above 0.1, and the VIF value is below 10, indicating a satisfied absence of multicollinearity. The dependent variable as pretest, the tolerance for efficacy $= .388$ VIF $= 2.579$; attitudes $=$ tolerance .415 VIF $= 2.408$; feasibility $=$ tolerance.768 VIF $= 1.302$. To demonstrate that the values of the residuals are independent Durban-Watson needs to be between 1 and 3, and this study yielded 2.693. The values of

residuals were indicated as normally distributed and demonstrated by close alignment to the

diagonal line on the normal P-P Plot. Homoscedasticity is demonstrated by random placement on

a scatterplot indicated on the residual statics Figure 4.2. No influential cases are biasing the

model, as the maximum Cook's value is below 1 (.233). R Square = .679 predicts 67.9% of the

dependent or outcome variable. The ANOVA was <.001[b] showing significance due to the value

being below .05. The coefficients table, represented in Table 2, shows the significance of

efficacy (<.001) below (.05) attitudes (.069) and the feasibility (<.001). Participants prior to the

language training (M =97, SD = 28) and after the language training (M = 55, SD = 20), $t(72)$ =19,

p = <.001 df = 72 are indictive of significance. Cohen's d = 2.246 indicating a large effect size of

the R/S language training intervention on the participants scoring.

The data through a paired samples t test was observed to have significant differences.

Due to abnormal distribution, a Wilcoxon signed rank test was applied instead. This revealed that

the posttest scores are lower than before language training or intervention (M = 53.5, n = 76)

compared to the pretest (M = 96, n =76), z = -7.42, p = <.001 with an effect size, r = -.60. The

effect size indicated a strong r value. The findings denoted a difference in R/S integration

between pretest and posttest assessments.

Data Correlations

The overall question was "To what extent does training on language, definitions, cross-

cultural dynamics, and ethical standards impact a counseling supervisor's perceived confidence

in integrating spirituality in counseling supervisory sessions?" Multiple linear regression was

used to address RQ1, RQ2, and RQ3 to grasp the impact of more than one independent variable:

- RQ1: when related to the supervisee's spiritual identity
- RQ 2: when related to client discussions

- RQ 3: when related to building the supervisory relationship

To utilize this particular regression analysis, eight assumptions had to be met to determine the overall application of multiple linear regression (Harlow 2023; Laerd Statistics, 2024). Assumption 1 is that the continuous measurement of the dependent variable. In this study, the assumption was met as the pretest measured the integration of R/S on a continuous level. Assumption 2 is that there are two or more independent variables. This study assessed three variables: efficacy, attitudes, and feasibility of integrating R/S in supervision. Assumption 3 is that there needs to be an independent observation. Through the application of the Durbin-Watson statistic in SPSS, this study meets the assumption. Assumption 4 requires a linear relationship between the independent and dependent variables. The assumption is met and observed by way of a normal P-P Plot and the dots aligning closely on the diagonal (see Figure 4.1).

Figure 4.1

R/S Integration Normal P-P Plot
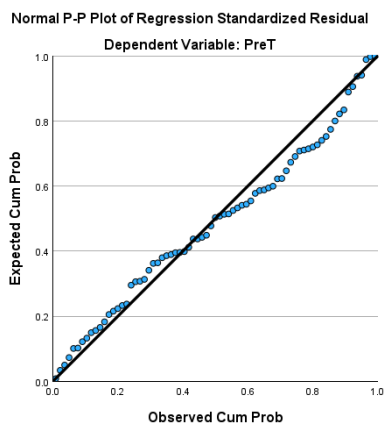
Assumption 5 is that there needs to be homoscedasticity in the data. This assumption is met through scatterplot observation, and this study shows an appropriate variation on the scatterplot (see Figure 4.2).

Figure 4.2

Pretest and R/S Integration Homoscedasticity Scatterplot

Scatterplot
Dependent Variable: PreT
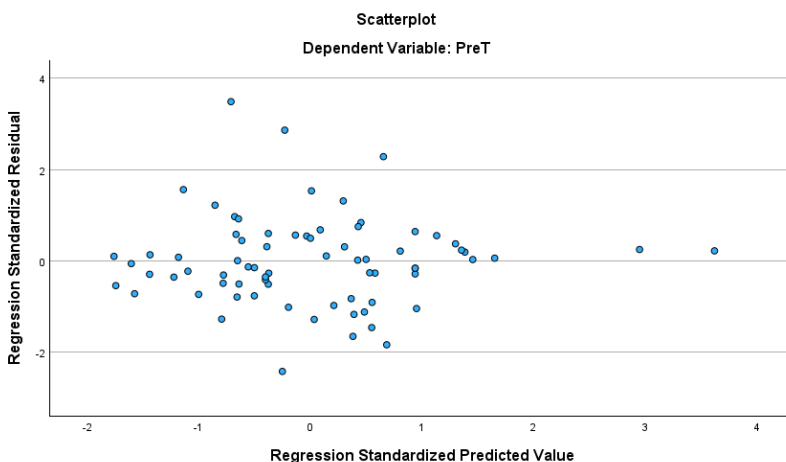
Assumption 6 is that the data does not show multicollinearity, which would show a high correlation between variables. Through SPSS the VIF values detect the correlation and this study as the r values did not represent a high correlation between predictors (see Table 2).

Table 4.2

R/S Integration VIF Values

		Unstandardized coefficients		Standardized coefficients			Collinearity statistics	
		B	SE	Beta	t	Sig.	Tolerance	VIF
Model 1	(Constant)	-1.440	10.359		-1.39	.890		
	Post_efficacy	.968	.258	.412	3.758	< .001	.388	2.579
	Post_attitudes	.673	.364	.196	1.849	.069	.415	2.408
	Feasibility	3.866	.803	.375	4.815	< .001	.768	1.302

a. dependent variable: Pre-T

Assumption 7 is that the data needs to be free of bias or significant outliers. This assumption was met and represented by Cook's value below 1. Finally, Assumption 8 is that the data should demonstrate normal distribution. This assumption was met in this study and is visible

on the P-Plot produced in SPSS.

Upon meeting the assumptions for multiple linear regression, an analysis was applied using the standard enter method to investigate the impact of language training on the feasibility, attitudes, and efficacy of integrating R/S in supervision with CIT. Pearson correlation coefficient was computed to ensure there was no multicollinearity, this was calculated to examine the relationship between predictors. The coefficient (.679) suggested that the multicollinearity assumption was not violated.

The multiple linear regression analysis yielded an *r* Square = .679 predicting 67.9% of the dependent or outcome variable. The adjusted *r* formula $Z/(\sqrt{N})$ was applied to calculate the *r* value. Within the multiple linear regression analysis, the ANOVA depicts the significance level of <.001[b] indicating significance as the value is below .05 (see Table 3). The coefficients for efficacy (<.001) attitudes (.069) and of the feasibility (<.001) indicating statistical significance as the values were below (.05).

Table 4.3

R/S Integration Significance Values

		Sum of squares	df	Mean square	F	Sig.
Model 1	Regression	38,263.277	3	12,754.426	48.600	< .001[b]
	Residual	18,108.230	69	262.438		
	Total	56,371.507	72			

a. Dependent variable: Pre-T

b. Predictors: (Constant), feasibility, post attitudes, post efficacy

Results

The quantitative experimental study aimed to determine the impact language training had on the perceived confidence levels of counseling supervisors and educators in integrating

religious and spiritual matters in supervision. The specific population was made up of licensed

professional counselors who supervise CIT. The potential participants were recruited through a

listserv database that would be available to the population through email invitations. Public

listings for supervisors were utilized in addition. The participants were anonymous since the

survey through SurveyMonkey did not track personal identifying data. The participants had the

option of sending a return email if they chose to enter for an incentive of a $50 gift card. After

the data were collected, the dataset was downloaded into an Excel file for cleaning. Incomplete

surveys were removed along with those from participants who were not licensed supervisors.

Initially, a paired *t* test was conducted, and a Kolmogorov Smirnov[a] indicated that the differences

between the pretest and posttest results were not normally distributed. A Wilcoxon signed rank

test was then utilized revealing the posttest scores as lower than before the language training or

intervention ($M = 53.5$, $n = 76$) compared to the pretest ($M = 96$, $n = 76$), $z = -7.42$, $p = <.001$

with an effect size, $r = .6$- indicating a strong *r* value. This study suggests the impact of language

training on the perceived confidence levels of educators and counseling supervisors for

integrating R/S in supervision is significant.

RQ Results

Three RQs guided the study. These guiding questions were established to examine the

extent to which language training, definitions, cross-cultural dynamics, and ethical standards

impact a counseling supervisor's perceived confidence in integrating spirituality in counseling

supervisory sessions when related to the supervisee's spiritual identity, when related to client

discussions, and when related to building the supervisory relationship.

RQ 1

RQ 1: To what extent does training impact a counseling supervisor's perceived

confidence when related to the supervisee's spiritual identity?

$H_0$1: Supervisors after training will not demonstrate an impact on levels of perceived confidence as it relates to integration.

H_a1: Supervisors after training will exhibit higher levels of perceived confidence related to integration.

The purpose of the RQ 1 was to explore the confidence levels of supervisors after the application of the language training intervention. A multiple linear regression was used to answer the RQ. The multiple linear regression summary of Coefficients $t = 4.81$ and $p = <.001$. Thus, the feasibility of integration was a significant predictor for integrating R/S in supervision. The null hypothesis was rejected.

RQ 2

RQ 2: To what extent does training impact a counseling supervisor's perceived confidence when related to the client's discussions?

$H_0$2: Supervisors after language training will not demonstrate an impact on the perceived confidence of integrating related to clients' discussion of R/S matters.

H_a2: Supervisors after language training will demonstrate an impact on the perceived confidence of integrating related to clients' discussion of R/S matters.

The purpose of the RQ 2 was to define the perceived confidence levels of supervisors after applying the intervention: language training. A multiple linear regression was used to answer the RQ. The multiple linear regression summary of coefficients resulted in $t = 3.75$ and $p = <.001$. Thus, the efficacy of integration was a significant predictor of integrating R/S in supervision as it related to the clients' discussion of R/S. The null hypothesis was rejected.

RQ 3

RQ 3: To what extent does training impact a counseling supervisor's perceived confidence when related to building the supervisory relationship?

$H_0 3$: Supervisors after language training will not demonstrate an impact on the perceived confidence of integrating related building the supervisory relationship to of R/S matters.

$H_a 3$: Supervisors after language training will demonstrate an impact on the perceived confidence of integrating related building the supervisory relationship to of R/S matters.

The purpose of the RQ 3 was to define the perceived confidence levels of supervisors after the application of the intervention: language training. A multiple linear regression was used to answer the RQ. The multiple linear regression summary of coefficients resulted in $t = 1.84$ and $p = .069$. Thus, the efficacy of integration was a significant predictor of integrating R/S in supervision as it related to the supervisory relationship of R/S. The null hypothesis was rejected.

Limitations

The limitations in the study were consistent with the proposed limitations. The homogeneity of the population may have contributed to biased results due to the experiences, perspectives, and responses of a particular group rather than a broader group. The objective of the study was to represent a variation of the cultural backgrounds of the respondents. Without a diverse participant pool, the study responses represent a lack of cultural diversity. With the limitations, the study could not reflect the diversity of populations for a broader demographic and cultural perspective of supervisors. The study was made available to a diverse population in the hope of obtaining an inclusive and representative sample in the research.

To address the limitations, future studies may consider recruiting participants over a longer time with an incentive to increase overall participation which would lead to an increase in

overall numbers of supervisors from different demographic and cultural groups. Researchers may also consider a mixed-methods study that includes a longer training period for teaching Religious/Spiritual language to supervisors, allows time for the supervisors to utilize the learned skills set with CIT, and collects data through an interview process for a longitudinal perspective of change. Researchers may provide the training and the pre-and posttests at a conference or seminar to create an opportunity to receive a broader sample of participants.

Summary: Chapter Four

Chapter 4 provided a description of the data collection; the analysis of data and the process of preparing the tests used; and a description of findings, analysis, and the limitations of the overall study. Three RQs were presented in this chapter in alignment with the presented components of the study. The independent variables discussed in the study were feasibility, efficacy, and attitudes related to integration in supervision and the supervisors' perceived confidence in integrating. The criterion variable utilized was the RSIPAS pretest taken by the participants before language training. The study aimed to explore the impact of perceived confidence levels of counseling supervisors upon integration in supervisory sessions. Data was collected from 135 supervising counselors. The results from 88 participants were utilized in answering the three RQs.

Prior to the analysis, multicollinearity was measured. Once the assumptions were verified and not met, a multiple linear regression analysis was utilized to identify the relationships between the pretest of RISPAS, which examines the level of perceived confidence in supervisors before the intervention of language training. The independent variables of feasibility, efficacy, and attitudes of integration were assessed with the RISPAS posttest after the application of the intervention. A change in the analysis was made from the proposal of the application of a *t* test to

compare pretest and posttest results due to the tests not having a normal distribution. This change resulted in the use of the Wilcoxon signed rank test which revealed the posttest scores are lower than prior to language training/intervention ($M = 53.5$, $n = 76$ compared to the pretest ($M = 96$, $n =76$), $z = -7.42$, $p = <.001$ with an effect size, $r = -.60$ the indication is a strong r value.

The multiple linear regression results showed statistically significant prediction relationships for the RQs. The results of this study indicated that the application of intervention in language training significantly impacted the perceived confidence level of supervisors' in their use of integration of religious or spiritual matters in supervisory sessions with CIT. Results of the study indicated significance in predicting the feasibility $p = <.001$, efficacy $p = <.001$, and attitudes $p = .069$ of integrating R/S matters as it pertains to the supervisor's spiritual identity, the client of CIT discussing R/S, and the supervisory relationship. This results in the null hypotheses having been rejected for RQ1, RQ2, and RQ3.

The study was limited to licensed professional counseling supervisors supervising CIT, which establishes the generalizability of the study results. This indicates the study results are not generalizable for other mental health professions or non-supervising counselors. This study is limited to the examination of the pretest/posttest adapted for counseling supervisors and the quantitative experimental application of language training as an intervention in this study. Furthermore, a limitation occurred due to an inability to examine fully the relationship and the level of integration with the specificity of demographic groupings. This measure would require a larger data set than that gained from this study collection.

Chapter 5 will include a summary of the findings and discuss theoretical implications as well as future implications. In addition, an evaluation of the strengths and weaknesses gained from this study will be addressed. The following chapter also includes a discussion of the

findings and conclusion of the study. In summary, the chapter will suggest implications for

future research recommendations.

CHAPTER FIVE: SUMMARY, CONCLUSIONS, & RECOMMENDATIONS

The final chapter summarizes the study, reviews the study's findings, explores how these findings coincide with current literature, and highlights the strengths and weaknesses of the study as well as its theoretical and practical applications and implications. The research questions will be re-evaluated in light of the summary, conclusions will be drawn, and future research applications will be identified. Lastly, recommendations for future research and practice for supervisors and educators will be explored.

Summary of Study

Supervision is a fundamental component in the comprehensive education of CITs. This is particularly true of R/S competencies (Gutierrez et al., 2020; Oxhandler, 2019; Secor & Bridges, 2021; Thacker & Diambra, 2019). While competency standards exist, incorporating R/S is important in the treatment of mental health clients (Gonzales-Wong & Harris, 2021). Previous research on the integration of R/S in clinical practice has made clear that an increase in training is needed (Jane et al., 2023; Secor & Bridges, 2021). Lack of competence due to deficient training as it relates to R/S is a growing concern in counseling (Cashwell et.al., 2013; Gladding & Crocket, 2018; Osborn & Jones, 2020). The infrequency of instruction for CITs to implement R/S into their clinical practices has generated barriers for clinicians and clients as it relates to the integration of R/S (Drew et al., 2022; Jane et al., 2023; Oxhandler et al., 2019). Furthermore, the inefficiency of training for CITs, particularly with R/S, has contributed to a reluctance to broach these topics with clients (Bohecker et al., 2017; Gonzales-Wong & Harris, 2021; Todd, 2021).

This study demonstrates the extent to which implementing R/S training in supervision impacts the perceived confidence of counseling supervisors. The balance between providing space for clients while navigating R/S issues and contending with personal struggles about

beliefs requires counselors' self-examination (Barber, 2019; Serra, 2021). Educational training, especially regarding R/S, allows CIT the opportunity to acquire skills to delineate between their beliefs and those of the clients and supervisors (Jane et al., 2023). Exploring multicultural factors of R/S with clients is a skill that demonstrates inclusivity and is a factor for supervisors to include in training (Serra, 2021; Todd, 2021). Training for R/S competencies is an element of multiculturalism in supervision or counseling (Vieten & Lukoff, 2022), putting into practice an element that is an integral part of some people (Evans & Nelson, 2021). For example, supervisors can model self-awareness for CIT, which improves understanding of the R/S beliefs and practices of the counselors and clients, extending beyond the therapeutic setting into the supervisory contexts (Gladding & Crocket, 2018). The developmental learning process for CITs establishes the CIT's growth, change, and progressive movement in practicing with clients (Kelly & Inzu, 2020). A developmental process of supervision can involve identifying the supervisee's R/S perspectives (Bernard & Goodyear, 2009; Hull et al., 2015). In this way supervision can support CITs and protect clients by ensuring the quality of work that is provided through training professionals (Corey et al., 2014; Leddick & Bernard, 1980; Thacker & Diambra, 2019; Watkins, 2017). This level of communication can lead to understanding and impact overall confidence.

This study supports current research to have a foundational yet developmental structure for implementing R/S training in CIT. Preparation at the academic level is a foundational equipping of supervisors and CIT, increasing competencies, and leading to incorporating R/S into mental health treatments (Currier et al., 2022; Evans, 2022; Woodhouse & Hogan, 2019). It is also important to establish a standard of practice for implanting R/S into supervision transversely mental health treatment (Bellinger, 2021). As this structure is established for

supervisors and educators, there can be a positive impact on the attitudes of supervisors and CIT toward integrating due to an openness to discuss the topics (Cashwell, 2013; Gladding & Crocket, 2018; Oxhandler et al., 2016).

Findings

The current study examined supervisors' perceived confidence after participating in R/S language training. The participants were gathered from a convenience sample of licensed counselor supervisors to participate in an experimental design. They participated in a survey that they received through email invitations. Participants completed the RSIPAS pretest before the opportunity to participate in a video on language training, resulting in a ($M = 97$, $SD = 28$). Following the language training, participants were scored on the RSIPAS posttest exhibiting a ($M = 55$, $SD = 20$), $t(72) = 19$, $p = <.001$ df $= 72$. These results indicated a significance due to the decrease in scoring on the RSIPAS posttest, which suggested change after the intervention was administered.

Further analysis of the dependent variables—efficacy, attitude, and feasibility—were assessed through the posttest RSIPAS scoring. The posttest yielded a significant outcome of efficacy ($<.001$), moderate significance of attitudes ($.069$), and feasibility ($<.001$) also resulted in a significant outcome. This study predicted 67.9% of the variance in R/S language training intervention, with an adjusted R^2 of 0.67.

Moreover, the Wilcoxon signed-rank test corroborated the significance from the posttest results with a p value of $p = < .001$, which is below 0.05, indicative of significance in the posttest results after the application of the intervention. The reliability and validity of the regression results were shown to be met through the Durbin-Watson statistic (2.69). All the assumptions were satisfied and collectively justified the assumptions of the multiple linear regression model

for analysis. This chapter will continue with the findings from this study and the conclusions drawn from the RQs pertaining to the literature review in the previous chapters.

RQ 1: To What Extent Does Training on Language, Definitions, Cross-Cultural Dynamics, And Ethical Standards Impact a Counseling Supervisor's Perceived Confidence in Integrating Spirituality in Counseling Supervisory Sessions When Related to the Supervisee's Spiritual Identity?

The results from this study suggested that the intervention of R/S language training significantly impacted the perceived confidence of supervisors integrating R/S in supervisory sessions related to their supervisees' spiritual identity. The analysis submitted the significance of efficacy ($<.001$), demonstrating the intervention is highly effective. The efficacy coefficient (0.388) suggested a moderately positive effect with a VIF of 2.579. Furthermore, a strong positive correlation ($r = 0.739$) was identified between efficacy and supervisor confidence, indicating the possible effectiveness of R/S language training as an intervention. The efficacy of R/S integration is indicative of the supervisee's personal spiritual belief or lack thereof and their ability to differentiate others' spiritual experiences from their own. (Poll & Smith, 2003).

This study aligns with previous literature on the necessity of equipping supervisors to effectively incorporate R/S topics into supervisory sessions with CITs (Currier et al., 2022; Evans, 2022; Woodhouse & Hogan, 2019). The literature has shown that clinicians have been hesitant or uncomfortable in addressing R/S integration due to a lack of confidence in their ability to do so with clients (Drew et al., 2022; Oxhandler et al., 2016). Thus, there is a need for training in multicultural competencies to reach beyond ethnicity, race, and gender and take into account religion and spirituality as pertinent factors (Evans, 2022). While studies have aimed to view the client's relationship with the counselor, this study looked at the supervisory relationship

in a similar manner, finding an increase in perceived confidence upon engagement in the R/S language training intervention. The results from this study demonstrated agreement that training would enhance the CIT approach to R/S matters for clients. This study contributes to the literature on the impact additional training has on broaching difficult multicultural aspects from a developmental perspective. This possible change in perceived confidence in the supervisor can impact CIT readiness to broach R/S with their supervisor.

RQ 2: To What Extent Does Training on Language, Definitions, Cross-Cultural Dynamics, and Ethical Standards Impact a Counseling Supervisor's Perceived Confidence in Integrating Spirituality in Counseling Supervisory Sessions When Related to Client Discussions?

The results from this study indicated that the intervention of R/S language training impacted the perceived confidence of supervisors integrating R/S in supervisory sessions related to client discussions. Statistical analysis indicated a moderate significance for attitudes (.069) with a coefficient for attitudes of (.415) and a VIF of 2.408. A strong *r* value of .665 demonstrated a positive correlation between attitudes and the perceived confidence of supervisors and the effectiveness of integrating R/S language in supervisory sessions. The results indicated that as the client's R/S issues were discussed in supervision the attitudes of the supervisors were positively impacted, which correlates with supervisor perceived confidence in integration.

This study builds on the research that gained confidence has an impact on integrating R/S topics in supervision; the specificity of this study adds to the research in that R/S components of multiculturalism are pertinent in training. For instance, Oxhandler et al. (2021) reported that clients indicated they preferred to see counselors equipped to address R/S issues. The authors

also reported that their findings suggest R/S capacity is a necessary training to increase counselor competency in meeting clients' needs in treatment. This current study suggested a similar view that when a supervisor's attitude toward R/S topics was favorable, it is a reflection of their perceived confidence and thus openness to having R/S discussions in supervision with CIT. This implicates the foundational component of additional training in R/S dynamics for counseling supervisors. While clients prefer integrating R/S into the therapeutic process, it is also a best practice for the safety and welfare of those being treated (Hull et al., 2015; Vieten & Lukoff, 2022). Expressions of faith often are captured through the language and nuanced experiences of the client's perspective, making it important to implement training for CIT, supervisees, and supervisors to increase perceived confidence and understanding of other's worldviews (Woodhouse & Hogan, 2020). Supervisors can also further facilitate the working relationships of supervision and promote multicultural discussions (Corey et al., 2020). This study contributes to the literature regarding the gap in R/S training for mental health professionals, specifically supervisors (Gutierrez et al., 2020; Oxhandler et al., 2019; Pearce et al., 2020).

RQ 3: To What Extent Does Training on Language, Definitions, Cross-Cultural Dynamics, and Ethical Standards Impact a Counseling Supervisor's Perceived Confidence in Integrating Spirituality in Counseling Supervisory Sessions When Related to Building the Supervisory Relationship?

The results from this study indicated that the intervention of R/S language training had a significant impact on the perceived confidence of supervisors integrating R/S in supervisory sessions related to fostering supervisory relationships. The statistical analysis indicated a highly significant impact on feasibility ($p = .001$) with a coefficient of tolerance of 0.768 and a VIF of 1.302. Furthermore, a strong positive correlation ($r = .651$) was made between feasibility and

R/S language integration. This significance suggests that R/S language intervention impacted the supervisor's perceived confidence when building relationships in supervision with CIT.

This study aligns with the literature on R/S integration as a multicultural element of supervision and training for increasing competencies concerning R/S topics. Building the supervisory relationship is a developmental process for the CIT as a professional accountability to their supervisors. The supervisory relationship not only provides the structure for the logistics of counseling but also models boundaries and safety (Hall, 2009; Osborn & Jones, 2020). A supervisor also instills confidence, which is essential to a new counselor as the supervisory relationship allows for feedback in the developmental process (Osborn & Jones, 2020). Further, professional identity is formed through parallel processing, which is the transferring of experience and knowledge to CIT for their development as counseling professionals (Thacker & Diambra, 2019). In the developmental process of supervision, supervisors oversee the CIT or supervisees' professionalism and ethical inclinations (Goodyear et al., 2009; Hull et al., 2015). Therefore, the supervisory relationship can develop greater R/S competency, and training contributes to the growth of CIT (Secor & Bridges, 2021), enabling them to incorporate R/S into clients' treatments. When related to the supervisee's spiritual identity the supervisor needs to have a grounded perspective for their views on R/S as they create safety and modeling for the supervisee (Evans, 2022; Hogan, 2019; Vieten & Lukoff, 2022). Integration in terms of client discussions begins with training supervisors for multicultural competencies, which leads to integrating R/S in supervision. In turn, supervisees are equipped to discuss clients' R/S issues with the supervisor (Cashwell et al., 2011; Gutierrez et al., 2020). Thus, the supervisory relationship is a resource for building up knowledge of and perceived confidence in R/S aspects for the CIT (Osborn & Jones 2020; Secor & Bridges, 2021).

Strengths and Weaknesses

The study has several strengths. First, the findings support the current literature that more training is needed for supervisors to integrate R/S in supervisory sessions effectively (Barber, 2019; Irvine et al., 2021; Vieten & Lukoff, 2022). Another strength is that the data demonstrated significance with a brief R/S training. This signifies the potential for an even greater increase in supervisors' perceived confidence in integrating R/S issues in supervisory sessions over a longer period of exposure and training time.

A weakness of the study is the limited data collection due to the specificity of counseling supervisors and data collection through email invitations. With a larger data collection, the demographic data could have been utilized to demonstrate how groups of supervisors responded to the RSIPAS, particularly religious preferences. A larger data collection could provide information on whether demographic specifics contribute to the level of integration in supervision. The demographics results in this study did not conclude in significant diversity in age, gender, or religious preferences. A diverse collection of religious preferences could give a broader perspective from the R/S training intervention.

Another weakness of the study was the application of the intervention. The video training was offered after the pretest and before the posttest, and there were no mediating factors to ensure the entirety of the video was viewed. However, in the posttest results, there is evidence of change from the pretest, which suggests training occurred. To safeguard this element, measures could be put in place to prevent participants from continuing to the posttest before the training video. Lastly, a weakness of this study could be the length of time it takes to complete the entirety of the procedures. The allotted amount of time stated was 45 minutes for completion. Seeking counseling supervisors with busy schedules time could have been a hindrance to

participation. While the study could be completed in less time, the maximum amount of time had to be stated, which may deter some from engaging in a study that could take a significant amount of time. Time constraints for the target audience may be a consideration for future research. Despite the limitations, this study is congruent with current research and has applications for counseling supervision and education.

<div align="center">**Applications for Counseling Supervisors and Educators**</div>

This study highlights the impact training has on the perceived confidence level of supervisors as they integrate R/S discussion in supervision sessions. Inattention to spirituality in counseling supervision is problematic due to the role of supervision in counselor development (Bernard & Goodyear, 2013). More research is needed for increased awareness for counseling supervisors to confidently communicate the aspects of R/S in supervision sessions. This is especially needed for training supervisors to navigate R/S issues with knowledge and a foundational perspective in equipping CITs (Janes et al., 2023).

Supervisors' hesitancy to incorporate R/S into their CIT training approach is influenced by their views on the integration of the subject matter (Johns, 2017). While accrediting entities such as ACA, CACREP, and ASERVIC suggest standards in integrating R/S aspects, in terms of multiculturalism, for counselors and supervisors these professionals are reporting a deficient in training (ACA, 2014; ASERVIC, 2009; Bart, 2018; Buser et al., 2013; CACREP, 2016; Gonzales-Wong & Avent Harris 2021; Irvine et. al., 2021). Training has the potential to address R/S for both the supervisor and CIT creating awareness of how the topic influences both and how integration is carried out as a multicultural competency (Hull et al., 2013; Osborn & Jones, 2020). Educational programs in the United States began incorporating spirituality due to a CACREP standard (F.2.g.) after 2016. However, since this is a newer expectation faculty and

training supervisors report discomfort and limited competencies in addressing R/S issues in counselor education programs (Evans & Nelson, 2021; Henriksen et al., 2015).

This study examined the use of R/S integration that aligns with the competencies of the guidelines from accrediting entities. The ACA code of ethics urges counselors to practice without discrimination, including religion and spirituality (C.5., ACA 2014). Professional counselors have an ethical responsibility to have a balanced approach to guiding clients through their presenting issues (ACA, 2014). The counselor is also responsible for assessing the makeup of the client's social support network and whether that consists of family, friends, or religious affiliations (Peteet, 2019). ASERVIC, like the other entities, encourages counselors to enhance their competencies that reach beyond their views or beliefs and explore how other's beliefs or views impact them (ASERVIC, 2011).

This study continues the discussion of increasing awareness for R/S training with a multicultural perspective. To address the increase in perceived confidence among CITs, supervisors are faced with the challenge of identifying and exploring R/S matters. Training for R/S integration is overlooked or not likely discussed in counseling supervision (Osborn & Jones, 2020; Secor & Bridges, 2021). While there may be a propensity toward integrating with a multicultural lens for counseling professionals, the perceived confidence to implement is gained through increased training (Drew et al., 2022). Training for supervisors' competencies in R/S issues can help CIT demonstrate an increase in comfort levels once a supervisor was the initiator in addressing the topics (Hull et al., 2016; Hunt, 2019). Training CITs to address R/S factors can lead to enhanced therapeutic processing (Evans & Nelson, 2021; Frankl, 1985; Gladding & Crockett 2019; Ridley et al., 2021). The results of this study were statistically significant and indicate that further research on increased R/S integration training would be beneficial to the

increased perceived confidence in supervisors and counseling educators in the supervision of CITs.

Further Research Recommendations

Further research recommendations are related to data collection. One consideration would be applying the R/S language intervention and pretest/posttest in a workshop or conference context to maintain the specificity of reaching counseling supervisors in a venue made available for continuing education. Another recommendation would be to conduct a qualitative study, facilitating the study over time to a group of supervising counselors, teaching the R/S language training, and allowing an extended period for the training and application of new knowledge to be applied in supervision, then concluding with a posttest. Additionally, the research could expound on the multicultural aspect of R/S and the impacts these factors have on supervisors, especially if counseling supervisors were taught to minimize R/S topics in past training. As indicated by Evans et al. (2021), a priority for counselors is to consider clients' perspectives on R/S and the relevance of these topics in their therapeutic process. Further research on R/S as a multicultural aspect can increase awareness and consideration of how these are relevant practices for CIT and clients.

Summary: Chapter Five

In the final chapter, the study's findings were reviewed and underscored how they support the current literature. This chapter included a summary of the study findings and conclusions along with discussions on theoretical and practical applications and the implications of the findings. The strengths and weaknesses of the current research were stated. Also, the RQs were reviewed along with the inferences drawn from the analysis, and potential research applications were identified. Lastly, future research and practice considerations for supervisors

and educators were explored.

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APPENDIX A: INTEGRATION WORKSHOP OUTLINE:

Spirituality as a Multicultural Element of Supervision

Abstract

As supervisors and counselor educators, the responsibility to CIT is as diverse as the clients being seen by them. Multiculturalism has and continues to impact the counseling profession due to the diversity and complexity of treating clients from a holistic perspective. Equipping counselors to address a myriad of topics and issues with their clients is the responsibility of the supervisor. The literature states with topics of broaching CIT demonstrates more perceived confidence when engaging with clients. The spiritual component of multiculturalism remains a topic of broaching that can be uncertain for CIT and supervisors.

CIT may have instruction on integration which may or may not explore their own beliefs in R/S. Knowing ACA, ASERVIC, and CACREP standards provides a foundational baseline for CIT and supervisors, but a personal exploration is also expansive on a personal and professional level. It is beneficial to the client for their counselor to have a grasp on their thoughts and beliefs as they relate to R/S. This exploration is often needed at a supervisory level as transference or countertransference may occur.

This training aims to create an increased awareness of multicultural language in addressing spirituality/religion in supervision as this correlates with direct client care. It will provide an overview of scholarly literature to express the benefits and limitations of discussing spirituality as a multicultural component in supervision. In reviewing ACA, ACES, codes of ethics, the ASERVIC, and CACREP standards, the implications for addressing SP in supervision will be discussed. The focus is to equip supervisors and counselor educators to ethically implement SP

in supervision, to create safe spaces for CIT to gain awareness of the impact of SP on their client population, and for the practice of training of CIT to increase in skills and competencies of multicultural practices.

Learning Objectives:

1. **Elaborate on the responsibilities of the supervisor.**

2. **Evaluate ethical standards in supervision.**

3. **Propose multicultural language for implementing spirituality in supervision.**

A. Administration of pretest (10 min)

B. Overview of supervision (Rivera et al. 2021)

C. Why integration is important. (Irwin et al.,2022; Pelling et al, 2009)

    a. Equipping CIT

    b. For the client

    c. Ethical standards

    d. Holistic Treatment

D. Standards for multicultural integration (Prasath, et al., 2021; Peters, 2020)

    a. ACA

    b. CACPREP

    c. ASERVIC

    d. ACES

E. Integrating Spirituality (Hodge, 2010)

    a. A holistic view of the person (Supervisor, CIT, and client)

    b. Exploring SP as a social construct (like ethnicity, race, gender, etc.)

    c. Cross-cultural dynamics

    d. Transference and countertransference

F. The Language of Spiritual Integration (John, 2017)

    a. Importance of Defining Terms

    b. Spirituality

    c. Religion

G. Practicality of R/S language

H. Inhibitions in SP integration (Gonzales-Wong & Harris, 2021)

    a. Lack of training

    b. Misconceptions of standards

    c. Personal barriers

    d. Discomfort or fear of judgment

I. Practical Applications for change (Barto, 2018; Garner; 2017; Johns, 2017)

    a. Training

    b. Self-awareness

    c. Increase in the language of R/S in supervision.

    d. Willingness to explore the topic (for supervisors)

J. Posttest (10 min)

APPENDIX B: ASSESSMENT SCALE

RELIGIOUS/SPIRITUALLY INTEGRATED PRACTICE ASSESSMENT SCALE

Source: Oxhandler, H. K. (2019). Revalidating the Religious/Spiritually Integrated Practice Assessment Scale with five helping professions. *Research on Social Work Practice, 29*(2), 223-233. doi: 10.1177/1049731516669592

Purpose: The purpose of this scale is to assess your familiarity with and views about integrating clients' religion and spirituality into clinical practice, which is also called religious/spiritually integrated practice.

Definitions to guide interpretation of scale items (Please read):

1.   Religion is "a system of beliefs and practices observed by a community, supported by rituals that acknowledge, worship, communicate with, or approach the Sacred, the Divine, God (in Western cultures), or Ultimate Truth, Reality, or nirvana (in Eastern cultures)," relies on scriptures, teachings, and offers a moral code of conduct (Koenig, 2008, p.11).

2.   Spirituality is "the personal quest for understanding answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent, which may (or may not) lead to or arise from the development of religious rituals and formation of community" (Koenig, et al., 2001, p.18)

In addition, while religion and spirituality have two distinct definitions (as shown above), the two terms share many common elements and are often used interchangeably to describe an important area in many people's lives. For the purpose of this scale, please consider the terms religion and spirituality as interchangeable as you respond to the items. In addition, please interpret the term "client" to include patients and "treatment" to include care, depending on the term that is most appropriate for your profession.

The scale contains four sections. Please follow the instructions under each section.

Religious/Spiritually-integrated practice has not been widely disseminated in many clinical training programs. Therefore, like many other practitioners, you may know little about this concept. Nevertheless, please answer all items to the best of your ability, even if you are unsure of your answer, have no opinion, or have had little to no experience with this in practice.

All responses are anonymous; please answer each item according to how you really view religious/spiritually integrated practice.

Thank you for your time and willingness to share your thoughts and opinions on this area in practice! We are truly grateful and hope you enjoy the survey!

As a Licensed Counselor Supervisor (or state equivalent), please answer all questions in light of supervising counselors in training.

Section I. Self-Efficacy with Religious/Spiritually Integrated Practice Please indicate the response to the right that best fits how much you agree or disagree with the statements regarding religious/spiritually integrated practice.					
	Level of Agreement				
Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I know how to skillfully gather a history from my clients about their religious/spiritual beliefs and practices.	SD	D	N	A	SA
2. I am able to recognize when my clients are experiencing religious/spiritual struggles. (e.g. tension or conflict with his/her Higher Power, religious/spiritual community, spiritual beliefs, etc.)	SD	D	N	A	SA
3. I know what to do if my client brings up thoughts of being possessed by Satan or the Devil.	SD	D	N	A	SA
4. I consider the unique needs of diverse clients with different religious/spiritual backgrounds in my practice.	SD	D	N	A	SA
5. I am able to recognize when my clients utilize positive religious/spiritual coping strategies. (e.g. trying to find a spiritual lesson in the presenting issue, etc.)	SD	D	N	A	SA
6. I am able to ensure my clients have access to religious/spiritual resources if they see this as an important aspect to their healing process. (e.g. religious/spiritual reading materials, pastoral counseling, contact information to local clergy, or a prayer room/place of worship).	SD	D	N	A	SA
7. I feel as though I have the skills to discuss my clients' religious/spiritual strengths.	SD	D	N	A	SA
8. I feel confident in my ability to integrate my clients' religious/spiritual beliefs into their treatment.	SD	D	N	A	SA
9. I know when it is beneficial to refer my client to pastoral or religious counseling.	SD	D	N	A	SA
10. I feel as though I have the skills to discuss my clients' religious/spiritual struggles.	SD	D	N	A	SA
11. I am able to recognize when my clients utilize negative religious/spiritual coping strategies. (e.g.	SD	D	N	A	SA

viewing the presenting issue as punishment from his/her Higher Power, etc.)					
12. I know what to do when my client has religious/spiritual beliefs that I am unfamiliar with.	SD	D	N	A	SA
13. I am comfortable discussing my clients' religious/spiritual struggles.	SD	D	N	A	SA

As a Licensed Counselor Supervisor (or state equivalent), please answer all questions in light of supervising counselors in training.

Section II. Attitudes About Religious/Spiritually Integrated Practice					
Please indicate the response to the right that best fits how much you agree or disagree with the statements regarding religious/spiritually integrated practice.					
Statement	Level of Agreement				
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. It is essential to assess clients' religious/spiritual beliefs in practice.	SD	D	N	A	SA
2. Integrating clients' religious/spiritual needs during treatment helps improve client outcomes.	SD	D	N	A	SA
3. Practitioners who take time to understand their clients' religious/spiritual beliefs show greater concern for client well-being than practitioners who do not take time to understand their clients' religious/spiritual beliefs.	SD	D	N	A	SA
4. Integrating clients' religious/spiritual beliefs in treatment helps clients meet their goals.	SD	D	N	A	SA
5. I am open to learning about my clients' religious/spiritual beliefs that may differ from mine.	SD	D	N	A	SA
6. Attending to clients' religious/spiritual needs is consistent with the principles of meeting the client where he/she is at.	SD	D	N	A	SA
7. Sensitivity to clients' religious/spiritual beliefs will improve one's practice.	SD	D	N	A	SA
8. I am open to referring my clients to religious or pastoral counseling.	SD	D	N	A	SA

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
9. Attending to clients' religious/spiritual beliefs is consistent with my profession's code of ethics.	SD	D	N	A	SA
10. Empirically-supported religious/spiritually integrated treatments are relevant to my practice.	SD	D	N	A	SA
11. There is a religious/spiritual dimension to the work I do.	SD	D	N	A	SA
12. I refuse to work within my clients' religious/spiritual belief system if it differs from my own.	SD	D	N	A	SA

As a Licensed Counselor Supervisor (or state equivalent), please answer all questions in light of supervising counselors in training.

Section III. Feasibility for You to Engage in Religious/Spiritually Integrated Practice Please indicate the response to the right that best fits how much you agree or disagree with the statements regarding religious/spiritually integrated practice.

| Statement	Level of Agreement				
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I have enough time to assess my clients' religious/spiritual background.	SD	D	N	A	SA
2. I have enough time to identify potential strengths or struggles related to my clients' religion/spirituality.	SD	D	N	A	SA
3. My primary practice setting does not support the integration of religion/spirituality into practice.	SD	D	N	A	SA
4. I don't have enough time to think about incorporating a religious/spiritually integrated approach to practice.	SD	D	N	A	SA
5. Given the many issues that must be addressed in treatment, I still find time to integrate my clients' religion/spirituality if they communicate a preference for this.	SD	D	N	A	SA
6. I have been adequately trained to integrate my clients' religion/spirituality into treatment.	SD	D	N	A	SA

As a Licensed Counselor Supervisor (or state equivalent), please answer all questions in light of supervising counselors in training.

Section IV. How Often Do You Currently Engage in Religious/Spiritually Integrated Practice?

For this section, please indicate the response that best fits the *frequency* with which you currently engage in religious/spiritually integrated practice.					
Behavior	Frequency				
	Never	Rarely	Some of the time	Often	Very Often
1. I seek out consultation on how to address clients' religious/spiritual issues in treatment.	1	2	3	4	5
2. I read about ways to integrate clients' religion/spirituality to guide my practice decisions.	1	2	3	4	5
3. I read about research evidence on religion/spirituality and its relationship to health to guide my practice decisions.	1	2	3	4	5
4. I involve clients in deciding whether their religious/spiritual beliefs should be integrated into their treatment.	1	2	3	4	5
5. I use empirically supported interventions that specifically outline how to integrate my clients' religion/spirituality into treatment.	1	2	3	4	5
6. I conduct a full biopsychosocial*spiritual* assessment with each of my clients.	1	2	3	4	5
7. I link clients with religious/spiritual resources when it may potentially help them (e.g. religious/spiritual reading materials, contact information to local clergy, or a prayer room/place of worship).	1	2	3	4	5
8. I help clients consider ways their religious/spiritual support systems may be helpful.	1	2	3	4	5
9. I help clients consider the religious/spiritual meaning and purpose of their current life situations.	1	2	3	4	5

APPENDIX C: SCALE PERMISSION LETTER

From: Oxhandler, Holly
Subject: [External] Re: [holly k. oxhandler] Contact
Date: July 24, 2023 at 6:37 AM
To:

HO

Hi Wendy,

Thank you for your kind note! Yes, absolutely, you may use the RSIPAS. There's an interdisciplinary version (link from the resources>instruments corner of my website) and I've attached the revalidation article if you prefer, as LPCs were included in that sample.

Cheering you on in the good work you're doing!

Kindly,

Holly K. Oxhandler, PhD, LMSW
Associate Dean for Research
Baylor University
Diana R. Garland School of Social Work
Pronouns: she/her
Faculty Page | Website | Newsletter | Podcast

Spiritual and Religious Competencies Project, Co-Investigator

Author of *The Soul of the Helper: Seven Stages to Seeing the Sacred Within Yourself So You Can See It in Others* (Templeton Press, 2022)