DISSERTATION

INFUSING SPIRITUAL AND RELIGIOUS COMPETENCIES INTO TRADITIONAL COUNSELOR EDUCATION PROGRAMS

Rhonda R. Parmley

Department of School of Education

In partial fulfillment of the requirements

For the Degree of Doctor of Philosophy

Colorado State University

Fort Collins, Colorado

Spring 2008

COLORADO STATE UNIVERSITY

April 7, 2008

WE HEREBY RECOMMEND THAT THE DISSERTATION PREPARED UNDER OUR SUPERVISION BY RHONDA R. PARMLEY ENTITLED: INFUSING SPIRITUAL AND RELIGIOUS COMPETENCIES INTO TRADITIONAL COUNSELOR EDUCATION PROGRAMS BE ACCEPTED AS FULFILLING IN PART REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY.

Committee on Graduate Work

Dr. Laurie Carlson

Dr. Toni Zimmerman

Dr. Nathalie Kees, Advisor

Dr. Shelley Haddock, Co-Advisor

Dr. Timothy Davies, Director

ABSTRACT OF DISSERTATION

INFUSING SPIRITUAL AND RELIGIOUS COMPETENCIES INTO

TRADITIONAL COUNSELOR EDUCATION PROGRAMS

This narrative study of counselor educators' lives and pedagogical orientations offers an integrated approach to incorporating spiritual and religious issues into traditional, civically-funded counselor education programs. Biographical interviews were completed with twelve counselor educators in CACREP-accredited programs who are teaching a course, have taught a course, or are otherwise infusing content related to spirituality and counseling into their training programs. Based on study findings, suggested qualifications to teach about this topic include: at minimum an interest, and at best, a passion for understanding spiritual and religious issues; personal exploration of varieties of religious and spiritual experiences; peak or transpersonal experiences; self work including the understanding of one's self in relation to models of faith development; Dark Night of the Soul experiences; embodiment of the Sage archetype; and exceptional group processing skills. Courses and student learning about this topic were related as being sites of extraordinary student transformation. Based on course outcomes, an integrated counselor training curriculum is recommended as a way to re-author traditional, civically-funded programs. This curriculum would include: creating a cultural canon focused on community building; increased opportunities for instructors to explore issues (including those of a religious and spiritual nature) most relevant to student lives; a stronger focus on experiential, critical, multicultural and feminist pedagogies; greater attention to creating physical and emotionally inviting learning

environments; and allowing enough time for student integration of profound transformations so that they are competent to address issues of significance with clients. Recommendations for further research include: larger, interdisciplinary studies on this topic, such as a cross-disciplinary examination of how spiritual, religious, ethical issues in counseling and psychotherapy are being imparted in other mental health training programs; ethnographic exploration of in-class experiences for students in programs where spiritual and religious issues are being addressed; and further examination of the content and application of the Spiritual Competencies in training and clinical work.

Rhonda R. Parmley
School of Education
Colorado State University
Fort Collins, CO 80523
Spring 2008

Acknowledgements

I cannot overstate the emotional release I experienced as the end of this educational journey came into view. My "community of belonging" existed before it, and through it, I have continued to be blessed. Words are inadequate to express my gratitude.

To my parents, Janie and Forrest, especially – for your eternal faith in me.

To my precious children, Rachael, Anne and Rebecca, who inspire me to follow my life's passion by being ever-present in theirs.

To my "favorite" sister, Missy, whose impeccable timing of tears, laughter and song always serves as my lifeline back to the most important things.

To my brother-in-law, Greg, my niece, Ceci and nephew, Will – for their company during many memorable and rejuvenating trips and retreats at their home.

To my dear Uncle Ingram, who has honored my process and been a mentor for me in so many special ways.

To Mark, who entered this journey as my training partner, then quietly and gently became my dear companion, and "key-grip" along the way.

To Beatrice, whose friendship I have grown to treasure as one that comes once in a lifetime.

To Nat Kees, who inspired me to reclaim and enliven the Feminine in my experience of Spirit in all of life's realms, and provided particularly important support and encouragement during my writing process.

To Laurie Carlson, who answered my first phone call to Colorado State University seven years ago and welcomed me. And to the rest of our special CCD faculty who were a part of helping me re-discover my "calling": Sharon Anderson, Rich Feller, and John Littrell. To Lynn DiLorenzo, who introduced me to the vital place of narrative and ethnographic work in human science research. To my other committee members, Toni Zimmerman and Shelley Haddock, who bring refreshing energy and innovation to the field of mental health training and counseling.

To Jim Banning, who allowed me to walk alongside of him and taught me how to fall in love with teaching – by serving students.

To Laura, all my Jungian friends, my Spirit Guides, my books, and my "Dreammaker" – all of whom have inspired my writing and encouraged me to live from a deeper place.

To beckoning friendships on the sunrise side of life, especially my participants, clinical and teaching colleagues, and those affiliated with ASERVIC. Let the journey continue....

With love and gratitude,

Rhonda R. Parmley
April 9, 2008

Contents

INCORPORATING SPIRITUAL AND RELIGIOUS COMPETENCIES INTO TRADITIONAL COUNSELOR EDUCATION PROGRAMS

Chapter 1: Introduction

Purpose and Rationale

This study explores how counselor educators are incorporating spiritual competencies into traditional counselor education programs. Many have noted the movement towards incorporation of spiritual and religious competencies in both the practice and teaching of counseling and psychotherapy (Cashwell & Young, 2004; Frame, 2003; Fukiyama & Sevig, 1997; Kelly, 1994; Pate, Bondi, & Miller, 1992; & Richards & Bergin, 1997). In addition to this contemporary trend, a long-running historical relationship exists between spirituality and counseling (Powers, 2005). Counselor educator, Frame (2003) outlined important reasons why spirituality has a place in the practice of counseling and psychotherapy and in counselor trainee programs. First, she referenced a recent Gallup poll (1993) that indicates 94% of adult Americans are members of a church, synagogue, or place of worship. The great majority of Americans believe in a higher power and, therefore, many clients will arrive for counseling services with some sort of spirituality or religion that has shaped their background. Empirical evidence also suggests that religion and spiritual faith contribute positively to mental health, and so attention to these dimensions can be paramount to the therapeutic process (Barasch, 1993).

The purpose of incorporating spirituality into counselor education programs is to send competent mental health care providers into the field; those who are in tune with their own spiritual journey (Frame, 2003), respectful of their client's ways of spiritual

and religious meaning-making (Pate & Bondi, 1992), with an ability to practice within one's own level of competence (American Counseling Association, 2005), and, if called and desired, to provide spiritually-oriented interventions (Frame, 2003; Richards & Bergin, 1997).

Operational definitions of religion and spirituality provide common language for discussing this topic and to clarify any initial confusion one might have in understanding them. It is helpful to look at the roots of these words and their associated conceptual constructs. "A basic definition of spirituality, from the Latin root *spiritus,* is breath, the essence of life or the life force. Expressed in these terms, spirituality infuses human beings with qualities such as inspiration, creativity, and connection with others." (Fukuyama & Sevig, 1999, p. 4) Spirituality can be seen as a personal construct. Religion, on the other hand, can be viewed as a social construct and "may be defined as an organized system of faith, worship, cumulative traditions, and prescribed rituals." (Worthington et al., 1996, p. 449). The two are neither mutually exclusive nor wholly overlapping, because religion may act as a platform for expressing spirituality but may also act as an inhibition for the expression of one's spirituality (Burkhardt, 1989). "Transpersonal" is a term used by several participants in this study. Transpersonal refers to experiences and states of consciousness that include and transcend the personal (Campbell, 1971; Wilber, 2006) and may be "embedded in either a theistic, supernatural context or a nontheistic context" (Maslow, 1976, p. 28). For the purposes of this study, the terms transpersonal and spiritual are conflated, although there is clearly an on-going discussion within the literature and with my participants about what terminology and constructs best define our understandings of the realm beyond the personal (Sperry &

Shafranske, 2005). I am choosing to capitalize the word Spirit in this manuscript to underscore the transpersonal aspect of an energy source that includes and transcends personal, extrapersonal, theistic and non-theistic perceptions of this construct. Understanding "spirituality" and "religion" as distinct but *possibly* interactive constructs can help open the conversation about this topic. One can be spiritual without being religious; and, alternately, one can be religious without being spiritual. As counselors and counselor educators we are interested in how either or both can help our eventual clients achieve psychological health.

Reflexive Statement

Many parts of my own life story significantly relate to this research project. I treasure my experience as an undergraduate religion major where my foundation was strengthened to explore diversity in ethics, philosophy, and religious world views. I had a positive relationship with organized religion from childhood through college, which included exposure to women's uncontested leadership in a Protestant Christian denomination, a youth group director with magical group processing skills who encouraged and supported exploration of other religious traditions and spiritual practices, and a Native American associate minister who took children and families into the woods for nature-based spiritual experiences. I completed an undergraduate degree in religion which exposed me to feminist and other liberation theologies as well as Native American, Hindu, Buddhist, and indigenous southern religions. Nietzsche (Kauffman, 1992), who is considered by some to be the "true" founder of modern psychotherapy, was a strong voice in my philosophy of religion classes. I remember with warmth my experience as an

undergraduate where my foundation was strengthened to explore diversity in ethics, philosophy and religious world views.

In 1986 I began graduate school to pursue a Masters degree in Rehabilitation Counseling. Existential and humanistic approaches to counseling fitted within a personally meaningful view of humanity and to the counseling profession – that of reverence and respect. However, addressing spiritual or religious experiences with clients was discouraged and we were encouraged to "refer out" if these types of concerns surfaced in our work. My spiritual and professional lives became split from each other during this time. Later, when clients brought up spiritual and religious issues but were not affiliated with organized religion, I would ask myself, "Refer out? To whom?" Developing counseling skills appropriate for differently-abled persons was the essence of my master's degree as I worked within the tension of addressing clients' spiritual and religious issues and a professional cultural canon that said, "Don't".

I was introduced to the work of Carl Jung (1933) in the late 1980s while training as a Crisis Hotline Volunteer in Houston, Texas. In the early 1900s, Jung, like Freud, gave credence to the power of our unconscious lives; especially our dream lives. He also acknowledged, not unlike Native American and other indigenous cultures, the existence of an active spirit world. Because I had always been a lucid dreamer, I began reading Jung's work on dreams (Jung, 1974). Resistant messages from my family, religious tradition, and my profession moved me to put the book away for over twelve years. Returning to Colorado State University as a student after some major life changes, I felt free to explore Jung's ideas again, and I have unboxed and re-read many of my undergraduate texts, along with integrating current feminist readings from my doctoral

coursework. My relationship with organized religion and its participants is undergoing a metamorphosis - something I understand within the context of spiritual development. I do not have this clarified for myself, but am comfortable with the ambiguity.

Seeking those people and practices that integrate mind, body, and spirit into traditional counseling, psychotherapy, and counselor education programs continues to be my mission and it is a curiosity fueled by taking counseling classes from Dr. Nathalie Kees in the Colorado State University School of Education. Additionally, critical, feminist and liberatory pedagogies have introduced a promising way to teach spiritual and religious competencies to future counselors (Enns & Sinacore, 2005). I am excited about what is happening in my field and have enjoyed researching what is working and what work needs to be done. It is imminently important to me that I learn how to address my own and my clients' spiritual and religious questions, and that I am able to competently teach prospective counselors how to do the same. I hope my research with the participants in this study further confirms that this aspect of health is finding a valid and valuable place in mental health care, if not general health care, circles.

Chapter 2: Literature Review

This literature review will include a series of topics that help ground the background of this study. First, I provide a brief historical perspective on the topic of incorporating spiritual and religious issues into counselor training. Next, I look at how this topic is currently being addressed in clinical settings and training programs, with a brief summary of course models. The current state of CACREP-accredited programs is discussed followed by talking about what the literature says about resistance to teaching on this topic. The promise of feminist and multicultural pedagogies is then introduced as a possible way to overcome this resistance. Finally, I explicate the purpose of this study and my choice to address my research questions through biographical narratives of counselor educators.

Historical Perspective

Since the late eighteenth century, western philosophers and theologians have wrestled with issues of spiritual well-being and psychological health. With the birth of psychotherapy in the late nineteenth century, debate has existed about the value and meaning of spiritual life for clients (Freud, 1927). The Cartesian mind-body split experienced culturally in industrial societies was profound, having a noticeable impact on the teaching, study and practice of counseling and psychotherapy to date. Some in the field of mental health care continue to believe phenomena not observable, or provable, such as spiritually contextualized experiences, should be left out of any discussion or practice of counseling and continue to believe bringing religious or spiritual issues into the counseling relationship is counter-productive to achieving mental health (Yarhouse & Fisher, 2002). Jankowski (2002) discussed this as a tension between modernist and

postmodern ways of knowing which have influenced the contemporary practice of psychotherapy.

Those who developed existential, humanist and transpersonal approaches to mental health care in the twentieth century seem to have a greater comfort level in addressing spiritual issues. Existential approaches are "grounded on the assumption that we are free and therefore responsible for our choices and actions. We are the authors of our lives, and we design the signposts to follow…we are what we choose to be." (Corey, 2005, p. 131) Those who have influenced existential approaches include Viktor Frankl, Rollo May, Ronald Laing, Jean Paul Sartre, Paul Tillich, and Irvin Yalom. Humanists, similarly, are interested in those "attitudes and behaviors that create a growth-producing climate" (Corey, 2005, p. 166) Carl Rogers is affectionately known as the father of humanistic counseling and holds center stage in this paradigm. Transpersonal approaches talk of extra-human experiences that influence one's "truth" (Faiver, et al., 2001; Frame, 2003). Carl Jung (1933), Virginia Satir (1988), and indigenous healing practitioners embrace the meaning-making potential of dream and spirit world experiences for their clients, and their work is often marginalized in or absent from traditional counselor education text books. Frame (2003) remembers others in the legacy of psychotherapists who have had an interest in spirituality. She adds Frank Parsons, Erik Erikson, William James, Gordon Allport, and Abraham Maslow to this historical perspective. Eastern approaches to spiritual well-being (Wilber, 1993, 2006) have also been integrated into this discussion and spiritual and religious competencies are increasingly addressed within a multicultural context (Fukuyama & Sevig, 1999)

Truly, the life stories and cultural traditions of these counseling pioneers often reveal intense and enduring spiritual journeys which led them to the work they have done and continue to influence therapists who work to incorporate spirituality into their teaching, research and counseling practices. Those who have had the good fortune to glance upon or intensely study these lifeworks or spiritual traditions have been affirmed in their own spiritual journeys and in their longing to provide a therapy process of meaning-making with and for their clients. Gurus in the field of transpersonal counseling and psychology have had particularly sporadic and inconsistent appearances in the curricula of most mental health care training programs. Also, they have little to no presence in competency exams, perhaps reflecting the sometimes ambiguous and even reluctant relationship between psychotherapy and spiritual and religious dimensions of the psyche (Josephson et al., 2000; Weinstein et al., 2002; & Yarhouse & Fisher, 2002). Those practitioners who find themselves drawn towards these spiritual dimensions often seek specialized training through independent and individual studies, by participating in continuing education workshops and seminars sponsored by private institutions, or by becoming specialized in therapies specific to spiritual issues. Young, et al. note just under half of respondents to their recent spiritual competency survey of counselor educators in CACREP-accredited programs believe themselves to be prepared or very prepared to address these competencies, indicating "a clear need for both additional training and for curricular guidelines" (Young, et al., 2002, p. 28).

Addressing Spirituality in Counseling and Psychotherapy

Psychotherapists' efforts to address their clients' spiritual concerns have been the topic of empirical research. A recent meta-analysis was completed of 26 studies

addressing spiritual issues in counseling and psychotherapy practice (3,813 therapists were represented in this study). The researchers were particularly interested in the spiritual and religious culture and values of counselors and included an exploration of counselors' personal religious and spiritual heritage as well as their explicit integration of religion and spirituality into the counseling process (Walker, et al., 2004). Although the majority of therapists were affiliated with an organized religion (approximately 65% being Judeo-Christian affiliation), most were largely inactive within organized religion. This highlighted a discrepancy between counselor spiritual and religious practice from the average American, 40% of whom consider participation in spiritual practices an important part of their daily lives. The lack of formal training for therapists to address spiritual and religious issues of their clients is noted as well as a dearth of research addressing effectiveness of training and integration of clients' religion and spirituality into therapy. Additionally, there is an on-going discussion among counselors and psychologists about how to operationally define spirituality and religion along with limited training for mental health care practitioners regarding these issues, especially for those who were trained prior to the boom of interest in these topics over the past 15 years.

Addressing Spirituality in Counselor Education Programs

Spirituality and religion have been making a strong and recent appearance in the literature and research of traditional counselor training programs (Cashwell & Young, 2004; Matthews, 1998; & Riemer-Reiss, 2003). As a response to counselors' interests in spirituality and religion, as well as providing another way of addressing multicultural issues (Fukuyama & Sevig, 1999; Riemer-Reiss, 2003), spiritual and religious competencies have been developed in many counselor training programs across the

country to help guide practitioners and educators (Young et al., 2002). The American Counseling Association (ACA) is clear that spiritual and religious issues have an important place in counselor education programs, especially as they fit within multicultural counseling competencies. Souza related an important ethical issue when she stated, "the consequences of not addressing spirituality in counselor education include possible unethical treatment of clients through undervaluing client belief systems, ignoring an important client variable, and not attending to an effective coping skill of clients" (Souza, 1999, p.10). Due to scant research regarding effective teaching pedagogies and models, this emerging area of training appears positioned to benefit from further investigation, especially studies of a qualitative nature (Polkinghorne, 1991; Yeh et al., 2004).

The rigor and attention given to this topic within counseling and career development shows the collective professional commitment to developing and teaching spiritual competencies within this discipline (Young, J. et al., 2002). Special attention to spiritual and religious competencies is warranted as they appear to fall outside the realm of traditional counseling training competencies. In terms of the current status of spirituality in CACREP-accredited programs, a recent content analysis of 14 syllabi (71.4% of which were from the southern region of the United States) from introductory spirituality courses in CACREP accredited counselor training programs (Cashwell & Young, 2004) showed a rising number of course offerings in spirituality classes. These classes are often taught as electives and reflect an increased attention to spirituality as an aspect of multicultural issues in counseling. Cashwell and Young concluded, there is "the lack of a unifying model for teaching spirituality," resulting in substantial variation in the objectives and

content of these courses. They "contend that the single best framework currently in existence for spirituality courses is the competencies that were developed by the Summit on Spirituality (Miller, 1999), and (they) encourage persons developing courses in spirituality to use this framework" (Miller, pp. 100-101). These competencies are included as Appendix A and a textbook "offering trainees and practitioners the competencies, tools, and techniques needed to effectively address the spiritual and religious issues presented by clients" (Cashwell & Young, 2005, p. xiii) has been published based on them.

Course Models

The effective incorporation of spiritual and religious aspects into traditional counselor training programs is an emerging knowledge base. Counselor educators from traditional counselor education programs have published articles outlining the content and methods of courses developed specifically for teaching about spiritual and religious issues (Curtis, R. & Glass, J., 2002; Fukuyama & Sevig, 1997; Ingersoll, 1997; Lawry, 2000; Matthews, 1998; Pate & Hall, 2005; Patterson et al., 2000; & Riemer-Reiss, 2003). Some of these courses are being taught as an aspect of addressing multicultural counseling competencies (Fukuyama & Sevig, 1999; Pate & Hall, 2005; & Riemer-Reiss, 2003); some are developed from wellness models (Ingersoll, 1997; Matthews, C., 1998;) and others are creative endeavors of the instructors themselves who are synthesizing the myriad resources of spirituality and counseling available today.

Of the above courses, five are from CACREP-accredited counselor training programs within civically funded universities across the country: Curtis & Glass (2002), Fukuyama & Sevig (1999), Ingersoll (1997), Matthews, C. (1998); & Pate & Hall (2005).

A thorough examination of these articles reveals continued challenges in addressing issues of separation of church and state in civically funded institutions (Pate & Hall, 2000), and discussions regarding pedagogy and content. Student learning and spiritual competence was assessed by means of course evaluations in many of these classes. Students enjoyed in-class meetings (as opposed to on-line discussions), and some courses were experienced as a complement to multicultural competencies. Guest speakers made the content relevant to student's local culture, and healing techniques such as prayer, forgiveness, meditation (Curtis & Glass, 2002), and yoga (Ingersoll, 1997) were introduced. Self-reflective writing exercises expanded student awareness of his/her own spiritual development (Curtis & Glass, 2002; Fukuyama & Sevig, 1997), as did introduction of spiritual development models, (Fukuyama & Sevig, 1997), and spiritual assessment tools (Fukuyama & Sevig, 1997; Ingersoll, 1997). One class requested more time to discuss the nature of human evil (Ingersoll, 1997).

Fukuyama and Sevig were clear that such a course must take into consideration regional cultural factors that might impact choice of topics, resisting the idea that a standard formula might apply to all courses. Ingersoll and Matthews discussed student epistemological development throughout their course, suggesting their pedagogy was more focused on process rather than content variables. Their articles brought up the issue of how to best assess student learning on this topic. Ingersoll's wellness model used as a backdrop for his course allowed the class itself to unfold as a group spiritual journey (1997). A holistic model for training addictions counselors was recommended by Matthews (1998) which included a significant amount of what he calls "self work", including an educational program that focuses on the student's psycho-spiritual

development and to eventually include working on one's physical well-being, with an essential aspect of group work throughout the program.

In summary, the five courses recently published addressing spirituality in CACREP-accredited programs offer initial attempts at course development and serve as helpful models. The value of the nine spiritual competences developed in 1995 at the Summit on Spirituality in course development is not known although it does appear CACREP-accredited programs are leading the way in curriculum development and program integration of spiritual competencies to produce "spiritually competent" counselors, psychotherapists and counselor educators. Clearly, there is a strong passion and movement of many counselor educators within CACREP-accredited programs to develop spiritual and religious competencies and curriculum addressing these.

What is happening in other mental health care disciplines?

Mental health care training programs recognized and legitimized in western culture include: counseling and career development, social work, psychiatry, psychiatric nursing, psychology, marriage and family therapy and specialties within each of these. It is interesting to note what is happening within each of these mental health care disciplines regarding the incorporation of spirituality and religious issues into training curricula. Brawer et al. (2002) recommend that APA-accredited clinical psychology programs begin to look at systematically incorporating spiritual and religious issues into their training programs. Josephson et al. (2000) recognized a "quiet revolution" happening within the field of psychiatry in which client's spiritual and religious lives are being acknowledged as an important aspect of mental health. Text books specifically addressing spirituality and counseling have been published out of most mental health care

training traditions, including counseling and career development (Cashwell & Young, 2005; Faiver et al. 2001; Frame, 2003; Fukuyama & Sevig, 1999; & Kelly, 1995), social work (Bullis, 1998) marriage and family therapy (Walsh, 1999), psychology (Sperry & Shafranske 2005; Griffith & Griffith, 2002; Miller, 1999; & Richards & Bergin, 1998), and cross-disciplinary (Miller, 2002). Western mental health care is becoming more influenced by attention to the spiritual lives of clients.

Current state of CACREP-accredited programs

A long historical relationship between spirituality and counseling exists, and current counselor training, especially in CACREP-accredited programs, shows promise of graduating "spiritually competent" counselors. (CACREP is the acronym that stands for: The Council for the Accreditation for Counseling and Related Educational Programs.) To date, CACREP accredited programs seem to be making marked headway in the counselor training arena with their development of spiritual competencies, the advent of courses being taught to address these competencies, as well as the publication of comprehensive text books as core resources for counselor educators (Cashwell & Young, 2005; Faiver, et. al 2001; Frame 2003; Miller, 2002; & Fukuyama & Sevig, 1999).

A Word about Resistance

Continued resistance to incorporating spirituality into counselor education programs has a variety of explanations. A review of literature to date reveals several possible reasons, including continued disagreement that spirituality and religion have a place in counselor training programs due to a history of naturalistic (positivist) inquiry into the nature of psychological problems (Richards & Bergin, 1997), a lack of qualified faculty

to teach these competencies (Young, et al, 2002), and the need for more curricular guidelines (Cashwell & Young, 2004; Frame, 2003). Richards and Bergin (1997) and Kelly (1994) mentioned legal concerns as a possible reason for counselor trainee programs within state institutions to not include religious and spiritual issues in training programs. The First Amendment of the United States Constitution states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" (Constitution of the United States of America, 1791). Richards and Bergin (1999) stated "The proper interpretation and application of the religious clauses of the First Amendment have been issues of perennial controversy in the United States" (pp.159-160). As applied to counselor trainee educators in civically funded settings, educators must be careful not to do anything in the classroom or counseling laboratories that would appear to promote, endorse, or establish a religion. Alleviation of this fear might be best addressed in a pedagogical answer related to the methodology of teaching and narrative approaches to therapy.

The promise of feminist and multicultural pedagogies

To date, the literature does not provide detailed information regarding pedagogical stances of instructors infusing spiritual issues into counselor training programs. Feminist pedagogy shows promise of providing an effective teaching model for these classrooms. Enns and Sinacore (2005) have attempted to synthesize the worlds of multicultural and feminist theories and social justice, however they have stopped short in highlighting how this might apply specifically to spiritual and religious issues. Fukuyama and Sevig have provided a comprehensive approach to addressing spirituality in the context of multicultural counseling and have recognized the importance of helping clients heal from

spiritual and religious wounding, and also acknowledge the emergence of women's spirituality from this woundedness (Fukuyama & Sevig, 1999; Reilly, 1995). The following discussion introduces feminist pedagogy as a way to offer a deeper look at the intersections of power, race and privilege when teaching spiritual and religious competencies.

Fisher provided suggestions about how principles of feminist pedagogy can be applied in the classroom (Enns & Sinacore, 2005, pp. 9-15). First, Fisher discussed the role of power. How does the educator deal with her own power? Does the educator model egalitarian behaviors to limit power differences between self and students? Does she create a classroom that emphasizes participatory and interactive learning? Are student-generated discussion questions based on reading material and personal experiences encouraged? Are varieties of spiritual and religious experiences invited into the classroom? How do specific spiritual and religious beliefs and practices encourage egalitarianism? How do they discourage this? How do we help our clients discern healthy spiritual journeys?

Next, how is holistic learning integrated? Are multiple sources of knowledge welcomed, including cognitions, feelings and subjective experiences? With regard to reflection on one's own spiritual journey, this precept of feminist pedagogy seems quite relevant. Creative and expressive writing or role playing activities can tap into these knowledge sources. Are students' ideas about curricular content welcomed? How are multiple and intersecting forms of privilege and oppression explored? And how, specifically, are these manifested in diverse spiritual and religious worldviews? How are certain religious and spiritual beliefs privileged over others? What causes those

dynamics? Does gender become a source of privilege or oppression in the course of a spiritually-lived life? How can gendered knowledge of religious wounding integrate into a congruent spiritual practice (Fukuyama & Sevig, 1999)? And, finally, what is our responsibility for social change? How do we help ourselves and our future counseling clients to move into or create for themselves spiritual and religious environments that are not oppressive?

Feminist pedagogues anticipate and expect conflict in their classrooms as students become aware of hegemonic discourses, and cultural, and (it could be predicted) religious oppressions (Crabtree & Sapp, 1989; hooks, 2003; & Johnson & Bhatt 2003). Therefore, there is a particularly poignant opportunity to work through this heightened emotionality in spirituality and counseling classrooms as a means towards interpersonal transformation. Multicultural awareness and competency, if it includes spiritual and religious awareness and competency, includes resistance to all forms of domination and exploitation (hooks, 2003). If feminist pedagogues invoke the discomfort that comes about when students become aware of their own oppressive and privileged systems and beliefs, including those of a religious and spiritual nature, she is also responsible for helping students integrate this new knowledge in a positively transformative way.

Indeed, both hooks (2003) and Tisdell (1998) speak of how feminist pedagogy itself can be a source of a spiritually-transformative classroom, no matter what the course title or curricular content. Feminist and critical pedagogues find themselves influenced by a spiritual orientation to their teaching which connects them to the desire for social justice (Tisdell, 1998). Reconnection with gender and culture-affirming identities help these educators move into a meaningful adult spirituality which informs their teaching

methodology. From this authentic identity of self, feminist pedagogues are able to provide non-coercive educational practice, no matter what the topic. Brief discussions of two concepts found in critical pedagogy literature - epistemology and hegemony - will help to set up the conceptual framework from which this study emerged.

A Word about Epistemology

Epistemology is the study of the relationship between the knower and the known. Critical pedagogy upturned traditional understandings of epistemology which was based on objective knowing - the ability to separate the knower from the object of knowing. In research circles this would be called post-positivist and modernist science. Critical pedagogy rethinks the relationship between knower and known and offers a dialectical view of knowledge that occurs in interactions between and among living beings (McLaren, 2003). This means critical pedagogy seeks to support dynamic, interactive elements in the classroom, and, by so doing, encourages a view of humans and nature that is relational, an objectivity and subjectivity that is interconnected, and an understanding of theory and practice as coexistent. "Most importantly, this perspective resurfaces the power of human activity and human knowledge as both a product and a force in shaping the world, whether it is in the interest of domination or liberation" (hooks, 2003, pp. 12-13). Palmer (2003) offered the following spiritual connection between knower and known:

> Educating toward truth does not mean turning away from facts and theories and objective realities. If we devote ourselves to truth, the facts will not necessarily change (though some may, since every fact is a function of relationship). What will change is our relation to the facts, or to the world that the facts make known.

> Truth requires the knower to become interdependent with the known. Both parties have their own integrity and otherness, and one party cannot be collapsed into the other. But truth demands acknowledgment of and response to the fact that the knower and the known are implicated in each other's lives (p. 67).

A word about hegemony

Hegemony is a concept foregrounded as well as epistemology by critical theorists. Hegemony refers to a process of social control that is carried out through the moral and intellectual leadership of a dominant sociocultural class over subordinate groups (Gramsci, 1971). As such, critical pedagogy is interested in the roots of power imbalances which may originate in political, economic, and/or cultural (including religious) norms. Within this context, educators are challenged to recognize their responsibility "to critique and transform those classroom conditions tied to hegemonic processes that perpetuate the economic and cultural (including religious and gendered) marginalization of subordinate groups." (Darder et al., 2003, p. 13) Enns stated that educators themselves must consider "how the positions they hold influence their perceptions of reality and how their pedagogical strategies may oppress or empower particular groups or individuals" (Enns et al., 2004, pp. 425-426). Self-awareness and reflexivity is ongoing in these emancipatory classrooms. By gaining an understanding of the seeds of oppression, hegemonic structures can then be challenged and overcome through resistance, critique, and social action.

I entered this research strongly influenced by, and attuned to, the ideas offered by critical and feminist theory, as will be seen below in my methodology and research questions.

Statement of the Problem/Purpose of the Study

I considered pursing many areas of inquiry related to the effective incorporation of spiritual and religious competencies in counselor education programs. Some research ideas I considered included: continued development of curriculum; training of qualified faculty; assessment of the curricular experiences by students including assessment of "spiritual competence", as well as encouraging some content consistency within these classes in line with the Summit on Spirituality guidelines (Cashwell & Young, 2004; Kelly, 1994; Souza, 1999; & Young et al., 2002). In addition to studies on course content analysis and trends towards incorporation of spiritual competencies, the field could also benefit from studies of a qualitative nature (Yeh et al. 2004). Curricular experiences of students through ethnographic studies of the classroom, and biographical narratives of educators would offer additional depth to understanding skill acquisition, epistemological development and effective pedagogy around this growing area of interest (Clinchy, 2003).

Biographical narratives of counselor educators

For the purpose of this study I looked at how counselor educators in traditional, civically-funded, CACREP-accredited counselor education settings incorporated spiritual competencies into their counselor education programs. Literature on this topic within the past two decades was void of information regarding the lives of those who choose to teach spiritual competencies and there have been no studies to explore the definition of what it means to be "qualified faculty" to teach these competencies (Cashwell & Young, 2004). To this end, my research provided personal narratives from educators regarding their spiritual development and their experiences teaching spirituality and counseling

classes within traditional counselor education programs. By looking at the lives of those who choose to teach about spirituality in these settings, I learned not only how this area of counselor education became important to them, but also about the processes by which they developed their curriculum, how they implement the curriculum (pedagogical approaches), their views of student experiences, how they have overcome barriers to teaching this topic, and how they integrated their spiritual and professional identities. It is intended that the results of this study will contribute to the overall training goal of incorporating spiritual issues into counselor education and so that counselors completing these programs are competent to address spiritual and religious issues when these arise in a counseling setting.

Chapter 3 -Methods

Research Question – Focus of Inquiry

In this study I asked two primary research questions: "How have you arrived at a place in your life where you choose to teach or otherwise infuse spirituality you're your counselor training curriculum?", and "What do you believe is necessary for successful teaching on this topic?" To explore details of the first question I asked about what experiences, characteristics and world views counselor educators brought to teaching on this topic. To explore the latter, I asked about pedagogical approaches, student outcomes, framed in narrative language as "sparkling moments" (Freedman & Combs, 1996), and ideas and opinions about instructor qualifications.

Conceptual Framework

I share the belief of my colleagues and professional organization, the American Counseling Association, that spiritual and religious issues have an important place in counselor education programs, especially as they fit within multicultural counseling competencies and as an aspect of health and wellness. So, this study is nested within the field of counselor education and examines the specific issues of spirituality in counselor education.

Spiritual competencies have been developed and proposed for counselor trainee programs and some have been infused in the multicultural training competencies within CACREP. Many are teaching courses specific to addressing these competencies and data are being shared regarding content of these courses. However, the literature is void of information regarding the educators themselves, especially self-reflection on how they came about teaching the topic at hand. Knowing how important this self-reflective aspect

of learning is in these classes (Appendix A, Spiritual Competencies), it would seem equally, if not more, important that instructors teaching these classes would have done similar self-reflective work. It is within the context of exploring life stories of educators that we might come to learn how spirituality and religion have emerged as important factors in their lives and to learn how they have decided to impart this information in their counselor education programs.

Theoretical Frame and Grounding of Methodology

A post-structural narrative interview approach was used to uncover the life stories of educators in the field of traditional counselor education teaching spiritual competencies. "In contrast to traditional narratives, poststructural narratives problematize the act of constructing the narrative itself. In addition, rather than relying on extended direct quotation of the subject's voice as a way to capture the 'truth', postmodern approaches to narrative emphasize creating a text which invites the reader into a vicarious experience...Poststructural narratives resist the conventional resolution of standard narratives that stabilizes meaning and implicitly favors a single interpretation." (Blumenreich, 2004, pp.78- 79) Poststructuralism offers an epistemological approach to this topic which allows an unfolding of participant lives and acknowledges their shifting identities within similar and contrasting landscapes of living and meaning-making. Poststructuralism allows the raising of questions and resists the convention of developing a grand theory to explain findings. Since the topic itself implicated me in intersections of identity with my participants, a poststructural approach allowed me to talk about myself as related to or contrasted with participant stories. As I received demographic information from my participants, I recognized the likelihood that new knowledges

would be constructed throughout the interview process between myself and some individuals. I could see the intersections of some of our life paths related to geographical location and Protestant influences. What I didn't anticipate was the magnetism of this community of counselor educators and how much I would be drawn into the ASERVIC (Association for Spiritual, Ethical and Religious Values in Counseling) culture. The implications for continued collaborative work in this area are far-reaching.

Narrative research in general, according to Bloom (1998) uses individual lives as the primary source of data and provides an understanding of the "self" as socially located, allowing the researcher to create a dialogic relationship between multiple voices and selves and their socially and culturally situated contexts. Through this narrative work I believe my participants and I became positioned to reach a place of understanding which allowed for individual and collective growth for the "good." The biographical interview approach with my participants (Smith, 1994) focused on their multiple selves, foregrounding the essence of their spiritual journeys, and learning how their lives inform the ways they teach. This multicase study approach provided variation across the cases with rich and compelling interpretations (Merriam, 1998) of the experience of becoming a counselor educator who works to incorporate spirituality into counselor education.

Narrative, constructivist, participatory and critical feminist approaches to inquiry were the frameworks used to acknowledge the existence of multiple realities and co-constructed truths such that the research process became an opportunity to create knowledge and reach greater understanding of the topic (Besley, 2002; Freedman & Combs, 1996; & Lincoln & Guba, 2004). With some, but not all, participants, the interview process became a "collaboration between thinkers" (Clinchy, 2003, p.39). Joint

negotiation about what was said ('cooperative inquiry') and joint agreement of excerpts used in this final document provided the foundation for approaching knowledge creation through this post-modern, participatory lens (Lincoln, 1997). Adding a critical feminist lens to the process of analyzing and synthesizing these data allowed the deconstruction of hegemonic discourses in this area of inquiry and revealed sources of embedded oppressions. This level of co-analysis during the interviews occurred with some participants more than others. During the interviews I listened for messages, gendered and not, of subversion and oppression and I brought a close-up inquiry to some of these discourses when they were revealed. I recognized these opportunities in language proclaiming absolute truths. Specific sites of oppression discussed by a couple of participants were institutions of higher education, counselor education, and religion (with particular references to gendered and conformist messages). As a next step, I hope this study continues to move those of us interested in promoting this area of counselor education towards emancipation of subverted voices and realities (Freedman & Combs, 1996; Lincoln & Guba, 2004). Through the process of interviewing and analysis, both I and some of my participants have had the chance to co-create new ways of incorporating spiritual competencies into the counselor education process, especially with regard to counselor educator preparedness to address these competencies (Young, et al. 2002). As such, the final product of this study is a new creation that attempts to provide new understandings of a topic for which both myself and the participants have an interest and passion.

Data Analysis and Form of Results

Choosing Participants.

Purposeful sampling was conducted to identify potential participants who are known in the field to have taught classes in spirituality and counseling. Patton supports selection of information-rich cases for in-depth study so that a great deal can be gleaned about issues of central importance (Patton, 1990, p. 169). Literature and existent data-bases from those currently doing research in this area was easy to access from previous research on this topic (Cashwell & Young, 2002) and my initial decision was to limit the scope of this study to counselor educators teaching in civically-funded, CACREP-accredited programs. The rationale for this was that CACREP requires programs to address multicultural competencies within which spiritual competencies are considered a part. Further, I was successful in identifying counselor educators within CACREP programs who were familiar with the Summit on Spirituality Spiritual Competencies (1995, See Appendix A) and who self-selected as having taught a course or courses specifically related to spiritual and religious issues in these programs. Although there are many educators in other mental health care disciplines who are teaching spirituality and counseling classes, I limited this study to instructors in CACREP-accredited programs due to its requirement of addressing multicultural counseling competencies and because of the rigor and growing momentum of research on this topic reflected in ACA-sponsored publications by those teaching in CACREP-accredited programs. The participant pool was further narrowed to those teaching in civically-funded institutions as a way to ask specifically about sites of resistance to teaching, having learned from the literature that this might be a concern and I was interested in learning how participants

had overcome this resistance. I was able to identify information-rich participants through telephone contacts with those currently interested in this topic, such as those who have published textbooks related to spirituality and counseling (i.e. Cashwell & Young, 2005; Faiver et al, 2001; Frame, 2003; & Fukuyama & Sevig, 1999), those who are currently researching the topic (see References), those who have published course guidelines (see introduction above), and through discussions with my advisor, Dr. Nathalie Kees, who is familiar with this topic. I also identified participants by completing internet and telephone surveys of those in CACREP programs who are currently teaching these classes. An updated list of all CACREP-accredited programs exists on the CACREP website. Twelve out of fourteen participants solicited agreed to participate.

The sample of participants was representative of most regions of the United States which allowed me to capture any culturally-situated differences in teaching these classes. Miles and Huberman (1994) state that "by looking at a range of similar and contrasting cases, we can understand a single-case finding, grounding it by specifying how and where and, if possible, why it carries on as it does. We can strengthen the precision, the validity, and the stability of the findings" (p. 29).

Seven of the participants I interviewed were heavily linked to the south by upbringing, education, and/or professional affiliations and practice. The story explaining this dense concentration of southern participants is related to the history of ASERVIC and the development of the Spiritual Competencies. The importance of this history will be discussed in implications as a means to weave in the impact of the heritage of this organization and as a jumping off point for a discussion about future trends. In a nutshell, it is the story of several "midwives" attending the rebirth of Spirit into western

counselor education programs via two Summits on Spirituality in 1994 and 1995 (Cashwell & Young, 2005, p. xiii-xiv). The names of the "founding mothers" of this event, Sister Mary Thomas Burke and Judy Miranti, were invoked by several participants throughout my interviews. I am respectfully placing this story in the background of this study as I believe they would be best chronicled by those closer to it. Without compromising confidentiality of my participants, I will simply say, there is no doubt that these women were an inspiration for many who have courageously set out to teach on the topic of spirituality.

However, in order to provide information-rich cases, during the data analysis process, I decided to move away from a potential "problem" of homogeneity presented by the concentration of participants from the south. Therefore, although all participant voices are represented, I focused most of my thematic analysis on a participant group of eight which offered the most collective diversity; diversity being defined by ethnicity, geographic locations (past and present and still including participants from the south), professional identity, gender, religious/spiritual affiliation and practices, and teaching environment (small city, large metropolitan city, etc.). Pseudonyms were either chosen by or given to each participant and geographic locations are hidden in order to protect identities. As a whole this group includes five women and seven men, two of bi-racial heritage, the others Caucasian, working in civically-funded counselor training settings across the country. The age range of participants was 34 to 69 and number of years working as a counselor educator ranged from six to 25+ years.

Data Collection Process.

Semi-structured, in-person, tape-recorded interviews of 1 ½- 2 hours in length were completed with those who have taught or are teaching spirituality and counseling courses or are otherwise infusing spirituality into the counselor education process in traditional counselor education programs. Patton (1990) provides valid reasons why interviews are a helpful means of data collection:

> We interview people to find out from them those things we cannot directly observe...We cannot observe feelings, thoughts, and intentions. We cannot observe behaviors that took place at some previous point in time. We cannot observe situations that preclude the presence of an observer. We cannot observe how people have organized the world and the meanings they attach to what goes on in the world. We have to ask people questions about those things. The purpose of interviewing, then, is to allow us to enter into the other person's perspective (p. 196).

The semi-structured interview format provided consistency by asking some questions to all research participants while also allowing an emergence of other data and issues that have not been uncovered, discussed or considered on this topic to date (Merriam, 1998). (See Appendix B for Interview Format.) Information requested from all participants included such things as: personal stories about spiritual development and becoming an educator on this topic; and course content decisions and pedagogy. The unstructured portion of the interviews allowed me to respond to the emerging worldview of each participant and to new ideas on the topic (Merriam, 1998). The voices and feelings of the participants were given due attention, and I attempted to take a

nonjudgmental and respectful stance towards my participants during the interview process (Merriam, 1998) I was able to complete two interviews with twelve participants which provided reasonable (Patton, 1990) coverage of this topic. Ten of the first interviews were in-person and two were telephone interviews. All second interviews were by phone. Traveling to the universities and homes where the participants teach and live and conducting the in-person interviews in or near their teaching environment became a means for incorporating an ethnographic piece into this research. Being in these physical sites served as an interpretive resource and allowed the experience of the local and organizational culture of these settings to serve as mediators in findings (Gubrium & Holstein, 1995). Copies of the first interview transcripts were given to my participants for the purposes of member-checking (internal validity), collaborative analysis, and also for developing questions for the follow-up interview. Some participants provided physical material such as course syllabi, published journal articles, musical audio recordings and public speaking transcripts which allowed a richer understanding of their personal and professional identities. Initial interviews were completed between January and March, 2007 and second interviews were completed between March, 2007 and November, 2007. I completed transcription of the initial interviews and recruited help from a professional transcription company for the second interviews.

Data Analysis.

As Riessman (1993) states, "narrative analysis allows for systematic study of personal experience and meaning: how events have been constructed by active participants" (p. 70). In-process analysis of interview transcripts was completed by

means of memoing, case summaries, structural coding (using Labov's analysis of narrative structures; see Figure 1) of individual cases, and developing conceptual and thematic displays (Merriam,1998; Miles & Huberman, 1994; & Riessman, 1993). A Holistic-Content approach (Lieblich et al., 1998) was then used to identify initial themes of Life Stories and Pedagogy through multiple readings and listening to the interview transcripts. The NVivo qualitative software analysis tool was utilized with the data to apply topical codes developed from interview questions and served as an initial organizing frame for the interview transcripts. NVivo software allowed me to move the topic codes under the two larger headings.

Figure 1. Labov's Story Form Analysis (p. 58, Clandenin & Connelly, 2000)

Labov's Story Form Analysis

Structure	***Question***
Abstract	What was this about? (opening)
Orientation	Who? What? When? Where?
Complicating Action	Then what happened?
Evaluation	So what?
Result	What finally happened?
Resolution/Coda	Finish narrative (returning to the present, "so")

Labov's Story Form Analysis was used to structure the personal narratives of individual counselor educators. Identification of Labov's structural units helped me think about my data in order "to facilitate more general and more sociological kinds of analysis" (Clandenin & Connelly, 2000, p. 58). I call this first section of data analysis results "Life Stories: Background Narratives of our Counselor Educators." Inductive coding was completed and the individual branch codes developed were attached to the

Life Stories tree code within NVivo. Data under the second major topical heading, "Pedagogy as Spiritual Practice," was then coded inductively and thematic branches were attached to this larger tree code. This allowed me to look at generalizations of and differences in what constitutes effective teaching of spirituality and counseling (Merriam, 1998). After identifying local dynamics within the individual cases, patterns of variables that transcend particular cases were seen and understood (Miles & Huberman, 1994). The cross-case analysis provided external validity, the extent to which it enables other counselor educators to compare the "fit" of the findings to their own educational settings (Merriam, 1998, p. 211). A visual ecological model was developed to assist in viewing each counselor educator in context with the various systems in which she or he interacts. (See Figure 2, p. 92).

Member checks of emergent themes were completed by sending transcripts of initial interviews with my annotations to participants. Second interview transcripts were mailed and participants were requested to contact me via email regarding corrections. Finally, participants were sent excerpts I planned to include in the final dissertation product to ensure clarity of content and confidentiality. Participants were given the opportunity to be as engaged in the entire research process as he or she wished until the final chapter write-up.

As a final step in data analysis, I used active imagination to conjure the images of my participants in order to work towards formulating a new model for counselor training programs based on what I have learned during the course of doing this research. Carl Jung used this technique with his clients to help them enter into conversation with their complexes and dream images so that they could come to understand the messages in them

and to develop news and healthier ways of being in relationship with parts of the self and others in the client's life (Campbell, 1971). Similarly, narrative therapists work with clients to author new stories for themselves (Freedman & Combs, 1996) and narrative inquirers approach their topics in a metaphysical way, "a metaphysics that embraces relativity and an epistemology that is simultaneously empirical, intersubjective, and process-oriented" (Flax, 1990). The one-act play format of this section is attached as Appendix C. I borrow this format of synthesizing the results of this study from Augusto Boal, author of Theatre of the Oppressed (1979). Boal, a friend of the well-known liberation pedagogue, Paulo Freire, used theatre as a political strategy to help raise the consciousness of oppressive power dynamics in Central and South American countries. Through theatre the audience, and in this case, counselor educators, may walk away still "living the questions" (Rilke, 2000) raised in this study: How shall counselor education programs be transformed to meet the trends in mental health care training and delivery? How do instructors create viable training settings so that they and their students can flourish? How do we continue to invite Spirit into the midst of it all?

An audit trail of all contacts and exchanges was kept, including telephone logs, emails, interview transcripts, physical data, analytic records, memos, and etc. for reliability purposes. Results were summarized throughout the data collection and analysis process and have found their final form as this dissertation manuscript. In keeping with the post-structural conceptual framework, this final document is a collaborative venture between myself and the twelve participants.

Limitations

Limitations of this study were primarily design-related and include not having cross-disciplinary views or the opportunity to experience the educator in action as classes were taught. There are educators in other mental health care training programs who will be left out of this study and whose experiences and views might offer helpful insight into educators' experiences about this topic. Because this study was limited to those teaching in civically-funded, CACREP-accredited programs, there is concern about how the results can be accessed and applied by those in mental health care education settings, or if there would even be interest in this study by mental health care educators and providers in general (Merriam, 1998). Student learning experiences are not included in this study, although instructor perceptions of student outcomes are.

As with narrative studies in general, the goal is, as Riessman says, "to learn about substance, make theoretical claims through method, and learn about the general from the particular" (1993, p. 70). This study does not aim to quantify realistic solutions to the issues of incorporating spirituality into counselor education programs or to reify a particular canon or teaching methodology. It does, however, seek to provide a living, co-constructed, multi-person view of what the experience is like for counselor educators in the field today so that others interested in teaching this topic will have tools and insights to help them do this more effectively.

Chapter 4: Results

Two topical themes serve to organize the analysis: Life Stories and Pedagogy as Spiritual Practice. The first is a description of life stories and events that have led this counselor educator group to a place of teaching or otherwise infusing spiritual and religious competencies into traditional counselor education programs. The following specific themes were developed from the life story category: Waking Up - opening awareness to other religious and spiritual traditions; Heightening Awareness - pivotal events, transpersonal experiences, mentors, helpful friends, and family-of-origin influences, and spiritual practices; and Seeking Community. Next, I looked at how these counselor educators were doing their work in the classroom. The subthemes under Pedagogy as Spiritual Practice include: 1) Instructor Qualifications; 2) Experiential Pedagogy; and 3) Counselor Educators in Relationship to their greater ecosystem. The final theme, Integrating Professional Identity with Calling, moves this narrative study into the final chapter, with implications for creating an innovative model for traditional counselor education programs.

Life Stories: Background Narratives of our Counselor Educators

I worked with the metaphor of "spiritual journey" to help create the narrative form (Lakoff & Johnson, 1980) around the stories participants told when I asked my first question, "How have you arrived at a place in your life where you are infusing spirituality into counselor education?" Some excerpts include my prompts and interpretations when they appear to influence the language and telling of counselor educators' stories and where my story intersects with theirs. As Lakoff and Johnson (1980) stated, "the essence of metaphor is understanding and experiencing one kind of thing in terms of another"

(pp. 83-84). Individual narratives "are situated within particular interactions and within specific social, cultural, and institutional discourses" (Clandinin & Connelly, 2000, p. 62). The stories of these counselor educators serve an important purpose. We are all interested in how we are integrating spiritual, religious and ethical issues into the process of counselor education. Stories of those currently doing this work tell us something about how their unique life journeys have helped them arrive at a place in their lives where it is possible for them to do this. By examining their stories of epiphanies, mentors, synchronicities, turning points, and developing professional identities we come closer to an understanding of what type of person has chosen to do this important work.

Participant Introductions

The eight participants whose voices were foregrounded were four women: Z, Helen, Sylvia, and Lucienne; and four men: Jack, Hawk, Carl and Dan. Z was both a clinical psychologist and counselor educator. Her work included ongoing interdisciplinary dialogue and program development with professionals and educators working in a student counseling center at her university campus. She had lived in several states throughout her life and, since childhood, had been affiliated with a mainline Protestant denomination concerned with social justice issues. Helen and Sylvia were heavily involved in Christian ministry in addition to working as counselor educators. Helen was most interested in training competent counselor educators around this topic. Sylvia felt an increasing sense of integration with her work in Christian ministry and counselor education. Lucienne was professionally affiliated with an organization that has a transpersonal focus and an international, interdisciplinary membership. Her research, education and counseling practice were focused on helping clients integrate the meaning

of transpersonal experiences. Similarly, Jack found his life's work to be more aligned with Integral Theory and practices, which has an interdisciplinary professional draw. Hawk incorporated the worldviews of his Native-American upbringing in his work as a counselor educator and his passion was serving his local community in whatever way he felt called. Carl began to have some success crossing disciplinary boundaries with his work, a trend seen for those who are involved in externally-funded research on spirituality and mental health. Dan was in the process of deepening his non-western spiritual practices and in finding ways to incorporate his personal experience in both his professional work as a counselor and in the work he does with students. Paul, Andrew, Lauren, and D.B. were all southerners. Their stories and insights will be infused as complements to the stories of the eight primary participants. Additional specific demographic information about participants is left vague in order to protect identities.

Waking Up: Opening Awareness to Other Spiritual and Religious Traditions and Transpersonal Experiences

All participants were born and raised in a Christian religious community in the United States and all found themselves curious about culturally different religious and spiritual traditions and practices at some point in their lives.

As a child Carl said,

> ...I remember watching, like Kung Fu and some of those kinds of shows that were on at the time and I remember this guy meditating and he had this sort of weird blend of action in the world, but being kind of real quiet-centered and meditative at the same time. And at eight or nine years old, this struck me as so interesting. And I remember thinking, 'I'd like to know about that' and' Why

> don't I ever hear about these things?' and that there must be something to it...but I had no access within the little (fundamentalist, Christian) world that I lived in. But I was always very curious about it (Carl, Interview #1, ¶ 39).

Others, such as Dan, had a similar story of being raised in a culturally insular world, influenced heavily by conformist Christian ideals and practices, and this continued to show up in the student population for participants teaching in institutions situated in smaller communities. His life-story included transpersonal experiences of seeing auras as a child, which could not be discussed within the confines of his fundamentalist Christian upbringing.

Paul, who had a strong interest in Ayurvedan healing practices, related early childhood experiences and the possibility of past lives which influenced where he is today:

> ...I remember being 10 or 11 years old and my mom brought me to a movie in a movie theater that was related to nothing but near-death experiences. It was just people talking about their near-death experiences. And so I've always been fascinated by any book that came out (about this topic)...Dr. Ray Moody (is) the guy who studies this stuff...I think he had a Ph.D. in philosophy that he earned in North Carolina somewhere. But then he got his medical degree down in Georgia (and) he follows people who've had near-death experiences and interviews them and finds out what goes on...

Paul, like others, listened to and believed in the wisdom of psychics regarding his destiny in this lifetime, supporting his early recollections of "playing priest" as a child:

> (Also), I've been to folks…I call them intuitives, or psychics…and trust them. And in fact I've been to a couple of folks…that have pretty much verified each other but they haven't known each other at all…I've had folks tell me a couple of folks say, 'Yeah, you were a priest back in this time and you were a Buddhist priest', (and) I didn't know they had priests, in this time….but that also made sense to me because there's always been this, you know, I would open up books that would have pictures of folks, Buddhists like, in Tibet, or where the Dalai Llama is now in India, and meditate. And it would just, just, *(grab you)* grab me… And as a kid, I didn't like church at all, but uh, with my sister. I've got a sister two years younger and I was the priest. I did all my stuff probably way later in age than I should have [laughs]. But I'd be holding the thing and shake the bells or whatever but I just played that stuff. And I even remember setting something up for my family when I was a little older, Agape? Or something….so I feel like that's been a part of me.

I noted that it seemed Paul's family had been tuned into this aspect of his personality early on and he responded by saying he feels like his life is always being guided by a transpersonal energy source:

> They've seen it, yeah… And, what I've been told is that this is what I came here for. And it kind-of feels right, because I was going to be a stockbroker [laughs] I was a business major in undergrad. I was going to sell stocks [laughs]…And so I feel like, I just feel like I'm being guided and when I get out of the way it moves a little quicker, but, but no I just feel like I've been completely guided and I'm in the flow of that and it's not always what I expect and what I like, but that's, that's

what I'm doing. And…it very well may be that I won't be a counselor educator all my life. In fact, I really doubt I will. I think something else will evolve and I'm cool with that…(Paul, Interview #1).

Lucienne said she began noticing transpersonal experiences in her early twenties. "…that was before I began any formal training. I really believe that I was born with an affinity, a resonance to – it's more than that…I really think that I was into this stuff in past lives. And that I brought that with me" (Lucienne, Interview #1, ¶ 105).

Heightening Consciousness

As participants talked about their journeys, they referenced "pivotal events", synchronicities, "peak" and "transpersonal" experiences. Many have had and continue to have the companionship of important mentors and helpful friends. And some talked about spiritual practices that helped deepen their connection to a personal and collective identity and calling.

"Pivotal Events", Synchronicities, "Peak" and "Transpersonal" Experiences.

Participants used humanist, existential and transpersonal language to frame experiences that had a significant influence on desires to pursue individual spiritual paths and to incorporate spirituality in their counseling training settings.

Jack talked about having multiple peak experiences which he interpreted through a Christian framework until the mid-eighties. After a bad head injury, he discovered yoga as one of the few interventions providing relief from "horrible headaches." He went to an ashram out of curiosity and there found a book

by Alan Watts called *Myth and Ritual in Christianity*. And what he did is he just showed how Christianity was a container for universal signs and symbols that

> permeated all of the traditions because they were growing out of us, really. And it just blew me away, and then I knew that I wanted to look at the more psychological end and bring these things together in a way for people who didn't necessarily feel religious but knew that there was something in them that was eternal. So, that was a big turning point I think (Jack, Interview #1, ¶ 124).

Z's father was a Protestant minister and "so, I kind-of grew up living next door to the church." Raised in a bi-cultural family, she was constantly reminded of issues of diversity and

> ...at the point of mid-life crisis, literally age forty, at my father's death, that was really the point of really wanting to (understand) 'what is spirituality and how does this integrate?' So, concurrently with writing a book...a group of faculty were starting their own interest group in spirituality and health and so I eventually connected with them, an interdisciplinary group, and so that became a more integrative functioning of spirituality in the workplace or spirituality and counseling and spirituality and health dialogues (Z, Interview #1, ¶ 35).

At some point in their lives, most participants had a period of questioning their faith which took them away from active participation in their Christian faith community of upbringing. With the exception of Z, Sylvia, and D. B. who have had uninterrupted, committed and meaningful relationships within Christian faith communities, there was a period of breaking away from one's religious upbringing.

Said Helen of this stage in her life, she was unable to remain in her chosen field of Christian ministry because the Bishop of her diocese

> wouldn't allow me to stay. And, I think I was too female and too young…I was about thirty-four at the time. And, so, I had to move….I decided that I wasn't going to continue to give my life over to the patriarchy of the church and so I took a sabbatical (and finished her Ph.D. in counselor education) (Helen, Interview #1, ¶ 82)

Hawk talked about his own transition brought about when he volunteered to serve as a combat medic with the Marine Corps and had to face heart-wrenching abandonment by his own country. This experience opened his eyes to the evil possible in this world, a journey he calls the "dark night of the soul." He spoke of how his philosophy of life was transformed through this experience and his continued struggle within himself to make peace with it. When he returned to church after the war, he realized his evangelical Christian community could not adequately address his questions about evil. He worked for several years with a "Jungian clinical pastor" and another mentor showed up for him in the person of a community college instructor who introduced him to American literature addressing these questions and provided a safe place for dialogue as he searched for a way to make sense of his war experience. This instructor set up an independent study with him that helped him

> sort things out, because I'm questioning American values and I have to make some sense out of what happened to me…So he had me read *Walden,* which is one of my ten favorite books ever…So, when I say Thoreauvian, I'm thinking the idea, not only closeness to the land, but that Thoreau was the one that wrote about simple living and economy and not being materialistic. He said, 'I see my neighbors, my kinsmen going down the street, pushing before them houses and

> barns and fields and cattle and accounts and ledgers and I wonder now that they have got their house, whether it isn't that the house has got them.' And, man, I resonated with that (Hawk, Interview #1, ¶ 381)

Eventually, said Hawk, likening himself to the Apostle Paul in the New Testament,

> "(I) came out more enamored of what the right questions are, than to serve them (his students) what the answers are…I'm more concerned about what matters, not what's my list of checked-off theologies. I'm comfortable with being Paul, saying, I don't know…(Hawk, Interview #1, ¶ 351).

And paradoxically, like others in this study said,

> I am struggling within myself, and I think it's because of pain from my own past, struggling with how much I am unwilling to let the system be just what it is and to find beauty in it. I'm looking at that thing and going, this is out of whack (Hawk, ¶ 352).

There was a restlessness and gentleness in Hawk's voice as he spoke of this on-going quest within his own heart, the work he does with others, and the systems that serve or inhibit this quest.

Sylvia talked about the convergence of her personal spiritual path and the path of a small group of students which became the seed for developing a course on spirituality and counseling and living and working from "a deeper place."

> Then, I guess in my own personal life, um, I was hitting mid-forties and just, doing a lot of reflection myself about what was going on with me and thought, what are some other options? Maybe seminary. Wasn't sure. My best friend is a Methodist minister and we've been friends since college. And then in '97 I went

> to one of the New England Symposiums and spent a week, along with 300 other people, with Thomas Moore; *The Care of the Soul*, Thomas Moore. And that, that was a shifting point for me. The question that I felt he asked me that week was, 'How do you live and work from a deeper place?' So, (I began) to think about, 'How do I start bringing what was happening in my own personal life into my professional life?'

And that fall this organic process continued unfolding for her:

> ...it just so happened and one of the older women in the (counseling) program (healing from a divorce) said, you know, 'A couple of us have been talking and, would you lead a group with on *Care of the Soul*?'...And, so it felt like an opening that was just created – that I didn't force and nobody else forced (Sylvia, Interview #1, ¶ 35).

Many have had transpersonal experiences that expanded their awareness of and connection to the realm of something greater than themselves. Lucienne talked about attending

> ...a psychosynthesis workshop and in a guided imagery had a spontaneous mystical experience which is an experience of communion with...some energy form that seems beyond the norm that is especially associated with love and wisdom. And so, I had this experience and it was quite um, both subtle and profound. And I think that it was facilitated by my knowledge of near-death experiences, but what I was doing guided imagery on was just a personal issue that I had come to a dead-end and didn't know what answer there might be. And this experience happened. And I experienced a transformation...in the direction

> of love and acceptance and tolerance and seeing things in a bigger picture. And so it was really wonderful…it was a very practical application but a very transpersonal kind of solution (Lucienne, Interview #1, ¶ 64).

Lucienne returned to this story in our second interview as being highly influential in the way she approaches everything she does in life, and especially her approach to teaching.

Jack related the story of an LSD trip that became life-altering and took him twelve years to integrate:

> Very early in life, you know, very poorly constructed, and very risky – things I would not recommend to anyone, you know, but I did 'em…I was a senior in high school and I was delivering my newspapers and I had just been turned down for a date to the prom and I was bummed out. My friend said, 'I have something that might cheer you up' and I was like, 'Okay, I'll try it', you know and so I [laughs] took this stuff and I'm like delivering newspapers and it was winter and there was snow on the ground and I was like, 'Wow, this is amazing' and I was just like, you know, having this little trip. And I noticed in my visual field vitreous floaters in my eye fluid? And I noticed them in the snow and I was like, 'What is that? Oh wow, that's in my eye!' Then I said I'd never thought about the thing I see through. And then it was like, Bwoom! Okay, it just blew open because all the sudden I realized my mind was just something that I interpreted through? And then again…it took me twelve years to put that experience together but I was like, just blown open. So it was like a whole sense where everything I thought I was became an object of awareness…You know it's like twelve years I'm like thinking, 'Okay, there's something to that because that's what happens in

> meditation and in psychotherapy. We make things objects of awareness and once we do that and own 'em, we can let go of them.' And if you do that through every structure that exists for you, what's left? Spirit. That's when you, I guess, are enlightened (Jack, Interview #1, ¶ 145).

Mentors/Helpful Friends/Family-of-Origin Influences.

Mentors are cross-culturally known to have an important role in the training and development of indigenous healers (Achterberg, 1990; Jones, 1972; Koss-Chioino, 1992; & Perrone, et al., 1989). Participants in this study also told moving stories about the influential people in their lives.

In both interviews Hawk talked about the importance of mentors and elders. He reminisced about his family's influence on his own life path:

> ...both my mom and dad and certainly my grandfather are very much attached to nature - just being in it. And they find a lot of comfort and solace and joy in it as opposed to materialism. None of them have ever been materialistic, which is a blessing to me (Hawk, Interview #1, ¶ 243).

He moved further into describing his grandfather's influence on who he is today:

> My grandfather, especially, was a person who was a rather quiet man...but the things that he said would be so appropriately timed and so gently stated that they just kind-of go right all the way down into you...So one of the things he told me when I was young is, 'People who shoot at nothing usually hit it.' And what he meant is, 'You're gonna have to figure out what you're gonna do and plan it.' And he said, 'You keep a journal boy.'...And I would write down important...stuff you want to remember. And I have things he said in some of

> those books around nature, around being at home and comfortable in the outdoors, watching the weather so you don't get trapped with something like hypothermia…So, I learned a lot from him….I learned the way of watching the animals and learning from them about respecting ancestors and about being aware that you are one in a long line of lives that have lived with honor, or have tried to and that how you live your life affects everyone around you…The collective as opposed to the individualistic nature of white dominated society, was in my blood before I was in school. And so, that's one of the things he taught me (Hawk, Interview #1, ¶ 243-244).

Lucienne remembered the impact a book her father gave her had on her choice to pursue a professional path focused on the understanding of transpersonal experiences:

> When I was a college freshman or sophomore, my father was reading a book called The Great Soul Trial…It is the true story of a reclusive miner who disappeared, and then the State of Arizona declared him dead and opened his safe deposit box and found a few hundred thousand dollars – this is back in the late '60s – and a little scrap of paper that said he wanted the money used for research on the human soul or the survival of the soul after death….And I was so intrigued by the book, and looking back on it, I think that book was really influential in my interest in research in this area, as well as teaching and just my general interests. But I often say that was probably the most influential book in my life (Lucienne, Interview #2, ¶ 46).

Her story deepened about the close relationship she had with her father:

> I am more like him than my mother and he and I were consequently closer. He was a very introverted, quiet, contemplative kind of man, a commercial artist by living and a fine artist by avocation....he was always interested in philosophical questions, abstract questions about the nature of the universe and life and that sort of thing. And he had a recurring dream of life in what he believed was Paris around the time of the French Revolution...He tried to live a life of spiritual integrity and that sort of thing, but he had these sides of these recurring past life memory dreams and then reading that book. So he was open to and interested in paranormal and transpersonal phenomena (Lucienne, Interview #2, ¶ 52).

Along with a couple of graduate program professors who are now retired, Helen added enduring friendships to her list of mentors.

> I spent all my summers working in a summer camp...I was a camp counselor for a long time....So, I did that ten summers in a row. There are people there that I still stay in touch with. So, I've got this one friend who was my (camp) counselor and last July made forty years that we've been connected...Yeah, I would say they are still pretty significant people for me (Helen, Interview #1, ¶ 246).

What does your spiritual practice look like?

The question about one's spiritual practice seemed to expand the exploration of the integration of self, belief, practice, and relationship to a spiritual community. I found that all participants were involved in solitary spiritual practices for the purpose of feeding their spirits and maintaining a connection with a healing presence greater than themselves. Lucienne, Dan, Lauren and Sylvia shared the sentiment of being "mindful at

every opportunity" and holding a sense of thankfulness and awe towards life. Paths to mindfulness included yoga, breath work, mandala drawing, journaling and meditation.

Art was mentioned as being an effective avenue to transcendent spiritual experiences. Creating and appreciating musical and visual art, literature and poetry were all examples of what was primary to many in feeding their spiritual selves. Hawk said, "I read things, not always theoretical things or treatises so much as I read things that challenge me, that expand my own awareness about things" (Hawk, Interview #1, ¶ 443). Carl talked about working with his dreams. "...I kind of sit with them and listen. Sometimes I'll paint them. I like to paint. So I'll paint dreams and draw them and write about them, and do poetry" (Carl, Interview #1, ¶ 220). Dan sings, composes, plays piano and listens to music and "loves choral singing because it's being part of something that's bigger than me. You know, that sort of shared – the ultimate community" (Dan, Interview #1, ¶ 251).

Another avenue for connecting with Spirit included spending time in nature – plant, animal and mineral alike. Jack spoke of the feminine and earthy side he enjoyed studying and practicing Wicca. Z said, "I think if I'm a mystic in any way it would probably be in communion with nature and the energies and beauty of nature for the most part" (Z, Interview #2, ¶ 83). Andrew talked about the importance of connecting with the rhythms of the ocean. Too, as a self-described Native American Taoist, Hawk responded to my question, "How do you fill yourself up spiritually?" with "Well, I go out in the woods. Um, I have two dogs. And, Charles Schultz...once said that the best theological educator in the world is a good dog?...I don't own them...They belong to me, but I belong to or with them, especially" (Hawk, Interview #1, ¶ 443).

Seeking Community

I probed participants about their past and current relationships with organized religion which took many of our conversations into what it means to be in community. Participant stories related moves between insider-outsider stances in the organizations with which they have been or are affiliated: religious groups, professional groups and higher education. Dan spoke of an early and on-going longing for "a connection to the Divine" (Dan, Interview #1 ¶ 21) and how he considered going into the ministry, but realized "I couldn't be me in that relationship" speaking simultaneously about a break-up of a love relationship and his decision to pursue a profession outside of Christian ministry. He stated, in early adulthood,

> I left church...and really started studying Eastern traditions and practices and it's where I developed my love for the contemplative. And it's what I still think is missing to a large extent in the western religious traditions (Dan, ¶ 21).

Carl spoke about his internal struggle to find a sense of spiritual nurturing within his current religious community.

> We (our family) found a very liberal church. Almost everybody there's faculty and like all faculty, they're like herding cats. You can't get them to do anything. Most of the people there are, um, they've come from some religious tradition that they didn't like and so they're all real liberal, a little rebellious...But they're just extremely open, tolerant, great people. So, somebody's gay, you know, they come to church. It's just that way. They don't care. Nothing's an issue, really...But at the same time, as I've, I mean, as I've aged, denominational kind-of religious stuff just doesn't have nearly the resonance with me that it did. I

> don't know how to say this. It's, I enjoy it. I enjoy going to church....But I just don't really think about myself much in those terms. I don't know if that makes much sense. It's much more internal. It's much more [pause] hmm, it's like a relationship, you know...doing meditation practice, doing breath work, doing my own work as a person, feels more spiritual to me than most religious things that I've ever done (Carl, Interview #1, ¶173).

Still, Carl searched within himself to discover the meaning of being affiliated with organized religion.

> I feel so much clearer and settled about all that stuff. With religion I had a lot of anxiety and 'have to's' and pressure and that kind of stuff in my growing up?...I don't feel nearly that stuff like I used to. So, it's much more affirming and positive, but I still feel...I get to a certain place with things and I'm up against a wall or there's some kind of tension in some way, and something new needs to happen. Some sort of new impulse needs to come in and it does (Carl).

I asked Carl whether that new impulse comes in from his church community and he said,

> Not that I've seen. I've never seen a church that does those kinds of things. [laughs] Maybe they are somewhere. I don't know. But I guess I don't really ask it (church) to be that. I mean, we have great friends, great relationships, and community and ritual. So, I guess I feel like it's still happening, so, I'm still going (Carl) .

There was a similar resignation for others that the religious community was unable to feed one's deepest spiritual hunger and growth process. Jack too spoke of several faith communities in his geographic area whose membership numbers are falling.

After being "wisely" advised against attending seminary to become a minister, he told the story of leaving his religious community and not returning. Several years later and now a husband and father, he reflected:

> ...I was hurt in a lot of ways by traditional conformist presentations of Christianity, so I won't do that with my kids. I might be rigid about it, but some of it is just so flat out wrong, especially if you study an exegesis, the way they interpret those texts is just wrong. It's not what was said. And that, that's the stuff I just can't seem to have much truck with right now, because I see how impressionable they are. So, that's, that's been a real challenge (Jack, Interview #1, ¶ 540).

Although he still yearned for the actualization of a healthy spiritual community for his family, he was able to conjure a concept from Ken Wilber's Integral model (Wilber, 2005) to help him begin to imagine what one might look like if and when he finds it:

> ...Even when you've got a center of gravity that is expansive, and inclusive, everyone starts from square one. And every society has to decide what their center of gravity's gonna be. And, as much as, you know, I think the Divine yearns for us as much as we yearn for the Divine, there's still just the nuts and bolts pulling it all together and you're always gonna have this developmental diversity (Jack, ¶ 552).

Most had found a rich experience of community with a group traveling a similar spiritual path. Sylvia met with local spiritual directors from her Protestant denomination, Jack participated in an Integral discussion group, and Z met regularly with both a church

community and interdisciplinary spirituality and health professional discussion group. After going through a "winnowing process" that included leaving the church for a year, Helen said:

> I think one of the things I want is a sense of community around spirituality. And I don't know whether the church is the place to do that or not. But it's always been a place. And so I would say that seeking that out is, um, part of the process – is trying to figure out where there can be that kind of community (Helen, Interview #1, ¶ 230).

Hawk has communed with a men's group for a number of years who call themselves "The Tribe':

> We have retreats about three times a year and at least twice a year I'll go (out of town to where most of the members live) for a weekend and we sit up until two o'clock in the morning playing poker, and drink beer and just hang out...You have twelve guys – all of them with graduate degrees or professionals, and we said, 'as long as any of us has a job, the rest will have a place to stay.'...and (as they provided emotional and financial support to one of their members who had lost his job) it dawned on us – we had a conversation that was very teary - that for the first time in our lives we felt safe....(M)en in America basically have to do it alone if they're going to be loved and respected. No matter what else they are involved in, they are expected to do it alone. And we had a covenant with each other that said, 'we're not going to do it alone and we will always have a place' (Hawk, Interview #1, ¶ 443).

Sylvia summed up the experience I heard from everyone, whether or not they have found a community of belonging: "You know, I feel like God is just always with me. I just, you know, I just feel grateful to be aware that God is always here" (Sylvia, Interview #1, ¶ 131) .

Now that the rich backgrounds of these counselor educators have been introduced, the thematic focus turns to how they are infusing spirituality into their classes and programs.

Pedagogy as Spiritual Practice

Shortly after I scheduled an in-person interview with my first participant, I had a dream:

> *In this dream I was sitting face to face with a male participant (whom I had not yet met in person), looking at his face as he gave his thoughtful response to a question I had asked him. As we rocked in our chairs, the energy in the room shifted from a conversation engaging our auditory senses, to a feeling of elevated energy. His words and our bodies began losing form. The more he talked about "Spirit" the more we became "Spirit". I woke up holding an image of our spirit forms rising from the chairs, wafting upward and dissipating into the sky like steam from an underground geyser.*

As Carl said, when we are trying to wrap our brains around this topic "...it's difficult to talk about...And the reason is because you're talking about stuff that is so fundamentally beyond words it's difficult to capture it" (Carl, Interview #1, ¶ 198).

In this section I foreground two themes that have received minimal coverage in spirituality and counseling literature to date; namely, counselor educator qualifications

and pedagogical approaches. The conversations related to instructor qualifications and pedagogy moved in and out of concentric spheres of counselor educator's relationships to others. Figure 2 attempts to represent the nested and interdependent realms of counselor educator ecology, corresponding loosely to Urie Bronfenbrenner's human ecology model (Conyne & Cook, 2004, p. 15): counselor educator in relation to self, to students (microsystem), to the discipline of counseling and counselor education and higher education (mesosystem), to governmental and social (including healthcare) policy (exosystem), and to cultural, ethnic and historical events (macrosystem). This visual model is meant to frame, but not constrain, the themes that emerged in this section.

Instructor Qualifications

"It has nothing to do with credentials on paper"

Personal spiritual and transpersonal experiences, earning the privilege through seniority, ongoing personal spiritual growth, spiritual maturity, instructor's interests and values, and a passion for this topic were some of the qualities identified by some, but not everyone, as important for teaching this class or otherwise infusing spiritual competencies or issues into counselor training programs. Although significant and important work has been done by counselor educators to develop Spiritual Competencies (Summit on Spirituality, 1995), participant references and usage of them in their programs or classes was varied. The range of usage was from limited, from a brief reference to them with students, to extensive, developing an entire course curriculum around them. Therefore, for the purpose of this study, religious and spiritual competence references participants' constructed understandings and definitions of teaching competence rather than the competencies developed during the Summit on Spirituality.

While counselor educators were enthusiastically moving forward to address spiritual and religious issues in their curriculum, many responded to my question about "competence" without necessarily referencing the Summit on Spirituality "Spiritual Competencies."

Early in my conversation with Lucienne, intimations of how she would eventually become competent to teach about spiritual and religious issues in counseling were reflected in this statement:

> I doubt that I would be pursuing this if it weren't for my own transpersonal experiences, which I continue to have....at other times I fairly frequently have déjà vu experiences...I do have a sense much of the time of an on-going connection to something higher...(and) when I turn my attention there, it's organic in me now (Lucienne, Interview #1, ¶ 97) .

Later, I asked her more explicitly about what teaching competencies she believed were necessary for doing her current work.

> ...it needs to be taught by somebody who really has a passion for it....I believe it's important to be knowledgeable so that I give accurate information to people. That psycho-spiritual education is transformative in and of itself, for people to know such things as 'I am not alone' because...the secretive culture because of the repression of the sublime...is news to people sometimes and vital news. I think that nothing substitutes for an organismic experience of that which transcends space and/or time. To know what that is like...So the competencies are about information, attitudinal openness and personal experience...and not necessarily in that order. I think they all have to be there for the person to be competent (Lucienne, Interview #1, ¶ 161, 163).

Z echoed Lucienne's opinion:

> I think it has to be a part of the instructor's interests and values to go there…I think it takes someone who's open-minded about being able to take a big-picture perspective on these issues – be able to distill out universal themes, if there are such things besides the like, more religiously-specific themes. Um, I think, experience, life experience helps….(and) if one was only immersed in one religious tradition, I think, at least has to be open to the diversity within their own religious tradition. "… (And) there is some, you know, perhaps some wisdom in that people don't really start immersing into spirituality until they get past age forty. Not that there's an age requirement (*laughs*).
>
> Rhonda: Yeah, but that maybe there's a developmental piece to consider.
>
> Z: Yeah. That's what I'm thinking (Z, Interview #1, ¶ 97, 105).

Sylvia was clear within herself about instructor qualifications.

> I think what qualifies me to teach it…one is seniority, quite honestly. I'm the senior faulty. I'm the director of the program, and I'm the first one who did it. You know, I'm the one who stepped out seven years ago or so and said, I want to do this. Um, I think another thing that probably qualifies me to teach it is that I think the students know that my spiritual life is important to me?...And I think part of it is my age. I couldn't have taught a class like this 15 years ago. I couldn't have taught it even 10 years ago. I don't think I had enough inner freedom. I wouldn't have trusted myself enough to do it (Sylvia, Interview #1, ¶ 82)

Hawk responded to the "qualifications" question with a tongue-in-cheek, "Because I'm the most qualified person on our faculty to do it" (Hawk, Interview #1, ¶ 390). He paused after I asked, "And how are you qualified?" and said,

> There are answers from two different places, okay? The…forgive the short-hand, the white, or Eurocentric answer is, 'Well, I'm the one who's published on the subject in our group.'…Here's the other one….I can see (one of his colleagues) sitting down with a beer with me and looking at me and going, 'Well, you know, of course you.' (Other counselor educators) wouldn't be thinking about these things and it's obvious you've kind-of thought about these things a lot and you have a real warm heart to the struggles that students find trying to hang onto their heritage and their history and their religion. Or trying to find one in the midst of dealing with a professional direction that's going to give them a lot of gray and a lot of turmoil to deal with and you're probably going to be better at loving them through this, challenging them while helping them to feel safe. And you probably have more ways of explaining this. And you actually live like this more than a lot of other counselor educators do, so I think maybe you've got more hooks to hang things on (Hawk, Interview #1, ¶ 390-397).

Similarly to Z, Hawk talked about the importance of wisdom that comes with age.

> …I don't believe that being old necessarily will make you spiritually wise and mature. But I think there is wisdom in looking to our elders for that, because they've had the kinds of time and experience and wrestling with themselves that enables them to arrive at a position of being a spiritual guide or elder or mentor…But other people who've been through very, very difficult circumstances

> have this look of joy and peace on their wrinkled faces, and you kind-of think they know something and they're not saying but you wish you could know what it was. Okay, that's where our elders are. I call them elderly saints (Hawk, Interview #1, ¶ 407).

Without referencing himself an "elderly saint", he continued elaborating instructor qualifications:

> And , and the other reason I think I'd be most qualified to teach that here, and maybe compared to others who come right out of CACREP doctorates is, I've been around longer and I've seen some stuff. And I've been on a long journey myself that I might not have survived spiritually or psychologically. And, it's that, it's that place that enables me to see where other, spiritually younger people are on the path. And, not to judge where they are or to say that it's right or wrong, but to help them see that if they're clinging to some rock in the middle of the river, they're not going to move. And, and they need to you know, they need to make some choices about what they think is right or wrong, what is true or false, but they need to understand that it's a finite person making those choices. And I have the ability to get them to do that sometimes. That's why me. It has nothing to do with credentials on paper. It's because, you know, who better to deal with somebody who's going through a long, dark night of the soul than somebody who's been through a long dark night of the soul?...So, that's why (Hawk, Interview #1, ¶ 411).

Like Sylvia, D.B. said, with the current density of CACREP curricular requirements, "there is less and less time to do things like teaching an elective course in

counseling and spirituality that are admittedly interesting and experimental" but that he "had the luxury of...having a formally defined teaching load that he had more than satisfied...and so, then when they said, 'Well, we need some more elective courses'...I said, 'Well, I'll do that'....So, I think that probably is a luxury I have...somebody that is tenured, you know, they can add it on easier without taking time away from activities required for promotion and or tenure" (D.B., Interview #1, lines 434-443).

Helen was less focused on qualifications based on educator developmental levels and age and hoped to provide tools for any educator who has an interest in the topic to teach it. In addition to approaching the topic as a co-learner, she said:

> ...I think it's helpful if you have some knowledge about world religions and if you know something about philosophy and if you know something about Christian denominations and what those belief patterns are like and what it means to believe in infant baptism versus adult believer baptism and how does that converge...But in terms of a person's ability, I guess I feel like one has to figure out what's the purpose of the course. And if one of the purposes is to think about how would I as a therapist in practice invite clients to share this part of their lives. Then, I think the main thing is to be open to it. Because I think one of the major points I try to make in the course is that as professional counselors we shouldn't give this away....We shouldn't give this away to the clergy, because they don't know how to do counseling. We know how to do counseling. This topic isn't any different than substance abuse or sexual abuse or any other reality of people's lives. It's a regular part of people's lives so, you know, let's not put some candlelight around it and a lot of mystery and say, 'Oh, that's just too sacred or

> too hard or too difficult or too far away or unknown or whatever to be able to deal with it.' No. We have to deal with whatever people bring…

Helen was clearly defined her pedagogical stance. She talked about what it means to teach from a social constructionist framework:

> … and so I think that it takes somebody who's willing to be vulnerable – to take a not-knowing position as Anderson and Goolishian talk about in the social constructionists model, but who has enough confidence in being a teacher as a person who kind-of opens the way but not necessarily as an expert. And, certainly any counselor educator who knows enough about counseling skills and ethics and, um, just basically being a good counselor can take this on (Helen, Interview #1, ¶169).

In summary, counselor educators interested in teaching this material might consider whether they have some of the background, skills and attitudes discussed above: 1) At minimum an interest, and at best a passion for the topic; 2) basic knowledge of world faith traditions; 3) personal spiritual maturity; 4) openness to being able to talk about the spiritual, transpersonal and religious issues students bring in the door; 5) direct life experiences with questions of meaning, purpose and transpersonal events, and 6) a willingness to enter the classroom as a co-learner. Leverage to teach these classes in some places depended somewhat on seniority as it was still categorized as an elective and was still somewhat a marginalized topic. Because of the experiential approaches most have to these classes (see below), the instructors need to be able to hold a safe space for the transformation that appears to be inherent in these classes. In other words, excellent group processing skills were a must.

Pedagogy

"I want them to have an experience"

My questions focused on how these classes were being taught rather than course content as a thorough content analysis has been completed in another recent study (Cashwell & Young, 2004). Many participants provided me with syllabi of their classes, which I reviewed in order to better understand them as instructors. I wanted to hear about the process of student transformation from the instructor's perspective, and from this emerged the strong theme of experiential learning.

Most of the instructors of these classes were also current or past members of ACES (Association for Counselor Education and Supervision) and so have at some point in their training put thought into their pedagogical approaches. For those who needed to justify teaching about this topic to department heads or colleagues, they were able to do so by introducing it as a specialty area within the broader topic of multiculturalism and diversity. As Jack said, multiculturalism was the "Trojan Horse" for getting spirituality in the door of counselor training programs. However, what happened in many of these classes was less about understanding others and more about individual growth and transformation or "person of the therapist" work. Achieving counselor competence with clients around spiritual, transpersonal and religious issues is certainly a hoped-for outcome (see Cashwell and Young's edited book on spiritual competencies, 2005). However, most agreed that many of these classroom experiences are simply too brief for this to happen in a one to three credit course, especially when the class was taken, as it often was, at the end of a degree program. Lucienne mentioned students having "psycho-

spiritual indigestion" due to "too much food for thought" by the end of her class (Lucienne, Interview #1, ¶ 121).

Opening Spaces to Be.

"If it sounds like you're going off to summer camp, I hope that's a good thing."

Here I am representing how counselor educators are attempting to create an opportunity for student spiritual growth during courses related to spirituality and counseling. Attention to creating an inviting classroom space, spending significant time developing safety and trust within the class, limiting enrollment, and providing sufficient time for integration of new learning were all key ingredients for heightening student awareness of spiritual and religious influences in their own lives. Indeed, many became aware that the classes and discussions specific to spiritual, religious and ethical issues become the sites where, above and beyond any other experiences in their counselor education programs, significant and substantial trainee growth occurred.

Creating an inviting classroom space for teaching their courses was a high priority for many. Moving out of typical, institutional classroom settings, those with hard chairs and desks, bright fluorescent lights, and white walls and into more intimate and warm settings, was an important element in creating an inviting and safe space for students to talk about spiritual issues. Additionally, some talked about beginning to move into dialogue and relationship-building with students before the class began. Creating especially safe physical and emotional space was stated as a difference for some compared to how more didactic and CACREP-required courses were taught.

Z talked about the importance of attending to setting:

> I teach in a historic building that is like an ivory tower and we're in the fourth floor which has attic-style roof and it's enclosed, so it's a cozy feeling...We're away from the bustle of the campus, so it feels almost like a little retreat room. It's an attic room with one window, and then we sit in a circle, and it's a one semester class, which is like about 14 meetings...So, it's a very intimate setting, and quiet, and it's more or less removed from the busy-ness of what otherwise would be like a classroom. I think the setting does cultivate a quieter and contemplative type of environment (Z, Interview #1, ¶ 77).

Sylvia talked about the importance of setting up an inviting classroom environment for the students who take her spiritual issues class. Great attention was given to both the physical and psycho-social aspects of learning via correspondence to each student registered before the week-long, retreat-like class begins:

> ...there is an intentional attempt on my part in that week to create something different you know. And I send them a letter before the week starts, and I say, dress casually, bring your lounge chairs, bring stuff to put up in the room, bring something from your tradition that you want to have there with you. And then I say, 'If it sounds like you're going off to summer camp, I hope that's a good thing.' So, I think there is a sense there is something a little bit different (than other classes) because I do intentionally try to create an environment that says, 'This is going to be a different experience'...And I give them an hour and a half for lunch every day and part of that is, I want you to take care of yourself, you know, not gobble down something and be back in here in twenty minutes. If you want to go off with folks, go off with folks. If you want to sit under a tree, sit

> under a tree. And I think that's when really some of the community really happens...then the interesting thing is they turn up again in internship, you know, a semester later...And I think there's much more openness and tolerance for one another than there would have been prior to that (Sylvia, Interview #1, ¶ 58).

Dan said he spends more time getting to know students in this class than he does in other classes. Like others, he limited the number of students in this class (the range of instructor limits were from 12-20 students) and spent time looking at the class list before it began. He talked about the students being in a transitional place (Frame, 2005, p. 50) in their own faith journey:

> I can't tell you how many students that have taken this class...have gone away from religion and come back or they've gone away from religion and they've found...some other kind of community, or...they've gone away from religion. So, a lot of students take the class and they are angry at religion – that...'Well, that's bullshit. It's social control. It's all those things' (Dan, Interview #1, ¶ 177).

Also tuned into this transitional developmental stage of her diverse student group, Helen talked about the importance of creating a safe space for meaningful dialogue and self-exploration to take place:

> ...I think a lot of them have questioned (their faith) going into college and rejected it outright or they've decided it's irrelevant or something. But I don't think that most of the students that take this class have ever had a chance to systematically explore a set of beliefs that they hold and...how their philosophical assumptions might impact their clients and their assumptions. So, I guess the best

> thing about this class is that the feedback I've gotten consistently is that I've been able to create a safe space for people to disagree. And I've been really interested in different backgrounds. I've had Buddhist people and Jewish people and Fundamentalist Christians and some nominal Christians and recovering Catholics and the whole gamut... (Helen, Interview #1, ¶ 164).

Why Experiential?

"Because you're talking about stuff that is so fundamentally beyond words..."

There was an almost unanimous opinion that this class requires an experiential approach. Carl reflected, "When I'm thinking about this class, I think it's one of the hardest classes to teach. And the reason is because you're talking about stuff that is so fundamentally beyond words, it's difficult to capture it....Sometimes I'm like, 'Do I really want to do this?' Because it's almost like a wrestling match helping these people open up..." (Carl, Interview #1, ¶ 198). And Hawk said, "...it's not the kind of class you can teach well didactically. As a matter of fact, you do more damage teaching it didactically because you give people a head full of knowledge about it that they then use to defend against the actual journey of it" (Hawk, Interview #1, ¶ 401). Carl continued his soapbox about the importance of experience in these classes:

> (As Teyber [*Interpersonal Processes in Psychotherapy*] says) 'people need an experience, not an explanation'...people need some sort of way to make meaning out of their experience. And religious and spiritual components for some people are real important parts of that. And from a therapeutic point of view, I don't think it's all that complicated. I mean, you honor that, you draw on it as it's appropriate, and you give them a space to be in the place that they are with it.

You know, it's kind of like compassion; it's not that complicated...I feel like I learn more about how to be a therapist when I'm not in my head...I don't think (the real objective, analyzing stuff) will ever answer all the important questions, so maybe the thing for me is that there is a balance between those two...and I wish that academics could go to a place where they were a little more like they were in the '60s [laughter].

Rhonda: More experiential?

Carl: Yeah. I mean balance those two, you know? Like Timothy Leary, you gotta love what he did with LSD...He could never do that again, and I'm not saying that he should, but still, the people that had that experience said it was the most profound religious experience of their life, and that's pretty amazing...there's something in there to me that we've lost something with all our fear about lawsuits and trying to be all constantly thinking about everything in the world. But I guess it is what it is (Carl, Interview #1, ¶ 50-64).

Andrew, (who stated early on in our first interview "if I could have church outside, that would work for me better") would prefer an experiential learning approach to most of the classes he teaches. In contrast to others who spoke about classroom experiences specific to spirituality classes, he emphasized his preference for doing group work in general and posed a question about why there is such intensity of student transformational experiences in his adventure-based counseling classes. To begin with, it had to do with meeting and talking in the natural environment:

...it's so much more conducive to have these (spiritual) conversations when you're sitting in the woods (rather than) when we're sitting in a, you know, a room that

looks real institutional and cold. Um, I would far prefer us being able to go in the woods and have those same conversations. I don't know that I can quite tap into what that is other than change of scenery. But I think most people, even if you're not an outdoors person, um, enjoy being outside to...some degree and...I just think also, it's, you know, this is representative of there being no boundaries and not quite the same, um boxed in feel that I get, you know, in a room with four walls. And that's also a personal thing, you know. Um, schedules and having all your time accounted for and things that have to be a done a certain way, it's not really my forte [laughter] (Andrew, Interview #1, ¶ 211).

So, consideration of creating an aesthetically-pleasing and emotionally safe space combined with an experiential orientation to teaching these classes sets them up to become sites of student transformation. Counselor educators were able to relate some of these transformations when they answered the question about student outcomes and "sparkling moments" (Freedman & Combs, 1996) in these classes.

Outcomes and "Sparkling Moments".

"Where is your sense of mystery and awe?"

Outcomes of these classes were focused primarily on student spiritual growth. Others also discussed the importance of helping students develop critical thinking about religious and spiritual issues with clients, creating a knowledge foundation about varieties of religious and spiritual traditions, and being able to justify work in this area to the people and institutions to whom they would be accounting for their work.

Regarding student growth, Lucienne said she was always glad to allow students to explore a subject "they're interested in and (that) they get to read about and think about

things that are the most meaningful to them." Sylvia, too, was focused on this class as being a place for student inner growth:

> I think, more than what they do with their clients, in some ways I hope that it's an opening for them to begin to think about questions in their own lives, you know? I'm very much that counselors need to do their own work first before they start messing around with anybody else. And so, as much as anything, my goal for that week is that they will come away, having been challenged by the diversity within the class, by the diversity of the opinions and the diversity of faith and beliefs. Um, that they will begin to see that the spiritual is a part of everything that they do with clients - (that) this it doesn't have to be religious talk - but that they will begin to see, okay, how does this person relate to nature? How do they relate to the arts? You know, where is their sense of awe? Where is their sense of mystery? And so that they can begin to see that they're always going to be dealing with the spiritual. It may just not have a particular name... So, in some ways it is the first time, um, maybe it's the first time that they really have that, um, again, freedom or openness to, to really hear the other person's story. And I think that hearing of the story is as important as anything that happens in the week (Sylvia, Inteview #1, ¶ 54, 58).

As Dan considered the outcomes he hoped for his students, he moved away from a standard "course evaluation" answer to a deeper reflection of meaning. He said,

> I would say rather strongly that whatever a spiritual path is, it's a path towards more greater self compassion, self love and compassion for others, so if it doesn't, that sort of is a watermark criteria for me personally. Um, and I use that around

> things like oppression of women, oppression of (GLB individuals), (and) talked about some of those things (Dan, Interview #1, ¶ 51).

Later in our interview Dan reflected on the long-term impact of this course:

> Students come back and, I know this is real, because I can feel the emotion behind it. Students come back around graduation and talk to me about the class and have something they want to say and…it's like…this (class) makes a difference for people (Dan, Interview #1, ¶ 63).

Some of Hawk's students have a committed religious belief system of some kind, and so, by the end of the counselor education process he wants them to move into a more inclusive space regarding their own and other's spiritual growth:

> I want them to understand that there are shades of grey…I don't want to destroy their faith…because I have no desire to get them to believe something other than what they believe in terms of their basic resolution of the existential issues. But they're not going to be able to work with people other than their own religious group if they can't hold it tentatively and say, 'Well, you know, there's that other piece.' That other piece is the doorway to being effective with other people who are different from them. Even if they don't change their worldview, that's what I want to give them…I want to give them a doorway out of the, you know, one person's fortress is another's prison?
>
> *Rhonda: Right. Encapsulation is a word.*
>
> Hawk: Yeah, I want to help them get out of their encapsulation (Hawk, Interview #1, ¶ 220-221).

Along similar lines, Lauren talked about the importance of her students becoming critical thinkers. She said,

> I want them to have an experience, and I also want them to come away with a critical thinking mind, you know?...Most folks have some type of a religious background that gets tied into their spirituality. So, as great as that would be to be able to just teach a class on spirituality, you are talking about religion part of the way, too....And you have people with all kinds of biases in the class. You've got people who are anti-religion, people who are very entrenched, who...have very conservative beliefs. So, I think it is very, very challenging...I think the whole religiosity piece is the reason...it hasn't been until recently that we've (touched) anything that has to do with religion...(Now) I think it...has a lot of fruitful ground ...because people are going to actually see clients (for whom) religiosity is going to be there first....(So), I think, to me, that is one of the exciting things about it, is to open up those conversations with students...I like stirring up thoughts...and discussions about these issues (Lauren, Interview #1, ¶ 124-139).

Outcomes Lucienne hoped for with her students also gravitated to a more rigorous academic understanding of the subject.

> (I hope for students to have) a better understanding of the field and a sense of direct experience of the people who are prominent in the field...and an understanding of the challenges of pursuing research in this field...and a knowledge base that allows them to recognize and respond constructively when a client discloses...transpersonal kinds of things...So, they really provide better

> services to their clients...and also a more integrated sense of themselves in relation to their own transpersonal experiences (Lucienne, Interview #1, ¶ 121).

Further synthesizing the class experience, Jack said,

> If I'm on top of my game, we do have a sense of community...and what I've found is the challenge...with conformist values, particularly Christian values or...Islamic values. And I have to be very careful to make sure that they understand that they're right about something. Because we're gonna talk about a lot of things that will be challenging to everybody. And if they don't feel, you know, welcomed and their legitimate experiences are being honored, then they'll tend to really fight against the material. So, that's, I think, the most important thing. If you're going for that sense of community...It's like, if everyone walks away with something to think about and maybe a new understanding of someone else who was in the class, I think that's the best possible outcome ....And...another good outcome (is) when someone's not really engaged but they're there for a reason that is important to them (Jack, Interview #1, ¶ 359, 367).

Z offered some final insights on outcomes:

> Well, one of the objectives is for students to be engaged in a spiritual practice. And my hope is that that engagement enables them to grow in a sense in their ability to either claim spirituality or benefit from spiritual practice or you know, do whatever it is that they are needing to do...but that there's an experiential component to that...So, it's a personal depth, hopefully. And, then, a breadth and awareness and experiences around the diverse ways that religion and spirituality

> are experienced and expressed so that one is open to the religious and cultural diversity. And also to be able to, because it's counseling, see how spirituality plays in as both a resource and also perhaps a deterrent to psychological growth and well-being....So, to be able to sort of critically examine religious and spiritual experiences and language from that point of view (Z, Interview #1, ¶ 114).

The hoped-for outcome that students would feel safe to be themselves and ask their questions was affirmed in many "sparkling moment" stories. Z offered a story of synchronicity for one of her recent students in which the class's instructional and therapeutic benefits converged.

> ...within the last month, one of the student's step-father passed and so he had to go home for the funeral and so forth. And then, I think this is like what happens for students, is things coincide for them in their personal life that is coinciding with suggestions or topics of focus in the class content and so the two are matching. They express some level of appreciation for being able to get help personally from being in the class....But the more specific example was a student who had suffered a family loss and we were talking in the group about loss and how that brings us closer to spiritual awareness and meaning-making and that sort of thing...So, the class was delivering what he needed in that moment....and maybe because I am more oriented around being a therapist, it's more natural for me to look at the classroom as a more therapy experience, not just a classroom experience, so...people get therapeutic benefit from it (Z, Interview #1, ¶ 139).

A final story of student transformation was spoken by a participant in one of Carl's breath work class sessions in which the student was overcome with tears. The student spoke to the essence of the experience Carl and others hoped for in this class:

> ...he was just crying and he couldn't hardly put words on it...at least initially...But when he could talk about it, what he was saying was 'How rarely do we have opportunities or do we create opportunities for real connection to other people?.. (T)he world just doesn't facilitate it and we do our social things and all the kind of roles and little responsibilities that we live in, that we rarely get to that place of authentic connection.'" And so he was ...willing to have this experience in the classroom...he was willing to be there...it was such a good kind of statement about what the point is, to me. I was like, 'Amen, brother. That's my whole credo. That's what I believe, you know?'" (Carl, Interview #1, ¶ 180).

Answering the question of legitimacy in the field of counseling

I had anticipated resistance to teaching these kinds of courses in civically-funded institutions due to fears of violating students' first amendment rights. However, stories of resistance to teaching on this topic did not become a strong thematic code. Rather than spending time justifying a place of legitimacy in counselor training programs, counselor educators I interviewed now appear to be in a position of strengthening legitimacy with students, colleagues and, to some extent, their profession. There are counselor training programs that do not have a related course in their curriculum, but my focus for the purpose of this study, was on those who have been able to teach on this topic. Jack, Helen, Z and Lucienne talked about ways they are strengthening legitimacy within their

programs. Sites of resistance appear to be in securing research grant money to fund further research.

In addition to providing an experience for student self-growth, Jack talked about the importance of "arming" students with two things he believes are vital to addressing spiritual issues with their eventual clients. He told them,

> You have to have your own (spiritual) practice. I don't care what it is. You know, but you gotta walk a path. And you've got to know how to operationalize these constructs psychologically and how to grant other people's skepticism and say, 'this is what I mean by spirituality', because that's the other big problem...Operationalizing is important because you're gonna run into people who'll call you a moon-muffin. They're gonna throw a couple of things at you and you're gonna have to think quick and say, 'well, that's one perspective based on quantitative method, but if you use this tool box, and you use introspection, and you look across wisdom traditions, there are phenomena which have been supported in those practices that aren't accounted for by quantitative tools'....And if they have (to assign) a DSM-IV code. You know they say, 'I have a specialization that's recognized in the nosology of the professions and that's important'. ...it's certainly standard of practice (Jack, Interview #1, ¶395-399).

Helen approached this class as she does others because she thinks it "is really important that this is a legitimate course and that it has some rigor to it academically so that it's not considered hogwash. I mean, I really want it to be, um, credible. And I want it to be considered academically and scholarly rigorous" (Helen, Interview #1, ¶ 152). The

credibility of the course has gained ground and is now included as a part of a multicultural counseling emphasis in her counselor training program.

Z said she experienced "basic institutional support" of this class although she notes the class has received its funding external to the university through a private benefactor. This brings into question the definition of "support."

Lucienne, like others, and as an example of residual resistance to teaching and researching spiritual and transpersonal topics, was encouraged to publish her work on transpersonal issues "in mainstream counseling journals". In the past she stated she encountered some resistance from university administrators but that, because this is her passion, she continued to seek outside funding for ongoing research on this topic. Indeed, this is the way many have been able to thrive on their passion to learn and teach about spiritual topics – by going outside the "mainstream" of counselor education. As I learned how students' spiritual lives found nurture and sustenance from these instructors, I found myself asking how the spiritual lives of instructors are nurtured and sustained.

Counselor Educators in Relationship to the rest of their ecosystem

Discourses of differences, of how this topic fits or doesn't within traditional counselor education classes and training programs, expanded our conversations to topics beyond what happens in these spirituality classes. This was an unanticipated theme, but came up several times, especially with those who found themselves in professional roles extending beyond that of counselor educator, such as program directors and administrators. At the core of this theme was the question of whether counselor training programs specifically, and higher education in general, were places where the spiritual lives of counselor educators are nurtured. Answers were affirmative when educators

related teaching and personal spiritual growth experiences. Their teaching work as related to professional organizations and higher education evoked a range of supportive, tolerant, ambiguous, and sometimes hostile feelings.

Dan said serving students is the way he stays "sane in the insane bureaucracy of higher education". Teaching this class is one way he does this.

> I love teaching the class...There are times when I think, 'Uh, I don't want to teach summer school'. But it's the spirituality class. Right. Yeah. That's it. I can't fathom not teaching that class. It's such a gift for me because it's a blessing to see people do their work at that level and see the changes that people make. To just be a witness to that is just amazing. So, it's selfish in some ways. I get a lot out of teaching that class (Dan, Interview #1, ¶ 58).

The mission and organizational development of ASERVIC also became a strong talking point with Dan. He talked about "gradually, ever-opening levels of inclusivity" within ASERVIC but he thought "the division struggles because there are very religious (i.e. fundamentalist Christian) members." He talked about being at an ecumenical service at an ACA convention where a fundamentalist Christian and a Pagan, both ACA members, "were about to kill each other...So, there's that tension, you know. And then there's that ethics piece, which is important but sometimes gets, you know (marginalized)." And he believed ASERVIC tends to draw counselor educators "because those are the people who have some motivation to do service and certainly leadership positions" (Dan, Interview #1, ¶ 129, 231). A question this raises for members of ASERVIC is whether this division feels strongly about continuing to increase inclusivity and diversity, of those from a

variety of spiritual and religious backgrounds, within the field of counseling and including other spiritual and health care disciplines.

Jack talked about whether or not he felt he is "long for the Academy" because of its conformist ways. In the context of talking about the content of his spirituality class, an exception to conformist (read: CACREP-accredited) coursework, he began a commentary about higher education:

> What's frighteningly rampant are cult dynamics where you use things like stifling dissent, creating dependence on the leader, breaking off contact with people who are not part of the group, uh, no checks and balances on the leader. When you see those things, those are the dynamics that really fuel the cult behavior and of course, academia's ripe, with the whole tenure system (Jack, interview #1, ¶ 380).

His students, giving feedback about the class say, "This is really the first class that's really devoted to something that's so central in my life." And reflecting on the bigger picture for higher education, "It's like, university – the word, the etymology – the origin, you know is to find yourself in the universe. So, why wouldn't (a class like this) be part of (the educational process)?" (Jack, Interview #1, ¶ 479).

Hawk had spent many years as a counselor educator and spoke about the disconnect between his classroom experiences and what he has seen happening in the higher levels of administration in higher education.

> …sometimes I look around at the actions, not of my counseling colleagues, I want you to know, but of the larger function of higher education. I look at the competitive nature, the Machiavellian ways of doing things, the empire-building and the possessiveness and the arrogance of people who are supposed to be our

> nation's scholars and I'm stunned. I'm stunned at the amount of driven-ness to control that I see... (Hawk, Interview #1, ¶ 245).

And then Hawk talked about how he engages in the world and with his students at such a contrasting way to this system by drawing the attention of our interview to what was happening between us in the moment, a moment that relates back to Sylvia and Helen's co-learner pedagogical model.

> But, the idea is that, that there is, in my way of being, a sense of us. So, for example, you and me...we belong to the same kind-of question and a kind of a path. I can tell that you're on to what you're doing....It's like, oh, this is going to be interesting. I'll bet I'm going to enjoy this and learn something from her (Hawk).

Further, from Jack, as he saw the struggles with his own identity within the Academy, especially within the world of peer-reviewed journal publications:

> You know, I like to write because it helps me be a better teacher. I've always seen that relationship. I have fun with books, but journal articles, you know, you have to change your ideas to fit the political agenda of the journal editor. That's fine. You do it. You get published. And then nobody reads it! And it's like you say, doctoral students read it, but look at professionals. The biggest result of surveys is that they don't read the journals because they're mind-numbing. I've written a lot of that stuff myself and it puts me to sleep.
>
> *Rhonda: Yes you have!* [laughter]
>
> ...But you still have to publish and it's just like, why? Why is that so important?...(If we deconstruct that requirement we can ask), is it really even the

> esteem of your peers or is it your ability to modify what you're saying so it's accepted by the people who have made power grabs in the realm of discourse?...(T)hat's how academia works. If you are not in agreement with the zeitgeist of the journal editors you don't get voice (Jack, Interview #1, ¶ 224, 252).

So, as we talked more about the spirituality class as a site for student transformation, we considered how academia has tried to sterilize spirituality, especially the spiritual life of himself as a counselor educator. We moved into research talk and Jack said of current academic publications on the topic:

> (they're) totally missing the, just the incredible mind-bending, heart-blowing experiences people have and the way that people can have a practice that helps them endure such horrible things in life...So, it's like, as it becomes more accepted, it becomes more sterile. And when mainstream psychology gets their paws all over it, then it's all over you know. [laughter] Then it's put in the killing jar of academia (Jack, Interview #1, ¶ 483).

Escaping the Killing Jar

A few ways counselor educators have avoided this killing jar is to both branch out from the discipline of counselor education while also developing professional support within the discipline, especially within ASERVIC. The list of collaborative research and work within this division of ACA is growing steadily. To complement this work, many have participated in interdisciplinary research projects, are teaching across disciplines and in other settings and, as a reflection of healthcare trends, have become a part of integrated clinical practices. Those who were involved in funded research projects

collaborated with researchers in other disciplines, including psychology, medicine and nursing. Besides very small, micro-grants of a few hundred dollars, internal funding was reported as being non-existent. A couple of participants are talking about creating interdisciplinary degrees with other departments on their campuses and some have sought to include students outside of counseling in their classes. Several educators have been asked to teach classes at other universities, including medical schools and undergraduate programs, and to work with professional groups such as ministers and physicians. There was a broad and strong sentiment that more research, especially of a qualitative nature, is necessary for this topic to gain legitimacy both in the field of counseling as well as within the larger field of health and wellness. Because of their ever increasing work, teaching and research settings, counselor educators might want to focus less on what Jack called "vanity research."

> Let's get people like ourselves together and talk about how we can force spirituality into an academic killing jar that will boil it down to a level where counselor educators can understand it. And that is clearly not the way to go. Quantitative study of anything will, to some extent, you know, suck the life out of it (Jack, Interview #2, ¶ 117).

Several people talked about submitting grants to some of the main benefactors of spirituality research such as the Templeton Foundation, but they have hesitated because the environment is very competitive. This is, apparently, a weakly pursued path for our profession.

Integrating Professional Identity and Calling

I end this analysis with excerpts illuminating tensions between identity and calling. My question about professional identity seemed to stir up some conflicting feelings. In our first interview, Dan talked about discovering the clarity of his life's purpose through disciplined practice in breath work and meditation. He had been working as a counselor educator for a couple of years when

> I just got so crystal clear, that keeping this work on spirituality on the fringe was about my fear. Because I always felt like I didn't quite fit in my religious communities. My early family history is real conflicted about religion...(So I grew up having) this kind-of approach-avoidance type relationship with this and I just sort-of went, this is bullshit. This is my heart's desire. This is what I long to do. This is why I'm here. This is my passion. And so, I went to my department chair, who's a wonderfully, wonderfully spiritual woman. And we cried for about 30 minutes together. And that was it. It was just one of those heart-to-heart, heart-and-soul conversations where it, it just...'cause she's sort of a big sister – mother kind-of figure for me...and it was...like an anointing I guess. So, it was nice to have that...I went, 'Well, this is what I do and whatever else I write on, it's going to be the side part. This...the Divine...is going to be the main'...She just stepped in and went, 'Yeah, this is right' (Dan, Interview #1, ¶ 31).

Later in our first interview I asked him to describe his professional identity and he replied with "counselor and counselor educator" with the essence of his identity being that of a teacher.

> I see myself as a teacher and try to always be a teacher, and I sort of see myself in that role not just in the classroom, so I try to be in that kind of space, because I think ultimately with teaching, as counselor educators, I'm teaching people to be in intimate relationships, in psychologically intimate relationships, and so I think probably the most important thing I do is always working to do that with students (Dan, Interview #1, ¶ 80).

As he spoke, Dan found solace in this identity of working for students as a way to "stay sane in the insane bureaucracy of higher education" (Dan).

Others spoke of having congruence between their identity as teachers and that of spiritual guide, healer or minister. Jack identified himself as a "healer and academic entertainer" while Lucienne, after a pregnant pause to "check inside", said

> I see all of my activity in the world as ministering…and so that goes to my conviction that all of our lives have meaning and that any activity, including work, can be done with mindfulness towards its spiritual purpose and potential (Lucienne, Interview #1, ¶ 75).

Jack shared a similar sentiment and I asked, "Is counselor education incidental to this [your spiritual path]?"

> Totally. Totally. And it really doesn't matter much to me. I mean, you know, I've been really struggling with that, because it's very small in my perception….I've tried to be involved in (counselor education), but I've found it to be fairly bankrupt intellectually (Jack, Interview #1, ¶ 50).

He struggled to find congruence between his own spiritual path and that of academic and religious organizations that, in his experience, are still operating from a platform of "conformist values."

Hawk said he defines himself more broadly than "counselor educator". He described his current life work in terms of service. "I go intentionally to find ways to bring healing to groups of people who need that on the job…and sometimes I get paid for it as a consultant, and sometimes I just do it pro bono just because it needs to be done" (Hawk, Interview #2, lines 446-449).

Others experienced congruence between self and the counselor education systems they serve. Sylvia, who was approaching retirement, said, although she has not been "that professionally connected in the last ten years" has always felt supported by her university to teach and pursue training and workshops related to spirituality. She mused about what she will do after retirement. "More writing and leading more spiritual retreats." I asked her, "Would you do it again? Counselor Ed?" She reflected and replied,

> "Yes. I would. It's been great…(T)he gift of this job…is that it's nice to be reminded…I had a phone call yesterday from a former student who's been like my daughter… who's been teaching…as a counselor educator for five years and it's those kinds of things that are just the gift…I have a whole bunch of children out there…And the thing I love about being a counselor educator rather than being the private practitioner is that I can have relationships with these people long past their graduation. And it's been a gift. So, would I do it again? Without a question. Thank you for asking" (Sylvia, Interview #1, ¶ 144).

As we wrapped up our first interview, Lucienne reflected on what makes her life fulfilling. She returned to her first mystical experience as the moment when she received inner guidance for the approach she has towards not only her teaching but also her life's work:

> I think one thing that helps me is the thing that I got from my first mystical experience which is the ability to see each person, including myself, in…the context of a developmental continuum and that different people are at different places at different times. I think that, from a Wilber perspective…his theory is definitely my current guiding framework…and from that I clearly see some perspectives being more developmentally advanced than others. And at the same time I honor all perspectives and I also am humbled to know that I have a long way to go…and another thing that I got from that experience was just to love people where they are. And I really do have a lot of faith and confidence that when I know experientially that in my interactions with students, clients, anybody, if I know that I am coming from a place of love, then – then the best possible outcome is going to arise from that interaction….And so, the trick is to be in that place of love, and I usually am able to access that, and if I'm not, then I withdraw and process what's keeping me from being in that place and try to work through that so that I get to that place. So I am extremely grateful for that first experience that has had so much fundamental application in my life in so many ways" (Lucienne, Interview #1, ¶ 110-114).

Summary of Major Themes

Participant stories and teaching experiences revealed a generative relationship between self, students and classroom experiences in which spiritual and religious issues were a part. Counselor educators infusing spiritual competencies into counselor educator curriculum were doing so primarily through individual, one to three credit elective classes, and some are using ASERVIC Spiritual Competencies as a curricular guide. Qualifications for teaching include a passion for this topic as well as life experiences and openness to embracing objective and transpersonal ways of learning and knowing. Participant reports of student experiences suggest extraordinary transformational experiences facilitated primarily by experiential pedagogical approaches and great attention by the counselor educator to building a physical and emotionally safe classroom space. Participants were in a place of strengthening legitimacy of infusing spiritual and religious competencies in their programs. The opportunity to develop clinical skills addressing spiritual and religious topics with clients appeared to be minimal as most of those who take a class do so towards the end of their counselor education programs.

Sites of resistance to teaching and researching this topic appeared to happen outside of these classroom experiences when counselor educators came into contact with those in their profession and within higher education as a whole who still do not believe spiritual and religious issues have a place in traditional counselor education programs. Research funding for studies on this topic is noticeably minimal or absent for most, but not all participants. Counselor educators who have had success with research funding have done so through interdisciplinary studies with those in allopathic healthcare professionals such as nurses and physicians, and in partnering with psychologists, who

have a stronger track record in securing funding for mental health research than counselor educators. Several in this study found joy in their roles as educators and healers, and those who were not flourishing in their current teaching environments were looking forward to finding the places where this was possible. It appeared the ability to create and be in a healthy, safe, nurturing, and sometimes even, therapeutic community was vital for individual and classroom learning about spiritual and religious topics in counseling.

Chapter 5: Reflections and Summary

I conclude with recommendations for counselor education and the possibility that the spirituality class taught by these counselor educators might represent a microcosm for a new pedagogical model which could be applied across civically-funded counselor training sites. Here I speak in much greater generalities echoing participant themes while being careful to protect participant identities. I ask readers to reference Figure 2 (see page 92), Ecology of a Counselor Educator, as I move from the inner to outer ecological levels while discussing impressions, conclusions and recommendations for the field. Congruence between self and each ecological level is desirable in the human ecology model (Conyne & Cook, 2003). Within the mesosystem level, I outline an integrated model for counselor training. Prior to my conclusions, a summary of implications across levels is given followed by recommendations for future research.

The Inner Circle: Self

There was a range of experiences related to congruence between self and systems within this participant group. Within the innermost circle, self, each participant expressed satisfaction with their individual spiritual practices and each has found a way to teach about this topic that allows latitude in content and pedagogical approach. Participants' respective counseling programs were highly supportive to neutral about their teaching and research in this area. Regardless of whether participants are currently affiliated with an institutional faith community, most are seeking or have found a community or communities where they feel supported in their ongoing spiritual growth. Counselor education programs, religious communities, and friendship groups were some of the sites of these spiritual communities. Those interested in teaching about this topic

Figure 2. Ecology of a Counselor Educator

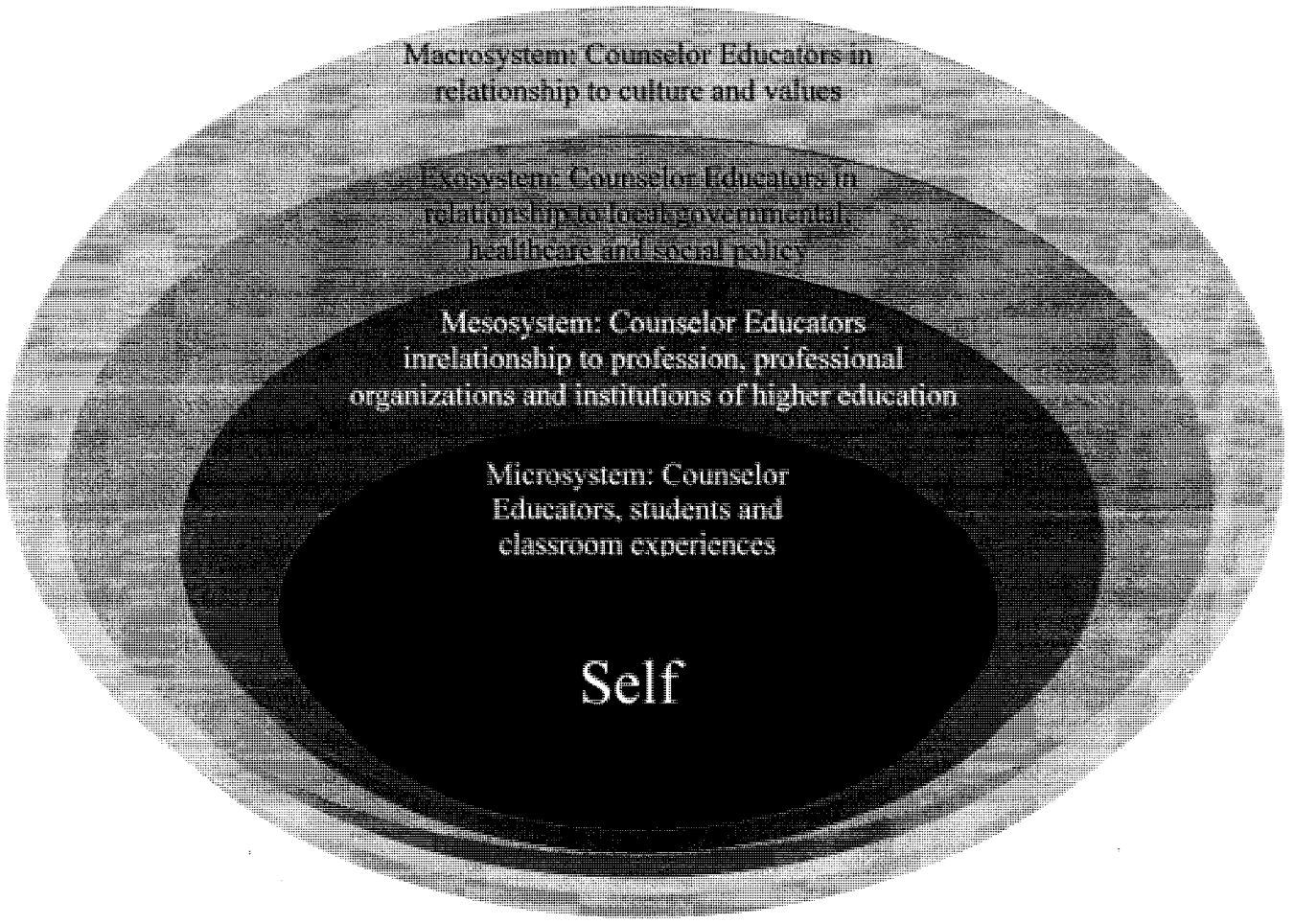

Figure 2: Ecology of a Counselor Educator.
Nested interrelationships between counselor educator and human, organizational, cultural and philosophical systems.

might take note of the importance of self work and support from institutional and non-institutional spiritual communities.

What emerged as a surprise to me were comments about the stifling constraints some felt from institutions of higher education and from implementation of ever-increasing and often burdensome CACREP standards. The inability to have congruence between self and these systems evoked a variety of responses and included plans to leave counselor education entirely, a decision to continue working within an imperfect system, or a desire to work as a change agent to break open the rigidity and create counselor training programs, including conducting and participating in research, in step with mental health care trends. Counselor educators in this study were at many different places along this spectrum, from feeling completely supported by their universities in their work on spirituality and counseling to feeling they must keep this work protected in a quiet corner of their departments or might even need to leave the university, like Parker Palmer (2000) in order to live one's calling. As a whole, the counselor educators in this study appear to be in step with meeting counselor training trends.

Microsystem: Counselor Educators, Students and Classroom Experiences

These stories have highlighted and reinforced a theme I saw emerging before I began this research study. As discovered in the literature review, counselor educators interested in the intersection of spirituality and counseling have done rich and meaningful work over the past 10-15 years around this topic. The Summits on Spirituality appeared to be the events that launched the beginnings of reintegrating spirit into counselor training. I say reintegrate because indigenous and Eastern healers always regarded Spirit as a part of the whole person. The foundation is still being laid across our discipline, and

the literature shows promise that this trend will continue. Indeed, those in other mental health training programs have much to learn from those in the counseling field doing this work. A few participants acknowledged a pocket of counseling programs that still do not believe spiritual and religious issues have a place in counselor education programs. This "head in the sand" attitude about the topic will only serve to limit the competence and effectiveness of their student graduates. In the meantime, for counselor educators interested and willing to explore this with students and healers in the field, the resources for doing so are plentiful and growing. Counselor educators are to be commended on working with their passion for this topic to develop and disseminate these helpful resources and by making themselves available as pro bono consultants to students, counselor educators and other helping professionals who are on an early learning curve about this topic.

In reviewing classroom experiences, I returned to my model of feminist and multicultural pedagogies (pp. 16-20) as a framework for looking at counselor educator's view of what is happening there. To summarize this section, feminist and multicultural pedagogues are interested in 1) the role of power, particularly modeling egalitarian behaviors to limit power differences between the instructor and students and emphasizing participatory and interactive learning; 2) integration of holistic learning, including welcoming multiple sources of learning such as cognitions, feelings and subjective experiences; 3) exploration of intersecting forms of privilege and oppression, including how these are manifested in diverse spiritual and religious worldviews, how certain religious and spiritual beliefs are privileged over others and how gendered knowledge of religious wounding integrates into a congruent spiritual practice; and 4) responsibility for

social change, which would include helping students create non-oppressive spiritual and religious environments for themselves and their clients (Fisher, 2001). I entered a discussion about power in the classroom with several participants and believe this is something to explore in an ethnographic study of student classroom experiences dealing with spiritual and religious issues. Even though several counselor educators acknowledged an awareness of the power they carry, feel a responsibility to ensure all voices are heard and respected, and receive positive course outcome that they are being successful in doing so, a better way for exploring student experiences would be by doing an ethnographic study of student transformational experiences in these classes.

Corresponding to a feminist pedagogy framework, Helen stated explicitly that she enters this course as a co-learner. Participatory and interactive learning was encouraged by most participants as well as exploration of subjective experiences via assignments such as writing spiritual autobiographies or developing spiritual genograms (Frame, 2000). Although many participants valued the exploration of the dynamics of privilege and oppression, less emphasis was placed on this in these courses, except where these issues arose for students affiliated with highly conformist religious traditions. Several "sparkling moment" stories were about fundamentalist Christian students whose faith foundation was disrupted during a course on spirituality. Creating a non-oppressive classroom environment was clearly a priority for these counselor educators and so students felt safe and valued, especially when exploring their spiritual foundations.

Several participants talked about the work of Parker Palmer in reference to developing a spiritual pedagogy (Palmer 1998, 2000) but participants seemed unfamiliar with or simply did not talk about the influence of some of the most prominent voices in

critical and feminist pedagogy, including bell hooks, Peter McLaren, Paulo Freire, and Henry Giroux (Darder et al, 2003) as well as the philosophical precursors to their theories and work such as Michel Foucault (Foucault, 1980) and Friedrich Nietzsche (Kaufman, 1992; Nietzsche, 1996). I recommend that deeper exploration of the dynamics of power and oppression become discussion points within ASERVIC as the Spiritual Competencies are reviewed and revised and was encouraged to see a recent issue of Counseling and Values dedicated to the philosophical and ethical foundations of this topic (Hansen, 2008) Understandably, it is difficult, if not impossible to cover, have students integrate and apply all Spiritual Competencies within a one to three hour elective class that is often taken at the end of one's program and, for most, is compressed into a very small window of time. At the mesosystem level below, I make some preliminary recommendations about restructuring curriculum to infuse these and other competencies across counselor training programs.

Then what are counselor educators able to impart in these classes? When talking about course experiences and outcomes, I heard counselor educators say they are most interested in the students having an experience of self-growth. This is in line with the principle of holistic learning from the feminist and multicultural pedagogies and is also stated as the third competency developed by the summit on spirituality: "Engage in self-exploration of his/her religious and spiritual beliefs in order to increase sensitivity, understanding and acceptance of his/her belief system." (Appendix A) Whether this topic is being infused in the general curriculum or in a particular course, counselor educators were mostly in agreement that this might be the first time students have ever systematically explored his or her belief system. Because spiritual and religious beliefs

can be something so close to students' core identity, counselor educators find themselves working with increased sensitivity in creating a safe environment for self-exploration and dialoguing across differences with others in the room. I heard this as being the most important outcome of this class, repeatedly echoed by students who returned to their instructors at the end of their programs or years after graduating, that this class had been the most influential one in their entire counselor training experience. Counselor educators apparently provided an opportunity for what Parker Palmer called "inner work in community." He said, "we must come together in ways that respect the solitude of the soul, that avoid the unconscious violence we do when we try to save each other, that evoke our capacity to hold another life without dishonoring its mystery, never trying to coerce the other into meeting our own needs" (Palmer, 2000, pp. 92-93).

Mesosystem: Counselor Educators in Relationship to Profession, Professional Organizations and Institutions of Higher Education

Participants in this study have, for the most part, broken out of the (as one of my participants called it) "dangerous homogeneity" of counselor educators and have begun to associate themselves with interdisciplinary teaching opportunities, research projects and professional organizations. A recent issue of Spectrum, the newsletter published by ACES (Association for Counselor Education and Supervision), a division of the American Counseling Association, is concerning as it reflects a stifling disciplinary encapsulation in its review of a recent survey of counselor educators, below (bold-face highlights mine):

> The results of (a recent) survey (of 721 ACES members) demonstrate that nearly two thirds of ACES members are in support of the 2009 CACREP standard **that**

> **all new hires** (those who have not taught before) **have degrees in counselor education**. There was much support expressed regarding the notion that **the new standards would preserve and strengthen the Counselor Education (CE) identity and that the standardization of training would help deal with issues of professional counselor identity**...Several comments focused on APA's discriminatory hiring practices as well as the fact the Psychologists and APA trained PhDs don't have training in pedagogy or supervision. Many of the comments expressing **concerns**, or noting that **there is more than one's degree which shapes one's identity**, still failed to understand that this standard does NOT affect people who are already in academic positions in counselor education (Durham, 2008, p. 3).

This is a continued "white knuckling" of an obsolete cultural canon (Bruner, 1990) – one that pretends counselor educators have nothing in common with psychology educators, social worker educators, marriage and family therapy educators, psychiatric nursing educators, and etc. I interpret this survey and summary statement as a call for counselor educators to "over breed" themselves, and we know from genetics that the result of this process is extinction of a type. I notice that the keynote speakers of our upcoming ACA conference (2008) are from the disciplines of Marriage and Family Therapy and Anthropology. I reflect on my participants' answers to professional identity: educator, counselor educator, healer, and fellow traveler along this journey we call "life." Many responded with "have to" when I asked about specific professional affiliations. "I 'have to' be a member of ACES and ACA because my department expects it of me. If I had money to spend on the memberships that interest me, I would go

elsewhere." Counselor educators in this study have found ways to resist what Page Smith calls "killing the spirit," caused by the insular thinking of their professional groups and the archaic practices of higher education, by becoming involved in interdisciplinary work and focusing on what educators are called to do, and what these counselor educators loved most about their work: serving students (Smith, 1990).

Conversely, many of them felt ASERVIC was the only division within ACA where they felt congruence between personal and professional selves. This may be due in part because those in ASERVIC are responsive to the trend within larger western models of health and wellness of incorporating spiritual and religious aspects. Counselor educators will not be able to move into an integrated state of practice by continuing to create rigid boundaries between ourselves and other health care disciplines. In response to data trends, we must begin to look where the intersections of education, research and practice are occurring between all mental health care training programs and health care as a whole. Rather than state how counselor educators are different, let us spend our next professional chapter asking, how are we the same? What are best practices in teaching all mental health care workers? Let's get outside ourselves and open up dialogue between other mental health care training programs and learn some things about each other. Let us begin to see scholarly work completed by these interdisciplinary teams included in our counseling journals. I am suggesting we go through the same sort of process that helps us increase our multicultural awareness and competence, or, returning to the genetic metaphor, we need some cross-pollination to ensure perpetuation of the greater field of mental health training. But now I fear I am overwriting my participants' experiences

(Clandinin & Connelly, 2000, p. 141), so let me return to their stories and their themes to see whether my grand statements correspond to their lived experiences.

We are all healers. We are all healers who train other healers. We are healers seeking wholeness for ourselves and others. Some of us happen to call ourselves counselors, some psychologists, some marriage and family counselors, some Integral counselors, some counselor educators, some educators who happen to be counselors, some educators, some university professors, some servants, and some ministers. At some level we are all interested in promoting the psychological, social, physical and spiritual aspects of wellness, and especially the intersection between psychological and spiritual health, for ourselves, our students, our clients, and our respective ecosystems. As reflected in the lives of these participants, the field of counseling is undergoing a transformation. Using Ken Wilber's language, we are moving towards Integral models of practice, education and research (Wilber, 2006). No longer can we afford to continue the stifling disciplinary encapsulation that happens when we identify only with those who are counselors and counselor educators trained in CACREP-accredited programs. Along with several of my participants, I choose to see this shift as a natural and healthy evolutionary process in the field of mental health care training. Right now we are poised to identify what we do best in the field of counselor education and to begin to look at a more integrated training model that "includes and transcends" the best practices in all mental health care training programs. Our professional futures, our students' and the clients we serve will depend upon our ability to build bridges between healing disciplines. This trend is evident in the microcosm of participant stories presented in this

study, and especially in the experiences of student transformation happening when counselor training includes the integration of spirituality and counseling.

Those within ASERVIC may be just the kind of group who can help facilitate this integrated model of training and practice. A quick scan of participant demographics reveals the cross-disciplinary interests and activities of this group. Four participants have dual mental health care licensure in their states; two are both Licensed Professional Counselors and Licensed Psychologists and two are Licensed Professional Counselors and Licensed Marriage and Family Counselors. One is an ordained Protestant minister and another is a Spiritual Director in a protestant denomination. In terms of professional memberships, in addition to memberships to the American Counseling Association and many of its divisions, participants send annual dues to the Association for Experiential Education, International Association for Near-Death Studies, Association for Transpersonal Psychology, American Psychological Association, American Association for Marriage and Family Therapy, and the Multidisciplinary Association for Psychedelic Studies. Several participants are in a practice with mental health care practitioners from other disciplines and others invite students from disciplines besides counseling into their spirituality and counseling courses. Two people are exploring the development of partnerships between counseling and religion departments and another teaches a spirituality course at a medical school. Several people are participating in interdisciplinary research studies related to spirituality and health. Within this participant group, the diversity in professional identity, professional memberships, professional teaching and research is increasing and two participants talked specifically about developing integrated training programs within traditional counselor education programs.

Integrated mental health care training models are also becoming more viable as we look at what is going on within other mental health care disciplines. Professionals in these other professions are beginning to work in positions traditionally associated with counseling. For instance, those trained in marriage and family counseling, social work and psychology have been providing mental health services to students in school settings, places traditionally served by school counselors (Whiston, 2004). Many articles have been written about the changing training culture and the importance of initiating cross-disciplinary educational processes within mental health training programs (e.g. Bemak & Hanna, 1998; Forrest, 2004; & Gottlieb & Cooper, 2000). In Hollis and Dodson's (2000) most recent assessment of 428 counselor preparation programs (including counseling psychology programs) departmental, program offering and program structure trends are noted. Under departmental trends, "Greater cooperation among departments on a given campus will occur. This trend will be caused by students wanting to build special emphases in addition to their major. To do so may require more courses being taken within departments other than counselor preparation." (Hollis & Dodson, 2000, p. 142) Under program offerings, "Departments will increase the kind and number of their program offerings...This trend is evident from the increase in programs such as marriage and family counseling/therapy and addiction counseling" (Hollis & Dodson, 2000, p.144). Cross-disciplinary training is happening, not to mention the interdisciplinary clinical settings many of us found ourselves in.

Re-authoring mental health training programs

The following are preliminary ideas that have emerged from this study for developing an integral mental health training program within traditional counselor

education programs. The development of these ideas is included as a one act play attached as Appendix C. As I imagined myself in dialogue with my participants in this campfire setting, I realized I had heard the language of Carol Flinders echoed in many of my participants' stories. Flinders sought to glean an understanding of our pre-agricultural ancestors who experienced themselves in a state of "mutual reciprocity" and "symbiosis" with their surrounding natural world (Flinders, 2000, p. xiv). She made the argument that our current culture would survive, if not thrive, only when we learn to balance the values of enterprise with the values of belonging (Flinders, see Figure 3). I wondered whether our counselor training programs would not benefit by considering how incorporating the values of belonging might help us do a better job creating counselor training communities - communities that would more significantly inspire individual and collective growth. Group work would be balanced with individual work and would be done in the context of a cohort model that meets in seminar groups facilitated by one, two or all faculty members on staff. Very little didactic and more experiential learning would happen, with an emphasis on social constructionist approach to teaching and learning. Attention would be given to sites of power and oppression (including religious and gender-related) and how those social and cultural dynamics are being reproduced in the classroom (Tisdell, 1998).

This sense of community could extend to faculty groups and graduates of the program, who would be invited to continue to participate in on-going student mentoring and feedback and reviving of their own spirits by having an alma mater that continues to feed and nurture them. Important aspects of creating community would be rituals and rites of passage (e.g. opening ceremonies, and noting student and faculty achievements

and significant life events, scholarly or otherwise, with celebrations). Faculty would work together as a team to support each other and students. Training competencies (see below) would be infused across the curriculum (recursively) rather than the current system of one course at a time. Greater attention would be given to creating a physically and emotionally inviting learning environment, and would encourage and facilitate opportunities for informal interactions between students and teachers. (Based on the buildings I saw and what was described to me during my interviews, this means there would be a lot of razing and rebuilding of most physical sites for doing counselor training! Either that or choosing, as many have, to meet in more inviting off-campus sites.)

Mental health training and licensing would move to an Integral model, such as what we are beginning to see in programs across the county. Since few now call themselves Integral therapists or educators, we would need to begin staffing these programs with faculty from existing mental health training professionals across disciplines, making, as Jack suggested, a sort of Integral faculty team. Along with this we would need to integrate training competencies across mental health training disciplines (and especially including spiritual competencies) to prepare Integral counselors and therapists. A national, transferable integral mental health care provider licensing would be pursued, removing the disciplinary encapsulating lines that currently serve to separate mental health care professionals that are, in essence, already working together across disciplines and doing effective therapeutic work with individuals, couples, families, and organizations. I am anxious to continue conversations with many of those who talked about this during this study.

Figure 3. The Values of Belonging and The Values of Enterprise (Flinders, 2000)

The Values of Belonging	The Values of Enterprise
Connection with land	Control and ownership of land
Empathic relationship to animals	Control and ownership of animals
Self-restraint	Extravagance and exploitation
Conservatism	Change
Deliberateness	Recklessness and Speed
Balance	Momentum and High Risk
Expressiveness	Secretiveness
Generosity	Acquisitiveness
Egalitarianism	Hierarchy
Mutuality	Competitiveness
Affinity for alternative modes of knowing	Rationality
Playfulness	Businesslike sobriety
Inclusiveness	Exclusiveness
Nonviolent conflict resolution	Aggressiveness and violence
Spirituality	Materialism

Exosystem: Counselor Educators in relationship to governmental, social and healthcare policy

Exploration of the exosystem level was beyond the scope of this paper and did not emerge as a strong theme during data analysis. Several participants briefly discussed healthcare policy, managed care, and the politics of defining and delivering healthcare. I will enthusiastically continue the conversation about healthcare reform with counselor educators and other healthcare providers in future studies. In short, within the current managed care system, our ethics are being increasingly compromised (Danzinger & Welfel, 2001).

Macrosystem: Counselor Educators in relationship to Culture and Values

At this level, too, much more can be said than can be contained in this study. For now I quickly note that the culture and values of current counselor educators are

impacted by its history in vocational preparation which, like other western mental health disciplines, arose from an individualistic counseling which is ineffective by itself (Hillman & Ventura, 1992). Current cultural values are shifting from individualistic to those that are more collective and interdependent. Some, like Jung (Campbell, 1979), have called this the re-birth of the feminine energy in this world. Participants in this study are clearly embracing the values of interdependence and community and are all, in their own ways, involved in rebalancing the values of enterprise with the values of belonging (Flinders, 2000, see Figure 3).

Summary of Implications for the Field of Counselor Education

In summary, this study has provided some important implications for our field regarding instructor qualifications and counselor training curriculum. It has also raised some questions about the direction of mental health care training across disciplines as well as whether higher education is a site that allows the flourishing of counselor educator spirits. Qualifications to teach on this topic might include:

1. An interest or, especially, a passion for this topic
2. Personal exploration of varieties of religious and spiritual experiences
3. Peak or Transpersonal Experiences
4. Self work including the understanding of oneself in relation to models of faith development
5. Dark night of the soul experiences
6. Embodiment of the Sage archetype (Wise Teacher)

7. Exceptional group processing skills: Especially the ability to hold a safe space for student exploration of religious and spiritual issues (which sometimes get very contentious)

I propose that this type of class, viewed as a microcosm for student transformation, might help us re-author the current counselor training system in civically funded settings. This would mean:

1. Creating a new cultural canon focused on community building between instructors and students by balancing the Values of Belonging with the Values of Enterprise, (Flinders).
2. Strengthening the courage of instructors to explore issues most relevant to student lives in the safety of this learning community.
3. Innovating curricular design to include:
    a. Exploring and expanding social constructionist, feminist and multicultural pedagogical approaches to teaching [e.g. co-learning, co-teaching, and a stronger focus on working through sites of oppression].
    b. Developing a retreat learning model that includes creation of an inviting physical learning environment, opportunities for self-care, and expanding and honoring significant Rites of Passage for students and instructors.
    c. Allowing time for students to integrate some of the most profound transformations that occur for them so that they are competent to address these issues with clients. (In other words, let's begin infusing spiritual and religious issues and competencies earlier on in programs rather than

bringing them up at the end or marginalizing the topic as an elective course.)

Integral training and treatment teams appear to be making their way into the mental health care market. Counselor educators who help to build bridges between disciplines in their training settings and clinical practices will allow a smoother and more collaborative transition to this emerging model of providing health and wellness services to their communities. Encapsulation, fragmentation and competition within and between disciplines and institutional structures and systems will surely perpetuate the real and metaphorical Spiritual Killing Jar.

Recommendations for Future Research

The following ideas have been distilled from participant comments about the direction of future research on this topic. Less "vanity research" (strictly within the counselor education discipline) and larger, collaborative, interdisciplinary research projects on this topic is recommended including pursuing larger funding sources (e.g. Templeton Foundation). Noted: Some are already doing this type of research. Also recommended is more cross-disciplinary examination of how spiritual, religious, ethical issues in counseling and psychotherapy are being imparted in other mental health training programs, including dialogue with other mental health care fields legitimized in western culture such as psychology, psychiatric nursing, social work, marriage and family counseling) and revisiting Spiritual Competencies (Summit on Spirituality 1995) based on input from professionals within these groups. Completing ethnographic exploration of in-class experiences for students (exploring the promise of critical and feminist pedagogies) in programs where spiritual and religious issues are addressed as a part of a

course or in the general curriculum and follow-up studies with student graduates of these programs. Where are they now? How are they doing this in their counseling practices? In this study I highlighted eight voices from the lens of providing the most diverse participant group possible. In the future, case studies, as Hawk called them, of the "elder" voices would likely provide more wisdom for the field with a retrospective on the history and development of the profession and their important journeys within this history. These are a few possible and certainly not exhaustive research directions.

Closing

I hope this narrative study has added information to the growing literature and resources related to incorporating spirituality into counselor education. I also hope the results of this study reach a broader audience, including those who teach in other mental health training programs, those who teach healers, and those who teach to help students access knowing and meaning making that transcends words. Perhaps the results of this study will be helpful for those in other mental health training programs developing curriculum on the topic, and perhaps the stories of these counselor educators will inspire others who teach on this topic to continue with their own spiritual development. And, most of all, I hope the participants themselves emerge from this experience further validated in the work they are doing, with possible new vistas to explore for themselves and their students. Continuing this journey of exploring the re-integration of spirit into our models of mental health training will help us send competent mental health care educators into the field; those who are in tuned with their own spiritual journey and able to impart spiritual competencies to their students.

References

Achterberg, J. (1990). *Woman as healer: A panoramic survey of the healing activities of women from prehistoric times to the present.* Boston: Shambala.

American Counseling Association. (2005). *Code of ethics and standards of practice.* Alexandria, VA: Author.

Barasch, M. I. (1993). *The healing path: A soul approach to illness.* New York: G. P. Putnam's Sons.

Bemak, F., & Hanna, F. J. (1998). The twenty-first century counsellor: An emerging role in changing times. *International Journal for the Advancement of Counselling. 20,* 209-218.

Besley, A. C. (2002). Foucault and the turn to narrative therapy. *British Journal of Guidance and Counseling, 30, 125-143.*

Bloom, L.R. (1998). *Under the sign of hope: Narrative interpretation and feminist methodology.* Albany, NY: State University of New York Press.

Blumenreich, M. (2004). Avoiding the pitfalls of 'conventional' narrative research: Using poststructural theory to guide the creation of narratives of children with HIV. *Qualitative Research, 4 (1),* 77-90.

Boal, A. (1979). *Theatre of the oppressed.* New York: Theater Communications Group.

Brawer, P., Handal, P., Fabricatore, A., Roberts, R. & Wajda-Johnston, V. (2002). Training and education in religion/spirituality with APA-accredited clinical psychology programs. *Professional Psychology: Research and Practice, 33,* 203-206.

Bruner, J. (1990). *Acts of meaning*. Cambridge, MA: Harvard University Press.

Bullis, R. K. (1998). *Spirituality in social work practice*. Philadelphia: Taylor & Francis.

Burkhardt, M. (1989). Spirituality: An analysis of the concept. *Holistic Nursing Practice, 3,* 69-77.

Campbell, J. (Ed.) (1971). *The portable Jung*. New York: Penguin Books.

Cashwell, C.S., & Young, J.S., (Eds.). (2005). *Integrating spirituality and religion into counseling: A guide to competent practice*. Alexandria, VA: American Counseling Association.

Cashwell, C.S., & Young, J. S. (2004). Spirituality in counselor training: A content analysis of syllabi from introductory spirituality courses. *Counseling and Values, 48*, 96-109.

Clandinin, D. J., & Connelly, F. M. (2000). *Narrative Inquiry: Experience and story in qualitative research.* San Francisco: Jossey-Bass.

Clinchy, B. M. (2003). An epistemological approach to the teaching of narrative research. In R. Josselson, A. Lieblich, & D. P. McAdams (Eds.), *Up Close and Personal: The Teaching and Learning of Narrative Research* (pp.29-48). Washington, D.C.: American Psychological Association.

Conyne, R. K., & Cook, E. P. (2004). *Ecological counseling: An innovative approach to conceptualizing person-environment interaction.* Alexandria, VA: American Counseling Association.

Corey, G., (Ed.). (2005). *Theory and practice of counseling and psychotherapy, (7th ed.)*. Brooks-Cole: Belmont, CA.

Crabtree, R. D., & Sapp, D. A. (1989). Theoretical, political, and pedagogical challenges in the feminist classroom: Our struggles to walk the walk. *College Teaching. 51*, 131-140.

Curtis, R. C., & Glass, J. S. (2002). Spirituality and counseling class: A teaching model. *Counseling and Values: 47*, 3-12.

Danzinger, P. R., & Welfel, E. R. (2001). The impact of managed care on mental health counselors: A survey of perceptions, practices, and compliance with ethical standards. *Journal of Mental Health Counseling, 23(2),* 137-150.

Darder, A., Baltodano, M., & Torres, R. (Eds.) (2003). *The critical pedagogy reader*. New York: Routledge.

Durham, J. (2008). *President's perspective*. Spectrum, 68 (3), 1-3.

Enns, C. Z., & Sinacore, A. L. (Eds.), (2005). *Teaching and social justice: Integrating multicultural and feminist theories in the classroom.* Washington, D.C.: American Psychological Association.

Faiver, C., Ingersoll, R. E., O'Brien, E. & McNally, C. (2001). *Explorations in counseling and spirituality: Philosophical, practical, and personal reflections.* Belmont, CA: Wadsworth/Thomson Learning.

Fisher, B. M. (2001). *No angel in the classroom: Teaching through feminist discourse.* Lanham, MD: Rowman & Littlefield.

Flax, J. (1990). *Thinking fragments*. Berkeley: University of California Press.

Flinders, C.L. (2000). *Rebalancing the world: Why women belong and men compete and how to restore the ancient equilibrium.* New York: Harper Collins Publishers, Inc.

Forrest, L. (2004). Moving out of our comfort zones. *The Counseling Psychologist: 32, 2,* 225-234.

Foucault, M. (1980). *Power/knowledge: Selected interviews and other writings.* New York: Pantheon.

Frame, M. W. (2000). Spiritual genogram in family therapy. *Journal of Marital and Family Therapy, 26,* 211-240.

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

Freedman, J., & Combs, G. (1996). *Narrative therapy: The social construction of preferred realities.* New York: W. W. Norton & Company.

Freud, S. (1961). *The future of an illusion.* (J. Strachey, Ed. and Trans.). New York: Norton. (Original work published 1927).

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

Fukuyama, M.A., & Sevig, T. D. (1997). Spiritual issues in counseling: A new course. *Counselor Education and Supervision, 36,* 233-44.

Garrett, M. T., & Herring, R. D. (2001). Honoring the power of relations: Counseling native adults. *Journal of Humanistic Counseling, Education and Development, 40,* 139-160.

Gottlieb, M. C., & Cooper, C. C. (2000). The future of mental health care delivery: Ideals and realities. *The Counseling Psychologist, 28,* 263-266.

Gramsci, A. (1971). *Selection from the prison notebooks*. New York: International Publishers.

Griffith, J. L., & Griffith, M. E. (2002). *Encountering the sacred in psychotherapy: How to talk to people about their spiritual lives*. New York: Guilford Press.

Gubrium, J. F., & Holstein, J. A. (1995). Biographical work and the new ethnography. In R. Josselson, & A. Lieblich, (Eds.) *Interpreting experience*. Vol. 3 in *The narrative study of lives.* Thousand Oaks, CA: Sage.

Hansen, J. T. (Ed.). (2008). Counseling and philosophy with an emphasis on values [Special issue]. *Counseling and Values, 52*(2).

Hillman, J., & Ventura, M. (1992). *We've had a hundred years of psychotherapy – and the world's getting worse*. New York: Harper Collins.

Hollis, J. W. & Dodson, T. A. (2000). *Counselor preparation 1999-2001: Programs, faculty, trends (10th Ed.)*. Ann Arbor, MI: Edwards Brothers.

hooks, b. (2003). *Teaching community: A pedagogy of hope*. New York: Routledge.

Ingersoll, R. E. (1997). Teaching a course on counseling and spirituality. *Counselor Education and Supervision, 36*, 224-232.

Jankowski, P. J. (2002). Postmodern spirituality: Implications for promoting change. *Counseling and Values, 47*, 69-79.

Johnson, J. R., & Bhatt, A. J. (2003). Gendered and racialized identities and alliances in the classroom: Formations in/or resistive space. *Communication education, 52*, 230-244.

Jones, D. (1972). *Sanapia: Comanche medicine woman.* New York: Holt, Rinehart and Winston.

Josephson, A. M., Larson, D. B., & Juthani, N. (2000). What's happening in psychiatry regarding spirituality? *Psychiatric Annals, 3,* 533-541.

Josselson, R. (1995). Imagining the real: Empathy, narrative and the dialogic self. In R. Josselson, & A. Lieblich (Eds.) *Interpreting experience. Vol. 3* in *The narrative study of lives.*

Jung, C.G. (1933). *Modern man in search of a soul.* New York: Harcourt Brace.

Jung, C.G. (1974). *Dreams.* Princeton: Princeton University Press.

Kaufmann, W. (Ed.). (1992). *Basic writings of Nietzsche.* New York: Random House.

Kelly, E. W., Jr. (1995). *Spirituality and religion in counseling and psychotherapy.* Alexandria, VA: American Counseling Association.

Kelly, E.W., Jr. (1994). The role of religion and spirituality in counselor education: A national survey. *Counselor Education and Supervision, 33,* 227-237.

Knox, S., Catlin, L., Casper, M., & Schlosser, L.Z. (2005). Addressing religion and spirituality in psychotherapy: Clients' perspectives. *Psychotherapy Research, 15 (3),* 287-303.

Koss-Chioino, J. (1992). *Women as healers, women as patients: Mental health care and traditional healing practice in Puerto Rico.* Westview Press: Boulder.

Lakoff, G., & Johnson, M. (1980). *Metaphors we live by.* Chicago: The University of Chicago Press.

Lawry, J. (2000). Students and teachers through the eyes of "A Course in Miracles." *Paths of Learning, 5,* 6-11.

Lieblich, A., Tuval-Mashiach, R., & Zilber, T. (1998). *Narrative research: Reading, analysis, and interpretation. Applied social research methods series, (Vol. 47).* Thousand Oaks, CA: Sage.

Lincoln Y., & Guba, E. (2004) Paradigmatic controversies, contradictions, and emerging confluences. In Denzin, N. K. & Lincoln, Y. S. (Eds.) *Handbook of Qualitative Research (2nd Ed.)* (163-188) Thousand Oaks, CA: Sage.

Lincoln, Y. S. (1997). Self, subject, audience, text: Living at the edge, writing in the margins. In Tierney, W. G. & Lincoln, Y. S. (Eds.) *Representation and the text: Re-framing the narrative voice.* (37-55) Albany: State University of New York Press.

Maslow, A.H. (1976). *Religions, values, and peak experiences*. New York: Penguin.

Matthews, C. (1998). Integrating the spiritual dimension into traditional counselor education programs. *Counseling and Values, 43*, 3-19.

McLaren, P. (2003). Critical pedagogy: A look at the major concepts. In A. Darder, M. Baltodano, & R. D. Torres (Eds.), *Critical pedagogy reader* (pp. 69-96) New York: RoutledgeFalmer.

Merriam, S. B. (1998). *Qualitative research and case study applications in education.* San Francisco: Jossey-Bass.

Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis (2nd Edition).* Thousand Oaks: Sage.

Miller, G. (2002). *Incorporating spirituality in counseling and psychotherapy: Theory and technique.* New York: Wiley.

Miller, W. R. (1999). *Integrating spirituality into treatment: Resources for practitioners.* Washington, D.C.: American Psychological Association.

Nietzsche, F. (1996) *On the genealogy of morals.* (Douglas Smith translation). Oxford: Oxford University Press.

Palmer, P. (2003). Education as spiritual formation. *Educational Horizons, 82,* 55-67.

Palmer, P. (2000). *Let your life speak: Listening for the voice of vocation.* San Francisco: Jossey-Bass.

Palmer, P. (1998). *The courage to teach: Exploring the inner landscape of a teacher's life.* San Francisco: Jossey-Bass.

Pate, R. H. Jr., Bondi, R. H., & Miller, A. (1992). Religious beliefs and practice: An integral aspect of multicultural awareness. *Counselor Education & Supervision, 32,* 11-35.

Pate, R. H., Jr., & Hall, M. P. (2005). One approach to a counseling and spirituality course. *Counseling and Values, 49,* 155-160.

Patterson, J., Hayworth, M., Turner, C. & Raskin, M. (2000). Spiritual issues in family therapy: A graduate-level course. *Journal of Marital and Family Therapy, 26,* 199-210.

Patton, M. Q. (1990). *Qualitative Evaluation Methods* (2nd ed.) Thousand Oaks, CA: Sage.

Perrone, B., Stockel, H. H., & Krueger, V. (1989). *Medicine Women, Curanderas, and Women Doctors.* Norman, OK: University of Oklahoma Press.

Polkinghorne, D. E. (1991). Qualitative procedures for counseling research. In C.E. Watkins, Jr. & L. J. Schneider (Eds.) *Research in Counseling*. Hillsdale, NJ: Lawrence Erlbaum Associates.

Powers, R. (2005). Counseling and spirituality: A historical review. *Counseling and Values, 49*, 217-225.

Reilly, P. L. (1995). *A god who looks like me: Discovering a woman-affirming spirituality.* New York: Ballantine Books.

Richards, P. S., & Bergin, A. E. (1997). *A spiritual strategy for counseling and psychotherapy*. Washington, D.C.: American Psychological Association.

Riemer-Reiss, M. (2003). A counseling and human services course in spirituality. *Human Service Education, 23*, 67-74.

Riessman, C. K. (1993). *Narrative analysis* (Qualitative Research Methods Series, Vol. 30). Newbury Park, CA: Sage.

Rilke, R. M. (2000). *Letters to a young poet.* (J. M. Burnham Trans.) Novato, CA: New World Library (Original work published 1984).

Satir, V. (1988). *The new peoplemaking.* Mountain View, CA: Science and Behavior Books, Inc.

Smith, L. (1994). Biographical methods. In N. K. Denzin, & Y. S. Lincoln (Eds.) *Handbook of Qualitative Research.* Thousand Oaks, CA: Sage.

Smith, P. (1990). *Killing the spirit: Higher education in America.* New York: Penguin Books.

Souza, K. Z. (1999, October). *A Review of Spirituality in Counselor Education.* Paper presented for the Association for Counselor Education and Supervision, New Orleans, LA.

Sperry, L., & Shafranske, E. P., (Eds.) (2005). *Spiritually oriented psychotherapy.* American Psychological Association: Washington, DC.

Tisdell, E.J. (1998). Poststructural feminist pedagogies: The possibilities and limitations of a feminist emancipatory adult learning theory and practice. *Adult Education Quarterly, 48(3)*, 139-156.

Walker, D. F., Gorsuch, R. L., & Tan, S. (2004). Therapists' integration of religion and spirituality in counseling: A meta-analysis. *Counseling and Values. 49*, 69-80.

Walsh, F.(Ed.). (1999). *Spiritual Resources in Family Therapy.* New York: Guilford Press.

Weinstein, C. M., Parker, J., & Archer, J., Jr. (2002). College counselor attitudes toward spiritual and religious issues and practices in counseling. *Journal of College Counseling, 5*, 164-174.

Whiston, S.C. (2004). Counseling psychology and school counseling: Can a stronger partnership be forged? *The Counseling Psychologist*, 32, (2), 270-277.

Wilber, K. (2006). *Integral spirituality: A startling new role for religion in the modern and postmodern world.* Boston: Integral Books.

Wilber, K. (1993). The great chain of being. *Journal of Humanistic Psychology, 33*, 52-65.

Worthington, E. L., Jr., Kurusu, T.A., McCullough, M.E., & Sandage, S. J. (1996). Empirical research on religion and psychotherapeutic processes and outcomes: A 10-year review and research prospectus. *Psychological Bulletin, 119 (3)*, 448-487.

Yarhouse, M. A., & Fisher, W. (2002). Levels of training to address religion in clinical practice. *Psychotherapy: Theory/Research/Practice/Training, 39*, 171-176.

Yeh, C. J., Hunter, C. D., Madan-Bahel, A., Chiang, L., & Arora, A. K. (2004). Indigenous and interdependent perspectives of healing: Implications for counseling and research. *Journal of Counseling and Development, 82*, 410-419.

Young, J. S., Cashwell, C., Frame, M., and Belaire, C. (2002). Spiritual and religious competencies: A national survey of CACREP-Accredited programs. *Counseling and Values, 47,* 22-33.

Appendix A

Summit on Spirituality, 1995

American Counseling Association

Spiritual Competencies for Counselors

1) Explain the relationship between religion and spirituality, including similarities and differences.

2) Describe religious and spiritual beliefs and practices in a cultural context.

3) Engage in self-exploration of his/her religious and spiritual beliefs in order to increase sensitivity, understanding and acceptance of his/her belief system.

4) Describe one's religious and/or spiritual belief system and explain various models of religious/spiritual development across the lifespan.

5) Demonstrate sensitivity to and acceptance of a variety of religious and/or spiritual expressions in the client's communication.

6) Identify the limits of one's understanding of a client's spiritual expression, and demonstrate appropriate referral skills and general possible referral sources.

7) Assess the relevance of the spiritual domains in the client's therapeutic issues.

8) Be sensitive to and respectful of the spiritual themes in the counseling process as befits each client's expressed preference.

9) Use a client's spiritual beliefs in the pursuit of the client's therapeutic goals as befits the clients expressed preference.

Appendix B

Proposed Interview Format
In Person
Counselor Educator Interviews

Interview #1
Interview Questions
(General Biography/Professional/Educator Background)

1) Introduction of researcher
    a. Spiritual/religious background
    b. Interest/experience as counselor
    c. Interest in living from an authentic spiritual center in all that I do
    d. Purpose of the study:
        i. Help inform counseling education programs of effective infusion of spiritual competencies.

2) Focus on Counselor Educator
    a. How have you arrived at a place in your life where you choose to teach spirituality classes?
    b. What experiences, characteristics and world views do you bring to your classroom?
    c. What do you believe is necessary for effective incorporation of spiritual competencies within traditional counselor education programs?
    d. How are your curricular decisions made?
        i. What do you choose to teach? (content – articles/texts/guest speakers)
        ii. Talk about the influence of ASERVIC's Religious and Spiritual Competencies on what and how you teach in this class.
    e. How do you deliver your curriculum?
    f. What are the barriers to successful delivery?
    g. What facilitates effective delivery?
    h. How do you define "success" in addressing these competencies?
        i. Student feedback/Course evals.
    i. Talk about a "sparkling moment" or "moments" in your class.
    j. What have you found to be most unique (compared to other classes you may have taught) about this class?
    k. What do you do to stay centered in your own spiritual practice?

Interview #2
Phone
Interview Questions
(Data Analysis and Interpretation)

***Prior to interview send copy of Preliminary Data Analysis Summary.

1) Take a look at preliminary findings.

2) What questions/comments do you have?

3) What, if anything, would you like to add? Is there anything I haven't asked that you believe would be helpful? Feel free to add it now.

4) What information/comments/ideas do you want to make sure I convey in my final report?

5) Final thoughts.

6) Thank you.

Appendix C

A Campfire Story

Re-authoring Traditional Counselor Training Programs

"poetry only makes sense when it exalts the figures and deeds that should serve as examples; theater imitates the thing of the world, but the world is no more than a mere imitation of ideas – thus theater comes to be an imitation of an imitation."
~ Plato

Setting: I am in conversation with the twelve participants in this study. We are sitting around a campfire in the middle of summer in the deep woods. We've all come to be a part of an ASERVIC retreat. It is a retreat primarily for rest and renewal of ourselves and our families. There is the scent of bug spray and burning marshmallows and smoking cedar. The moon is waxing, but not yet full. It is an evening for flourishing thoughts. There are a couple of guitars working through a chord sequence for Neil Young's "Don't let it bring you down". Hawk is sitting to my left and Carl and Jack are to the left of him. Sylvia is on my right and Dan, Z and D.B. are to the right of her. Lucienne and Helen have just returned from getting more chocolate from the kitchen and they sit down next to Jack. Lauren is standing behind Dan and Z. Andrew and Paul join in a few minutes and complete the circle. Various contingents of our families and loved ones who have joined us for this weekend retreat move freely in and out of this setting. The feeling tone: mirth.
Rhonda: I have been thinking, Hawk, about what you said to me after you returned your last transcript to me. Remember how you called me that afternoon and told me what a great group of people belonged to ASERVIC? (I take a nip of brandy and pass the bottle to him.) Well, you were right!

Chuckles are heard across the flames.

Jack: Yeah, but don't get too comfortable with us, Rhonda. We're far too comfortable with ourselves. You're supposed to help us see our shadow side

Rhonda: Alright, Jack. So, you want me to hold up the mirror to all of you? Do you think your egos will hold?

Lucienne: Sure they will. We developed lots of ego strength when some of us went through the fire to develop those first drafts of the spiritual competencies. I want to hear what you have to say.

Rhonda: Yeah, but most of you weren't even there for that.

Sylvia: But we're nurturing and growing the seedlings sprouted from that hard work.

Rhonda: Well, Sylvia, you know that I was beginning to think about curricular changes when we did our first interview. I already had the thought in my head because of my Satir camp experience, and then you were talking about setting up your class as a retreat. And then when practically everyone here talked about the amazing student transformations that happen in these spirituality classes, I couldn't help but keep that idea on the front burner as I completed my interviews and data analysis. I mean, it just seems so clear to me that we need to do training in a more holistic way – perhaps even a retreat model, like we're experiencing this weekend. What do you think?

Jack : Yeah! Level the whole thing! It's broken, so let's just start over.

Carl: That's easier said than done, though – even though I'd love to join you with a sledge hammer – I just don't think the collective group of counselor educators will go for it.

Helen: Yeah, I think a gentler approach would be better. Pull, don't push. I think a good next place to go is with continuing to train people to teach this within the programs that still don't have someone to teach on the topic.

Andrew: I vote we just spend one weekend in nature every month. Forget curriculum. I'll bet we learn everything we need to know about mental health by just hanging out in nature more often. [laughter from the Birkenstock wearers.]

Z: Yeah, I think there's some truth to that statement, Andrew. [laughter] What I really think we need to see more of is collaboration with other mental health care disciplines – or health care workers in general – about this intersection between spirituality and wellness.

Paul: I agree with you, Z. I've been really excited about what we're seeing in our community about this and I'm encouraging our students to look for opportunities to work with physicians, because studies show people are more likely to go to counseling recommended by their physician when there's a counselor in the setting with the doctor.

Jack: Yeah, that sounds a lot like the Integral treatment group we've been trying to get off the ground where I am. In fact, I'm all for Integral training at this point. Psychologists, counselors, marriage and family therapists, social workers – we're all essentially doing the same thing anyway. It's time to have a generalist counseling degree with specialties under them. Forget all these obsolete mental health care disciplines.

Z: I'm not sure we're ready for that, Jack.

Jack: Of course we're ready. Some of us are already doing it. Just look at the Integral program at JFK.

Z: Well, let me finish. I'm in agreement with Helen and Carl on this. Although I see what you're saying, the world simply doesn't work that quickly. I agree that we need a more integrated healthcare model, but I think those changes are going to happen at local levels, in a more decentralized way, from the ground up.

Rhonda: So, do you think, in terms of counselor training, any program out there is willing to try something completely different? Like you, Jack. What would it take for you to create the training model you've imagined?

Jack: I don't think it's going to happen in the current structure of the Academy where I am. I think it will happen as a private program.

Rhonda: Yeah, I'm just thinking about how many students in our program have been non-traditional. They have families and many try to hold down jobs while they're going to school. I think we've been seeing this as a trend in counselor training for a while (Hollis & Dodson, 2000) and definitely at the wider level of higher education. People are insisting on participating in new models of learning so that they can balance all aspects of their lives.

Z: Well, and the other thing is – and I think this is supported in the literature – people who are interested in teaching about spirituality are usually at mid-life or beyond. Just look at this group sitting here. We are all going grey! [*laughter*] I think that has some implications for who might be best suited to teach on this topic, though.

Jack: We're always going to be at different stages and states, though – even counselor educators teaching about spirituality. I think that's okay, as long as we are aware of where we are – as long as we're all doing our own inner work.

Helen: I agree with you, Jack, and I believe you're onto something there, Z. All of the spiritual development theories out there talk about reaching a stage of integrated or transcendent faith, and, knowing most of you here, I'd say we were all at least at a place of transitional faith, like Fowler, Genia, and Wilber talk about, where we're questioning our received knowledge about spirituality.

Rhonda: I saw that in my interviews with everyone, too – where we all are in relationship to these different developmental models – although I really don't enjoy putting labels on people. So, I haven't done that to any of you. Call it the intellectual fall-out of being exposed to too much post-modern thought!

Jack: Yeah, but don't forget – there is a there there! Even some postmodernists have come back to some sort of ground. (*chuckles*)

Rhonda: Well, label yourselves if you'd like. I like helping people get out of boxes rather than the other way around. [*strumming chord sequence to "Let it Be"*] Here's another thing I've noticed about those of you teaching these courses. You've all taught them when you've felt you had the freedom to do whatever you want. For some of you, you've had to wait for tenure before teaching this. For others, your programs have welcomed it right away, but only if you teach it as an elective course in addition to your required load. And a few of you have even gotten into the required course load for your curriculum. Mostly, though, this class and this topic is still "extra".

Dan: Not for me. No. This is the main for me. Even though I teach core courses, I spend all my research time on this topic.

Carl: See, yeah. That's what I mean. We're all teaching this extra little class as an elective and the class itself still isn't considered that important in the big scheme of

things. We're teaching it in the summers or on weekends when some of us want to be with our families. I really want to think about recreating the whole process of doing counselor education – with this as a vital part of competency infusion.

Rhonda: Okay, so what if we played with that idea for a minute. Say your university sends out an RFP for innovation in curricular design and teaching, and your department wins the jackpot. You have five years to design, implement and assess the effectiveness of a new counselor training model. What do you do?

Carl: Well, if I were king, I would completely get rid of our current academic structure – no more one credit or two credit or three credit classes, no more one instructor per class paradigms and much less didactic work. I think the CACREP standards help define what we want to accomplish with students – and I would add the ASERVIC spiritual competencies to that.

Jack: I'd help you destroy the current structure, Carl. But, I think CACREP standards should be held up to the standards of other mental health training programs and that they should be completely re-done according to an integrated training model. I really think mental health care is ready for this.

Helen: I'm not so down on the Academy, gentlemen.

Lucienne: Nor am I. All of us sitting here have done quite well in our professions in the current training structure. I believe our traditional programs are responding and will respond to the cultural trends. Sure, we could all use more support from our departments and universities, but, overall, are you doing what you want to be doing? I have loved my work inside and outside of academia and have felt very fulfilled in the work I do with

students and especially in this area of transpersonal issues in counseling and psychotherapy.

Dan: I can say the same, Lucienne. I'm not sure I'm ready to wrestle with higher education, but this does sound like an interesting idea – to rethink the counselor training process with the spirituality class as our starting framework. You'd have to get an entire department on board to try something like this.

Rhonda: Well, assume you could, Dan.

Dan: Well, let me think about this…

Hawk: One point I want to make is that, like many others sitting here, I am in tuned with myself. And I have a lucid and diffuse awareness of collective needs as do others sitting here. I just don't want us to lose sight of the importance of having others involved in this discussion – especially educators in other mental health fields out there who are connected to this spiritual picture.

Jack: Well, I have found most counselor educators to be particularly recalcitrant to change, Hawk – not so much those of us who've been involved in ASERVIC, but certainly the ACES group. So, I'm guessing this is something that will not be accepted by mainstream counselor educators any time in the near future. You're going to have to go around them or create something from scratch.

Sylvia: Jack, I disagree with you about that, but I won't go there right now. To answer your question, Rhonda, I believe we all might have different models, based on our geographic, cultural and student demographic differences.

Z: Yes, I think we have a responsibility to respond to the needs of our local communities – and to teach our students how to do this.

Jack: Yeah. I think we will all have different models, just as all of our spirituality courses reflect individual approaches. What I'd like to do is develop an integral program that involves faculty from all programs within the university that deal with mental health.

Sylvia: I also think setting is really important.

Rhonda: You know, I really share that with so many of you – the importance of creating or meeting in a welcoming physical setting and the necessity of working well with others doing mental health and healing work. Your retreat model, Sylvia, combined with experiential and critical and engaged (Tisdell, 1998) pedagogies are the ingredients I see as vital for enlivening our current counselor training programs. I believe the ecological counseling model can be applied to counselor training as well (Conyne & Cook, 2004). I'll make a very bold statement here. I resonate with the identity of being a healer working interdependently with my local community to facilitate healing and health within and between individuals and their ecologies. I believe I would name the training program something that would reflect that identity. My pilot training program would be centered on what Carol Lee Flinders calls The Values of Belonging (Flinders, 2000) and I would work with Jack and others to develop competencies that would apply across all mental health disciplines. I see a tribe – sort-of an open group – people at different developmental levels of becoming healers. There would always be a way for graduates to return to their programs and re-engage with students and instructors. We would begin each year around ritual. I know many of you are aware of Michael Garrett's work based on Native American experience and values, that focuses on sensitivity to ritual and community building in our counselor training programs and the work we do with clients (Garrett & Herring, 2000) and almost *all* of you talked about the importance of creating

community in your spirituality classes. Students doing more work out in the field might join the cohort on a less frequent basis. On-line learning technology could be set up to keep communication lines open between class meetings and students would work with mentors (faculty advisors) throughout the program. The physical site for training would be open at all times for students and instructors so that informal in-person interactions could organically unfold. I see the need for indoor and outdoor community gathering sites, much like retreat setting here. I believe we could find a physical retreat site as an alternative to the concrete walls of many of our current campus buildings. Teachers, graduates and students would work together to co-lead seminars. There would be lots more team-teaching. Graduates of our program would be welcome to join the cohort at any time to revisit basic knowledge and skills, to serve as informal and formal mentors to students, and to refresh their spirits. Also, if someone, due to life circumstance, was unable to keep up with the pace of the program, they could move to a pace that fits with their current situation. We might invite all students and graduates of the program to attend opening and closing retreats for each training year.

Lauren: I have heard of Carol Flinders. Didn't she write At the Root of this Longing?

Rhonda: Yes! Yes, she did. Flinders talks about balancing the Values of Enterprise with the Values of Belonging. And I realize y'all talked lots about these values in our conversations together – although you didn't really attach labels to your descriptions.

Hawk: What you're describing sounds so much like what my family taught me - how I am oriented to my world - and I believe a lot of what you're saying is already happening in the program where I teach.

Paul: I love that model. I think our students would really get into doing something like this.

Andrew: Oh yeah. This is totally my style. I love the nature-based piece of it.

Jack: Sounds like you'd have to get rid of the tenure system with that model!

Rhonda: Ha! Good luck with that! Anyway, here's just a little more background on Flinders. A couple of years ago I was introduced to Flinder's work by my advisor when I was writing a paper on Indigenous Women Healers. The summer prior to reading her book I had visited Devil's Tower in northern Wyoming which is considered a sacred site by the Native American tribes there. In recent years I've been reconnecting with my own family about our descendents from Cherokee and Choctaw tribes. Flinder's work just really stuck with me and now I see how it could fit so well with what you have all been doing along the lines of learning spiritual competencies in particular, but also what some of you have said about longing for a stronger sense of community within your counseling programs. I don't know about moving something like this into higher education, but for now, I think it's certainly possible to try some new program models.

Helen: Rhonda, we are moving to more infusion of competencies across our counselor training curriculum, so I don't think this is so pie-in-the-sky. I'd encourage you to keep pursuing this.

Sylvia: I agree. Go with what's coming up.

Rhonda: Any other ideas?...

[*lights dim...the conversation continues as guitars and starlight provide the "twinkle"....Great Horned Owl hoots in the distance....]*