

# Incorporating Spirituality Into Core Counseling Courses: Ideas for Classroom Application

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Recently, spirituality has received increased attention in the counseling field, and both spirituality and religion have been acknowledged as important aspects of multiculturalism. The role of spiritual and religious beliefs is mentioned throughout the Standards of the Council for Accreditation of Counseling and Related Educational Programs (CACREP), and guidelines for working with spiritual issues within various cultural paradigms are emerging. Nevertheless, many counselor educators seem unsure about how to infuse spiritual issues into courses. This article presents a rationale for inclusion of spiritual issues in counselor education curricula and provides activities to incorporate knowledge and skills for dealing with spiritual and religious diversity in CACREP core courses.

Many Americans consider themselves religious or spiritual (Richards & Bergin, 1997), and religious and spiritual traditions are as varied as other forms of diversity (Fukuyama & Sevig, 1999; Miller, 2003). In addition, spirituality is a more examined and discussed topic in the field of counseling as counselors strive for holism through integrating psychological and spiritual concerns into counseling (Frame, 2003; Miller, 2003). This myriad of spiritual and religious backgrounds of clients creates a call for inclusion of religious and spiritual content in counseling and counselor training (Miller, 1999).

Recently, authors have suggested the usefulness of incorporating spirituality into counseling (Hinterkopf, 1998; Miller, 2003). In addition, the American Counseling Association's (ACA; 1995) *Code of Ethics and Standards of Practice* now includes religion as a component of human diversity, and spiritual concerns are included as a V-code in the *Diagnostic and Statistical Manual of Mental Disorders* (American Psychiatric Association, 1994). Furthermore, in 1996, the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC), during what is referred to as the Summit on Spirituality, developed a list of competencies that are necessary for the ethical integration of religion and spirituality into counseling (Miller, 1999). Finally, in the 2001 Standards, the Council for Accreditation of Counseling and Related Educational Programs (CACREP) listed spiritual and religious values under the Foundations portion for each of the counseling programs (i.e., career; college; community; gerontological; marital, couple, and family; mental health; school; student affairs; and doctoral-level counselor education and supervision) after the statement "the following curricular experiences and demonstrated knowledge and skills are required of all students in the program" (p. 12).

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Despite existing guidelines and codes, many counselors do not feel prepared to address clients' religious or spiritual concerns because they have not received adequate training to do so (Kelly, 1995). Counselors-in-training are not regularly exposed to the curricular knowledge and skills that are needed to feel prepared to work with clients' religious and spiritual issues (Burke et al., 1999). Consequently, Burke et al. made a solid argument for including spirituality in the eight core CACREP curricular areas and provided methods and resources for doing so. Burke et al. concluded that instructional strategies related to spirituality in counseling needed further development.

Various authors (Burke et al., 1999; Kelly, 1994; Souza, 2002) have reported a perceived need and desire on the part of counselor educators, practitioners, and students to include spiritual issues in counselor training. Although spirituality has gained increased attention, experts agree that helping professionals lack a basic understanding of clients' spiritual issues (Burke et al., 1999). For example, Kelly (1994) noted that although most counselor educators recognize and support the value of addressing spiritual concerns in training counselors, only a small percentage of programs (25%) offer related courses. In a study of 147 counselors who held Licensed Professional Counselor certification, Hickson, Housley, and Wages (2000) found that 73% believed spiritual interventions in therapy were either important or vitally important. Furthermore, Souza studied counseling students' perceptions of spirituality and counseling and found that many students were not comfortable addressing spirituality, had difficulty defining spirituality, and were not sure about when it was appropriate to bring up issues of spirituality. Souza highlighted the need for specific information about how counselor educators can integrate spirituality into training.

Therefore, the purpose of this article is to elaborate on Burke et al.'s (1999) introductory piece by providing more specific information and applicable activities that are relevant for counselor educators to use in integrating spirituality into counselor training programs. The 2001 CACREP Standards simply mention spirituality as a consideration in counseling programs, and no additional guidelines are given. We use the eight core content areas of CACREP-accredited programs as a framework to show *where* to implement specific suggestions for incorporating spirituality into counseling program curricula, recognizing that the core areas are not the *only* place for counselor educators to address spiritual issues. The research that we reviewed, critiqued, and selected for the purpose of application in classroom settings comes mostly from recent literature in the counseling field; however, we have included literature from fields such as medicine and philosophy when applicable. Although this article is primarily written for counselor educators, many of the recommended activities could be implemented by practicing counselors.

## Preliminary Recommendations

Before responding to Burke et al.'s (1999) call, we offer brief, general suggestions for counselor educators. First, counselor educators are encouraged to help counselors-in-training understand the similarities and differences between religion and spirituality. This is an important place to begin in *any* of the CACREP

core courses. We use the following guidelines to describe the differences and similarities between religion and spirituality: (a) Individuals may define themselves as being *spiritual but not religious*, or they may define themselves as both *spiritual and religious* (Miller, 2003); (b) spirituality is defined as a deep sense of oneness and connectedness that individuals have with the universe and a transcendent force (Pargament, 1997); (c) usually, religion is viewed as a subcomponent of spirituality, which involves a faith system that adheres to one of the world's major religions (e.g., Buddhism, Christianity, Islam) and the rituals and traditions connected with that religion (Miller, 2003; Richards & Bergin, 1997); and (d) spirituality and religion incorporate a sense of transcendence, a belief in something "bigger than" or "greater than" oneself. However, religion is viewed as a more social process, and spirituality is considered a more personal, internal process (Pargament, 1997). Students are also encouraged to form their own definitions.

Counselor educators may find that some students do not believe in a God or a Higher Power, do not subscribe to religious beliefs or practices, and/or do not purport a sense of spirituality in life. In response, counselor educators can validate students' experiences and beliefs as well as reiterate the importance of acknowledging and respecting diverse religious and spiritual issues of clients: It is hoped that this type of modeling will be paralleled in students' future work with clients. In addition, Westgate (1996) and Howden (1992) are useful resources to use in identifying universal themes of spirituality such as *meaning in life*, *positive interconnectedness*, *transcendence*, and *inner resources*—terms often substituted for religion or spirituality.

## Recommendations for Infusing Spirituality Into Counselor Education Curricula

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### *Professional Identity Core Area*

Students in CACREP-accredited programs complete courses that include professional identity content, an area that incorporates various aspects of professional functioning. Typically included are history and philosophy of counseling; professional roles and relationships; technological competence; professional organizations; professional certification, licensure, and accreditation standards; advocacy for clients and the profession; ethical standards; and applications of ethical and legal considerations (CACREP, 2001).

Because the professional identity curricular area involves intense study of professional ethical issues, it is important to incorporate the topic of spirituality and religion into discussions of counselors' ethical obligations to clients. The importance of not discriminating against clients on the basis of culture, which according to CACREP can include spirituality or religion, is noted four times in the 1995 ACA *Code of Ethics and Standards of Practice* (see Standards A.2.a, C.5.a, D.1.i, and E.8). The ACA *Code of Ethics* also obligates counselors to learn and acknowledge how their own cultural/ethnic/racial identities affect their attitudes and beliefs. Certainly, there are individuals who believe that addressing spiritual and religious issues in counseling should be left to clergy because many counselors do not have adequate training to address such concerns. A minority of professionals might consider religious or spiritual concerns

to be neurotic, infantile, or secondary (Miller, 2003). We concur with Helminiak's (2001) view that ignoring spiritual issues in counselor training may facilitate insensitivity by a counselor to clients' religious and spiritual concerns.

In addressing issues of professional identity, counselor educators can model the importance of acknowledging and understanding clients' spiritual beliefs and traditions by openly discussing the role of spirituality in the professional identities of counselors-in-training (Burke et al., 1999). These courses can also offer students learning opportunities to explore inclusion of spirituality and religion in the field of counseling. Counselor educators can introduce ACA's ASERVIC division, which is an organization of counselors who acknowledge that spiritual, ethical, religious, and other human values are essential to the development of the person and to the counseling profession. Students can explore specific competencies that were developed at the Summit on Spirituality (Miller, 1999), including (a) general knowledge of spiritual phenomena, (b) awareness of one's own spiritual perspective, (c) understanding of clients' spiritual perspective, and (d) spiritually relayed interventions.

In another activity, students might be asked to evaluate situations that involve clients' spirituality and counseling practice and to discuss ethical implications of these situations. Students can consider scenarios in which spiritual or religious concerns are best omitted from initial sessions or clients are referred to other professionals (see Miller, 2003). The following questions are the type that students can brainstorm in class or develop in a journal:

1. What are your views concerning religion and spirituality?
2. How do you believe these views will affect your counseling role?
3. How will you be able to empathize with clients who have differing spiritual values than your own?
4. How will you keep your own spiritual values/beliefs from inappropriately influencing the counseling relationship?

Counselors-in-training should consider their own definitions of spirituality and recognize potential differences between their views and those of future clients. Myers and Williard (2003) asserted, "The ethical importance of a constructivist philosophy relative to spiritual issues should be stressed in professional orientation and should continue throughout the educational process" (p. 152).

### *Social and Cultural Diversity Core Area*

The social and cultural diversity curricular area typically provides "an understanding of the cultural context of relationships, and issues and trends in a multicultural and diverse society" (CACREP, 2001, p. 8). This core area includes knowledge, skills, and awareness surrounding multiple multicultural factors, including religious and spiritual values (CACREP, 2001). Courses that address social and cultural diversity appear to be a natural avenue to use in fostering knowledge about clients of varying spiritual backgrounds. Because of the current level of cultural diversity in the United States, counselors are

encouraged to learn about multicultural competencies and incorporate them into their work (Sue, Arredondo, & McDavis, 1992) and to recognize and value spiritual issues in counseling (Burke & Miranti, 1995; Fukuyama & Sevig, 1999). To understand the spiritual practices of future clients, students must examine their own personal biases and prejudices and their stereotypes of self, other individuals, groups, and social structures.

In courses that are concerned with social and cultural diversity, counselor educators can include a foundational knowledge of diverse spiritual practices of various populations and individuals through creating working definitions of religion and spirituality and through spirituality readings (see reference list for examples). Although counseling courses do not serve as religious studies classes, they do offer an opportunity for students to explore diverse beliefs and traditions.

To foster the acquisition of skills and self-awareness, students can be asked to journal or write about their own spiritual development or about spiritual themes such as meaning or transcendence, their cultural/ethnic group, and spiritual and religious practices in their social/familial networks. Furthermore, students might compare and contrast these beliefs and practices with other groups' and individuals' spiritual traditions. They can also discuss divergent forms of spiritual beliefs and practices, including those that do not align with their own beliefs and practices or those they find shocking. In small groups, students can analyze their own spiritual expectations and biases and examine what difficulties might arise when working with clients from differing spiritual belief systems. Students might role-play various scenarios involving a spiritual development or crisis with members of varying cultural/ethnic groups. Counselors-in-training can integrate actual counseling techniques for helping clients while clinically meeting diverse spiritual needs of these clients by using interventions such as matching clients' religious/spiritual language (Ingersoll, 1994). Finally, a panel of guests from various religious and spiritual traditions allows students to learn through observation and open-ended questioning. Activities such as these model an open atmosphere for discussion and exploration of spirituality.

### *Human Growth and Development Core Area*

Courses in human growth and development include "studies that provide an understanding of the nature and needs of individuals at all developmental levels" (CACREP, 2001, p. 9). Such courses include theories of life span development for individuals and families, learning and personality theories, the study of human behavior, methods for optimum development, and ethical and legal considerations.

An understanding of individuals' spiritual development may be incorporated into courses focused on human growth and development. Counselor educators may want to start by exploring Fowler's (1991) theory of stages of faith development, which is included in many developmental textbooks. This theory presents stages that parallel those illuminated by Piaget, Erikson, and

Kohlberg—theorists who are studied extensively in many human growth and development courses. Because Fowler’s theory is mostly relevant for Americans who are Caucasian and Christian, additional theories that explain the spiritual development of people of diverse backgrounds should be incorporated. For example, Coles’s (1990) book *The Spiritual Life of Children* conveys a conceptualization of spirituality of children and adolescents across many cultures and religious traditions that is not based on stages. Taking into account both Eastern and Western paradigms, Wilber (2000) also wrote about stages that individuals may encounter in their spiritual journey and described stages of progression through matter, mind, body, soul, and spirit levels. Finally, Frame (2003) included a solid review of major theorists and explored in detail how to work with a variety of clients on spiritual issues, and Genia (1995) provided a model of religious development that parallels Eriksonian developmental theory.

Other authors have written about spiritual development of special populations, such as older adults (McFadden, 1996), midlife adults (Brewi & Brennan, 1999), women (Flinders, 1998), men (Harris, 1997), and minorities (Fukuyama & Sevig, 1999; Garrett, 1999). Thus, in addition to studying general theories of spiritual development, students can be exposed to issues of development that are related to special populations.

After reviewing various developmental models, students can be asked to examine their spiritual development through developing a written narrative about their spiritual journey, including an examination of their development that is consistent with the models about which they have learned. Students can include supporting evidence about their spiritual development as it relates to race, culture, gender, or sexual orientation by including information from additional resources. For students who do not recognize spiritual development as a part of their own lives, counselor educators might provide case studies to be analyzed. Students might also be asked to examine “spiritual” themes, such as life meaning, connectedness with others, and transcending the self. The following case study asks students to conceptualize a client’s spiritual concerns using developmental models provided by Fowler (1991), Genia (1995), and Wilber (2000), taking into consideration developmental issues pertaining to the client’s demographics:

Mary is a 53-year-old African American woman who entered counseling as a result of her 20-year-old daughter’s recent death and the breakup of her marriage, due in part to her husband’s infidelity. She informs you that she has been depressed and anxious, cannot sleep or eat, cannot complete the tasks required of her at her job, and has stopped going to her local church that she has attended for more than 20 years. The death of her daughter and the breakup of her marriage have left her feeling abandoned and alone. In addition, no one at her church has seemed to reach out to offer support or comfort. At the end of your second session with Mary, she informs you that she does not trust her God anymore because of her recent losses. She feels that her church and her religious beliefs and practices are not offering her answers to her recent life difficulties as they have in the past. Mary is afraid, lonely, and feels let down by her religious and spiritual faith.

Students can construct a developmental story in which Mary might share about her grief and loss and where she seems to be in her spiritual development. Students can discuss how they would address Mary’s depression and

anxiety in addition to attending to her spiritual concerns. Students' learning can be enhanced through comparing and contrasting their own development with Mary's or with other classmates' narratives.

### *Career Development Core Area*

Career development involves "studies that provide an understanding of career development and related life factors" (CACREP, 2001, p. 9). Career counseling must consider the interaction of clients' beliefs and values with issues related to work, lifestyle choices, and family roles. Career counseling may also involve spirituality, because counselors help clients process value-based decisions related to issues such as money, service to others, justice, and even choice of specific religious-oriented careers (Burke et al., 1999). Although discussions of spirituality are often missing from career development literature, spirituality and career are connected in many clients' lives (Hansen, 1997). Counselor educators facilitate students' understanding of the interrelationship of spirituality and career counseling and the exploration of spirituality in relation to career exploration and decision making.

Several authors have emphasized the importance of integrating who one is, discovered through deep exploration of the inner self, with what one chooses to do vocationally (Hansen, 1997). In his book *Callings: Finding and Following an Authentic Life*, Levoy (1997) noted that vocational choices could be informed by an inner call that is found when heeding the still, small voice within. Fox (1995) stressed spirituality of work by exploring how inner personal and spiritual work can inform outer vocational and career work. One counselor educator used Fox's book by forming student reading groups that met weekly for 30 minutes throughout a career course and examined specific concepts in each chapter.

Spirituality can be incorporated into career counseling curricula in several ways. Students can also learn how spiritual beliefs and values influence career choices in various cultures through panel discussions or interviews with individuals who have varied backgrounds. A panel of speakers from various spiritual traditions might discuss how spiritual values and beliefs affected their vocational choices. Alternatively, students could interview such professionals individually to determine critical spiritual events that helped them with their career decision making. In addition, meaning making can be incorporated into discussions about career exploration and decision making. Meaning, a core component of spirituality (Howden, 1992; Westgate, 1996), can be discovered through clients' values, beliefs, practices, self-exploration, and choices. In conjunction with additional career theories and assessments, logotherapy can be used to examine meaning and career issues. We purport that people have the ability to make meaningful choices, including vocational choices, in all areas of their lives.

Scenarios can also be used in career-counseling-related courses. Specifically, students can be asked to use knowledge gained from the client's career assessment results and to explain how meaning-centered logotherapy can be used to complement traditional career counseling approaches while addressing spiritual concerns. Students can examine clients' stages of career development, per-

sonality traits, and career interests and aptitudes and develop plans to address meaning and values that are congruent with career assessment results.

### *Helping Relationships Core Area*

Courses about helping relationships “provide an understanding of counseling and consultation processes” (CACREP, 2001, p. 10) and include counseling skills, theory, and ethical considerations (Burke et al., 1999). Such curricular experiences can provide opportunities for students to examine the growing body of literature, including theories from various fields, that informs counseling practice and understanding human beings (Burke et al., 1999). Many theorists believe that the spiritual dimension is an innate component of human functioning and serves to integrate other components of wellness, thus making spiritual wellness central to wellness in all other areas of life (Myers, Sweeney, & Witmer, 2000). To treat the whole person, counselors might consider learning to incorporate client spirituality into the helping relationship.

Related to helping relationships, counselor educators can have students review competencies from the Summit on Spirituality (Miller, 1999) and ask them to assess their own competency in dealing with spiritual issues in helping relationships. Counselor educators can determine areas of weakness indicated by students, as well as underdeveloped areas in their own background, and address these in class through additional readings, role plays, and guest speakers. Reading resources include sources that address issues of helping skills and spirituality and working with populations that are diverse in age, gender, ethnicity, race, sexual orientation, and religious background. Resources that we have used that others might find helpful include Burke and Miranti (1995), Fukuyama and Sevig (1999), Garrett (1999), Helminiak (2001), Ingersoll (1994), Miller (2003), and Myers et al. (2000). Such readings can provide specific information, training, and intervention strategies for addressing spiritual issues in helping relationships.

After completing readings or training on various aspects of spirituality in helping relationships, students can role-play counseling scenarios provided by the instructor. One scenario that we found helpful included a female adolescent who disclosed that she was a lesbian but was afraid to tell members of her family because of their religious beliefs condemning homosexuality. The client was feeling depressed and anxious because of her dilemma. As students work through such scenarios, they can explore multiple facets of the helping relationship.

### *Group Work Core Area*

Courses including group work are designed to “provide both theoretical and experiential understandings of group purpose, development, dynamics, counseling theories, group counseling methods and skills, and other group approaches” (CACREP, 2001, p. 11). Typically, counselors are inclined to avoid taboo subjects, such as spirituality, in group counseling settings, and often group members feel unsafe in speaking of possibly offensive topics (Burke et

al., 1999; Corey & Corey, 2002). Counselor educators, on the other hand, are in a position to model open discussion of spirituality in a group setting, thereby creating a safe environment for students to experience group dynamics surrounding the discussion of spirituality.

Given the resurgence in spirituality, it is reasonable to assume that counselors will not only witness spiritual issues in religious-based group counseling but will also experience spiritual issues in multiple secular counseling settings (Miller, 2003). Groups for grief and bereavement issues, substance abuse issues, personal development issues, chronic illness and caretaker issues, and career issues may invoke spiritual issues for members. In addition, counselors may witness spiritual concerns with groups in hospitals, private practices, social support agencies, and schools; therefore, it is imperative that counselor educators focus on ways of working with spiritual issues in group counseling as well as on the ethical considerations.

Students in group work courses can role-play groups of individuals with spiritual issues in small and large group activities, and simulated groups can involve clients in various stages of life and spiritual development. In role plays, students can use typical group counseling skills such as reframing and linking, as well as facilitating here-and-now experiences, so that all group members are able to speak about spiritual concerns. Students can practice implementing strategies (e.g., ground rules, confrontation) for working with group members who avoid working in the group by trying to convince other members of their own religious or spiritual views.

Understanding diverse spiritual beliefs and practices is especially pertinent to training group leaders (Greeley, Garcia, Kessler, & Gilchrest, 1992). Because many cultural groups such as Native Americans, African Americans, and Latinos view spirituality as an integral piece of their worldview, incorporating spiritual issues into groups may be an important aspect of group cohesion and interpersonal dynamics (Jensen-Scott, Coleman, & DeLucia, 1992).

### *Assessment Core Area*

Assessment curricular experiences "provide an understanding of individual and group approaches to assessment and evaluation" (CACREP, 2001, p. 11). In addition to addressing reliability, validity, types of testing, diagnosis issues, and legal and ethical concerns, assessment curricula should include spirituality in evaluation processes.

In incorporating spirituality into assessment curricula, counselor educators can teach students to ask general questions about spirituality and perhaps move to more structured assessment formats such as questionnaires or assessment instruments (Burke et al., 1999). We have used general assessment questions in class to help students assess their own and each others' spirituality. Such questions include (a) How do you define spirituality? (b) What role has spirituality played in your life? (c) Describe your spiritual journey using a metaphor or a picture, (d) What has remained constant in your spiritual journey and what has changed? and (e) Are there any spiritual beliefs or practices that are important to you?

Stanard, Sandhu, and Painter (2000) conducted a review of instruments to assess spirituality. Other instruments related to spirituality/religiosity that Stanard et al. did not review include the Human Spirituality Scale (Wheat, 1991), the Religious Coping Scale (Pargament, 1997), and the Spiritual Transcendence Scale (Piedmont, 1999). In addition, Hill and Hood (1999) have reviewed more than 150 spiritually or religiously oriented instruments. Counselor educators could obtain copies of these assessment instruments and discuss the following questions: (a) What are the psychometric properties of this instrument? (b) On what population was this instrument normed? (c) How valid and reliable is this instrument? and (d) How does this instrument take into account issues of diversity in conceptualization, measurement, and scoring? Students can analyze, complete, score, and interpret spirituality instruments. Finally, Gregory's (2003) *Psychological Testing: History, Principles, and Applications* is useful because it includes a chapter on spiritual assessment.

### *Research and Program Evaluation Core Area*

Curricular experiences in research and program evaluation provide an "understanding of research methods, statistical analysis, needs assessment, and program evaluation" (CACREP, 2001, p. 12). Research design and methods, opportunities for research in the counseling profession, the use of statistical methods in conducting research and program evaluation and the application of these findings, and the ethical and legal implications of research are covered in this area.

An understanding of past research and the perspectives that might result from future research on spirituality may be incorporated into the research and program evaluation curricula. Despite the growing number of research studies that have been conducted on spirituality, the need exists for well-planned, quantitative- and qualitative-based studies with diverse populations on this construct. The concept of spirituality might provide an excellent example for operationalizing difficult-to-define constructs and for designing both quantitative and qualitative studies. Counselor educators might begin by exploring challenges in operationalizing subjective research interests such as spirituality (Burke et al., 1999) that can vary immensely with diverse populations.

Course readings and discussions should address the possibilities of qualitative research on spirituality, such as single case design (McCullough & Worthington, 1995), as well as an overview of existing quantitative work (see Larson, Swyers, & McCullough, 1998, or Worthington, 1986). Statistical techniques for proposed research designs on spirituality, including cultural and ethical considerations of researching the spirituality construct, can be discussed. Aforementioned assessment instruments, as well as the creation of new instruments, can be explored. One class activity might involve students in small groups designing studies that incorporate a variety of statistical techniques for researching spirituality. Students can then present these ideas to the class, with time for discussion and questions. The medical field includes

extensive research related to spirituality and health and can thus serve as a model for well-designed and implemented research. Larson et al. provided a review of well-designed medical studies that may provoke thoughtful class discussion. Finally, the International Center for the Integration of Health and Spirituality ([www.icihs.org](http://www.icihs.org)) provides information on the latest medical research related to spirituality and religiosity that students could explore.

## Discussion and Future Directions

The demonstrated need to address spirituality in counselor education and clinical settings has recently become evident. Issues such as spiritual and religious diversity, the desire of many clients to address spiritual concerns in counseling, and recently developed guidelines for implementing spirituality in counseling create a unique call for counselor educators to train students on issues that they, themselves, often feel inadequately prepared to address. In order to fill this gap and to respond to Burke et al. (1999), we have devised specific training suggestions that counselor educators can use. As counseling and counselor education evolve and as clients' concerns in counseling continue to develop and diversify, counselor educators must find innovative ways to prepare themselves and counselors-in-training to address spirituality.

The future direction of research in the area of incorporating spirituality in counselor training should include both quantitative and qualitative research that is designed to evaluate the current teaching methods that are being used. In addition, studies to determine the efficacy of methods of supervision used to address spiritual concerns with clients should be conducted. We did not consider supervision approaches/experiences in this article, and a discussion of them seems to be absent from the current literature. Building on Myers and Williard's (2003) suggestion to expose practicum and internship students to clients with diverse spiritual beliefs, we believe that innovative research on best practices for doing so is needed.

Currently, CACREP's (2001) Standards do not provide guidelines on *how* to incorporate spirituality into counselor education curricula, and they do not list specific competencies. We suggest that future revisions of the CACREP Standards address spirituality in more specific terms that are relevant for training. At present, counselor educators can refer to the competencies developed at the Summit on Spirituality (Miller, 1999) and the book by Cashwell and Young (2004) that describes in detail how to train students in each competency.

In addition, future studies should investigate whether there are differences in perceptions of preparedness between students who experienced curricular activities and training involving spiritual issues in counseling and those who did not. By implementing the instructional methods that have been presented in this article, as well as additional strategies, counselor educators should be better able to address counselor trainees' base of experiences, knowledge, and skills related to religious and spiritual beliefs. Once training related to spiritual issues is more universally implemented, specific training activities can be evaluated and revised as needed, and counselors will be equipped to work with the spiritual and religious concerns of diverse clients.

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