

Faith Development Theory as a Context for Supervision of Spiritual and Religious Issues

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Although there is a growing interest in spirituality and religious issues in counseling, little has been written for the supervisor. This article addresses this need by demonstrating how J. Fowler's (1981) model of faith development stages can inform supervisory work with spiritual and religious issues. Faith Development Theory is a growth-oriented approach to spiritual and religious development that focuses on adaptive rather than pathological qualities and fits well with developmental models of supervision. Fictitious scenarios illustrate the utility of J. Fowler's (1981) theory for working with spiritual and religious issues that surface in supervisory contexts.

Over the past decade, there has been a growing interest in attending to spirituality and religious issues in counseling (Richards & Bergin, 2005). The increasing number of clients who bring these issues to counseling has generated an expanding literature on the various issues and options involved in the incorporation of spirituality and religious resources into counseling (e.g., Cashwell & Young, 2005; Frame, 2003; Fukuyama & Sevig, 1999; Hinterkopf, 1998; Kelly, 1995; Lines, 2006; Miller, 2003; Sperry, 2001). This increase in the number of clients bringing religious and spiritual issues to the counseling context points to a need for models that can assist supervisors who work with counselors regarding these issues.

Although the aforementioned resources offer a wealth of material that can be adapted by the supervisor who is working with spirituality and religious issues, it is surprising that there is so little written with the supervisor directly in mind (cf. Aten & Hernandez, 2004; Bishop, Avila-Juarbe, & Thumme, 2003; Polanski, 2003). This article seeks to directly address the supervisor who works with spirituality and religious issues by demonstrating how James Fowler's (1981) model of faith development stages can be used to understand some of the dynamics involved when these issues surface in supervisory contexts. Although Fowler's (1981) model is often cited as one that counselors might find helpful in addressing religious and spiritual issues (Burke, Chauvin, & Miranti, 2003; Frame, 2003; Miller, 2005), its use in supervision has been rare (cf. Ripley, Jackson, Tatum, & Davis, 2007).

Because counselors and their clients will have their own unique spiritual journey, they will inevitably have different ways of understanding and seeing the role of spirituality and religion in clinical

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work. Sometimes these differences may lead to impasses in the therapeutic process. This article especially focuses on how Faith Development Theory (FDT) can help the supervisor understand and work with some of the dynamics that emerge when client and counselor values diverge regarding spirituality and religious issues. It also illustrates some of the affinities between developmental models of supervision and a developmental model of spiritual and religious issues.

Supervisors might find Fowler's (1981) model helpful for several reasons. First, Fowler (1981) offered a growth-oriented approach to spirituality and religion that reflects the focus on typical development among counselors and avoids the tendency of certain clinical traditions to pathologize these issues (e.g., Ellis, 1985; Freud, 1927/1961). More important for supervisors, Fowler's (1981) developmental understanding of spirituality fits well with developmental models of supervision, such as the Integrated Developmental Model (IDM; Stoltenberg, 2005).

Fowler's Model of Faith Development Stages

FDT is a multileveled description of various patterns by which humans make sense of and commit to transcendent values and reality, or what Fowler (1981) termed one's "ultimate environment" (p. 24), as one progresses through the life span. Fowler (1981) described seven stages of faith that humans may pass through as their ways of meaning making and relating become more complex and comprehensive. He described faith as a universal human activity of meaning making; it is grounded in certain structures that shape how humans construe their world and interact with self and others. Fowler (1981) distinguished these structures (e.g., cognitive development, level of moral reasoning, locus of authority) from the contents of faith. That is, faith is not so much a set of beliefs as a way of knowing. Thus, for Fowler (1981), it is one's way of constructing experiences in the world through structures of faith, rather than the contents of faith, that determine one's faith stage.

Fowler (1996) preferred the term *faith* for what he studied. He found *faith* a more encompassing term than *religion*. His distinction between faith and religion mirrors other contemporary distinctions between religion and spirituality (e.g., Frame, 2003; Griffith & Griffith, 2002). Thus, although there is a relationship between faith and religion, *faith* (like *spirituality*) is the more inclusive term.

The Structures of Faith

Those unfamiliar with Fowler's work will find the summary in Fowler (1996) or the fuller introduction in *Stages of Faith* (Fowler, 1981) helpful. Only a brief summary can be offered here. The structures used to determine the various faith stages are as follows:

1. *One's form of logic.* This structure refers to Piaget's (1970) levels of cognitive development; one moves from a sort of prelogic to more abstract, hypothetical logic along a four-stage trajectory outlined by Piaget.
2. *One's form of moral reasoning.* This structure incorporates Kohlberg's (1976) various stages of moral reasoning. Movement is toward more complex and principled ways of sorting right from wrong as outlined by Kohlberg's stages.
3. *One's form of perspective taking.* This structure builds on Selman's (1976) distinctions between singular and multiple frames of perspective. One progresses from single frames of reference (one's own) to the ability to take multiple perspectives toward various situations.
4. *One's form of world coherence.* This structure refers to how explicitly one makes sense of one's world. Movement is from tacitly held ways of making sense of the world to more intentional and reflective descriptions.
5. *One's locus of authority.* This structure specifies whether one looks inwardly or outwardly for determining whether one's beliefs and actions are right or wrong. Movement is from the latter to the former.
6. *The bounds of social awareness.* This structure refers to whom one includes or excludes in one's meaning making. Movement is in the direction of being more inclusive as one matures.
7. *The role of symbolic function.* This structure refers to how and what symbols one uses to refer to transcendent values and experience. Movement is toward more complex forms of symbolic usage (e.g., God might initially be symbolized as a giant Santa Claus-like figure, but as one develops, this symbol and its potential referents become more sophisticated).

According to Fowler (1981), it is differences in the levels of these structures that allow one to describe and ascertain the various faith stages, not the content of one's faith. That is, faith stages are related to complexity of structures, not complexity of beliefs. Fowler (1976) arrived at these structures through reflections on the various "modes of thinking and valuing" (p. 186) associated with constructing and interacting with the world. He was seeking to identify the underlying patterns that give rise to a capacity to understand.

Fowler (1981) also argued that there is an interactive complementarity among all these structures, so that faith cannot be thought of as reducible to any single structure (such as moral development). The structural integrity or wholeness of these seven structures is Fowler's (1981) way of pointing to the multifaceted nature of faith and is designed to acknowledge the cognitive, affective, and relational aspects of faith. Stage progression, when and if it occurs, involves movement toward greater complexity and comprehensiveness in each of these structural aspects.

Fowler's Faith Stages

Using the presence and level of these structures, Fowler (1981) described seven stages of faith development over the life span. Fowler (1981) verified the presence of the structures and the various stages through a series of empirical studies based on interview data. Further empirical work on Fowler's (1981) stages supports the broad claims of his model (Parker, 2006, in press; Streib, 2003, 2005).

In addition to the structural characteristics, all stages but the first include both adaptive and potentially maladaptive qualities. Table 1 summarizes these adaptive and maladaptive potentialities for five of the seven stages. Although faith stage development, when present, follows an identifiable sequential pattern, progression through the stages is not automatic or inevitable.

Fowler (1981) described two stages that counselors are not likely to encounter. The first is a prestage (Stage 0) that occurs in the 1st preverbal year of life. It can be thought of as providing more of a foundation of basic trust or mistrust on which all later faith builds rather than as a stage in its own right. Fowler (1981) acknowledged an indebtedness to Erikson (1968) in his formulation of this stage. Fowler (1981) also described a stage of universalizing faith (Stage 6) that is the end point of the stages. It is characterized by an "inclusiveness of all being" (Fowler, 1981, p. 200) while maintaining commitments to values such as universal justice and love. Because this stage is empirically rare (he reported only one example in his sample of 359), counselors are not likely to encounter clients at this stage of faith development. On the basis of Fowler's (1981) comment, the five remaining stages are briefly described before looking at how supervisors might use this model to attend to spiritual issues in their work.

Intuitive-projective faith (Stage 1). Fowler (1981) described intuitive-projective faith as a way of expressing faith characterized by the episodic and intuitive way that children see their world. It is mostly found in children ages 2 to 6 years. Faith takes on the same qualities of life at this stage; that is, it is full of powerful images drawn from stories and relationships. In addition, cause and effect are poorly understood because what is real and what is fantasy tend to interpenetrate each other.

Mythic-literal faith (Stage 2). Mythic-literal faith is especially characterized by the use of concrete logic in making sense of the world. For instance, morals are appropriated with very literal interpretations (e.g., an eye for an eye) and rest on rules of simple fairness and reciprocity. The ability to imagine and construct the interiority of others is not fully developed; thus, one may show limited understanding of another person's motives when judging human actions. This type of faith is generally found in children ages 7 years to early adolescence, although it may occasionally be present in adults.

Synthetic-conventional faith (Stage 3). The central characteristic of the synthetic-conventional faith stage is its focus on the interpersonal.

TABLE 1
Adaptive and Maladaptive Features of Fowler's Faith Stages

Faith Stage	Adaptive Feature	Maladaptive Feature	Nature of Transcendent Reality (the Ultimate Environment)
1. Intuitive-projective	Birth of imagination (use of powerful and inspiring images to make sense of world)	Potential of some images to terrify and paralyze	Populated by a being or beings with great powers not unlike Superman
2. Mythic-literal	Emergence of new cognitive abilities (i.e., Piaget's, 1970, concrete operations) Narrative as a way to structure meaning (able to put what happens to one into a story that makes sense and allows one to cope)	Limits of concrete thinking Excessive reliance on simple fairness and reciprocity as a way to construe ultimate environment leads to disappointment	Operates to guarantee order and simple fairness (e.g., like a judge who rewards good and punishes evil)
3. Synthetic-conventional	Emergence of the interpersonal as a way to construe the world (a way of being connected to important groups and causes; provides a sense of calling)	Overinternalizing the judgments of others The interpersonal character of this stage may lead to an overfamiliarity with the Divine or, conversely, cause a sense of betrayal when relationships with religious leaders go awry	Imagined to have interpersonal qualities (e.g., like a friend who understands one like no other)
4. Individuative-reflective	Emergence of critical reflection on self and world (can deconstruct symbols) Ability to take personal responsibility for beliefs and lifestyle	Overreliance on the rational mind to resolve untidy cognitive and relational issues Separation of symbol from symbolized without recognition of any loss	Embodies principles of truth, love, justice, and so on
5. Conjunctive	Ability to embrace paradox and "mystery" Ability to contribute to betterment of world without demanding preconceived responses	Potential for withdrawal, passivity, or cynicism in the face of relativism	Experienced as both continuous with (immanent/familiar) and different from humans (transcendent/"other")

Note. Progression is from an intuitive-projective faith (Stage 1) toward a conjunctive faith (Stage 5). Not shown are a prestage (Stage 0) and a universalizing faith stage (Stage 6).

With the emerging ability to understand another person's perspective comes the ability to judge the other's actions on the basis of the other person's motives. In synthetic-conventional faith, relationships become critical to identity and meaning making; as a result, personal worth is determined by the approval of significant others. Beliefs and values are deeply held at this stage but have not been subjected to critical reflection. When present, this stage emerges during adolescence and may remain into adulthood.

Individuative-reflective faith (Stage 4). Individuative-reflective faith is characterized by two essential features: (a) a critical distancing from one's previously assumed value system and (b) the emergence of what Fowler (1981) called an "executive ego" (p. 179). The ability to step back and critically distance oneself from one's previously assumed values emerges as one develops awareness that beliefs and ideologies have a particular history and that various worldviews have grown out of the life experiences of those adopting those views. The executive ego refers to taking explicit responsibility for one's beliefs and lifestyle. One further understands that social relations involve social systems. In addition, the meanings that one attaches to symbols are seen as separable from the symbols that mediate them (e.g., the therapeutic "couch" as a symbol of a safe place in which to "lie open" before another). If this stage emerges, it occurs during young adulthood and may continue throughout life.

Conjunctive faith (Stage 5). Conjunctive faith moves beyond the dichotomizing logic of the previous stage's explicitly chosen either-or categories. It is characterized by a distrust of the separation of the symbol from what it symbolizes. Individuals in this stage sense that there is an interconnectedness between the symbol and the symbolized that is lost when one reduces symbols to the propositions or concepts so necessary to the meaning making involved in individuative-reflective faith. With conjunctive faith, one desires to allow symbols their own initiative. For instance, one might deconstruct the therapeutic symbol of the couch in ways that divest it of psychoanalytic connections, yet those who actually have received therapy this way note that the couch has its own power (Shinder, 2000; cf. Gaylin, 2000). In addition, at this stage, there is a reclamation and reworking of one's past as well as an openness to the voices of the "deeper self." That is, one becomes aware of deep social influences that shape the self (e.g., myths, ideal images, prejudices that grow out of one's nurturing by a particular group). Fowler (1981) stated that this stage includes a kind of dialectical knowing that recognizes and appreciates the power of both rational and intuitive ways of knowing. If present, this stage emerges only in midlife.

Using FDT in Supervision: A Case Example of a Spiritual Issue in Counseling

Perhaps a series of case vignettes will help one get a sense of how FDT might be used in supervision of spiritual and religious issues. These vignettes do not provide complete profiles in the sense that one can identify all seven

of the structures that Fowler (1981) enumerated, but they give enough information to make tentative formulations regarding assessments of the person's faith stage and are sufficient to illustrate how FDT can be used in a supervisory context. Alternative counselor responses to a common case illustrate different ways that FDT can be helpful.

Jane (a fictional composite of several clients) is a young woman raised in a rather conservative, evangelical Christian religious tradition. She has been a devout Christian since her early teens when she was converted in a campfire service sponsored by the local youth group in her parents' church. Following this time of intense emotional commitment, Jane became involved in the youth activities in her local church and became a leader of a young women's Bible study group during her senior year in high school. Always rather shy when it came to interacting with boys, Jane, who is now a junior in a church-related college, has become more active this past year in terms of dating behavior but still finds herself more uncomfortable with male than with female friends. She has been aware of these kinds of feelings since her adolescence but has not found the feeling particularly troubling until this past year for a couple of reasons. First, in her class on human sexuality, there had been a rather heated discussion on the nature of sexual orientation that has caused Jane to wonder about her own sexuality. Second, Jane had found a philosophy course especially intriguing in terms of new questions it raised about the nature of God. Nevertheless, voicing some of her questions during the semester break to her friends from her home church had created some tension that resulted in one of her close friends asking whether she had "lost" her faith. Even though Jane tried to explain that her questions did not mean she was abandoning her faith, she did want her faith to be more reflective and personal rather than an unquestioning kind of acceptance. Not wanting to strain this friendship further, Jane chose to visit a counselor to talk over her questions about sexual orientation and faith.

Three Hypothetical Counselors for Jane

One way to demonstrate the utility of FDT in supervision of spiritual and religious issues is to imagine various counselor responses to Jane. Although not exhaustive of the types of counselor approaches to spiritual and religious issues, the following vignettes illustrate various possibilities that might arise regarding the aforementioned case example.

Counselor A: Sarah

Influenced by the recovery movement (Galanter, 2006), Sarah believes that human beings have a spiritual core and that accessing that core (via a Higher Power) is essential to human growth (Brown et al., 2007). She wants Jane to tap into the resources of her Higher Power and wants her to engage in personal reflection and exploration of just what this Higher Power is and means to her. Sarah encourages Jane to question previous assumptions of her faith and family so that she might come to claim for herself those beliefs and experiences that provide her the power for growth and individuation.

Counselor B: Bill

Bill sees spirituality as a defining quality of his own life and is very active in his church. He views the strength of religion as coming from

the sense of identity and connection it gives. Religion conveys a sense of purpose and shared values that offer coping skills, stability, and social support during times of adversity and transition. Bill urges Jane to be cautious before disrupting or severing ties with her church and/or family back home and wants to help her explore her thoughts and feelings concerning the sense of loss and growing distance from the people to whom she has felt close.

Counselor C: Jasmine

Jasmine has never been overtly religious. Influenced by philosophy and psychology classes, she suspects religion to be a kind of escapism and finds science (with its rules for verifiable evidence) a more realistic hope for solving problems in living. She sees Jane's continued concern with religious questions as evidence of a developmental arrest regarding dependency needs. She thinks people are more mature when they give up needs such as dependency on supernatural powers and accept the hard realities of the world with courage and a bit of stoicism. Jasmine tries to take a neutral stance on Jane's interest in these issues but finds herself thinking they interfere with the progress she would like to see in Jane.

FDT as a Context for Supervision of These Approaches

In demonstrating how FDT can help sort out the issues for supervision of these various counselors, one might first ask how FDT can help one understand what is going on in Jane. Next, one can ask how FDT can help one understand what is going on in the various counselors. Finally, one can ask how FDT can help one understand what is occurring in the interactions between the various counselors and Jane. With each of these questions, one might ask further how insights from FDT complement those from common supervisory models such as the IDM (Stoltenberg, 2005) or the Discrimination Model (Bernard, 1979).

FDT and Jane

One way FDT helps one understand Jane is by providing a sense of where she is in terms of her faith development stage. Given her age, the questionings arising from her college courses, and the concomitant sense of distance from previously valued groups back home, one would venture that Jane is in transition from a synthetic-conventional faith to a more individuated-reflective faith.

Fowler (1981) has argued that each faith stage has its own strengths and limitations (see Table 1). The strengths that belong to synthetic-conventional faith (Stage 3) include the sense of connection to important groups and the ability of these groups to provide the person alternative ways of seeing things other than through his or her own egocentric perspective. Nevertheless, because the interpersonal qualities of this stage get projected onto the ultimate environment, potential problems in faith expression arise concerning interpersonal betrayal and over-

internalizing the values of revered others. Similarly, the strengths of individuative-reflective faith (Stage 4) include the capacity for critical reflection on identity and worldview, whereas a potential limitation is an overconfident reliance on the rational mind and critical thought. As a person in transition from Stage 3 to Stage 4, Jane is, of course, involved with dynamics that arise at both stages. There are strengths and drawbacks to both stages that would be implicated in sorting through the issue of sexual orientation. Overvaluing the perspectives of friends and the potential sense of betrayal in relationships would be potential dangers attendant to a Stage 3 sorting out of this issue, whereas overvaluing the ability of the rational mind to solve this issue with an attendant neglect of relational connections would be a potential danger of a Stage 4 approach.

Of course, other issues are going on with Jane that are not as directly addressed by FDT. FDT does not provide an answer for what the content of Jane's response to the integration of her sexual orientation and her Christian faith is to be. It can provide commentary only on the various ways in which she might put an answer together. For instance, a Stage 3 response to this dilemma might involve inclusion of people in key relationship to Jane in the sorting-through and decision-making process. At this stage, a big part of her decision would involve weighing friendships gained or lost. At Stage 4, Jane's own sense of personal integrity about her beliefs would play a more central role and would possibly trump questions about friendships lost or gained. A decision to stay faithful to (or leave) her conservative, evangelical values would be made more on the basis of personal reflection and commitment to internal values than on the basis of the thoughts and values of friends.

In addition to the insights from FDT, a supervisor also will be guided by his or her model of supervision. Although a major purpose of supervision concerns the transmission of therapeutic skills to the next generation of counselors, concern for the welfare of the counselor's clients also is recognized as a component of most supervisory models (Bernard & Goodyear, 2009; Campbell, 2000). Thus, attention to Jane's faith stage will help the supervisor assess whether the counselor's responses to Jane miss significant issues related to client welfare. For instance, a supervisor might consider whether Sarah's encouragement of Jane's questioning or Jasmine's conclusions regarding Jane's lack of progress attend sufficiently to issues of client autonomy. Similarly, a supervisor might ask if Bill's focus on loss avoids other important issues Jane has broached.

FDT and Jane's Counselors

FDT is also useful in helping the supervisor understand the faith stages and possible stage transitions of the three counselors. Sarah's commitment to the power of reason and questioning suggest that in her own faith journey she probably has an individuative-reflective faith in terms of Fowler's (1981) stages. Bill's attention to the importance of relationships and the interpersonal nature of his spirituality

suggests that he holds to a synthetic-conventional faith. Jasmine is a bit harder to assess because one does not quite know enough about how she arrived at her agnostic position. There may be a sort of unquestioning embrace of her scientific rationality; there may be some dichotomizing of her thoughts about religion and science, with perhaps some override idealizing of science. She might be assessed at Stage 3 if her belief in science has more to do with a valuing of peers or authority figures (such as college professors) rather than being a position arrived at through a thorough questioning and reflection on the various options. She might even be judged lower in her faith stage if the lack of deep reflection also includes insufficient examination of her dichotomy between religion and science. If her position involves a greater degree of reflection than noted here, then her position may reflect a Stage 4 type of faith.

Knowing the faith stage of the counselor aids the supervisor in several ways. It provides insight into various cognitive-structural dimensions (e.g., moral development level, perspective-taking abilities) that affect counselor interactions with clients (and supervisors). Knowing the counselor's faith stage along with the client's faith stage permits the supervisor to discern when differences in stage development contribute to an impasse between counselor and client regarding spiritual or religious issues. In addition, if the supervisor knows the faith stage of the counselor, he or she can select interventions that take account of the various strengths and limitations of the counselor's current faith stage. For instance, a counselor like Sarah who is at the individuative-reflective stage may need to be reminded that a mythic-literal or synthetic-conventional client may find the kind of religious questioning that is typical and comfortable for the counselor anxiety generating. On the other hand, a counselor like Sarah could be especially sensitive to the help needed by a client like Jane who is transitioning out of synthetic-conventional faith into individuative-reflective faith.

Knowing the counselor's faith stage (as well as the client's) may also help supervisors to determine appropriate interventions to facilitate counselor growth in the ability to handle spiritual and religious issues. For example, for a counselor at the mythic-literal stage (i.e., Stage 2, as Jasmine might be), movement to deep reflective questioning (characteristic of Stage 4 faith) may need to be preceded by trustworthy alliance building (i.e., attendance to the interpersonal nature of Stage 3) with the supervisor. Because the progression in structural stages is stepwise (Fowler, 1981), for the invitation to stage growth to be attractive, it must be to the next stage; the advantages of stages more than one above a person's current stage tends not to be well understood (cf. Galbraith & Jones, 1977).

FDT and the Interaction Between Jane and Her Counselor

The aforementioned considerations point to interactions between Jane and her counselor and how FDT can assist the supervisor in understanding certain dynamics that characterize these interactions.

For instance, one might see the push by Sarah for Jane to question her faith and values as being generated from Sarah's own journey to an individuated-reflective style of faith. Having found this approach helpful to her own journey, she may be invested in helping Jane see the value of this way of holding faith. Although she may be positively inclined toward spirituality and its incorporation into her counseling, Sarah also brings a developmental value to her interactions with Jane of which she may not be fully aware. As one with individuated-reflective faith, Sarah runs the risk of discounting the value of relationships and overtrusting intellect as a way for Jane to solve her questions.

When one looks at the interactions between Jane and Bill, one might understand Bill's concern for loss of relationship as rooted in his own synthetic-conventional style of faith. At this stage, Bill might find the kind of questioning Jane is engaged in as somehow threatening to his own ways of having faith, and he may be avoiding his own anxiety. Although Bill's concern for relationships and his cautions about being precipitous in their dissolution need not necessarily be seen as a defensive protection of his own stage level (it could be a legitimate concern about loss of support systems during a time of great stress), FDT helps a supervisor be alert to these potential dynamics of the interaction, which might otherwise be overlooked.

From the perspective of FDT, the interaction between Jasmine and Jane might be seen as the inability of an individual with a faith stage too far below Jane's to comprehend the nature of her current stage or transition. If one sees Jasmine as having a more individuated-reflective type of faith, then her failure to grasp the significance of Jane's religious resources must be due to something besides differences in faith stages, perhaps to a prejudice against religion. The positive or negative view of religion in each of these counselors is an issue that the supervisor would need to keep in mind. Fowler (1981) argued that the stages offer understanding apart from the content of a person's faith. Thus, one could be overtly religious or not at any stage. Accordingly, one should be careful not to attribute Jasmine's lack of a positive position toward religion to her stage. Although assessed as probably at Stage 2 because of her essentially unquestioning embrace of science, Jasmine also could be agnostic because of a thorough investigation of the claims of both science and religion, reflecting a more individuated-reflective way of being less positive about religion.

In using FDT to think about interactions between Jane and her counselor, one is struck by the parallels between the developmental focus of FDT and developmental models of supervision. In addition to assessing the counselor's faith stage, supervisors using developmental models such as the IDM (Stoltenberg, 2005) would adapt their intervention to the counselor's skill level. Reflecting on developmental stages (whether faith development or counselor competencies) can help supervisors address the anxiety attendant to any process of growth and transformation. A supervisor might use assessment of faith stages to understand the discomfort of a synthetic-conventional counselor with an individuated-reflective client. Another obvious parallel is

that between the kinds of questioning that emerges in individuative-reflective faith and the questioning characteristic of counselors moving into the middle level of Stoltenberg's model (i.e., the desire for more autonomy and the challenging of the supervisor's authority; cf. Campbell, 2000). The supervisor may adopt the role of teacher (Bernard, 1979) to point out these parallels or, alternatively, adopt the role of consultant (Bernard, 1979) to draw attention to differences between counselor and client faith stages and the impact these differences are having on the counseling process and relationship. Further understanding of the counselor's growth and development in other areas of skill competence and personal insight may guide the supervisor's choice of role and how the supervisor's insight is shared (cf. Bernard & Goodyear, 2009).

Of course, other issues need to be considered as well. For instance, the supervisor must be alert to the tendency of the counselor to impose his or her own values about spirituality or religion, whether positive or negative, onto the counseling context. This imposition occurs much more subtly than is often acknowledged (Malony & Augsburger, 2007) or than counselors are possibly aware (LaMothe, 2005). Supervision with any of the aforementioned counselors would of necessity include a discussion of how their own values toward religion (as well as other values, such as the value of questioning one's faith) show up in the counseling context; similarly, one would need to explore how the presence of these values is influencing the counseling and affecting the therapeutic alliance.

Discussion

This article has demonstrated various ways that FDT can help the supervisor understand the dynamics between counselors and their clients when spiritual and religious issues are brought to therapy. The uses of FDT included looking at the variant faith stages and transitions with which clients and counselors may be dealing and the issues that are attendant to each of these stages or transitions. In addition, this article considered certain affinities between the developmental stages of faith and the IDM (Stoltenberg, 2005).

The processes and relationships identified here suggest several areas for future research. Although Gingrich and Worthington (2007) have identified abundant research needs regarding the general incorporation of spiritual and religious perspectives into supervision, the more modest purpose here is to suggest research that would illuminate the use of FDT in supervisory contexts. One area for further consideration would be a more thorough articulation of the relationship between stages of the IDM (Stoltenberg, 2005) and faith development stages. In addition to the obvious parallel between individuative-reflective faith and the midlevel of the IDM noted earlier, what other similarities and differences can be identified? For instance, how might faith stages compare with the various supervision environments or domains of practice Stoltenberg outlined? One also might ask how different faith stages fit with the various supervisory roles; for example, is the teacher role (Bernard, 1979) more amenable to lower faith stages? Similarly,

would counselors with synthetic-conventional faith respond better to a supervisor sensitive to the supervisory alliance and other relational issues? Alternatively, might supervisors working with counselors with critical analytic abilities of the individuative-reflective faith expect movement from self-critical analysis of the counselor's own behavior during early phases of supervision toward an overreliance on the rational mind for understanding client symptoms after acquiring advanced assessment knowledge?

A very different line of inquiry could explore mean levels of faith development in counselors (or supervisors). This is a neglected area of research. If one tends to understand only one stage above one's own, this has implications for supervisors working with counselors who may have clients above the counselor's stage or for the supervisor's work with counselors who may be above the supervisor's stage.

Although this article has argued that an understanding of the faith stages or transitions that characterize each person can be one way of understanding what goes on in the incorporation of spirituality and religious issues into counseling and supervision, it certainly is not the only way to understand these dynamics. Supervisors will find it helpful to supplement their understanding of these issues with other models (e.g., Genia, 1995; Rizzuto, 2005), but it is hoped that they now have a better understanding of how FDT can illuminate certain dynamics.

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