

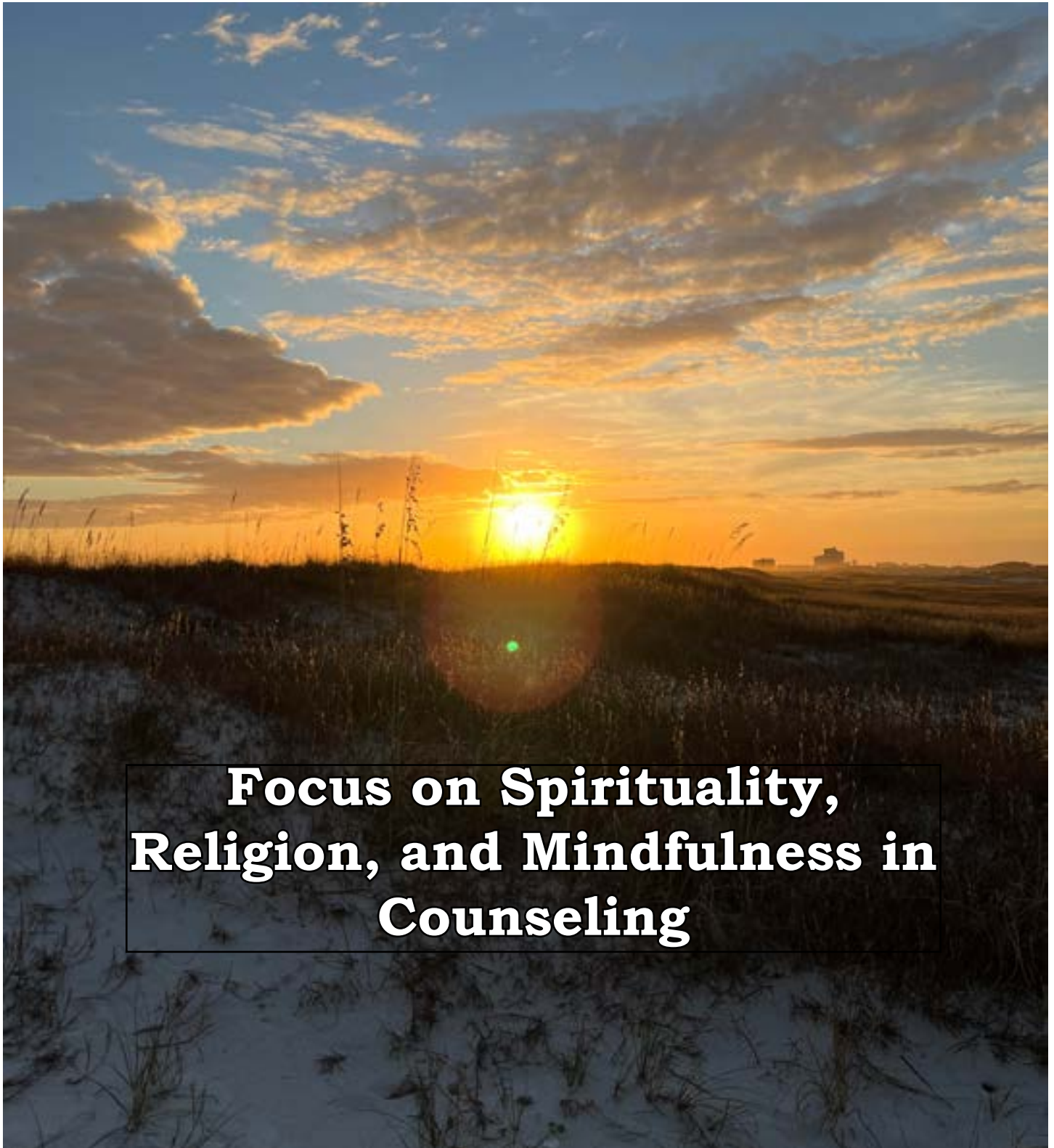


Chi Sigma Iota

Spring 2022 • vol. 37 no.1

Exemplar

COUNSELING ACADEMIC AND PROFESSIONAL HONOR SOCIETY INTERNATIONAL



**Focus on Spirituality,
Religion, and Mindfulness in
Counseling**



Contents

Message from the Editor	3
Headquarters Updates	4
The Power of Mindful Leadership in Counseling	10
Chapter Happenings: Chapter Relaunch Strategies	14
Student Success—Transitioning From Student to Counselor	16
Counselor’s Corner: Incorporating Religion and Spirituality	21
Wellness Counseling: Excellence in Function Flows from Fidelity to Identity	26
Professional Advocacy Agent: Dr. Rafe McCullough	30
References	32






Message from the Editor

Dr. Julia Whisenhunt, Gamma Zeta Chapter

In this edition of the *Exemplar*, we address the roles of spirituality, religion, and mindfulness in counseling. This facet of experience is part of an integrative conceptualization of wellness, and represents an important aspect of identity for many people. As such, in this edition, we highlight the ways in which spirituality, religion, and mindfulness can be integrated into counseling and counselor education to support effective practice.

As always, we begin with some important updates from CSI Headquarters. We then transition to an article written by Dr. Cheryl Fulton, our CSI President, regarding the application of mindfulness practice to counseling leadership. Next, in response to the effects of the pandemic on the Kappa Upsilon Nu Chapter, Dr. Jennifer Vinces-Cua and Kristal Miller, discuss their chapter relaunch strategies and provide tips other chapters may use to stimulate chapter engagement. Our Student Success article for this edition was written by Dr. Laura Martin, Dr. Denise Ebersole, and Dr. Deedre Mitchell, who provide five tips to help counselors-in-training transition to the professional counselor role. Turning back to an emphasis on the current theme, Mary Wynn, our *Exemplar* leadership intern and editorial assistant, presents an article that addresses strategies for incorporating religion and spirituality into counseling through a multicultural lens. Next, Jeff Mazzone presents a reminder regarding the central importance of wellness to the counseling profession and our professional identity. Finally, Jordan Mann recognizes the work of Dr. Rafe McCullough, Professional Advocacy Agent, for his advocacy within the LGBTQ+ community.

We believe this issue promotes the centrality of wellness to our profession—a principle upon which CSI is based. And we hope members can use the information contained herein to further enhance their practice. 



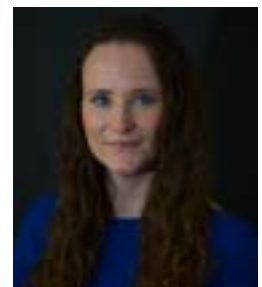
Dr. Nicole Stargell



Dr. Devon Romero



Mary Wynn



Dr. Julia Whisenhunt





Headquarters Updates

Dr. Holly J. Hartwig Moorhead, CSI Chief Executive Officer
Upsilon Nu Chi Chapter



“I didn’t know CSI does all that!”

Someone inevitably exclaims this phrase almost every time I have an opportunity to talk about the breadth and depth of the service that CSI members devote to the counseling profession and their communities. And I proudly say, “Yes, CSI members are incredible!”

“CSI isn’t like most honor societies?” is the quizzical observation that quickly follows.

And I proudly say again, “Yes, CSI members are exceptionally unique!”

Indeed, CSI is unlike most any other honor society due in large part to our unwavering commitment to professional counselor identity, the shared commitment of our members to furthering an unchanging mission to promote excellence in counseling, the consistently high numbers of active volunteers engaged in servant leadership every year, and in how CSI provides hundreds of thousands of dollars each year to financially support its members and chapters—especially exceptional proportionate to our low dues for new (\$50) and renewing (\$40) members. It’s because of this uniqueness that our Society remains strong and growing as we enter our busiest season!





New Members and Chapters

We have welcomed thousands of new members again this year during fall and spring within 300+ active chapters. Chapter initiations continue to reflect our members' creativity and adaptability being hosted in online, in-person, and hybrid formats under the dedicated leadership of hundreds of Chapter Faculty Advisors.

Additionally, we celebrate the chartering of the newest CSI chapters!

Epsilon Alpha Chapter at Evangel University
Chi Epsilon Mu Chapter at Carlow University

Committee Accomplishments

The continued growth of our members and chapters is due in large part to the consistent work of hundreds of committed committee and review panel members who diligently work during the fall and winter to implement programs that provide practical and valuable support for CSI chapters and members. The following is just a snapshot of the impact of countless volunteer hours of service...

The **Leadership & Professional Advocacy Committee** helped to coordinate the eighth year of the [CSI & CACREP Leadership Essay Contest](#), which addressed the question, "How is a profession that has evolved for a face-to-face world required to change in a world that is moving towards being digital as a norm?" Adding to a long list of existing "[Advocacy Heroes and Heroines](#)" interviews, committee members completed new interviews with Dr. Dodie Limberg and Dr. Jung (June) Hyun. The committee also publishes "[Professional Advocacy Agent](#)" interviews that includes a new interview conducted by Jordan Mann with Dr. Rafe McCullough that is included in this issue.

Several CSI committees have presented webinars that are available when logged into your [CSI Member Dashboard](#). Members can earn NBCC-approved CE for viewing recorded webinars and attending [scheduled webinars](#) this spring, including these [newly added webinars](#).

[Resiliency in the Face of Adversity: Caring for Self and Others](#) presented by members of the **Counselor Community Engagement Committee**

[Applying the CSI Counselor Wellness Competencies for Practice, Training and Research](#) presented by members of the **Wellness Counseling Practice and Research Committee**

[Connecting with Chapters and Professional Members in Creative Ways](#) presented by members of the **Chapter Development Committee and Professional Member Committee**



The **Awards Committee** selected the recipients of CSI's 2022 individual and chapter awards that will be presented during the CSI Awards Ceremony on April 1, 2022. **

The **Excellence in Counseling Research Grants Committee** awarded eight grants to fund projects focusing on professional advocacy and wellness counseling. **

The **Nominations & Elections Committee** recommended a slate of candidates for our 2022-2023 President-Elect and Secretary. We welcome Dr. Louisa Foss-Kelly as incoming President-Elect and Dr. Charmayne Adams as Secretary for 2022-2023.

The **LFI Selection & Mentoring Committee** chose the next cohort of [Fellows](#) and [Interns](#) as well as an [Edwin L. Herr Fellow](#). The Committee also hosted CSI Leadership Conversations to connect LFIs with counseling leaders. Our thanks to these distinguished leaders who gave their time to these special connections: Dr. Kent Butler, ACA President; Dr. Catharina Chang, AMCD President; Dr. Kelly Duncan, ACES Executive Director; and Dr. Sylvia Fernandez, CACREP President & CEO.

All CSI committees contribute to CSI's [Facebook](#), [Twitter](#), and [Instagram](#) accounts, and members can also join the Counselor Community Engagement Committee's [Facebook group](#) to receive updates about how CSI members can become more visible as volunteers, advocates, educators, and responders in service to others. The Chapter Development Committee also maintains a [Facebook group](#) to help chapter leaders network and share resources.

Volunteers are the heart of CSI. Interested in serving on a CSI committee or review panel during the 2022-2023 year and making a meaningful contribution as a servant leader? Submit a Volunteer Interest Form available on [CSI's Volunteer Opportunities](#) webpage or contact Dr. Stephen Kennedy, CSI Chief Operating Officer, at stephen.kennedy@csi-net.org.

2022 CSI Days

So much of the work that members, chapters, and volunteers contribute to our Society is highlighted within annual CSI Days events. This spring, 2022 [CSI Days](#) will once again take place online. Events have been scheduled over several months to provide members flexibility in attending a variety of professional development and networking opportunities.

Friday, April 1, 2022

[Register to attend the following events.](#)

[Annual Delegate Business Meeting](#) - April 1, 2022, 1:00-2:00 PM EDT

Each chapter must have a recorded delegate attend the CSI Annual Delegate Business Meeting at least once every three years to remain an active chapter and earn a chapter rebate. Chapter





delegates must [register online](#) to represent their chapter. Chapters that have a delegate's attendance recorded will receive a \$100 "give-back" that will be added to an earned chapter rebate. Chapters that do not earn a rebate still will receive the \$100 "give-back" for their delegate's attendance at the meeting.

[Awards Ceremony](#) - April 1, 2022, 2:00-3:00 PM EDT

** The exemplary recipients of CSI's 2021-22 [awards](#), grants, and fellowships will be recognized in a program immediately following the Annual Delegate Business Meeting.

Tuesday, April 5, 2022

[Register to attend the following events.](#)

Poster Sessions – April 5, 2022, 12:00-1:00 PM EDT

Chapter Faculty Advisors Training – April 5, 2022, 1:00-2:00 PM EDT

In addition to facilitating online CFA Trainings this fall, the CFA Committee will again host a time of networking and support for faculty who are at the forefront of leading CSI chapters.

[Online Poster Sessions](#) – April 5, 2022, 2:30-4:00 PM EDT

Chapter Leaders Training - April 5, 2022, 4:00-5:00 PM EDT

In the fall, the Chapter Development Committee offered virtual Chapter Leaders Training and hosted a day of Online Regional Networking Summits for chapter leaders in different ACES regions to network and discuss the impact of the pandemic upon chapter engagement, collaborations, and processes. Join the Committee for this discussion as they host a special time of connection especially designed for chapter leaders.

Friday, April 8, 2022

[2022 ACA Conference & Expo](#) CSI-Sponsored Poster Sessions – Times TBA

Thursday, April 21, 2022

Multicultural Leadership Panel Discussion – April 21, 2022, 2:00-3:00 PM EDT

CSI will host education sessions as [webinars](#) this spring. Join Dr. Elisabeth Suarez, CSI's President-Elect, as she facilitates a panel discussion focusing on multicultural leadership. Other sessions/webinars are available on [CSI's website](#).





Closing Out 2021-22

As we anticipate the end of our current 2021-22 fiscal year on April 30th, CSI Headquarters has emailed reminders to Chapter Faculty Advisors about any outstanding requirements for their chapters to earn a chapter rebate this year. After [Spring Annual Reports](#) are submitted, CSI Headquarters will review every chapter to identify those that have [met the criteria to earn a rebate](#). Rebate checks will be mailed to CFAs at university mailing addresses in September to ensure successful receipt and deposit within 90 days. Chapters may visit their [online chapter profile](#) anytime to view the requirements that have been met to earn a chapter rebate. CSI issued a record number of chapter rebates last year – we look forward to breaking new records this year!

Together, we have made meaningful contributions throughout this year so far in many different ways, all of them on mission. Here's to a strong finish of this year in all the celebrations this spring.

The next time you are asked why you're a CSI member, share some of these terrific contributions that CSI members continue to make to the counseling profession and their communities. There's a good chance you too might hear, "I didn't know CSI does all that!" 🌍





2022

CSI's Counselor Community Engagement (CCE) Committee

WE WANT TO RECOGNIZE YOU!

and your outstanding work towards promoting community engagement.

TO APPLY:

Email Dr. Matt Glowiak for a nomination form at:

matthew.glowiak2@mail.waldenu.edu

Using the Ten Key Considerations for Chapter CCE as an evaluative guide, judges will select a CSI chapter that best captures the spirit of CCE within the chapter's respective community.

**DEADLINE TO APPLY:
APRIL 30, 2022**



The Power of Mindful Leadership in Counseling

Dr. Cheryl L. Fulton, Sigma Tau Sigma Chapter CSI President

Mindfulness has become ubiquitous in counseling, finding its way not only into the counseling session, but also into supervision and the classroom. Yet, mindfulness may have a broader role, one that perhaps cuts across these domains: mindful leadership. Counselors, whether they consciously name it as such, are leaders across their professional roles (Lewis, 2012) including teaching, supervision, client advocacy, professional advocacy, and formal professional leadership positions, to name a few. Although leadership requirements may vary across contexts, it seems fair to say that, in general, counseling professionals and educators are called upon to be fully attentive, empathic, culturally humble, self-aware, and ethically sound professionals who provide services with excellence while also being fierce advocates for both clients and the profession. This is a tall order that requires a deep well of personal resources.

Mindfulness can be a powerful force for anchoring oneself in the present moment so that responses to a myriad of challenges and circumstances can be met with the type of thoughtfulness, patience, wisdom, and compassion that we would hope to aspire to as counselor leaders. This type of leadership may be especially crucial given current challenging social forces and circumstances, such as cultural upheaval, political polarization, and the pandemic, which can all threaten our sense of connection and community. Mindfulness in and of itself is not a cure-all, but it may be a means for keeping the well full and bringing our best selves to the leadership challenges and opportunities we face as counselors and educators.

Mindfulness may be best understood as a leader development tool by considering how it fits within the broader scope of leadership development approaches within the profession. Given the myriad of leadership roles and responsibilities in counseling, standards set forth by The Council for Accreditation of Counseling and Related Educational Programs (CACREP) require counselor education programs to impart leadership knowledge and skills as part of counselor preparation (CACREP, 2016). Despite this, it is sometimes unclear how and the extent to which leadership development occurs within counseling programs (Chang et al., 2012). Certainly, professional counseling organizations such as Chi Sigma Iota (CSI) International, the American Counseling Association, and the Association for Counselor Education and Supervision contribute to leadership development among the profession through leadership programs and institutes, as well as through leadership service roles. Mentorship is another vital avenue for fostering leadership development among the profession, although it may not always occur





throughout one's career (Gibson et al., 2016). Finally, there is scholarship and professional literature to inform counselor leadership. For example, one of the primary purposes for which the Journal of Counseling Leadership and Advocacy was created was to promote leadership development toward serving across diverse counseling settings. Leadership in counseling is also informed by CSI's professional literature on the topic, namely, the Principles and Practices of Leadership Excellence (PPLEs; CSI, 1999) and a position paper on leadership (Herr, 2010), both of which guide leader behavior in the profession, and were informed by Greenleaf's (2008) servant leader perspective.




Servant leadership philosophy is perhaps most instructive in terms of the type and spirit of leadership that is fitting for the counseling profession overall as it speaks to a way of being as a leader across leadership domains. It is intuitively aligned with counseling as we are inherently a profession dedicated to serving others. A servant leader philosophy guides us to think about the needs of an organization's members first over any personal motivations for leading and it involves "listening, awareness, gentle persuasion, foresight, stewardship, commitment to the growth of others, and serving the community" (Fulton & Shannonhouse, 2014, p. 100). Servant leadership also means leading altruistically and with humility (Verdorfer, 2016). Perhaps given an ideal set of circumstances, most counselors would readily rise to the occasion of being this intentional in their leadership approach. But we are rarely afforded the ideal, and therefore, need to prepare to lead when we are not feeling our best, when there is a crisis, when we disagree with those around us, and when the stakes feel high. In other words, to be an effective servant leader requires that we have a means, or many means, for developing and supporting a disposition that would enable us to handle a myriad of leadership circumstances. Mindfulness and mindful leadership may bridge that gap.

Mindfulness is widely understood to mean "paying attention in a particular way: on purpose, in the present moment, and non-judgmentally" (Kabat-Zinn, 1994, p. 4). It also involves a special type of attention to the present moment that Kabat-Zinn (2012) referred to as an "affectionate attention" (p. 53) achieved by bringing kindness, compassion, patience, curiosity, and trust to one's awareness. It occurs naturally in everyone and can be increased through mindfulness practices from the informal (e.g., being mindful in daily activities such as washing the dishes) to the formal (e.g., sitting meditation). Mindfulness practices are designed to teach us how to pause and distance ourselves from our own thoughts and experiences, so we can see them clearly and evenly, without ego involvement, but also without detachment. Regular mindfulness practice is said to cultivate insight as well as compassion for oneself and others.





Finding a commonly accepted definition of mindful leadership is more difficult as this is a newer area of scholarship. Ideas of mindful leadership are often informed by the business world and associated consultants, potentially seeking to promote the newest trend in leadership. Nonetheless, there seems to be a genuine interest in mindfulness for leaders stemming from an evolution in how leadership is conceived, with movement toward a leader's way of *being* rather than their way of *doing*. This means that self-knowledge and reflection, self-awareness, centeredness (inner compass), and self-management (Garms, 2013; Greenleaf, 1977; Pipe & Bortz, 2009) are increasingly important features of an effective leader, including a mindful, servant leader. *Mindful leadership* may also be conceived as encompassing four elements: mastery of attention, clarity of intention, optimization of attitude and emotional intelligence, and integration into all aspects of daily life, work, and relationships (Garms, 2013). In this sense, a mindful leader is focused, intentional, attuned to others, and able to bring mindfulness into all that they do.

Regardless of definitional problems, mindfulness would appear to have many benefits to leaders, inclusive of counselor leaders. It has been associated with numerous positive wellness outcomes among diverse populations, including among leaders (Verdorfer, 2016). It is difficult, if not impossible to be at our best and lead effectively when we sacrifice our own wellness. In this regard, having an ongoing strategy, or mental health hygiene practice, may not only make us well, but may also support better leadership. Mindfulness has also been associated with greater awareness, insight, empathy, emotion regulation, tolerance of ambiguity, self-compassion, and compassion for others, to name a few (Greason & Fulton, 2020). These qualities seem essential to being culturally humble, open-hearted, and open-minded, and this seems an apt starting point for understanding and responding to complex situations we find ourselves in as leaders. Further, mindfulness has been positively related to humility and non-self-centered motivation to lead, and among leaders in organizations it was positively related to a servant leadership dimensions such as humility and authenticity as perceived by those directly reporting to these leaders (Verdorfer, 2016). These positive mindfulness associations and outcomes align well with qualities of both a mindful leader and a servant leader where the needs and growth of others can be positively impacted by a leader's disposition and behavior. Although not an exhaustive list of potential leader benefits, it seems that mindfulness may offer a means to fill the well, a well that is perpetually tapped by the demands of being a human and a counselor. With increased demands for both counseling and leadership due to the pandemic, finding a sense of inner calm, greater wellness, clarity of thought, and a positive outlook are paramount, and mindfulness may offer those and many more benefits, which can in turn, help us be better leaders in both the best and worst of times. 





Exemplar Editorial Team

Julia Whisenhunt

Editor

Gamma Zeta Chapter

Associate Professor

University of West Georgia

Nicole Stargell

Associate Editor

Phi Sigma Chapter

Associate Professor

University of North Carolina

Pembroke

Devon Romero

Assistant Editor

Sigma Alpha Chi Chapter

Assistant Professor

University of Texas at San Antonio

Mary Wynn

Leadership Intern &

Editorial Assistant

Upsilon Theta Chapter

Doctoral Student

University of Tennessee, Knoxville

CSI Webinars

Recorded webinars on a variety of professional topics are available on the CSI website. Recently added webinars include:



Advocacy for Protecting Counselor Professional Identity in the Counseling Compact

Drs. M. Sylvia Fernandez, Kelly Duncan, and Holly J. Hartwig Moorhead

Telemental Health Supervision: Ethical, Legal, and Practical Considerations

Dr. Nicole A. Stargell


Financial Considerations for Professional Counselors

Stephen Boatman, CFP, CSLP

How To Publish in the Journal of Counselor Leadership and Advocacy

Dr. Michael D. Brubaker & Dr. Cassie Storlie





Chapter Happenings: Chapter Relaunch Strategies after High Pandemic Impact on the Counselor Education Department

Dr. Jennifer Vinces-Cua and Kristal Miller,
Kappa Upsilon Nu Chapter

The impact of the pandemic forced the closure of many universities and schools all over the country and obligated all into the virtual world. This was the case for the Kappa Upsilon Nu Chapter at Kean University located only 30 minutes away from the Covid-19 epicenter in New York City. Many faculty and students at the institution level suffered the loss of family, colleagues and loved ones. Covid-19 also claimed the life of our beloved Counselor Education Department (CED) Chair, Dr. J. Barry Mascari, the Spring of 2020. Dr. Mascari was the heart of the program who embodied a servant leader with a long history for service. He was the former President of the American Association of State Counseling Boards (AASCB), board member for the Council for the Accreditation of Counseling and Related Educational Programs (CACREP), and an American Counseling Association (ACA) Fellow, just to name a few. We needed to discover ways to renew our CSI chapter commitment in the midst of grief, loss, and the discontinued in-person contact that remained in place for 18 months.

Relaunch Strategies

The KUN chapter reflected on our CSI mission to promote excellence in the counseling profession that was still etched in our hearts while Dr. Mascari's legacy nudged us to do what we are called to do. This became the drum beat needed to regain our strength, vision, and efforts to move forward. We needed to overcome a "Season of Regrouping and Dormancy," which can be "one of the hardest periods of development for chapters" (Moorhead & Forth, 2006, p. 14).

The relaunching process consisted of transitioning to a virtual space, with its first order of business being the induction of its newest chapter members on April 8, 2021. The selection of the ceremony's speaker was intentional. CED and the chapter needed to hear the words of comfort from Dr. Marcheta Evans, who served as the 59th President of the American Counseling Association (ACA) and the past president of the Association of Creativity in Counseling (ACC). Dr. Evans discussed the role of Chi Sigma Iota (CSI) in her career path, as the first African American President of Bloomfield College, Bloomfield, NJ, and our continued call to action for faculty and students during challenging times. The night concluded with uplifting words calling students and faculty to "raise the banner" for our profession, and inductees were gifted with empowering counselor books.





Our chapter used the CSI roadmap found in the “Chapter Development Tips,” along with other resources. The Chapter Faculty Advisors (CFAs) and Executive Committee worked closely to develop plans. We humbly propose some ideas for other chapters facing dwindling numbers and/or participation:

- Virtual Induction Ceremony
- Invitation to Regroup as a Chapter
- Election of Executive Board
- On-Campus Activities (with flexible options - in person, hybrid or virtual) and individually packaged refreshments and snacks
- Volunteerism and a Sense of Belonging (local cause drive)
- Survey of Membership (google form)
- Productive CFA and Executive Council Meetings
- Comprehensive Exam Study Group

CSI KUN elected to provide options for members and non-members in consideration of concern, fear, and limitations in participation. An informational session was provided to prospective members, which shared plans of an upcoming Holiday Social along with an invitation to participate in the collection of donations to benefit three grassroots organizations in the local area that service victims of domestic violence, homelessness, and justice-involved individuals. The Executive Committee has planned a full schedule of events for the upcoming spring semester, which includes study sessions for the National Counselor Exam (NCE) facilitated by faculty, alumni, and licensed Ph.D. students who are members of KUN, a service project to support veterans, a fundraiser, movie screening, and the initiation of new members.

Conclusion

We recognize we are still moving through this season of change and learning to operate in modified safe ways. We rally together with fellow chapters in their CSI commitment and their community while rooting for our counseling profession. 🌍



Jennifer Vinces-Cua, Ph.D.



Kristal Miller



Student Success— Transitioning From Student to Counselor: Five Tips For a Successful Shift

Dr. Laura Martin, Dr. Denise Ebersole, and Dr. Deedre Mitchell,
Rho Eta Nu Alpha Rho Chapter

The transition from graduate school to the workplace is one of the most exciting experiences in one's career yet, during the transition period, emerging counselors may experience high anxiety, low confidence, and overall perplexity (Bernard & Goodyear, 2019). As the field of counseling continues to evolve, it will become increasingly essential for students to understand and embrace their professional role and identity as early as possible. Professional counselors are perfectly positioned to engage in this process with their unique training in planning, implementing, and delivering services. Graduate students transitioning to the workplace with the five tips outlined in this article will showcase independence and professionalism rather than applying hastily to a last-minute opportunity.

Emerging counselors sometimes struggle to embrace their identity as a professional counselor (Bernard & Goodyear, 2019). It is helpful to consider that many factors cause a student to exhibit low confidence while preparing for the application process such as misunderstanding degree requirements, being unclear about university policies, experiencing adverse life events, or having difficulty mastering necessary clinical skills. Further,

the role of a counseling student is significantly different than that of a professional counselor. When emerging counselors examine how their training, knowledge, skills, and abilities are grounded in their professional counseling identity, they can apply new knowledge and stand out in the application and interview process.

There is consolation in knowing what is expected; however, there is no rubric in life for gaining employment. As such, the authors have used our combined 40 years of clinical and counselor education experience to create a road map for graduate counseling students. To help navigate the process of transitioning, emerging counselors can preemptively get ahead of the curve with these five tips.

Tip 1. Successfully Meet All Program and Fieldwork Requirements

Immediately upon starting a counseling degree, students begin building their counseling identity (Remley & Herlihy, 2020). While this can be celebrated, it should also be faced with a reverence and commitment to excellence. Future counselors are encouraged to take ownership in their professional growth and identity, and this begins with the task of meeting all program and fieldwork requirements. Graduate programs are required to orient students and provide





program details (CACREP, 2016). Counseling students should thoroughly read all program materials, as well as connect with advisors and professors. Before reaching out with a question, it is advantageous for students to do their own research about program requirements. This demonstrates independent thinking and autonomy, both positive characteristics that professors can share in future letters of recommendation.

In addition to checking all program requirement boxes, graduate counseling students are encouraged to maximize the experience in preparation for future employment opportunities. While the life of a graduate student is busy, there are tasks that should not be forgotten along the way. To ease the transition into licensure and employment, future counselors should save all course syllabi, fieldwork logs and evaluations, and completed assignments that illustrate competency. This is also a time to begin collecting letters of recommendation, as well as photos and artifacts from their fieldwork experience. These items will be helpful when showcasing effectiveness to potential future employers.

Tip 2. Research and Plan Ahead to Meet All State Requirements for Licensure, Certification, and Credentialing

In addition to meeting all program and fieldwork requirements, future counselors also need to do their research and plan ahead to meet their state requirements for certification, licensure, and/or other required credentialing. As early as possible in their program or preferably before, students need to know their state's requirements for degrees, education,

testing, supervision, and other expectations. Although there are some similarities related to training, supervision, and testing, requirements vary by state, so students need to be fully aware of expectations so they can plan ahead to be successful. Recommendations include encouraging students to research their state's licensure and/or certification requirements and inquiring about requirements from the university's counseling and/or certification offices. Ideally, students who know what is required can and will plan ahead to meet all requirements, hopefully as soon as possible after graduation.

Tip 3. Prepare Application Materials

Preparing error-free application materials ahead of time is highly recommended for students who want to transition from student to counselor. A cover letter and resume are one's professional branding, meaning, they make the first impression. When preparing a resume and cover letter, future school counselors would benefit from utilizing their university's career services to ensure that formatting and editing are professional, error-free, and have consistent style and formatting (for example: April 2022, Apr. 2022, 04/2022, or 04/01/2022). For previous positions, students should use past tense action verbs to begin each bullet point whereas present tense should be used for current positions. Additionally, it is imperative that students decide whether to have a 1- or 2-page resume depending on the amount of experience. Including every potentially relevant degree and work experience are recommended under an effective heading. More specifically, including "Counseling Experience" for counseling-



specific positions is recommended as well as including “Relevant Experience” for related yet non-counseling positions. For the cover letter, clearly and confidently communicating as a potential colleague rather than as a student is an impressive way to demonstrate professionalism and preparation. Additionally, including specific examples of how clients/students benefitted from counseling interventions is recommended. Finally, writing a cover letter as a letter rather than as a discussion or essay is preferable and should include a proper and professional greeting and salutation (CSI, 2018).

Tip 4. Network, Apply, Interview, and/or Hang the Shingle

Depending upon identified long-term career goals, the following practical suggestions for students preparing to transition into the professional counseling role are outlined. First, students should proactively ask for letters of recommendation preferably from their site supervisors, faculty supervisor, or other professional mentors. To strengthen a public and online presence, students are encouraged to maintain an updated LinkedIn profile and network with others in the counseling field. Reading and reviewing the American Counselor Association (ACA) Code of Ethics is essential and incredibly helpful prior to interviewing. Researching openings in advance to prepare for networking, applying, and interviewing are all recommended. Future counselors can review the school or agency’s website and tailor application and interview content toward the mission and demographics of the students or clientele. Organizing and saving all materials ensures that they are clearly named and readily accessible.

Finally, editing everything carefully to ensure that all documents are error free is essential. It is highly suggested to participate in mock interviews prior to the actual interview. Mock interviews create opportunities to receive detailed, actionable feedback from experts, improve communication skills, reduce stress before an actual job interview, and build confidence and become familiar with questions (CSI, 2018).

Tip 5. Invest in Professional Development

There may be a temptation for emerging counselors to participate in programs, activities or organizations where they feel they have basic competence for success. This is understandable for new counselors. However, for growth to occur, students should challenge themselves to expand their current boundaries and stretch their capabilities. Students are encouraged to join one or more professional counseling organizations at the local, state, and national level. Often, students are invited to join at a reduced rate, making these affordable. Becoming a member of professional organizations provides access to refereed journals, peer networking, publication and numerous leadership opportunities. Students often receive liability insurance as a benefit for membership.


Conclusion

As demonstrated in these five tips, the authors value preparation as a vital part of transition from student to professional counselor. The tips presented in this article offer opportunities to engage students in thinking critically about their next steps in this process. We hope that these concepts, suggestions, and tips improve your efforts to navigate





the transition from student to professional. Intentionally preparing for this professional shift may enhance the likelihood that you will continue on a path of self-sanctioned learning and professional development.

Overidentification with the student role can impede a successful transition and lead to identify foreclosure (Zhang & Parson, 2016), limiting the student's ability to pursue a meaningful job search. Therefore, counselor educators should proactively provide support for these students prior to them becoming professional counselors. This support can help safeguard a smoother transition and a likelihood of success both personally and professionally, as a counselor and beyond. 



Laura Martin, Ph.D.



Denise Ebersole, Ph.D.

Want more resources for CSI chapters? Check out the [Chapter Training Modules](http://csi-net.org) at csi-net.org



Deedre Mitchell, Ph.D.



CHI SIGMA IOTA COUNSELING HONORS SOCIETY

EXEMPLAR

2021-22 NEWSLETTER TOPIC
ANNOUNCEMENT & CALL FOR PROPOSALS

FALL: DIVERSITY & EQUITY

SPRING: SPIRITUALITY, RELIGION, AND
MINDFULNESS

SUMMER: CAREER COUNSELING AND
ENTREPRENEURSHIP

PROPOSALS DUE:

FALL: AUG. 16, 2021

SPRING: JAN. 3, 2021

SUMMER: APRIL 25, 2022



PLEASE SUBMIT PROPOSALS TO EXEMPLAR@CSI-NET.ORG
IN THE FORM OF AN APA-STYLE ABSTRACT.

TO READ THE MOST RECENT EDITION OF THE EXEMPLAR,
VISIT [HTTPS://WWW.CSI-NET.ORG/PAGE/EXEMPLAR](https://www.csi-net.org/page/exemplar)





Counselor's Corner: Incorporating Religion and Spirituality in Counseling to Provide Culturally Competent Counseling

Mary Wynn, Upsilon Theta Chapter

Although the topics of religion and spirituality are quite complex and sometimes considered taboo, they are important considerations of counselor multicultural competence and vital contributors to understanding client wellness. The American Counseling Association's 2014 *ACA Code of Ethics* describes counselors' obligation to protect clients by attending to multiculturalism and exploring personal values and beliefs to understand the impact of these in the therapeutic relationship. The Multicultural and Social Justice Counseling Competencies (MSJCC) provides a framework for counselors to understand how identities, systems, privilege, power, and oppression are vital to ethical practice and social justice advocacy (Ratts et al., 2016). Counselors with multicultural and social justice competence consider the impact systems have on the counselor, client, and their influence on the therapeutic relationship and course of counseling treatment. Counseling advocacy competency includes multicultural contextual understanding for advocating for and with clients on the individual and systemic levels (Toporek & Daniels, 2018). Identities and cultural contexts that influence worldview perspectives include spirituality and religion (ASERVIC, 2009; Hays, 2020; Ratts et al., 2016), and spirituality is integral to client wellness (Myers & Sweeney, 2004; Myers & Willard, 2003).

Despite counselors valuing the importance of spirituality and religion in their work with clients, they report lower frequency of engaging these topics in client sessions (Cashwell et al., 2013). Multiple reasons have been reported for counselors' tendencies to avoid incorporating religion and spirituality into counseling, such as discomfort, desire for more training, time, fear of personal experiences influencing the conversation, and beliefs that because religion is a choice it is different from other multicultural issues (Adams et al., 2015; Gladding & Crockett, 2019; Smith et al., 2019). The topic of religion and spirituality in counseling is sensitive and barriers might suggest its omission creates an easier experience for the counselor. However, spirituality was once conceptualized as the center of the wheel of wellness and later found to be an integral component of the Essential Self in the Indivisible Self model of wellness, and religion is among the contextual factors for consideration in helping clients toward their optimal wellness (Myers & Sweeney, 2004). These are important multicultural competency issues because religion can negatively influence mental health when systemically used as means of oppression (Began & Hattie, 2015; Ratts et al., 2016) and have the opposite effect for some clients with marginalized identities by serving as protective factors (Giordano, 2017). Understanding the influence of





religion and spirituality on client and counselor beliefs, experiences, worldviews, and identities has implications for counselor practice and advocacy that is inclusive for those with minority and non-religious beliefs.

While sometimes treated synonymously, religion and spirituality are two intertwined concepts with different meanings and implications. Religion is an organized, shared belief system that generally relates to a larger cultural structure (ASERVIC, n.d.; Hays & Erford, 2018). Religion can include a prescribed framework for meaning-making, rules for moral existence, traditions, and rituals. Religion can instruct personal decisions, such as defining who is appropriate to marry (Williams et al., 2018), and place prescribed structures around acceptable ways of being (Beagan & Hattie, 2015; Hays & Erford, 2018). Religion informs culture and culture can inform religion. Religion has been described as an institutional structure that explains spiritual experiences (ASERVIC, n.d.; Hays & Erford, 2018).

Spirituality is the connection to one's own existence and a recognition of a shared existence in others (ASERVIC, n.d.; Hays & Erford, 2018). It is a highly individual experience that includes how a person moves around in the world and how they relate to others. Seen as a developmental process, spirituality is "the integrating force that motivates and shapes the physical, psychological, and emotional functioning of all human beings." (Myers & Willard, 2003, p. 150). The "spiritual path allows the journeyer to mindfully and heartfully experience all emotions, even those that some religious groups might deem undesirable or a sign of weakness, and to create a collaborative relationship with a Higher Power or Higher Self" (Hays & Erford, 2018, p. 505). Spirituality evolves, changes, and grows throughout the lifetime. The "spiritual tendency moved the individual toward knowledge, love, meaning, hope, transcendence, connectedness, compassion, wellness, and wholeness" (ASERVIC, n.d., p. 1). Culture can be influenced by spirituality, and often spirituality is expressed through religion, which provides a shared language and structure to describe the magnitude of the spiritual experience.

The Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC), provides fourteen competencies for counselors to engage with the complex relationships between religion, spirituality, culture, worldview, and wellbeing (2009). It is important to understand the client's unique worldview because religion and spirituality can provide benefits and hardships in client's experiences. Positively, religion can provide a sense of community, traditions, connections, and trust among those with shared identities (Thunstrom et al., 2021). However, it can also be confining and a source of oppression. Spirituality can be beneficial for clients when it provides a space for emotional exploration and growth, but it can also be unhealthy when overreliance results in the client relinquishing their personal locus of control (Hays & Erford, 2018). Although often intertwined, religion and spirituality can exist exclusive of one another. It






is not uncommon to hear people describe themselves as “spiritual but not religious” (Beagan & Hattie, 2015).

Within the counseling process and central to the counselor professional identity, spirituality can be seen as the underlying meaning-making system that provides a way to honor humanity and aligns with the core conditions. Spirituality is central to understanding client life experiences and although it is atheoretical, its similar concepts can be seen in the questions of how and why in existentialism, the meaning-making system and storytelling in narrative therapy, and choosing actions that are respectful and do not infringe on others in reality therapy. Within the wellness model, religion is described as an institutional contextual factor and spirituality is part of the essential self (Myers & Sweeney, 2008). As counselors help clients move toward holistic wellbeing and their individual definition of wellness and optimal functioning, spirituality is a component of holism and the spirit, mind, and body connection (Moe et al., 2012). As spirituality is a tenant of wellness, it is important for counselors to have a general framework for working with client’s spiritual selves in conjunction with religion or independent of religious beliefs and non-religious identities.

A counselor’s advocacy for clients with non-religious and religious minority identities begins with the counselor doing their own personal work and development related to religion and spirituality. Counselors can visit the MSJCC (Ratts et al., 2016), the ASERVIC (2009) competencies for spiritual and religious counseling issues, and the ASERVIC (n.d.) white paper to begin their understanding of how to incorporate religion, spirituality, and non-religious identities into their counseling practice. Counselors are also encouraged to engage in their own introspective religion and spirituality reflection through the creation of their own God/spirituality concept map (Cashwell et al., 2016) by creating a religion and spirituality genogram (Gladding & Crockett, 2019), and by doing their own personal healing work. The individual work done by counselors can be focused to attend to the knowledge, skills, and beliefs vital to their developing competency in alignment with the MSJCC (Ratts et al., 2016).


Advocating with and for non-religious and religiously diverse clients can follow along the advocacy competencies framework to address advocacy efforts on various levels (Toporek & Daniels, 2018). According to a 2015 PEW Research study of religious affiliations in the United States, 22.8% of participants identified as religiously unaffiliated, which included 4% Agnostic, 3.1% Atheist, and 15.8% nothing in particular, and of those with religious affiliations: Jewish, Muslim, Buddhist, Hindu, and other world religions made up 5.9% of religions represented outside of the Christian (70.6%) majority (Pew Research Center, 2021). Spirituality and practices not recognized as major world religions were not captured in this research and are often disregarded. Advocating on behalf of religiously diverse clients can begin by expounding upon knowledge gained about belief systems and other world religions by engaging in more conversations about religion and spirituality with others (Gladding & Crockett, 2019). This





comfort in talking about religion and spirituality directly relates to advocating with clients in session. Counselors can develop comfort to communicate with clients about their religious and spiritual beliefs and their importance to them. In a similar manner, as counselors can speak to clients about their physical health and the potential need for doctor or medication referral, spirituality and religion are within the counselor's purview. Spirituality is an important element of wellness that needs to be considered as it is relevant to the client, and religion is an element of culture.

Counselors can further expand their comfort for working with non-religious and religiously diverse clients by seeking opportunities to develop their knowledge about various religions and belief systems and understand the influences of their own experiences to aid in bracketing personal values and beliefs to fully engage in the therapeutic relationship. Counselors are encouraged to find ways to be comfortable with exploring client's belief systems with them. When working directly with clients, counseling interventions used should align with the client's religious and spiritual belief system (ASERVIC, 2009). The important distinction made between religion and spirituality directly relates to advocating with clients. Spirituality is an important element of wellness, and spirituality and religion are not mutually inclusive or exclusive. Counselors can advocate for their clients by allowing each to describe their own worldview, meaning-making, and optimal wellness and creating space for clients to define their relationship between religion and spirituality. Honoring the role of spirituality in wellness and acknowledging the contextual implications of religion creates spaces for clients to communicate their individual and collective experiences. Advocacy also includes acknowledging systems of oppression clients face and validating the experiences of discrimination felt by those with non-religious and religious minority identities.

Multicultural competence on a systemic level could look like showing support for non-religious and religious minority clients by including religion and spirituality into conversation about diversity to ensure perspectives beyond the majority religion are considered. This can include normalizing the understanding of spirituality's connection to meaning-making and wellness and encouraging self and other awareness related to religion and spirituality. Counselors demonstrate multicultural competence by maintaining a critical eye for inclusion of multiple worldview representations and advocating for the inclusion of other religious and spiritual representations to balance other worldviews alongside the religious majority. We do not fully know the impact of cultural competence on client outcomes (Hays, 2020), but opportunities for research to further understand non-religious client experiences are abundant. The potential that spiritual and religious beliefs have to impact counseling relationships and wellness is an area worthy of further exploration. Counselors should work both to understand the impact of worldview for the counselor and the client, and how this fits into overall competence, humility, and wellness model. 





CHI SIGMA IOTA COUNSELING HONORS SOCIETY

PUBLICATIONS

CSI International publishes two professional publications to provide useful research, evidence-based recommendations, and resources to professional counselors, counselor educators, and students.

LEARN MORE HERE ABOUT THE *JOURNAL OF COUNSELOR LEADERSHIP & ADVOCACY* AND THE *EXEMPLAR*!

JOURNAL OF COUNSELOR LEADERSHIP & ADVOCACY



A blind peer-reviewed journal that publishes research, scholarship, and professional dialogue.

GOAL:

To promote leadership development, bring awareness to advocacy initiatives, and support professional dialogue regarding issues in the field.

Accepts empirical, theoretical, and conceptual pieces on the following topics:

- leadership
- professional and client advocacy
- professional identity for counselors, counseling students, and counselor educators

Published twice annually

Visit Taylor&FrancisOnline for author guidelines, submission information, and additional details about JCLA.

THE EXEMPLAR

A peer-reviewed publication that disseminates scholarship and highlights practices of leadership excellence in professional counseling.



GOAL:

To disseminate scholarly activity, highlight examples of professional excellence among membership, and promote activities of CSI International.

Features articles in each of the following six column areas:

1. Chapter Happenings
2. Student Success
3. Counselor's Corner
4. Educational Advances
5. Chapter Resources
6. Excellence in the Field

Published three times annually

Visit csi-net.org/page/Exemplar to view past issues of the publication. Contact exemplar@csi-net.org to submit articles.

CONTACT THE EDITORS

JCLA EDITOR:
MICHAEL BRUBAKER |
MICHAEL.BRUBAKER@UC.EDU



THE EXEMPLAR EDITOR:
JULIE WHISENHUNT |
JWHISENH@WESTGA.EDU



Wellness Counseling: Excellence in Function Flows from Fidelity to Identity

Jeff Mazzone, Rho Eta Nu Alpha Rho Chapter

While working closely with Mother Teresa in establishing her first convent in the United States, Collins (2015) often referred to her ability to toss what he called verbal hand grenades wrapped in charity, or challenges she issued to keep collaborators grounded in the vision from which their shared mission originated. She was resistant to anything that sacrificed fidelity to identity. This orientation is an example of the philosophical axiom *agere sequitur esse*, or that action follows being (Cohen et al., 2000). For Mother Teresa, the renowned work of her mission flowed from her remaining true to her vision.

Chi Sigma Iota (CSI) founding president Dr. Thomas Sweeney and past president Dr. Michael Brubaker mirrored this approach with their appearance together on *The Thoughtful Counselor* podcast with host Mike Shook (2020). In the interview, they challenged the counseling profession to return to its vision of wellness as central to the counselor's mission. They frequently referenced the wellness position paper from CSI (2019) that summoned the profession to reclaim wellness as the defining characteristic at the core of counselor identity. What the counselor does as a clinician flows from who the counselor is as a wellness advocate. Wellness is the distinctive mark of counselor identity from which their clinical functions emerge. The activity of a counselor follows the identity of a counselor, and the foundational orientation toward wellness distinguishes the counseling discipline from the other helping professions.

Both CSI (2019) and Drs. Sweeney and Brubaker (Shook, 2020) assessed as deficient the focus on wellness as promulgated in the Council for Accreditation of Counseling and Related Educational Program (CACREP, 2015) standards and the American Counseling Association (ACA) *ACA Code of Ethics* (2014). They claimed that wellness is only mentioned once in the eight core areas of the current CACREP standards (Shook, 2020). They also indicated that wellness is not used in the ACA Code of Ethics (ACA, 2014), but is assumed under the term well-being that the CSI (2019) position paper claimed suggests mere life satisfaction rather than the holistic concept of wellness as a union of mind, body, and spirit.

A Working Definition of Wellness

When offering in the interview with Shook (2020) a definition of wellness counseling, Dr. Sweeney deferred to his late wife Dr. Jane Myers (2009) and her description of it in *The ACA Encyclopedia of Counseling*. Myers defined wellness as a state of being in which one's body, mind, and spirit are integrated. She claimed that Aristotle was the first to discuss





wellness by using science to explain both health and illness. Myers (2009) alluded to Aristotle's understanding of the healthy and happy person as one who finds in their physical, cognitive, emotional, and spiritual dimensions the habitual means between two extremes. Aristotle referred to these habitual means as the virtues that reside within the rational and volitional faculties of the human soul, or psyche (Cohen et al., 2000). Wellness for Aristotle is the pursuit of virtuous excellence in moving from excess and deficiency toward moderation. The fruit of wellness is flourishing in each dimension of what is distinctly human. The counselor's orientation toward wellness disposes them to advocate for harmony and wholeness across each domain of human functioning in body, mind, and spirit.

A 2020 article from *Counseling Today* reminded readers that wellness is the framework from which counselors operate in conjunction with their theoretical approach (Bray, 2020). Wellness focuses not only on a client's mental and physical health, but also on various other factors like spirituality, social network, home environment, and work. Wellness counseling both embraces and looks beyond a client's symptoms, presenting concerns, or diagnoses. Regardless of one's preferred theoretical orientation, the counselor's wellness approach views a client holistically, and therefore includes spirituality and religious practice as components of the whole person who thinks, acts, and feels within a community of others (Bray, 2020).

Religious and Spiritual Components of Wellness

Because of the counseling profession's vision for wellness, counselors should stand as leaders among mental health professionals when it comes to incorporating a client's religion and spirituality into their holistic care for the person. The Association for Spiritual Ethical, and Religious Values in Counseling (ASERVIC) offered definitions of both religion and spirituality to help counselors understand how these distinct but related components function as parts of the whole person that the counselor holds within the framework of wellness. According to ASERVIC (2022a), spirituality is the innate capacity for "knowledge, love, meaning, peace, hope, transcendence, connectedness, compassion, wellness, and wholeness" (p. 1). The many forms of spirituality have at their core the universal human experience of longing for meaning beyond what is material and observable. Religion is a way in which one's spirituality flows from a belief system common to a culture that is codified with ritual, authority, meaning, morality, and tradition within an institution that orients a person toward what is sacred or of supreme value.

Research has for several years continued to show that religious and spiritual involvement is positively related to mental, behavioral, and physical health (Koenig, 2015). Religious and spiritual struggles can impact or mitigate depression, anxiety, anger, and loneliness (Williams et al., 2019). The increased attention to religious and spiritual factors in the health professions can be attributed to a growing awareness that these are important to many clients (Isacco et al., 2016). Evidence continues to demonstrate links between positive health outcomes and a





clinician's competence in attending to and remaining respectful of clients' religious and spiritual beliefs and practices. Some expressions of religion and spirituality uphold the harmonious living of these values as necessary for wellness to emerge (Ihara & Vakalahi, 2011). Alternatively, the competent clinician may also observe where religious or spiritual clients may use distorted religious or spiritual beliefs, values, and practices to avoid dealing with personal issues of a more psychological nature that then sustain dysfunction (Fox et al., 2020).

Unfortunately, research also demonstrates that, though spirituality is promoted in the workplace as a component of wellness, little space is made available to explore or encourage it (Terry, 2021). Religion and spirituality can be compartmentalized as something to remain hidden or obscured rather than shared. These are often ignored as components of wellness despite the interconnectedness of religion and spirituality as essential elements of wellness (Ihara & Vakalahi, 2011).

Therefore, people have a need that the counselor can help meet. Counselors can work with clients to help them find in their religious and spiritual values sources of hope, strength, and resilience that can be used to navigate their suffering and promote wellness (Hodge, 2020). Following the counselor's wellness identity that embraces the whole person, counselors can arise as helping professionals identified by their willingness to include religious and spiritual values in the therapeutic process. Counselors can offer clients a safe place to discuss or even discover in themselves what may sometimes be regarded as suspect or insignificant.

Practical Implications as the Profession Strives for Excellence


In operating from the position of wellness, the ethical counselor seeking excellence in practice honors their clients' religious and spiritual values (ACA, 2014; ASERVIC, 2022b). The competent counselor is one who respects diversity and recognizes the cross-cultural values that support a client's sense of worth, dignity, potential, and uniqueness that may be rooted in a client's religious and spiritual beliefs. This is particularly true when those values may differ from those of the clinician. The counselor striving for excellence is one who can respect and work within values and worldviews different than their own, recognize how religious and spiritual values may influence client functioning, and who maintains an accurate self-awareness of their own beliefs regarding religion and spirituality. Therefore, the counselor can shine as an advocate for respecting, upholding, and encouraging a client's experience of their religious and spiritual values where they may otherwise feel discouraged, threatened, or intimidated when interacting in circles that may not share their values. The counselor's commitment to wellness summons the counselor to hold space for the client's religious and spiritual values as



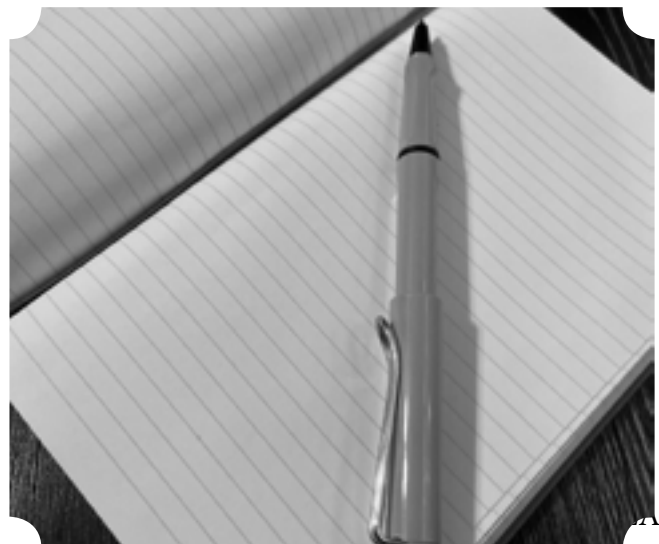


components of the whole person. These values impact how the client thinks, feels, and acts both interiorly and within families, communities, work, school, and places of worship.

Last December, the presidents of ASERVIC wrote a letter to the CACREP Standards Revision Committee regarding the proposed 2024 changes that would remove from the educational standards a focus on how spiritual beliefs impact clients and counselors (ASERVIC, 2021; CACREP, 2015). Their concern was that this subtle shift in the standards may place the profession on a path that devalues certain elements of the person which the wellness model treats as equal parts of the whole (Switala & Mazzone, 2022). There is an essential value for religious and spiritual competency for counselor identity following the framework of wellness. The excellent counselor is one who approaches with respect these elements within their clients. Where clinicians may observe within themselves a bias or incompetence toward certain religious or spiritual traditions, they are responsible for upholding ethical and competent client care (ACA, 2014).

Though it may be naïve to assume that counselors emphasize each component of wellness equally in their clinical practice, the profession is called by its very foundations in wellness to regard each element as important parts of the whole (ASERVIC, 2021). This includes religion and spirituality as domains of human functioning. Any departure from the wellness model is a departure from counselor identity. If the profession strays from its identity in how it cares for clients, its function in caring for clients will suffer. Critical to the profession's activity is remembering its essential identity rooted in wellness especially as understood by pioneers like Dr. Jane Myers (2009). If action follows being (Cohen et al., 2000), then counselor action will lose its distinctive character as counselor identity shifts from wellness. The effectiveness of client care flows from the profession's fidelity to its foundations of wellness. The excellent counselor is one who can receive the whole person sitting before them, and join their clinical expertise with the cultural humility necessary to embrace the multiple dimensions of the thinking, acting, and feeling human person who is body, mind, and spirit. 

**Seeking
publication?
Explore the CSI
outlets.**



Professional Advocacy Agent: Dr. Rafe McCullough

Interviewed by Jordan Mann, Leadership & Professional Advocacy Committee Member, Theta Chi Sigma Chapter

It was an honor to be granted an interview with Dr. Rafe McCullough, an Assistant Professor at the Lewis & Clark College, Graduate School of Education and Counseling. He is a National Certified Counselor (NCC), School Counselor, and a Licensed Professional Counselor (LPC).

Dr. McCullough has been advocating within his community for over 20 years. The community he is referring to is the Lesbian, Gay, Bisexual, Transgender, and Queer or Questioning (LGBTQ+) community, where he is actively involved. The counseling profession really sold him on the advocacy component. His Master's mentor helped him get involved in advocacy with a group within his university. The focus was on the LGBTQ+ population. He is continuing to be inspired by his coworkers that live and breathe the advocacy work they are doing.


Now, he is engaged in advocacy with the Trans and Non-binary clients and students through conducting trainings and partnering with college counseling centers, mental health agencies, and most recently with K-12 schools. Within those K-12 schools, he is working to help them incorporate Trans student policies if they do not already have policies in place. If they already have a policy, he is trying to operationalize it and breathe some life into it so it can really support the children comprising this minoritized community. In addition, he is trying to provide support for Trans-educators and Trans-practitioners stating, "if they do not feel safe in their environment then there is no way we can have safety for our Trans-kids." He recently started working with unions and building representatives to raise their awareness of the issues they need to be looking for. Lately, there has been more focus on how to support Transgender and Non-binary youth in schools, which is fantastic. While we want our Trans and Non-binary students to feel safer in schools, sometimes we forget that our Trans and Non-binary adults do not feel safe working in schools, and adults are not covered under student policies. We need more representation of Trans and Non-binary identities in schools, especially Trans and Non-binary People of Color, and other intersecting identities. As such, Dr. McCullough is working with school district unions to train their building representatives on how to best support and advocate with and on behalf of Transgender and Non-binary employees.

Doing this important work is necessary to his survival as a member of the LGBTQ+ community. He feels very sustained by the community of support around him in his town and his college setting. His professional colleagues are very supportive, constantly reaching





out and connecting him to other people who are engaged in this challenging yet meaningful work. Dr. McCullough shared that students contact him for support and guidance as they seek to become more engaged in advocating on behalf of other marginalized communities.

It has become vitally important for Dr. McCullough to collaborate and work alongside people of different communities from his own, allowing himself to be transformed by the work they are doing instead of offering them his own expertise. In the end, for Dr. McCullough, it is all about working together and supporting each other in the work we are collectively pursuing. One quote that I took from Dr. McCullough is that, “We need to be really open to the shifts and changes and the needs that we are hearing about.” Doing so will keep us humble and allow us to be open to communities in need. 

Chi Sigma Iota

Online Store



To order by phone or if you have a question call Award Concepts Inc at: Toll Free: (800) 659-7801

Chi Sigma Iota International Headquarters Office
info@csi-net.org
www.csi-net.org

Award Concepts is the sole provider of Chi Sigma Iota Counseling Academic and Professional Honor Society International (CSI) logo merchandise. All CSI logo merchandise must be purchased through the Award Concepts CSI Store. Consistent with the CSI Trademarks Policy, CSI trademarks may not be copied, altered, modified, imitated or used, in whole or in part, without the prior written permission of CSI.

Need CSI Graduation Regalia, Chapter Supplies, or Other CSI Merchandise? Visit the CSI Store!

Award Concepts, Inc. is the sole provider of Chi Sigma Iota Counseling Academic and Professional Honor Society International (CSI) logo merchandise and graduation regalia. All CSI logo merchandise must be purchased through the [Award Concepts CSI Store](#). Consistent with the CSI Trademarks Policy, CSI trademarks may not be copied, altered, modified, imitated or used, in whole or in part, without the prior written permission of CSI.

You can visit the CSI Store to purchase CSI regalia for your graduation ceremony including honor cords, honor stoles, and medallions. The store also offers customized chapter t-shirts that chapters can order for members. The CSI Store stocks CSI International apparel for all members, including t-shirts, long-sleeved shirts, polo shirts, microfleece pullovers, and sweat-shirts, as well as CSI logo merchandise including laptop skins, travel mouses, pens, pencils, flash drives, and jewelry.





References

Fulton References

- Chang, C. Y., Barrio Minton, C., Dixon, A. L., Myers, J. E., & Sweeney, T. J. (2012). *Professional counseling excellence through leadership and advocacy*, (2nd ed.). Taylor & Francis.
- Council for Accreditation of Counseling and Related Educational Programs (CACREP). (2016). The 2016 CACREP standards. <http://www.cacrep.org/wp-content/uploads/2017/08/2016-Standards-with-citations.pdf>
- Fulton, C. L., & Shannonhouse, L. (2014). Developing servant leadership through counselor community engagement: A case example. *Journal of Counselor Leadership and Advocacy*, 1(1), 98-111. <https://doi.org/10.1080/2326716X.2014.886978>
- Garms, E. (2013, March 8). Practicing mindful leadership. *Association for Talent Development*. <https://www.td.org/Publications/Magazines/TD/TD-Archive/2013/03/Practicing-Mindful-Leadership>
- Gibson, D. M. (2016). Growing leaders: The parallels of professional identity and leadership identity development in counselors. *Journal of Counselor Leadership and Advocacy*, 3, 31-401. <http://doi.org/10.1080/2326716X.2015.1114435>
- Greason, P. B., & Fulton, C. L. (2020). Mindfulness and the practice of counseling. In J. S. Young and C. S. Cashwell (Eds.) *Integrating spirituality and religion into counseling: A guide to competent practice* (pp. 241-264). American Counseling Association.
- Greenleaf, R. (2008). *The servant as leader*. The Greenleaf Center for Servant Leadership.
- Herr, E. H. (2010). *Leadership: A position paper*. www.csi-net.org/leadership.
- Kabat-Zinn, J. (2012). *Mindfulness for beginners*. Sounds True.
- Kabat-Zinn, J. (1994). *Wherever you go, there you are: Mindfulness meditation in everyday life*. Hyperion.
- Lewis, T. F. (2012). Foundations of leadership: Theory, philosophy, and research. In C. Y. Chang, C. Minton, A. L. Dixon, J. E. Myers, T. J. Sweeney (Eds.). *Professional counseling excellence through leadership and advocacy* (pp. 21-40). Routledge.
- Verdorfer, A. P. (2016). Examining mindfulness and its relations to humility, motivation to lead, and actual servant leadership behaviors. *Mindfulness*, 7(4), 950-961. <https://doi-org.libproxy.txstate.edu/10.1007/s12671-016-0534-8>

Martin, Ebersole, and Mitchell References

- Bernard, J. M., & Goodyear, R. K. (2019). *Fundamentals of clinical supervision* (6th ed.). Pearson.
- Chi Sigma Iota. (2018). Networking Tips for Counselors. https://www.csi-net.org/page/Networking_Tips
- Council for Accreditation of Counseling and Related Education Programs (CACREP). (2016). 2016 CACREP standards. <https://www.cacrep.org/for-programs/2016-cacrep-standards/>
- Remley, T. P., & Herlihy, B. (2020). *Ethical, legal, and professional issues in counseling* (6th ed.). Pearson.
- Zhang, N., & Parson, R.D. (2016). *Field Experience: Transitioning from student to professional*. Sage.





Vinces-Cua and Miller References

- Chapter Development Resources. (2014, Winter). Chapter development tips: What other chapters do and you can do too! *The CSI Exemplar Newsletter*. https://cdn.ymaws.com/www.csi-net.org/resource/resmgr/Chapters_&_CFA_Documents/Ch-Development-Tips.pdf
- Moorhead, H. J. H., & Forth, N. (2006, Spring). Seasons of change. *Exemplar*, 21(1), 14.
- Woodyard, C. (1991, Fall). A source of new ideas for chapters. *Exemplar*, 6(9), 6.

Wynn References

- Adams, C. M., Puig, A., Baggs, A., & Wolf, C. P. (2015). Integrating religion and spirituality into counselor education: Barriers and strategies. *Counselor Education and Supervision*, 54(1), 44–56. <https://doi.org/10.1002/j.1556-6978.2015.00069.x>
- American Counseling Association. (2014). *2014 code of ethics*. <https://www.counseling.org/Resources/aca-code-of-ethics.pdf>
- Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC). (2009). *Competencies for addressing spiritual and religious issues in counseling*. <https://aservic.org/spiritual-and-religious-competencies/>
- Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC). (n.d). *ASERVIC white paper*. <https://aservic.org/aservic-white-paper/>
- Beagan, B. L., & Hattie, B. (2015). Religion, spirituality, and LGBTQ identity integration. *Journal of LGBT Issues in Counseling*, 9(2), 92–117. <https://doi.org/10.1080/15538605.2015.1029204>
- Cashwell, C. S., Young, J. S., Fulton, C. L., Willis, B. T., Giordano, A., Daniel, L. W., Crockett, J., Tate, B. N., & Welch, M. L. (2013). Clinical behaviors for addressing religious/spiritual issues: Do we practice what we preach? *Counseling and Values*, 58(1), 45–58. <https://doi.org/10.1002/j.2161-007X.2013.00024.x>
- Cashwell, C. S., Young, J. S., Tangen, J. L., Pope, A. L., Wagener, A., Sylvestro, H., & Henson, R. A. (2016). Who is this god of whom you speak? Counseling students' concept of god. *Counseling and Values*, 61(2), 159–175. <https://doi.org/10.1002/cvj.12035>
- Giordano, A. L. (2017). Addressing religion in counseling with racially marginalized adolescents. *Journal of Child and Adolescent Counseling*, 3(3), 175–187. <https://doi.org/10.1080/23727810.2017.1341794>
- Gladding, S. T., & Crockett, J. E. (2019). Religious and spiritual issues in counseling and therapy: Overcoming clinical barriers. *Journal of Spirituality in Mental Health*, 21(1), 152–161. <https://doi.org/10.1080/19349637.2018.1476947>
- Hays, D. G. (2020). Multicultural and social justice counseling competency research: Opportunities for innovation. *Journal of Counseling & Development*, 98(3), 331–344. <https://doi.org/10.1002/jcad.12327>
- Hays, D. G. & Erford, B. T. (2018) *Developing multicultural counseling competence: A systems approach* (3rd ed.). Pearson.
- Moe, J. L., Perera-Diltz, D. M., & Rodriguez, T. (2012). Counseling for wholeness: Integrating holistic wellness into case conceptualization and treatment planning. *VISTAS* 1(31), 1-10. https://www.counseling.org/Resources/Library/VISTAS/vistas12/Article_31.pdf
- Myers, J. E., & Williard, K. (2003). Integrating spirituality into counselor preparation: A developmental wellness approach. *Counseling & Values*, 47(2), 142. <https://doi.org/10.1002/j.2161-007X.2003.tb00231.x>



- Myers, J. E., & Sweeney, T. J. (2004). The Indivisible Self: An evidence-based model of wellness. *Journal of Individual Psychology, 60*(3), 234-245.
- Myers, J. E., & Sweeney, T. J. (2008). Wellness counseling: The evidence base for practice. *Journal of Counseling & Development, 86*(4), 482–493. <https://doi.org/10.1002/j.1556-6678.2008.tb00536.x>
- Pew Research Center: Religion & Public Life. (2021). *Religious Landscape Study*. <https://www.pewforum.org/religious-landscape-study/>
- Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K., & McCullough, J. R. (2016). Multicultural and social justice counseling competencies: Guidelines for the counseling profession. *Journal of Multicultural Counseling and Development, 44*(1), 28–48. <https://doi.org/10.1002/jmcd.12035>
- Smith, T. B., Lyon, R. C., & O’Grady, K. (2019). Integration or separation? Addressing religious and spiritual issues in multicultural counseling: A national survey of college counselors. *Journal of College Counseling, 22*(3), 194–210. <https://doi.org/10.1002/jocc.12137>
- Thunström, L., Ritten, C. J., Bastian, C., Minton, E., & Zhappassova, D. (2021). Trust and trustworthiness of Christians, Muslims, and Atheists/Agnostics in the United States. *Journal for the Scientific Study of Religion, 60*(1), 147–179. <https://doi.org/10.1111/jssr.12692>
- Toporek & Daniels. (2018). *American Counseling Association advocacy competencies*. https://www.counseling.org/docs/default-source/competencies/aca-advocacy-competencies-updated-may-2020.pdf?sfvrsn=f410212c_4
- Williams, L. M., Jiang, Y., & Rector, E. (2018). How couples navigate different beliefs about God’s existence: An exploratory study among Catholics and their Agnostic or Atheist partners. *Journal of Psychology and Christianity, 37*(4), 293–304. https://link.gale.com/apps/doc/A564127310/AONE?u=tel_a_utl&sid=AONE&xid=93592818

Mazzone References

- American Counseling Association. (2014). *ACA Code of Ethics*. <https://www.counseling.org/Resources/aca-code-of-ethics.pdf>
- ASERVIC. (2021). Dear CACREP standards revision committee [digital letter]. https://files.constantcontact.com/dcfdcc7f701/8ad82fe6-ecf4-4ca3-a4f1-9a2eb4cbe6e4.pdf?fbclid=IwAR0SoQJslb5anlhERd3AM3GI3C_oMOTTz1T_1ndpjlz5wLgrLC3PrH30s
- ASERVIC. (2022a). *ASERVIC white paper*. <https://aservic.org/aservic-white-paper/>
- ASERVIC. (2022b). *Competencies for addressing spiritual and religious issues in counseling*. <https://aservic.org/spiritual-and-religious-competencies/>
- Bray, B. (2020, November 20). Wellness: Getting beyond the buzzword. *Counseling Today*. <https://ct.counseling.org/2020/11/wellness-getting-beyond-the-buzzword/>
- Council for Accreditation of Counseling and Related Education Programs (CACREP). (2015). *2016 CACREP standards*. <https://www.cacrep.org/section-2-professional-counseling-identity/>
- Cohen, M. S., Curd, P., & Reeve, C. D. C. (2000). *Readings in ancient Greek philosophy* (2nd ed.). Hackett.
- Collins, J. (2015). *A friar’s tale*. Our Sunday Visitor.
- Chi Sigma Iota (CSI). (2019). *Wellness counseling identity: A defining characteristic of professional counselors*. https://www.csi-net.org/members/group_content_view.asp?group=162835&id=854566





- Fox, J., Picciotto, G., Cashwell, C. S., Worthington, E. L., Basso, M. L., Brow Corrigan, S., Toussaint, L., & Zeligman, M. (2020). Religious commitment, spirituality, and attitudes toward God as related to psychological and medical help-seeking: The role of spiritual bypass. *Spirituality in Clinical Practice*, 7(3), 178–196. <https://doi.org/10.1037/scp0000216>
- Hodge, D. R. (2020). Religious congregations: An important vehicle for alleviating human suffering and fostering wellness. *Journal of Religion & Spirituality in Social Work: Social Thought*, 39(2), 119–137. <http://doi.org/10.1080/15426432.2020.1728604>
- Ihara, E. S., & Halaevalu, F., & Ofahengau Vakalahi, H. F. O. (2011). Spirituality: The essence of wellness among Tongan and Samoan elders. *Journal of Religion & Spirituality in Social Work: Social Thought*, 30(4), 405–421. <https://doi.org/10.1080/15426432.2011.619916>
- Isacco, A., Sahker, E., Krinock, E., Sim, W., & Hamilton, D. (2016). How religious beliefs and practices influence the psychological health of Catholic priests. *American Journal of Men's Health*, 10(4), 325–337. <https://doi.org/10.1177/1557988314567325>
- Koenig, H. G. (2015). Religion, spirituality, and health: A review and update. *Advances in Mind-Body Medicine*, 29, 19–26.
- Myers, J. E. (2009). Wellness counseling. In American Counseling Association (Ed.), *The ACA encyclopedia of counseling* (pp. 563–565). American Counseling Association.
- Shook, M. (Producer). (2020, October 16). EP189: Wellness counseling identity – Reflections on CSI's wellness position paper with Tom Sweeney & Michael Brubaker [Audio podcast]. *The Thoughtful Counselor*. <https://wp.me/p7R6fn-XmQ>
- Switala, R. P., & Mazzone, J. (Producers). (2022, January 10). Ep. 30: The essential value of religious and spiritual competency for counselor identity – A special feature with Dr. Jesse Fox [Audio podcast episode]. In *RENAR Voice*. Rho Eta Nu Alpha Rho of Chi Sigma Iota, Liberty University.
- Terry, P. E. (2021). “A bowl of vegetables with someone you love”: Faith, health and workplace well-being. *American Journal of Health Promotion*, 35(7), 893–896. <https://doi.org/10.1177/08901171211030141>
- Williams, P. D., Hunter, W. M., Seyer, E., Sammut, S., & Breuninger, M. M. (2019). Religious/spiritual struggles and perceived parenting style in a religious college-aged sample. *Mental Health, Religion & Culture*, 22(5), 500–516. <http://doi.org/10.1080/13674676.2019.1629402>





Call for Submissions

CSI *Exemplar* Editorial Team is accepting submissions for consideration for the Summer 2022 newsletter. This edition will focus on **career counseling and entrepreneurship**. Please submit proposals by **April 25, 2022** to exemplar@csi-net.org in the form of a 250-word APA-style abstract. Proposals should address the edition theme within one of the following columns: (a) Chapter Happenings, 400-650 words; (b) Student Success, 1,300 to 1,700 words; (c) Counselors' Corner, 1,300 to 1,700 words; (d) Educational Advances, 1,300 to 1,700 words; (e) Chapter Resources, 400 to 650 words; or (f) Excellence in the Field, 1,300 to 1,700 words.

The *Journal of Counselor Leadership and Advocacy (JCLA)* promotes the development of leaders to serve in diverse counseling settings, brings awareness to professional and client advocacy initiatives, and provides a forum for discussing professional issues. *JCLA* welcomes empirical and conceptual manuscripts focused on leadership, professional and client advocacy, and professional identity for counselors, counseling students, and counselor educators. Because evidence-based practice is at the heart of the counseling profession, *JCLA* occasionally publishes exemplary scholarship related to evidence-based practice in counseling practice, supervision, and education.

JCLA is published twice a year and is available worldwide through EBSCO Host and [Taylor & Francis Online](#), with membership circulation in excess of 15,000. The editorial board accepts manuscripts on a rolling basis with an average initial response of two months. To learn more about author guidelines, please visit www.tandfonline.com/ucla. For helpful tips on preparing your work for publication, please review the free CSI Webinar, [How to Publish in the Journal of Counselor Leadership and Advocacy](#). Our manuscript submission portal is located at <http://mc.manuscriptcentral.com/ucla>. You may also address inquiries to jcla@csi-net.org.

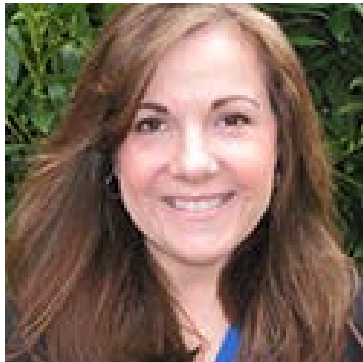




Leadership Directory

CSI Executive Council Officers

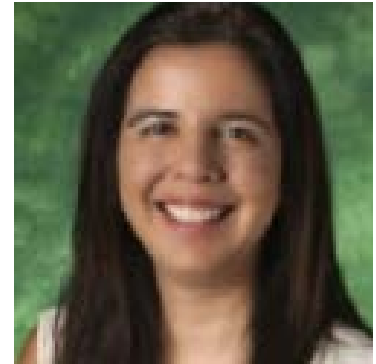
2021-22



Dr. Cheryl Fulton
President



Dr. Elisabeth Suarez-
President-Elect



Dr. Peggy Ceballos
Past-President



Dr. Tanisha Sapp
Secretary



Dr. Linwood Vereen
Treasurer





P.O. Box 1829, Thomasville, NC 27360 | (336) 841-8180
csi-net.org | info@csi-net.org



[Journal of Counselor Leadership & Advocacy](#)

Visit the csi-net.org for CSI publications, webinars, member and chapter resources, and more.