**Proposed Online Supplemental Materials**

The 24 provisional competencies resulting from the literature review and focus group are listed in Column 1. Column 2 includes ratings from our subset of expert survey respondents regarding the importance, clarity, and self-assessment of competency for each item. Column 3 contains documentation of revisions, deletions, and combinations emerging from quantitative and qualitative analysis of responses to the online survey, resulting in 16 proposed spiritual and religious competencies.

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| *Provisional Spiritual and Religious Competencies, Expert Ratings, and Resulting Items* |
| **Original Survey Item** | **Clarity** **(1-3)** | **Importance** **(1-4)** | **Self Rating** **(1 - 5)** | **Refined/Resulting Item** |
|  | Mean (SD) | Mean (SD) | Mean (SD) |  |
| Attitudes and Beliefs |  |  |  |  |
| 1. Psychologists are aware of their own spiritual and religious background and its impact on their personal identity andvalues. Awareness of one's spiritual and religious background may include heritage, experiences and affinity with sacred,theistic, atheistic, and nontheisticpractices and beliefs. | 2.64 (0.557) | 3.95 (0.259) | 4.51 (0.521) | Combined with #4 and introductory definitions |
| 2. Psychologists discern how religious oppression, discrimination, or stereotyping may have affected them personally. | 2.64 (0.556) | 3.61 (0.692) | 4.28 (0.596) | Deleted |
| 3. Psychologists acknowledge how holding membership in a mainstream religious tradition may have afforded privilege; inother words, a degree of comfort or benefit from participation in a mainstream religious or spiritual community. | 2.27 (0.824) | 3.04 (0.957) | 3.96 (1.080) | Deleted |
| 4. Psychologists are aware of how their own spiritual or religious background can influence attitudes, assumptions andbiases about the nature of psychological processes. | 2.76 (0.510) | 3.93 (0.254) | 4.34 (0.618) | Psychologists are aware of how their own spiritual and/or religious background may influence their clinical practice, and their attitudes, perceptions, and assumptions about the nature of psychological processes. |
| 5. Psychologists understand how their attitudes, assumptions, values and biases about spirituality can influenceassessment and therapy as well as their relationship with others. This awareness can influence the language apsychologist uses as well as their receptivity to the language of a client. | 2.70 (0.606) | 3.88 (0.380) | 4.39 (0.660) | Combined with #4 |
| 6. Psychologists understand that religion and spirituality intersect with issues of race, culture, sexual orientation, gender,nationality and other aspects of diversity. | 2.72 (0.565) | 3.70 (0.558) | 4.37 (0.725) | Psychologists view spirituality and religion as important aspects of human diversity, along with factors such as race, ethnicity, sexual orientation, socioeconomic status, disability, gender, and age. |
| 7. Psychologists cultivate empathy, respect, and appreciation for clients from any, or no, spiritual or religious background. | 2.82 (0.477) | 3.91 (0.315) | 4.67 (0.512) | Moved from Skills (#24)Psychologists demonstrate empathy, respect, and appreciation for clients with any spiritual, religious or secular backgrounds and affiliations |
| Knowledge |  |  |  |  |
| 8. Psychologists can describe how spirituality and religion are overlapping yet distinct constructs. | 2.69 (0.523) | 3.44 (0.694) | 4.53 (0.653) | Psychologists can describe how spirituality and religion can be viewed as overlapping, yet distinct, constructs. |
| 9. Psychologists cultivate knowledge of a variety of religious and spiritual traditions, communities, and practices includingbelief systems that may be unfamiliar to them. | 2.82 (0.455) | 3.46 (0.637) | 4.14 (0.715) | Psychologists know that many diverse forms of spirituality and/or religion exist, and explore spiritual and/or religious beliefs, communities, and practices that are important to their clients. |
| 10. Psychologists are able to discern when spiritual or religious involvements are harmful. | 2.42 (0.718) | 3.72 (0.651) | 4.17 (0.618) | Psychologists can identify spiritual and religious experiences, practices and beliefs that may have the potential to negatively impact psychological health. |
| 11. Psychologists can identify spiritual and religious experiences, practices and beliefs that have the potential to impactphysical and psychological health. | 2.69 (0.579) | 3.74 (0.641) | 4.17 (0.646) | Psychologists are aware of internal and external spiritual and/or religious resources and practices that research indicates may support psychological well-being, and recovery from psychological disorders. |
| 12. Psychologists recognize that there are spiritual and religious experiences that can be difficult to distinguish frompsychological symptoms. | 2.72 (0.550) | 3.80 (0.470) | 4.34 (0.635) | Psychologists understand that clients may have experiences that are consistent with their spirituality and/or religion, yet may be difficult to differentiate from psychopathological symptoms. |
| 13. Psychologists understand how spiritual or religious factors can interface with treatment of, or recovery from,psychological disorders. | 2.74 (0.484) | 3.83 (0.382) | 4.25 (0.635) | Redundant with (#11) and New Skill (#26) |
| 14. Psychologists recognize that spirituality and religiosity can develop and change over the lifespan. | 2.88 (0.411) | 3.68 (0.509) | 4.75 (0.460) | Psychologists recognize that spiritual and/or religious beliefs, practices and experiences develop and change over the lifespan. |
| 15. Psychologists can identify ethical issues related to religion and spirituality that may surface when working with clients. | 2.61 (0.645) | 3.84 (0.414) | 4.26 (0.593) | Psychologists can identify legal and ethical issues related to spirituality and/or religion that may surface when working with clients. |

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| Skills |  |  |  |  |
| 16. Psychologists assess spiritual and religious background, heritage, experience, practices, attitudes and beliefs as astandard part of understanding a client’s history. | 2.90 (0.299) | 3.71 (0.651) | 4.49 (0.726) | Psychologists inquire about spiritual and/or religious background, experience, practices, attitudes and beliefs as a standard part of understanding a client’s history. |
| 17. Psychologists evaluate the relevance of the spiritual and religious domains in the client’s therapeutic issues. | 2.74 (0.542) | 3.72 (0.550) | 4.49 (0.541) | Deleted |
| 18. Psychologists are able to conduct therapy with clients from a variety of religious and spiritual backgrounds, affiliations,and levels of commitment. | 2.79 (0.455) | 3.54 (0.668) | 4.14 (0.755) | Psychologists are able to conduct empathic and effective psychotherapy with clients from diverse spiritual and/or religious backgrounds, affiliations, and levels of involvement. |
| 19. Psychologists are able to incorporate spiritual or religious dimensions in their work, if desired by the client. | 2.75 (0.517) | 3.56 (0.761) | 4.46 (0.697) | Deleted |

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| 20. Psychologists can differentially diagnose religious or spiritual problems from psychological disorders, and can treatreligious or spiritual problems appropriately, or make referrals when necessary. | 2.72 (0.567) | 3.77 (0.615) | 4.17 (0.722) | Psychologists can identify and address spiritual and/or religious problems in clinical practice, and make referrals when necessary. |
| 21. Psychologists recognize the limits of their qualifications and competence, so that they a) seek consultation from otherqualified clinicians, religious or spiritual sources (e.g. pastors, rabbis, imam, etc), b) seek further training and education,c) refer to more qualified individuals and resources, or d) engage in a combination of these. | 2.83 (0.492) | 3.90 (0.384) | 4.51 (0.805) | Psychologists recognize the limits of their qualifications and competence in the spiritual and/or religious domains, including their responses to clients spirituality and/or religion that may interfere with clinical practice, so that they a) seek consultation from and collaborate with other qualified clinicians or spiritual/religious sources (e.g. priests, pastors, rabbis, imam, spiritual teachers, etc), b) seek further training and education, and/or c) refer appropriate clients to more qualified individuals and resources. |
| 22. Psychologists engage in ongoing self assessment of attitudes and beliefs related to the intersection of psychology and spirituality/religiosity. | 2.83 (0.450) | 3.71 (0.556) | 4.44 (0.722) | Combined with #23 |
| 23. Psychologists stay abreast of developments in religion and spirituality related to psychology and psychotherapy. | 2.82 (0.454) | 3.39 (0.733) | 4.06 (0.729) | Psychologists stay abreast of research and professional developments regarding spirituality and religion specifically related to clinical practice, and engage in ongoing assessment of their own spiritual and religious competency. |
| 24. Psychologists recognize and are willing to explore sources of discomfort with differences that exist between themselvesand their clients in terms of spirituality and religiosity. | 2.79 (0.476) | 3.75 (0.535) | 4.41 (0.633) | Combined with #21 |
| 25. Psychologists cultivate empathy, respect, and appreciation for clients from any, or no, spiritual or religious background. | 2.82 (0.477) | 3.91 (0.315) | 4.67 (0.512) | Revised and moved to attitudes (#7) |
| 26. New Item: suggested by qualitative responses and replaces knowledge #13. |  |  |  | Psychologists help clients explore and access their spiritual and/or religious strengths and resources. |