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# Exploring Quest and Cultural Humility in Relation to the Spiritual Identities of Doctoral Clinical Psychology Students at a Christian University

Andrew L. Summerer

This research is a product of the Doctor of Psychology (PsyD) program at George Fox University. [Find out more](#) about the program.

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Exploring Quest and Cultural Humility in Relation to the Spiritual Identities of Doctoral  
Clinical Psychology Students at a Christian University

by

Andrew L. Summerer

Presented to the Faculty of the  
Graduate Department of Clinical Psychology  
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Newberg, Oregon

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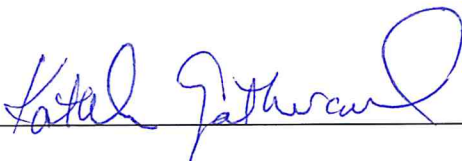
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as a Dissertation for the PsyD degree

Signatures:

A handwritten signature in blue ink, appearing to read 'Mark R. McMinn', written over a horizontal line.

Mark R. McMinn, PhD, ABPP, Chair

A handwritten signature in blue ink, appearing to read 'Kathleen Gathercoal', written over a horizontal line.

Kathleen Gathercoal, PhD

A handwritten signature in blue ink, appearing to read 'Winston Seegobin', written over a horizontal line.

Winston Seegobin, PsyD

Date: 8-27-17

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Andrew L. Summerer

Graduate Department of Clinical Psychology

George Fox University

Newberg, Oregon

**Abstract**

Graduate students receiving doctoral training in clinical psychology from Christian universities often undergo unique changes in their faith identity. Previous research has demonstrated a decline in faith commitment, religious attributions, religious coping, and religious activities during doctoral training (Edwards, 2006; Fisk et al., 2013). While periods of religious disengagement among clinical psychology graduate students seem to be consistent across research studies, some research suggests positive religious transformation as students progress through clinical training and into their professional careers (Hofer, 2004; Pearce, 1996). Cultural humility is an other-oriented stance that is characterized by lifelong learning, cultural self-awareness and reflection, and interpersonal respect for the experience of others (Mosher et al., 2016). No research at this time has examined a possible movement toward a religious quest orientation that may encapsulate the complex faith experiences of graduate clinical psychology students at Christian universities and may be associated with the development of cultural

humility. Seventy-seven students in four cohorts enrolled in a Christian doctoral clinical psychology program completed surveys measuring quest and cultural humility. Results of this study did not demonstrate significant differences amongst cohorts in cultural humility, quest, and intrinsic religiosity. Further, no differences were found in cultural humility in dyadic subsets of students demonstrating either heightened quest, intrinsic religiosity, or both quest and intrinsic religiosity as compared to the remaining samples. These results also indicate no significant relationship between quest and intrinsic religiosity with cultural humility. Implications and limitations of this study are discussed.

**Table of Contents**

Approval Page.....	
Abstract.....	iii
List of Tables .....	vii
Chapter 1: Introduction .....	1
Religious Orientation and Quest.....	5
Cultural Humility .....	9
Present Study .....	13
Chapter 2: Methods.....	15
Participants.....	15
Measures .....	15
Multidimensional quest orientation scale .....	15
Intrinsic religiosity .....	16
Cultural humility scale .....	16
Procedures .....	17
Chapter 3: Results .....	18
Chapter 4: Discussion .....	26
Limitations .....	32
Summary .....	34
References .....	36
Appendix A Demographic Questionnaire.....	45
Appendix B Intrinsic Religiosity .....	47

EXPLORING QUEST AND CULTURAL HUMILITY	vi
Appendix C Cultural Humility: Self Rating .....	48
Appendix D Cultural Humility Scale: Peer Rating.....	49
Appendix E Multidimensional Quest Orientation Scale.....	50
Appendix F Curriculum Vitae .....	53

**List of Table**

Table 1: Descriptive Statistics of Quest and Cultural Humility Measures .....	18
Table 2: Correlation of Cultural Humility and Quest Measures .....	19
Table 3: Mean Discrepancy Differences in Peer and Self-Rating of Cultural Humility .....	20
Table 4: Religious Importance Means and Standard Deviations .....	20
Table 5: Correlations between Intrinsic Religiosity and Quest .....	21
Table 6: Descriptive Statistics of Cultural Humility in Religious Orientation Groups .....	22
Table 7: Descriptive MQOS scores by Denomination .....	23
Table 8: Internal Consistency of MQOS and CHS .....	24
Table 9: Normative Data of MQOS and CHS .....	25



## **Chapter 1**

### **Introduction**

Recent data from the Pew Research Center (2015) suggests a continued decline in religiosity and an increase in those who are popularly identified as religious “nones.” Among the general population, 22.8% identify as religiously unaffiliated, which includes the categories atheist, agnostic, or nothing in particular. Overall, this percentage has increased upward by 6.7 percentage points since 2007 suggesting a gradual cultural trend in the way the general population interacts with faith communities. The same Pew Research Center (2015) data also identified the largest group of individuals who identify as religiously unaffiliated as being Millennials 18 to 24 years of age (36%) and older Millennials ages 25 to 33 years (34%). “As the Millennial generation enters adulthood, its members display much lower levels of religious affiliation, including less connection with Christian churches, than older generations” (Pew Research Center, 2015, p. 11).

Emerging adulthood (approximately 18 to 29 years of age) denotes a developmental period of exploration and reassessment of worldviews and religious belief (Arnett, 2000; Koenig, McGue & Iacono, 2008) and spiritual transformation (Shults & Sandage, 2006; Smith & Snell, 2009). Barry, Nelson, Davarya, and Urry (2010) discuss the biological and psychosocial processes that make religious and spiritual exploration a developmentally normative experience for emerging adults. As the brain further develops in emerging adults, cognitive capacities for abstract reasoning and complex processing opens the door to thinking in increasingly nuanced

and complex ways in relation to religion and spirituality (Barry et al., 2010). Sociocultural communities and systems including family, mentors, peers, media, and higher education become the playground for these new and emerging capacities for abstract and complex reasoning to flourish and unfold (Barry et al., 2010).

Many scholars are interested in the ongoing religious and spiritual transition, transformation, meaning making, and unfolding narratives of emerging adults (Kimball, Cook, Boyatzis & Leonard, 2013, 2016; Shults & Sandage, 2006; Smith & Snell, 2009). Much research indicates a decrease in religious participation, practices, and religiously-oriented behaviors as emerging adults progress through higher education, though religious identity tends to remain fairly consistent through this developmental period (Barry & Abo-Zena, 2014; Gutierrez & Park, 2015; Lefkowitz, 2005; Koenig et al., 2008; Stoppa & Lefkowitz, 2010). Gutierrez and Park (2015) suggest that while underlying metaphysical religious worldview beliefs such as a belief in God and afterlife tend to remain through this developmental period, emerging adults are likely to re-conceptualize the meaning of their worldview constructions. For example, an individual may continue to believe in God, but have fundamentally different conceptualization of the nature of God as the individual progresses through this developmental period.

Using both qualitative and quantitative methods, Arnett and Jenson (2002) demonstrated a move toward combining diverse religious and spiritual constructs into a more individualized faith conceptualization that varied amongst the participants and often contrasted from aspects of the participants' original socialized faith beliefs. For example, some participants expressed identifying as Christian, but incorporating eastern religious spirituality into their religious

beliefs. Another theme that emerged from qualitative analyses was a growing skepticism of religious institutions from emerging adults. Arnett and Jenson (2002) caution against conclusive generalization due to the qualitative inquiry methods; however, a growing trend of questioning religious institutions and doctrines, differentiating from original faith beliefs, and individualizing faith expression and experience may be characteristic of emerging adults. While this research is enlightening to the religions and spiritual lives of emerging adults, it characterizes a singular data point rather than track the progression through emerging adulthood.

A model of relational spirituality and transformation has been developed and “attempts to integrate a developmental emphasis with the maturity goals of a spiritual intimacy and intercultural justice” (Sandage & Shults, 2007, p. 261; see also Shults & Sandage, 2006). Shults and Sandage (2006) propose that positive spiritual transformation occurs within the balance of a *dynamic and dialectical* tension between spiritual dwelling and seeking. Spiritual dwelling is characterized as commitment, engagement and participation in a typically religious community or tradition—it is often characterized by a sense of familiarity and intimacy. Spiritual seeking on the other hand emphasizes a stance of spiritual exploration, questioning, doubting, searching, and meaning-making that may occur within and beyond traditional faith institutions (Sandage & Shults, 2007; Shults & Sandage, 2006). Exploring this model using a longitudinal, mixed-methods design Kimball et al. (2016) provides supporting data that suggests Christian emerging adults who demonstrate high levels of spiritual seeking (as measured by quest) as well as a perceived relationship to God that was embodied through both personally meaningful and communally-oriented experiences of God demonstrate the most transformative and integrated spirituality. Further, Kimball et al. (2016) revealed that two-years after graduation, participants

from two Christian liberal arts universities tend to experience higher spiritual seeking and a less personally focused relational spirituality. Contrary to the individualized faith experience suggested by Arnett and Jenson (2002), when assessed four years after graduation participants' spirituality became increasingly more communally oriented. Those who demonstrated lower spiritual seeking also demonstrated an increase in personally focused spirituality. Thus, consistent with Shults and Sandage's (2006) model of transformative and relational spirituality, emerging adults who fostered a complex and integrated faith seem to maintain a healthy dialectical tension between spiritual dwelling and seeking (Kimball et al., 2016).

Graduate students reflect a particular subset of emerging adults where education is highly valued and attained. Though research in the religious and spiritual lives of graduate students is sparse, a small line of research has focused on students in faith-based clinical psychology doctoral programs. In a qualitative analysis of shifts in God-concept after four years of clinical psychology training, Pearce (1996) reported several themes including a more relational and compassionate concept of God, a reduced sense of religious legalism, decrease in traditional religious activities such as church attendance and formal prayer, and a heightened and richer relationship with God. In a nine-year follow up study of the same participants, most of the participants continued on a trajectory of describing their relationship with God as increasingly relational and rich. While most participants described periods of non-participation in a religious community, most also report re-engagement with a faith community (Hofer, 2004).

However, not all research has demonstrated positive religious growth among clinical psychology students from Christian universities. In a longitudinal study, Edwards (2006) found a progressive decline in concept of God as well as declines in church attendance. Where most

previous research has focused on how students perceive God, Fisk et al. (2013) measured a variety of variables, and found declines in religious attributions (e.g., awareness of God), religious coping, and religious activities, and increases in internal locus of control. Fisk et al. (2013) discuss several explanatory possibilities for declines in religious measures including eroding faith, enhanced self-efficacy, rearranging faith, and fatigue. As students' self-efficacy increases, their need to attribute successes to God may decrease. Students may also experience a period of eroding faith narratives as they are encouraged to examine their experiences through varied and diverse lenses. Similarly, religious narratives may shift as clinical psychology students are increasingly exposed to suffering and pain through the lives of their clients. Declines in religious measures may also demonstrate a period of reorganization of faith narratives towards a more complex and nuanced faith experience (Fisk et al., 2013).

### **Religious Orientation and Quest**

Intrinsic and extrinsic religiousness were first conceptualized by Allport (1950) as distinct religious orientations to describe the quality and maturity of one's internalized religious convictions. Allport and Ross (1967) describe extrinsic religiosity as an individual's utilitarian use of religion—religion as a means to an end. Individuals with an extrinsic religious orientation tend to use religiosity for other needs such as “to provide security and solace, sociability and distraction, status and self-justification. [...] In theological terms the extrinsic type turns to God, but without turning away from self” (Allport & Ross, 1967, p. 434). Allport and Ross (1967) describe intrinsic religiosity as actively embodying religious beliefs, teachings, and convictions—religious motivations are one's central and primary motivator. Those with an intrinsic religiosity lead their lives with a greater sense of internalized religious meaning and

purpose as well as integrate other aspects of their life pursuits into their religious convictions. They have internalized a religious creed and coalesce their faith system into all areas of their life (Allport & Ross, 1967).

Batson and colleagues have argued that Allport did not include several components of a mature and complex religious orientation within his intrinsic religious orientation conceptualization, such as honest doubt, struggle, and willingness to undergo a process of deconstruction and reconstruction in the midst of existential ambiguity while on one's journey (or quest) for ultimate truth and meaning (Batson, 1976; Batson, Schoenrade, & Ventis, 1993). Thus, Batson (1976) developed the concept of quest orientation as an addition to the intrinsic and extrinsic religious orientations and developed an assessment tool to measure a more open-ended and questioning approach to religious and spirituality. Quest exemplifies the search for ultimate truth and meaning in the face of doubt and uncertainty and eschews simple answers to complex spiritual, religious, and existential questions (Batson, 1976; Batson et al., 1993). Pargament (1992) describes quest as "a way of thinking that involves an openness to difficult questions, a willingness to confront and struggle with tough issues, a skeptical and doubting attitude toward simple solutions, and a complex, differentiated framework for viewing the world" (p. 213).

Batson's notions of quest are compelling but issues related to reliability and validity have plagued the various revisions of the original quest measurements (see Batson & Schoenrade, 1991a, 1991b). Donahue (1985) voices several construct validity concerns, most prominently questioning whether Batson's quest scale simply measures agnosticism or religious conflict. While Batson and Schoenrade (1991a) have responded to these validity concerns, the debate of what specifically Batson's quest scales seem to be measuring continue to be up for discussion.

Questions related to the dimensionality of quest have also expanded the exploration of this construct. Batson and Schoenrade (1991a, 1991b) present quest as a single score that encompasses three subdimensions including readiness to face existential questions, religious doubt, and openness to change. However, these dimensions are not explored as distinct constructs. Expanding quest from a single score to independent dimensions allows for more nuanced examination of quest variables with other measures (Beck, Baker, Robbins & Dow, 2001; Beck & Jessup, 2004). To further substantiate construct validity while also seeking to explore the relationship quest dimensions have with other variables, Beck et al. (2001) developed a quest measure that further articulates quest subdimensions. Beck and Jessup's (2004) most recent measure explores nine dimensions of quest including: Tentativeness, Change, Ecumenism, Universality, Exploration, Moralistic Interpretation, Religious Angst, Complexity, and Existential Motives. Beck and Jessup's (2004) original nine-factor solution was further supported by Crosby (2013) in a further exploratory factor analysis of the Multidimensional Quest Orientation Scale (MQOS) that included a larger sample and ability to conduct an item-level factor analysis. However, Crosby (2013) demonstrates some concerns related to the validity of the Exploration scale of the MQOS and suggests that these items appear to measure apologetics rather than quest-motivated exploration. For this reason, the Exploration scale was excluded from the higher order factor analysis.

Previous research has often explored quest relative to intrinsic and extrinsic religious orientation examining the relationship of these variables with outcomes such as spiritual and psychological well-being (Genia 1996; Williamson & Sandage, 2009), religious orthodoxy and coping (Beck & Jessup, 2004; Donahue, 1985; Pargament et al., 1992; Watson & Morris, 2005),

stress and trauma (Krauss & Flaherty, 2001), and identity development (Klaassen & McDonald, 2002; Puffer et al., 2008). Generally, those scoring exclusively high in quest tend to demonstrate lower religiosity, coping, psychological and spiritual well-being and life satisfaction, and a more diffuse, exploratory identity. However, Beck (2006) argues that engagement with the existential aspects of faith, characteristic of a quest orientation, is quite compatible with religious belief. Further, those who demonstrate both heightened quest or a combination of heightened quest with intrinsic religiosity seem to have a greater capacity to sit with a sense ambiguity, doubt, and struggle within a complex faith system while encountering human suffering and cultural and worldview diversity as a part of the human experience (Beck, 2006; Cook, Kimball, Leonard, & Boyatzis, 2014; Shults & Sandage, 2006).

In further exploring quest and its predictive relationship with other variables, Cook et al. (2014) posit that quest is able to coincide with an intrinsic and extrinsic orientation. The researchers categorized participants into several groups based on midpoint splits of the three religious orientation scales. Over half of emerging adult who scored high in intrinsic religiosity also scored highly in quest (Cook et al., 2014). Similar to previous research, quest alone predicted lower religiosity, well-being, life satisfaction, coping, and increased identity exploration. However, emerging adults labeled intrinsic-questers demonstrated orthodox religiosity as well as strong religious identity and coping. Thus, Cook et al. (2014) characterize emerging adults who score high in both quest and intrinsic religiosity as demonstrating a unique developmental trajectory that is highlighted by an openness to grapple with the complexities of contemporary culture as a means to foster a dynamic and mature belief system.



A substantial amount of research has explored religious orientation and prejudice across multiple domains. Hunsberger and Jackson (2005) review the academic literature related to religious orientation and prejudice—their findings suggest a relationship between those who score high in quest and demonstrating greater tolerance related to marginalized sexual orientations and people of color. In Van Tongeren et al.'s (2016) research of predominantly emerging adults, quest orientation in a self-identified Christian sample was positively associated with more positive attitudes towards those of a different faith and atheists. Further, when asked to rate the morality of a fictional character in a narrative, higher quest predicted more favorable rating of morality in fictional “moral exemplars” of a different faith than the participant. Low quest scores predicted less favorable ratings of morality of the same fictional “moral exemplars” (Van Tongeren et al., 2016). Van Tongeren et al. (2016) suggest that those characterized by a greater quest orientation are likely to demonstrate increased openness, acceptance, and have more positive attitudes towards religious diversity.

### **Cultural Humility**

Clinical training in psychology has increasingly attended to diversity and multicultural issues within clinical practice, research, and education and has developed a set of guidelines following a multicultural competence (MCC) model (American Psychological Association [APA], 2003). This model stresses three components of multicultural competence including: (a) developing an understanding and reflective capacity to explore one's own background and how it shapes beliefs, values, and worldview; (b) developing knowledge of other cultures and worldviews; and (c) utilizing culturally appropriated skills and interventions (APA, 2003; Hook, Davis, Owen, Worthington, & Utsey, 2013). Integrating the vital components of MCC

(beliefs/attitudes, knowledge, and skills) in working with clients, some researchers are shifting their formations away from a multicultural competence that emphasize “ways of doing” (e.g., self-awareness, attitudes, knowledge, and skills), to a multicultural orientation (MCO) that emphasize “ways of being” (e.g. therapist philosophy and values related to cultural factors) (Hook, Davis, Owen, & DeBlaere, 2017; Owen, 2013; Owen, Tao, Leach, & Rodolfa, 2011).

Cultural humility is a core component of a MCO (Hook et al., 2017; Owen, 2013). The concept of cultural humility was first introduced in medical education by Tervalon and Murray-Garcia (1998) and characterized as a “lifelong commitment to self-evaluation and self-critique, to redressing the power imbalances in the patient-physician dynamic, and to developing mutually beneficial and nonpaternalistic clinical and advocacy partnerships with communities on behalf of individuals and defined populations” (p. 117). In reviewing the current literature related to the conceptual development of cultural humility, Mosher, Hook, Farrell, Watkins, and Davis (2016) describe intrapersonal and interpersonal components that appear central to the definition of cultural humility. “Intrapersonally, cultural humility involves an awareness of (a) limitations of one’s own cultural worldview and (b) limitations in one’s ability to understand the cultural background and experiences of others” (p. 242). Interpersonally, cultural humility involves a “stance that is other-oriented rather than self-focused, characterized by respect and lack of superiority toward an individual’s cultural background and experience” (Hook et al., 2013, p. 353).

Further, Mosher et al. (2016) describe three components of cultural humility that appear across various conceptualizations of cultural humility within the academic literature, including life-long learning, cultural self-awareness, and interpersonal respect. First, culturally humble

individuals engage in an ongoing process of self-reflection and self-critique in their efforts to best understand each individual's complex, unique, and intersecting identities (Borkan, Culhane-Pera, & Goldman, 2008; Chang, Simon, & Dong, 2012; Mosher et al., 2016). Imbedded in the language of MCC is a meta-message that one achieves a quality of completeness in becoming "competent," as if one has arrived at a place of conclusion in their ability to understand the other—this understanding is inconsistent with the ethos of cultural humility and the development of a MCO (Hook et al., 2013; Hook, 2014; Mosher et al., 2016). A second component of cultural humility discussed by Mosher et al. (2016) is the development of self and other cultural awareness as well as a willingness to critique and address one's own cultural assumptions, biases, and privilege through intrapersonal self-reflection. For example, Foronda, Baptiste, Reinholdt, and Ousman, (2016) emphasize recognizing power imbalances in their conceptualization of cultural humility and the capacity and willingness to self reflectively engage with culturally diverse others with a sense of openness, self-awareness, and equitable mutuality. Third, Mosher et al. (2016) write that an interpersonal stance of mutual respect toward fostering cross-cultural relationships is a component of cultural humility. In fluidly integrating these three components of cultural humility Hook et al. (2013) describe cultural humility as a virtue or disposition rather than an amalgam of multicultural competencies and further state that culturally humble therapists cultivate an ongoing awareness and acceptance of their limitations in understanding their clients' cultural background and experiences. This motivates them to both relationally and emotionally engage with their client with a sense of openness and curiosity to better understand their client's unique intersecting cultural background and experience, and be relationally impacted by the client's subjective experiences.

While not yet widely accepted as central components of cultural humility within the academic literature, Mosher et al. (2016) describe a fluid-thinking framework and vulnerable authenticity as meriting conceptual consideration. Fisher-Borne, Montana Cain, and Martin (2015) describe a fluid-thinking framework conceptually within cultural humility where individuals as well as institutions and social structures are recognized intersectionally in complex and dynamic ways. Further, Fisher-Borne et al. (2015) critique the MCC model as opposed to models emphasizing cultural humility as often recognizing others in static and potentially stereotyped ways as well as failing to adequately address issues of power differentials, social inequality, and social justice. Isaacson (2014) emphasizes a courageous posture of vulnerable authenticity and an ability for providers to surrender their expert stance as important components of interacting with others in a culturally humble manner.

Despite the appeal of MCC to be a foundational component in psychotherapy, there is currently little evidence linking MCC to psychotherapy outcomes (Owens, 2013). However, working alliance, perceived real relationship (genuineness and realistic perception) between therapist and client, and increased well-being were all positively associated with clients' perception of their psychotherapist MCO (Owen et al., 2011). Cultural humility, a core component of MCO, has also been positively associated with the development of a strong working alliance that mediated positive improvements in psychotherapy (Hook et al., 2013). Positive therapy outcomes related to client-perceived therapist cultural humility were also demonstrated amongst participants who demonstrated high religious commitment (Owen et al., 2014).

**Present Study**

As discussed, many emerging adults enter into a developmental period of questioning and religious transformation. Graduate students in health service psychology at faith-based universities also appear to demonstrate unique religious and spiritual transformations that have generated mixed results in the literature. Some studies suggest these graduate students develop a more relational, rich, compassionate, and less legalistic view of God, whereas other studies suggests decreases in God-concepts, religious attributions, and religious practices through graduate training, and still further, some studies suggests both a disengagement and reengagement process as graduate students progress through training and into early careers (Edwards, 2006; Fisk et al., 2013; Hofer, 2004; Pearce, 1996). To date, no research has examined quest orientation and cultural humility during graduate training in clinical psychology. The concept of quest and cultural humility both require a capacity for openness and an ability to recognize, appreciate, and be impacted by the perspectives, beliefs, and worldviews of others.

Though Fisk et al., (2013) suggest decreases in religious attributions may be generally related to an eroding or transforming faith, Beck and Jessup's (2004) multidimensional quest measure may help researchers understand the nature of graduate student's spiritual experience with greater nuance. Similarly, the development of an ongoing, self-reflective, other-oriented interpersonal stance (e.g., cultural humility) may shed light on the spiritual and cultural development of these graduate students. The hypotheses for this study are:

1. measurements of quest and cultural humility will be highest for those in later cohort years,
2. scores of quest and cultural humility will be positively correlated, and

3. when compared to students early in training, more advanced students' self-perceptions of cultural humility will better corroborate their peer rated score of cultural humility.

## **Chapter 2**

### **Methods**

#### **Participants**

Participants included 77 graduate students pursuing their doctoral degree in clinical psychology at a Christian university. The sample included 40.3% identifying as male and 59.7% identifying as female. The mean age of the sample was 26.8 and ranged from 21 to 44 years of age. The majority of the sample self-identified as exclusively European-American (74%;  $n = 57$ ). The second largest racial or ethnic category included those who indicated identifying with two or more groups (9%;  $n = 7$ ). In the sample, 89.5% identified as Christian, 6.6% as “atheist, agnostic, unaffiliated or religious none,” and 3.9% identified as either “other” or “preferring not to say.” Of the participants who identified as Christian, 26.4% identified as “Christian, but not any particular denomination,” 20.8% as “Evangelical,” 20.8% “other,” 8.3% as “Mainline Protestant,” 8.3% as “Catholic,” and 8.3% as “Progressive or Emergent.” A vast majority of participants described the importance of their religion as either “quite important” (40.8%) or “very important” (36.6%).

#### **Measures**

**Multidimensional quest orientation scale.** The MQOS developed by Beck and Jessup (2004) was chosen to measure participants’ inclination towards spiritual seeking and quest orientation. Quest seeks to capture a stance towards spirituality and truth seeking that is characterized by questioning, doubt, complexity, tentativeness, and openness. Previous measures of quest have acknowledged several dimensions related to quest, but did not examine

these dimensions as distinct constructs. The MQOS measures nine distinct subdimensions of quest including: tentativeness, change, ecumenism, universality, exploration, moralistic interpretation, religious angst, complexity, and existential motives (Beck & Jessup, 2004). This measure of quest was used to explore quest dimensions with other variables in this study (e.g., cultural humility and cohort year). Internal consistency reliability coefficients indicate acceptable to good internal consistency (alphas from .68 to .90), as well as indicate items from each of the nine dimensions are relatively distinct from other dimensions (Beck & Jessup, 2004). Further exploratory factor-analysis support the original nine-factor solution; however, Crosby (2013) presents data that suggests the Exploratory scale of the MQOS appears to measure apologetics rather than quest-motivated exploration. Eight of nine subscales from the MQOS were significantly correlated with Batson and Schoenrade (1991b) 12-item Quest scale, suggesting the MQOS dimensions are facets of quest (Beck & Jessup, 2004).

**Intrinsic religiosity.** A single-item scale asking participant to rate the importance of the religion to them was used to measure a pro-religious intrinsically oriented religiosity. While greater precision and reliability can be found in multiple-item scales, Gorsuch and McFarland (1972) found the single-item scale to be a valid measure of intrinsic religiosity with limited to no major drawbacks.

**Cultural humility scale (CHS).** Cultural humility can be broadly defined as an “interpersonal stance that is other-oriented rather than self-focused, characterized by respect and lack of superiority toward an individual’s cultural background and experience” (Hook et al., 2013, p. 353). The CHS developed by Hook et al. (2013) was used to measure cultural humility in this study. Hook et al. (2013) assessed reliability across three independent studies—internal



consistency alpha coefficients on the full scale demonstrate good to excellent reliability ( $\alpha = .86, .92, .93$ ). A two-factor model (positive and negative aspects of cultural humility) accounted for 71% of the variance of items. Factor loadings ranged from .81 to .87 for positive items, and .76 to .89 for negative items (Hook et al., 2013). The CHS was also positively correlated ( $r = .64$ ) with the Cross-Cultural Counseling Inventory-Revised, a measure of multicultural competence (Hook et al., 2013).

### **Procedures**

Participants in each cohort were administered the survey packets, including the MQOS, CHS, and a demographic questionnaire that includes items related to religious groups they most identify with and an item assessing intrinsic religiosity (See Appendix A, B, C, D, and E). Because the CHS was developed as an other-report scale, where a knowledgeable person completed the scale for the person being studied, participants were asked to have a peer whom they perceive to know them well rate their cultural humility using the CHS. Participants also completed a slightly adapted CHS that allowed them to rate their own degree of cultural humility (CHS wording changes from “my peer” to “I”).

### Chapter 3

#### Results

To measure the first hypothesis, a one-way between groups ANOVA was conducted to compare the effects of cohort year on quest and cultural humility scores. Results did not indicate a significant difference on peer-rated cultural humility,  $F(3, 73) = .11, p = .956$ , self-rated cultural humility,  $F(3, 73) = .65, p = .584$ , or quest scores,  $F(3, 73) = .645, p = .588$ . See Table 1 for means and standard deviations of the sample.

Table 1

*Descriptive Statistics of Quest and Cultural Humility Measures*

Cohort Year	<i>N</i>	MQOS Means	<i>SD</i>	CHS <sup>S</sup> Means	<i>SD</i>	CHS <sup>P</sup> Means	<i>SD</i>
1	24	283.50	42.81	48.04	6.39	53.13	4.10
2	16	285.31	34.78	50.18	4.24	53.43	5.83
3	16	301.81	37.57	47.75	5.34	53.73	4.94
4	21	287.96	51.95	48.95	5.71	52.90	4.21
Totals	77	289.65	41.78	48.73	5.42	53.30	4.77

*Note:* CHS<sup>S</sup> indicates Cultural Humility Scale Self Rating, CHS<sup>P</sup> indicates Cultural Humility Scale Peer Rating

A Pearson's product-moment correlation coefficient was calculated to explore a relationship between quest, intrinsic religiosity, and cultural humility scores to assess the second

hypothesis. Results did not indicate significant relationships between quest, intrinsic religiosity, and cultural humility scores (see Table 2).

Table 2

*Correlation of Cultural Humility and Quest Measures*

	Measure	1	2	3	4
1	CHS <sup>P</sup>	--			
2	CHS <sup>S</sup>	.18	--		
3	Quest Total	.08	.03	--	
4	Intrinsic Religiosity	-.02	.09	-.40**	--

*Note:* CHS<sup>S</sup> indicates Cultural Humility Scale Self Rating, CHS<sup>P</sup> indicates Cultural Humility Scale Peer Rating. \*  $p < .05$ ; \*\*  $p < .01$ .

Finally, to explore the third hypothesis of whether more advanced students' self-perceptions of cultural humility would better corroborate their peer-rated score of cultural humility, discrepancy scores were computed by subtracting self-ratings from peer-ratings. Then a one-way ANOVA was conducted to detect differences among cohorts for self- and peer- rating discrepancies. Results did not indicate significant differences in discrepancy scores among cohorts,  $F(3, 73) = .57, p = .639$ . See Table 3 for self- and peer- ratings as well as discrepancy scores. Thus, the third hypothesis was rejected. As reported in hypothesis one, no differences were found among the cohorts in cultural humility measures; however, a paired-sample t-test indicated significant differences in self- and peer- rated cultural humility scores when examining the entire sample,  $t(76) = -6.14, p < .001$ . None of the three mentioned hypotheses were confirmed.

Table 3

*Mean Discrepancy Differences in Peer and Self-Rating of Cultural Humility*

Cohort Year	N	CHS <sup>S</sup> Means	CHS <sup>S</sup> SD	CHS <sup>P</sup> Means	CHS <sup>P</sup> SD	Discrepancy Means
1	24	48.04	6.39	53.13	4.10	5.08
2	16	50.18	4.24	53.43	5.83	3.25
3	16	47.75	5.34	53.73	4.94	5.98
4	21	48.95	5.71	52.90	4.21	3.95
Totals	77	48.73	5.42	53.30	4.77	4.58

*Note:* CHS<sup>S</sup> indicates Cultural Humility Scale Self Rating, CHS<sup>P</sup> indicates Cultural Humility Scale Peer Rating.

In addition to the three above hypotheses, several further analyses were conducted. As suggested by previous research (see Fisk et al., 2013), clinical psychology doctoral students demonstrate decreases in religious attributions as they progress through clinical training. To further explore this, a one-way ANOVA was conducted to detect differences among cohorts in intrinsic religiosity. Results did not indicate a significant difference in cohort year intrinsic religiosity,  $F(3) = 1.438$ ,  $p = .239$ . See Table 4 for means and standard deviations of cohort year's religious importance rating.

Table 4

*Religious Importance Means and Standard Deviations*

Cohort Year	N	Mean	SD
1	23	4.26	0.81
2	16	4.06	1.12
3	16	3.69	0.60
4	21	4.19	0.98
Total	76	4.08	0.91

A Pearson's product-moment correlation coefficient was calculated to explore the relationship between intrinsic religiosity and the subdimensions of quest. Low to moderate negative correlations were found in the following quest subdimensions, tentativeness, change, ecumenism, moralistic interpretations, and existential motives, as well as the composite quest score. Results also indicated a positive low correlation between intrinsic religiosity and exploration. A high negative correlation was found on the universality subdimension with religious importance. See Table 5 for significant correlations of quest subdimensions and intrinsic religiosity.

Table 5

<i>Correlations between Intrinsic Religiosity and Quest</i>	
<i>Measures</i>	<i>Intrinsic Religiosity</i>
<i>Quest Total</i>	-0.40**
<i>Tentativeness</i>	-0.24*
<i>Change</i>	-0.38**
<i>Ecumenism</i>	-0.32**
<i>Universality</i>	-0.54**
<i>Exploration</i>	0.28*
<i>Moralistic Interpretation</i>	-0.26*
<i>Existential Motives</i>	-0.42**

*Note.* \*  $p < .05$ ; \*\*  $p < .01$

Dyadic subsets of participants were created including those averaging an item score above 3 in intrinsic religiosity vs. those at or below 3, those scoring above the mean in quest (>288) versus those at or below the mean, and those who demonstrate both heightened intrinsic religiosity and quest vs. those who did not. These groups were then used to explore differences in self and peer rated-cultural humility with the remaining sample. See Table 6 for means and

standard deviations of cultural humility scores of each group. Independent samples *t*-tests were conducted to compare differences in cultural humility between participants in each dyad. Results did not indicate significant differences in self-rated cultural humility between those who scored high or low in intrinsic religiosity ( $t(74) = -1.16, p = .249$ ), or in peer-rated cultural humility ( $t(74) = -.59, p = .555$ ). Similarly, no significant differences were found between those demonstrating high and low quest in self-rated cultural humility ( $t(75) = .52, p = .608$ ), or peer-rated cultural humility ( $t(67.39) = .87, p = .387$ ). Finally, results did not indicate significant differences between those who scored highly in both quest and intrinsic religiosity and those who did not in self-rated cultural humility ( $t(75) = -.917, p = .362$ ), or peer-rated cultural humility ( $t(78) = -.92, p = .359$ ).

Table 6

*Descriptive Statistics of Cultural Humility Variables in Religious Orientation Groups*

Group	CHS <sup>S</sup> Mean	SD	CHS <sup>P</sup> Mean	SD
<i>High Intrinsic</i>	49.17	5.49	53.39	4.60
<i>Low to Avg. Intrinsic</i>	47.41	5.57	52.63	4.88
<i>High Quest</i>	48.34	6.19	52.79	5.31
<i>Low to Avg. Quest</i>	49.00	4.92	53.71	3.85
<i>High Intrinsic Quest</i>	49.57	3.87	54.00	3.63
<i>Low to Avg. Intrinsic Quest</i>	48.29	6.13	52.92	5.10

*Note:* CHS<sup>S</sup> indicates Cultural Humility Scale Self Rating, CHS<sup>P</sup> indicates Cultural Humility Scale Peer Rating

A one-way ANOVA was conducted to explore differences in quest scores by religious denomination. Denominations included in this analysis included Catholic, Evangelical, Mainline

Protestant, Progressive, and Other; the remaining denominational categories were not included in this analysis due to insufficient participant endorsement for statistical analysis. Results indicated significant differences in Quest scores by denomination with a moderate effect size,  $F(5, 60) = 4.51, p = .001, \eta^2 = .273$ . Post-hoc analysis using a Bonferroni correction indicated mean quest score for the Evangelicals ( $M = 255.73, SD = 34.22$ ) was significantly lower than mean quest scores in Progressives ( $M = 322.5, SD = 29.08, p < .01$ ) and those who indicated their denomination as “other” ( $M = 307.73, SD = 41.741, p < .01$ ). See Table 7 for mean quest scores by denomination.

Table 7

*Descriptive MQOS Scores by denomination*

Denomination	<i>N</i>	MQOS Mean	<i>SD</i>
Catholic	5	293.60	28.378
Evangelical	15	255.73	34.217
Mainline	6	277.00	38.802
Progressive	6	322.50	29.084
Unspecified Christian	19	287.84	35.531
Other Denomination	15	307.73	41.741
Total	66	287.67	40.755

Internal consistency of the MQOS and its subscales as well as both the self- and peer-rated CHS was assessed to explore measure reliability. Internal consistency reliability coefficients for the total MQOS score as well as the subscales indicate acceptable to excellent internal consistency (alpha range from 0.77 to 0.93). Similarly, both the peer- and self-rated

CHS demonstrate acceptable to good internal consistency. See Table 8 internal consistency alpha coefficients, means, and standard deviation of the measures.

Table 8

*Internal Consistency of Measures*

Measures	N	Alpha Coefficient	Mean	SD
<i>Quest Total</i>	76	0.92	288.9	42.77
<i>Tentativeness</i>	76	0.78	53.17	8.32
<i>Change</i>	76	0.91	32.48	10.99
<i>Ecumenism</i>	76	0.87	45.43	9.32
<i>Universality</i>	76	0.93	16.06	8.07
<i>Exploration</i>	76	0.82	27.72	6.82
<i>Moralistic Interpretation</i>	76	0.84	32.04	6.03
<i>Religious Angst</i>	76	0.89	24.71	8.63
<i>Complexity</i>	76	0.77	36.88	8.04
<i>Existential Motives</i>	76	0.79	19.64	7.08
<i>CHS<sup>S</sup></i>	76	0.80	48.73	5.42
<i>CHS<sup>P</sup></i>	77	0.75	53.30	4.77

*Note:* CHS<sup>S</sup> indicates Cultural Humility Scale Self Rating, CHS<sup>P</sup> indicates Cultural Humility Scale Peer Rating.

Table 9 presents normative data from this study for the MQOS and both the peer- and self-rated CHS as well as available norms presented from previous studies. Beck and Jessup (2004) present data demonstrating the multidimensionality of the quest construct as well as psychometric data related to reliability and validity; however, normative data are not presented. Crosby (2013) presents means and standard deviations for eight of the nine subdimensions of the MQOS—the exploration subdimension and total MQOS score were not presented. Hook et al., (2013) provides normative data for the cultural humility scale using several samples.



Table 9

*Normative Data of MQOS and CHS*

Measure	<i>N</i>	Mean	<i>SD</i>
<b>Present Study</b>	--	--	--
<i>Quest Total</i>	77	288.90	42.77
<i>Tentativeness</i>	77	53.17	8.32
<i>Change</i>	77	32.48	10.99
<i>Ecumenism</i>	77	45.43	9.318
<i>Universality</i>	77	16.06	8.066
<i>Exploration</i>	77	27.73	6.818
<i>Moralistic Interpretation</i>	77	32.04	6.034
<i>Religious Angst</i>	77	24.71	8.637
<i>Complexity</i>	77	36.88	8.037
<i>Existential Motives</i>	80	19.64	7.077
<i>CHS<sup>s</sup></i>	77	48.67	5.557
<i>CHS<sup>p</sup></i>	80	53.23	4.726
<b>Crosby (2013)</b>	--	--	--
<i>Tentativeness</i>	436	40.82	9.43
<i>Change</i>	436	29.31	10.68
<i>Ecumenism</i>	436	41.75	10.29
<i>Universality</i>	436	18.07	7.22
<i>Moralistic Interpretation</i>	436	27.85	6.82
<i>Religious Angst</i>	436	20.36	8.63
<i>Complexity</i>	436	21.91	6
<i>Existential Motives</i>	436	20.07	6.7
<b>Hook et al., (2013)</b>	--	--	--
<i>CHS</i>	134	52.16	8.04

*Note:* CHS<sup>s</sup> indicates Cultural Humility Scale Self Rating, CHS<sup>p</sup> indicates Cultural Humility Scale Peer Rating

## **Chapter 4**

### **Discussion**

None of the initial three hypotheses were confirmed by the data. The first hypothesis posited that both quest and cultural humility scores would increase as students advance in clinical training. Neither quest nor cultural humility scores significantly differed among the four cohorts. The second hypothesis speculated a positive correlation between quest and cultural humility, which was not supported. Consistent with previous literature, quest and intrinsic religiosity were negatively correlated. Finally, a third hypothesis stated that more advanced students' cultural humility scores would demonstrate increased congruence between self- and peer-evaluated cultural humility scores. Disconfirming the third hypothesis, significant differences were not found between cohorts on self- and peer-evaluated cultural humility disparity. However, as a whole, peer-ratings of cultural humility were significantly higher than self-ratings.

Following the initial hypotheses several other analyses were conducted. Previous research has demonstrated declines in religious variables in doctoral clinical psychology students as they progress in clinical training (Edwards, 2006; Fisk et al., 2013). In this study, no differences were found between cohorts in intrinsic religiosity. While not longitudinal in nature, this may suggest that students from this sample appear to maintain religious commitment through clinical training. To explore possible religious dwelling components within quest, correlations between intrinsic religiosity and quest subdimensions were analyzed. Low to

moderate negative correlations were found between quest and intrinsic religiosity in the following quest subdimensions: tentativeness, change, ecumenism, moralistic interpretations, and existential motives, as well as the composite quest score. A low positive relationship was found in the quest subdimension of exploration. This may corroborate Crosby's (2013) assertion that the exploration subdimension of the MQOS measures apologetics rather than quest-motivated exploration. Finally, several dyadic categories of participants were created based on intrinsic religiosity, quest, and both heightened intrinsic religiosity and quest. None of the dyadic categories of participants demonstrated significant differences in cultural humility variables.

As previously stated, the concept of quest and cultural humility both appear to require a capacity for openness and an ability to recognize, appreciate, and be impacted by the perspectives, beliefs, and worldviews of others. However, this study was unable to find a meaningful direct link between quest and cultural humility. This begs the question that possibly these constructs are not as directly related as assumed—more pointedly, the notion that humility entails a bent towards spiritual questioning, tolerance of existential ambiguity, and religious tentativeness may be a false assumption. However, despite a lack of correlation between quest and a measure of intercultural competence, Sandage and Harden (2011) found quest religiosity to be predictive of intercultural development in a regression model that controlled for differentiation of self, spiritual grandiosity, gratitude, and forgiveness in a similar sample of highly religious graduate students in a helping profession. Further, differentiation of self was positively associated with intercultural development and also mediated a relationship between gratitude and intercultural development.

Shults and Sandage (2006) posit mature spirituality seeks to balance a *dynamic and dialectical* tension of spiritual seeking and spiritual dwelling that seems to require a high degree of differentiation. Those who quest, especially emerging adults, seem to enter into a period of questioning and seeking as they search for a greater sense of truth and meaning. However, a danger of continued questing is spiritual wandering. This experience of continued wandering may provide an experience of freedom and spiritual transcendence, but faith becomes a one-person individualized pursuit rather than embedded in community and relationality (Sandage & Shults, 2007; Shults & Sandage, 2006). Equally concerning is a spirituality excessively characterized by the opposing dialectic of spiritual dwelling where a sense of relational enmeshment and detachment from the greater social community is experienced. Here, bifurcated us-versus-them splits impede an empathic resonance with the other.

Theoretically discussed above, cultural humility may also be seen as a two-person, experiential, and relational endeavor characteristic of an “I-thou” way of relating towards the other. At best, quest is a genuine pursuit of truth in the face of deep spiritual and existential ambiguity which may arise from a deep empathic resonance with another’s experience of the world. However, it may be grandiose to assume this is the only or common manifestation of quest. Possibly, there can be an element of “I-it” relating for some questers that impedes a two-person relationality and a stance of humility towards the other—where interest in the other does not come out of empathic identification, but rather a detached scientific fascination and objectification of the other’s difference. Cooper-White (2009) asserts, “a genuine embracing of difference that can break down social inequalities and the dominating use of power requires more than a liberal tolerance or even a sincere but naïve form of curiosity about the Other” (p. 23)

Rather, a willingness to uncover and recognize the intolerable or “foreign” parts of ourselves as opposed to guarding these intolerable parts from conscious awareness and subsequently harmfully projecting and displacing these affect states is the beginning of a genuine embracing of alterity (Cooper-White, 2009).

Cultural humility compels both an intra- and inter-personal stance in which therapists demonstrates a deep understanding of themselves and their own limitations. Interpersonally, the culturally humble therapist is not an all-knowing expert on the other’s cultural experience; rather, there is a surrendering of preconceived knowledge and an ability to value and enter into the client’s subjectivity (Mosher et al., 2016; Sandage, Rupert, Paine, Bronstein, & O’Rourke, 2016). However, when one is undergoing their own quest experience, do they remain open to the experience of another without also questioning the validity the other’s subjectivity—is there a similar ability to surrender one’s own preconceived ideas to authentically encounter and value the other’s subjectivity? This may be possible; however, other intervening variables may mediate this process. One such mediating variable with increasing empirical support may be differentiation of self (Sandage et al., 2016).

While not explored in this study but worthy of further research, cultural humility may be more accurately facilitated by differentiation of self rather than spiritual questing or intrinsic religiosity alone. Further, Sandage et al. (2016) suggests differentiation of self as mediating a relationship with humility and a variety of other psychological processes. Sandage, Jensen, and Jass (2008) describe differentiation of self as “an ability to ‘hold onto oneself’ in close proximity to others, which suggests a mature relational capacity to handle the anxiety of both closeness (intimacy) and difference (alterity)” (p. 192, see also Schnarch, 1997). Sandage and Harden

(2011) write, differentiation of self engenders a tolerance of the anxiety of alterity and an empathic awareness of both self and other. Further, differentiation of self allows for a sense of rootedness or assurance in one's own subjectivity while also allowing the self to enter into and be impacted by the subjectivity of another without overwhelming existential fear of alterity (Jankowski & Vaughn, 2009; Sandage et al., 2008; Schnarch, 1997). Cultural humility may be a valued byproduct of this courageous relational process.

Drawing from Hegelian philosophy, Benjamin (2004) describes the intersubjective relational construct mutual recognition as “a relation in which each person experiences the other as a ‘like subject,’ another mind who can be ‘felt with,’ yet has a distinct, separate center of feeling and perception” (p. 5, see also Benjamin, 2017). Further elaborating on this relational trajectory, Benjamin (2004; 2017) details surrender as a certain letting go of self in order to take *in* the perspective of the other; an ability to sustain connection to the other without intent of control or coercion. “Thus, surrender refers us to recognition—being able to sustain connectedness to the other’s mind while accepting his separateness and difference” (Benjamin, 2004, p. 8). Further elaborating Benjamin’s (2004) theory while integrating theology from Hegel and Ricoeur, Hoffman (2011) discusses the intersubjective movements towards mutual recognition: (a) *identification and incarnation*, acknowledging the others existence and shared humanity, (b) *surrender and crucifixion*, acknowledging the differentiated, separateness, and independence of the other, and out of which develops (c) *gratitude* in the *resurrected* relational capacity to experience the other as both a “like subject” and also a differentiated subject to be “felt with” and to which there is mutual appreciation, recognition, and gratitude toward the other.

Like humility, mutual recognition is constantly lost and rediscovered within the dynamic and complex relational encounter; where mutual recognition breaks down into a complementary relational impasse characteristic of what Benjamin (2004; 2017) depicts as a *doer* and *done to* dynamic, and again is rediscovered through identification, surrender, and gratitude for the other (Benjamin, 2004; 2017; Hoffman, 2011; Sandage et al., 2016). Facilitating this relational process requires both a stance of humility towards alterity and a sense of rootedness and differentiation. In light of Benjamin's (2004; 2017) theory of intersubjectivity and mutual recognition, those who demonstrate humility are engaged in an intersubjective and co-constructed relational process where breakdowns in relationship, while challenging and capable of mishap, are an expected and necessary part of the therapeutic process. Rather than experiencing ruptures as shame-inducing failures, those who demonstrate cultural humility within the therapeutic encounter are able to empathically, vulnerably, openly explore breakdowns while acknowledging their own cultural limitations, mistakes, and role in the relational impasse—engaging in an ongoing and necessary process of relational rupture and repair that facilitates mutual intimacy and growth for both individuals (Benjamin, 2004; 2017; Hook et al., 2016; Hook et al., 2017; Sandage et al., 2016).

Both cultural humility and mutual recognition are intersubjective relational stances toward alterity that represent ways of being (e.g., how does one relate to difference and foster intimacy), and likely require mediating variables such as differentiation of self to sustain this relation capacity. These constructs may be closely interrelated to a multicultural orientation (see Hook et al., 2017; Owen, 2013; Owen et al., 2011). Conversely, quest may better represent a more intrapsychic and cognitive rather than relational response to sociocultural pluralism. This

stance may be more closely related with a multicultural competence model that emphasizes attitudes, knowledge, and skills in diversity training. Questers may demonstrate a high degree of awareness and complexity in their philosophical and spiritual understandings; however, their relational stance towards alterity may not lend itself to a genuine appreciation, recognition, and gratitude toward the other.

### **Limitations**

There are several limitations to this study, most notably related to measurement of the variables. Cultural humility continues to be a relatively new concept within the academic literature. At this time, the CHS, used in this study, is the only measurement tool to assess this construct. While the CHS demonstrates appropriate psychometric properties related to reliability and validity, this scale was designed as means for clients to assess their therapist's degree of cultural humility (see Hook et al., 2013). In this study, participants rated themselves using a slightly adapted CHS (altered subject and verb stems) and were also directed to ask another participant within their cohort who knows them well to rate them using the CHS. For the purpose of self and peer assessment, as opposed to a client assessment of their therapist, the CHS may have a social desirability bias as both students and peers may feel hesitant to rate themselves and their peers poorly on this measure. To best control for this limitation, participants remained blind to their peer-rated cultural humility score. However, despite these efforts, peer-ratings of cultural humility were significantly higher than self-rated cultural humility scores. In agreement with Hill et al. (2017), humility remains a difficult construct to measure, especially as most measures of humility rely on self-report measures. There are obvious limitations related to social desirability in self-report measures of humility that may impede measurement accuracy. As



stated above, in this study the CHS was used as an informant-based assessment, similar to its intended use, as well as adapted to be a self-report measure to best minimize this limitation.

Conceptually, quest remains a difficult construct to measure, especially pertaining to its dimensionality (Beck et al., 2001; Beck & Jessup, 2004; Crosby, 2013) or lack of dimensionality (Batson & Schoenrade 1991a, 1991b). The measure of quest used in this study assumes dimensionality of quest in order to explore the relationship of quest dimensions with other variables in this study. Several studies with different samples have been published substantiating the validity and reliability of this measure (see Beck et al., 2001; Beck & Jessup, 2004; Crosby, 2013), however, full norm data is not yet available on all scales. Further test-development research is needed especially pertaining to Crosby's (2013) assertion that the exploration subdimension of the MQOS is a measurement of apologetics rather than quest-motivated exploration. In this study, an assessment of intrinsic religiosity was measured using a single item asking participants to rate the importance of their religion to them. Greater precision and reliability may be achieved in more advanced measures of intrinsic religiosity; however, Gorsuch and McFarland (1972) found this single-item to be a valid measure of pro-religious intrinsic religiosity and report inconsequential differences between this single-item measure with a multiple-item measure of intrinsic religiosity. In this study the single-item measure of intrinsic religiosity was used to decrease testing length and minimize testing fatigue.

Finally, this study is not longitudinal in nature, thus interpretations that may suggest changes in the dependent variables are related to time in graduate training should be made with caution. This study employed a cohort sample design where participants were grouped based on

their year in doctoral clinical training. Cohort differences may be related to between-group differences rather than the impact of graduate training.

### **Summary**

Doctoral students in Christian clinical psychology graduate programs appear to undergo unique shifts in their faith development. To date, research has produced mixed results related to the spiritual experiences and outcomes of these students. Fisk et al. (2013) suggests these students may engage in a spiritual reorganizing process as they are increasingly confronted with diversity and multicultural considerations, as well as increased exposure to human suffering that challenges them to shift their spiritual narratives. This study has sought to further explore the religious identities of this population in connection with cultural humility.

None of the examined hypotheses were supported by the data. Despite previous research suggesting those high in quest broadly demonstrate greater multicultural competence (Hunsberger & Jackson, 2005; Sandage & Harden, 2011; Van Tongeren et al., 2016), this study was unable to find a meaningful relationship between quest or intrinsic religiosity with cultural humility. Innately connected to a MCO, cultural humility, like mutual recognition, represents an intersubjectively embedded way of being and relating towards alterity (Benjamin, 2004, 2017; Hoffman, 2011; Mosher et al., 2016). Conversely, quest may represent a one-person intrapsychic and cognitive response to sociocultural pluralism, more characteristic of a MCC model. For some, questing may arise out of a deep empathic identification with others' experience of the world; however, this may not be an innate characteristic of quest. Further, quest, as a one-person intrapsychic experience may lack the intersubjectively embedded relational and experiential perspective vital to fostering a genuinely empathic and authentic

stance towards alterity that balances intimacy and difference. Mediating variables, most notably differentiation of self, may facilitate the relational capacity for cultural humility. No known research has explored differentiation of self as mediating cultural humility, although, a growing body of research appears to support differentiation of self as a mediating variable between humility and a variety of other psychological processes (Sandage et al., 2016). While partially speculative, it appears that differentiation of self, rather than quest alone, may facilitate an advanced relational capacity for cultural humility and to experience the other as both a “like subject” and also a differentiated subject to be “felt with”—out of which engenders a stance of gratitude and appreciation toward alterity.

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**Appendix A**  
**Demographic Questionnaire**

**1. Year in Program \***

*Mark only one oval.*

- ☐ 1st  
☐ 2nd  
☐ 3rd  
☐ 4th

**2. Age? (Please write) \***

**3. Gender Identity \***

*Mark only one oval.*

- ☐ Male  
☐ Female  
☐ Prefer not to say  
☐ Other:

**4. What sexual identity do you most identify with?**

*Mark only one oval.*

- ☐ Straight  
☐ Gay or Lesbian  
☐ Bisexual, queer, pansexual  
☐ Prefer not to say  
☐ Other:

**5. What racial or ethnic group do you most identify with? (may choose more than one) \***

*Check all that apply.*

- ☐ European Descent or Caucasian  
☐ Black or African American  
☐ Hispanic  
☐ Latino

- ☐ American Indian or Alaskan Native
  - ☐ Asian
  - ☐ Native Hawaiian or Pacific Islander
  - ☐ Multiracial
  - ☐ Prefer not to say
  - ☐ Other:
- 

**6. Which religious or spiritual group do you most identify with? (Please Choose one) \***

*Mark only one oval.*

- ☐ Christian (e.g. Catholic, Mainline Protestant, Evangelical, Orthodox, Mormon)
  - ☐ Jewish
  - ☐ Muslim
  - ☐ Hindu
  - ☐ Buddhist
  - ☐ New Age
  - ☐ Unaffiliated, atheist, agnostic, none
  - ☐ Prefer not to say
  - ☐ Other:
- 

**7. Which Christian religious group do you most identify with? (please choose one) \***

*Mark only one oval.*

- ☐ I do not identify as Christian
  - ☐ Catholic
  - ☐ Evangelical
  - ☐ Mainline Protestant (e.g. Lutheran, Episcopal, Methodist)
  - ☐ Eastern Orthodox
  - ☐ Mormon
  - ☐ Progressive (e.g. Emergent, Liberal)
  - ☐ I identify as Christian, but not any specific religious group
  - ☐ Prefer not to say
  - ☐ Other:
-

**Appendix B**

**Intrinsic Religiosity**

**8. How important is your religion to you? \***

*Mark only one oval.*

- ☐ Not at all important; I have no religion
- ☐ Slightly Important
- ☐ Somewhat Important
- ☐ Quite important
- ☐ Very Important; It is the center of my life

## Appendix C

## Cultural Humility: Self Rating

Directions: Following the prompt, please rate yourself using the provided scale. Please circle your responses.

<i>Prompt: Regarding core aspects of others' cultural backgrounds...</i>	<b>Strongly Disagree</b> (1)	<b>Mildly Disagree</b> (2)	<b>Neutral</b> (3)	<b>Mildly Agree</b> (4)	<b>Strongly Agree</b> (5)
1. <i>I am respectful.</i>	1	2	3	4	5
2. <i>I am open to explore.</i>	1	2	3	4	5
3. <i>I assume I already know a lot.</i>	1	2	3	4	5
4. <i>I am considerate.</i>	1	2	3	4	5
5. <i>I am genuinely interested in learning more.</i>	1	2	3	4	5
6. <i>I act Superior.</i>	1	2	3	4	5
7. <i>I am open to seeing things from alternative perspectives.</i>	1	2	3	4	5
8. <i>I make assumptions about others.</i>	1	2	3	4	5
9. <i>I am open-minded.</i>	1	2	3	4	5
10. <i>I am a know-it-all.</i>	1	2	3	4	5
11. <i>I think I understand more than I actually do.</i>	1	2	3	4	5
12. <i>I ask questions when I am uncertain.</i>	1	2	3	4	5



**Appendix D****Cultural Humility Scale: Peer Rating**

Directions: Following the prompt, please rate your peer using the provided scale. Please circle your responses.

<i>Prompt: Regarding core aspects of others' cultural backgrounds, my peer...</i>	<b>Strongly Disagree (1)</b>	<b>Mildly Disagree (2)</b>	<b>Neutral (3)</b>	<b>Mildly Agree (4)</b>	<b>Strongly Agree (5)</b>
1. <i>Is respectful.</i>	1	2	3	4	5
2. <i>Is open to explore.</i>	1	2	3	4	5
3. <i>Assumes he/she already knows a lot.</i>	1	2	3	4	5
4. <i>Is considerate.</i>	1	2	3	4	5
5. <i>Is genuinely interested in learning more.</i>	1	2	3	4	5
6. <i>Acts Superior.</i>	1	2	3	4	5
7. <i>Is open to seeing things from alternative perspectives.</i>	1	2	3	4	5
8. <i>Makes assumptions about others.</i>	1	2	3	4	5
9. <i>Is open-minded.</i>	1	2	3	4	5
10. <i>Is a know-it-all.</i>	1	2	3	4	5
11. <i>Thinks he/she understands more than he/she actually does.</i>	1	2	3	4	5
12. <i>Asks questions when he/she is uncertain.</i>	1	2	3	4	5

**Appendix E****Multidimensional Quest Orientation Scale**

Directions: Please respond to each statement by indicating how much you agree or disagree with it. Write the number in the space provided, using the following rating scale:

1	2	3	4	5	6	7
Disagree Strongly			Neutral/Mixed			Agree Strongly
_____	1.	I believe that the more spiritually mature I become I will discover more questions than answers.				
_____	2.	I am not disturbed by unanswered questions in my religious life.				
_____	3.	I believe religious doubts play an important role in spiritual development.				
_____	4.	I believe a central part of spiritual maturity is growing comfortable with doubt.				
_____	5.	I am comfortable leaving many of my spiritual questions unanswered.				
_____	6.	I feel that spiritually mature people struggle with doubts.				
_____	7.	I understand that most of my religious questions cannot be answered.				
_____	8.	I don't feel a need to know all the answers to every religious question I may have.				
_____	9.	I feel that it is naive to expect definitive answers to deep religious questions.				
_____	10.	My religious questions have led to deeper questions rather than definitive answers				
_____	11.	I anticipate dramatically changing my religious beliefs in the future.				
_____	12.	I frequently assume that my current religious beliefs may be wrong.				
_____	13.	I believe spiritual growth requires consistent change in one's religious beliefs.				
_____	14.	I believe that changing one's religious beliefs is a good sign of spiritual development.				
_____	15.	I often question if some of my most central religious beliefs are wrong.				
_____	16.	Spiritual maturity involves changing one's religious beliefs over time.				
_____	17.	I believe that consistently questioning my current religious beliefs will promote spiritual growth.				
_____	18.	I think changing one's religious beliefs over time is a sign of spiritual maturity.				
_____	19.	Mostly it is spiritually immature people who hold the same religious beliefs for long periods of time.				
_____	20.	I don't think it really matters what church (e.g. Catholic, Baptist, Methodist, Assemblies of God) a person attends as long as they love and serve God.				
_____	21.	There are valuable lessons to be learned from Christian faiths (e.g. Catholic, Baptist, Methodist, Assemblies of God) that are different from my own.				
_____	22.	I don't think one Christian faith (e.g. Catholic, Baptist, Methodist, Assemblies of God) is any more correct when compared to the others.				

1 Disagree Strongly	2	3	4 Neutral/Mixed	5	6	7 Agree Strongly
	23.	Being a Christian is not about being a member of any one Christian faith (e.g. Catholic, Baptist, Methodist, Assemblies of God).				
	24.	I don't believe God approves of any one Christian church or congregation (e.g. Catholic, Baptist, Methodist, Assemblies of God) over another.				
	25.	I think that the doctrinal differences between Christian churches and congregations (e.g. Catholic, Baptist, Methodist, Assemblies of God) are largely irrelevant in God's eyes.				
	26.	I feel that I could serve God being a member of many different kinds of Christian churches and congregations (e.g. Catholic, Baptist, Methodist, Assemblies of God).				
	27.	To me, church affiliation (e.g. Catholic, Baptist, Methodist, Assemblies of God) is an irrelevant issue in determining one's salvation.				
	28.	I think the major world religions (e.g. Christianity, Judaism, Islam, Buddhism) are equally valid ways to seek God.				
	29.	The major world religions (e.g. Christianity, Judaism, Islam, Buddhism) may take different paths, but each path ultimately leads to God.				
	30.	Heaven is open to people of all world religions (e.g. Christianity, Judaism, Islam, Buddhism).				
	31.	I believe that Christianity is the only way to know God and receive salvation as opposed to other world religions (e.g. Judaism, Islam, Buddhism).				
	32.	In my effort to seek after God I have spent a lot of time studying the teachings of religions around the world.				
	33.	I have spent more time compared with most people I know investigating the foundations of my religious faith.				
	34.	I consistently explore issues that will deepen my religious faith.				
	35.	I would characterize my religious life as one of consistent searching and exploration.				
	36.	I have been placing a lot of effort in exploring religious questions.				
	37.	I would characterize most of my religious behavior as a "search for truth."				
	38.	I feel that the spiritual meaning of Biblical stories are more important than their historical accuracy.				
	39.	I feel that reading the Biblical stories in a literal way misses their deeper spiritual meaning.				
	40.	I believe much of the truth of the Bible is primarily found in reading its stories allegorically.				
	41.	A primarily literal reading of the Bible is an overly simplistic way of understanding the meaning of its stories.				
	42.	A primarily literal reading of the Bible may miss its deeper truths.				

	1	2	3	4	5	6	7
	Disagree Strongly			Neutral/Mixed			Agree Strongly
___	43.	A deep understanding of the Bible involves looking past the literal meaning to see the deeper spiritual truth being communicated.					
___	44.	My religious development has often been filled with doubt and has been troubling at times.					
___	45.	I have often felt lost and alone during my spiritual journey.					
___	46.	I have often felt abandoned by God during my spiritual journey.					
___	47.	My faith in God is accompanied by anxiety and doubt.					
___	48.	I would mostly describe my spiritual journey as a “struggle.”					
___	49.	Although I feel joy and peace in my spiritual life, I also frequently experience feelings of anxiety and loneliness.					
___	50.	I would characterize my religious beliefs as very philosophical in nature.					
___	51.	I dislike very philosophical answers to my religious questions.					
___	52.	I feel like most religious questions involve complex answers that take a lifetime to fully understand.					
___	53.	I feel that most things in religion are clear and easy to understand.					
___	54.	I feel that it takes a lot of time and intensive study to even begin to have an informed opinion about religious issues.					
___	55.	It would be hard for me to express my religious views in a short amount of time due to the complexity of the arguments I would give.					
___	56.	I would characterize my religious beliefs as very complex rather than simple and straightforward.					
___	57.	I feel that most religious questions do not have simple, straightforward answers.					
___	58.	My religious journey has primarily been devoted toward finding a meaning or purpose for my life rather than engaging in traditional religious practices.					
___	59.	My religious questions have been primarily devoted to exploring my place in the universe rather than about religious doctrines and belief systems.					
___	60.	What seems to have primarily motivated my religious development is a search for meaning in a seemingly random universe.					
___	61.	My religious searching has been primarily devoted toward finding a meaning or purpose for my life rather than the traditional focus of developing a relationship with a personal God.					
___	62.	My religious journey has more abstract and philosophical than the more traditional religious efforts to develop a relationship with a personal God.					

**Appendix F****Curriculum Vitae****EDUCATION****George Fox University; Newberg, Oregon****Projected Graduation, May 2019**

Doctor of Clinical Psychology, Psy.D.

Graduate School of Clinical Psychology

APA Accredited

Academic Advisor: Mark McMinn, Ph.D.

5<sup>th</sup> year Doctoral Candidate of Clinical Psychology; Doctoral Intern**Masters of Arts in Clinical Psychology, MA****2016****Extra-Curricular Involvements**

- Gender, Sexuality, and Identity Student Interest Group: Co-leader
- Multicultural Committee: Co-leader
- Psychoanalytic Student Interest Group: Leader
- Friends of Freud Weekly Psychoanalytic Reading & Consultation Group
- APA Division 39 (Psychoanalysis) Graduate Student Division Representative

**Teaching/Training**

- Graduate Clinical Foundations Lab Group TA, 2017-2018
- Graduate Psychodynamic Psychotherapy Lab Group TA, 2017-2018
- Graduate Social Psychology TA, 2016
- Undergraduate Advanced Counseling Lab Group TA, 2016
- Community Depression Management Group, Supervisor, 2016

**Professional Consultation**

- Teaching Psychoanalysis Utilizing a Competency-Based Model, 2016-2017

**Dissertation**

- “Exploring Quest and Cultural Humility in Relation to the Spiritual Identities of Doctoral Clinical Psychology Students at a Christian University”
- Preliminary Defense: Full Pass, February 2016
- Final Defenses: Full Pass, September 2017

**Professional Memberships**

- American Psychological Association Division 39 (Psychoanalysis)
- Christian Association for Psychological Studies
- American Psychological Association

**Oklahoma State University; Tulsa Oklahoma****2013-2014**

Masters in Community Counseling

**Oral Roberts University; Tulsa, Oklahoma****2011**

Bachelor of Arts

Major: Psychology, *Summa Cum Laude*

Minors: Music and Humanities

- Senior Thesis: “Poly-Drug Substance Abuse Among Adolescent and College Age Individuals: Effect on Family, and Efficacy of Family Therapy in Substance Abuse Treatment.”

**CLINICAL AND SUPERVISION EXPERIENCE****Doctoral Internship: Biola Counseling Center****2018-Present**

APA Accredited

Supervisors: Brady Goss, PsyD; Earl Bland, PsyD; Michele Willingham, PsyD

*Doctoral Intern*

- Provide weekly ongoing psychotherapy utilizing contemporary psychodynamic, relational, and process-oriented models to facilitate therapeutic growth with diverse university and community populations.
- Co-facilitates a weekly interpersonal process group related to grief.
- Flexibly utilizes both short and long-term clinical approaches.
- Serve as a primary supervisor for a 2<sup>nd</sup> year clinical psychology doctoral student.
- Lead training activities for practicum level students.
- Administer and interpret foundational neuropsychological assessment.
- Provide 24-7 crisis on-call consultation services.
- Engage and develop ongoing outreach and consultation programming to university students and departments.
- Participates in ongoing weekly didactic and supervision activities.

**Pre-Internship: Portland Mental Health & Wellness****2017-2018**

Supervisor: Camille Curry, PsyD; Brad Larsen-Sanchez, PsyD

*Therapist*

- Provided psychotherapy within a hybrid community mental health/private practice setting.
- Delivered weekly process-oriented therapy to predominantly low-income adult populations.
- Facilitated Emotion-Focused Therapy to diverse couples and relationships.
- Co-led a weekly gay-men’s interpersonal process group.
- Engaged in weekly didactics and process-oriented gestalt individual and group supervision.

**Graduate Dept. of Clinical Psychology, George Fox University****2017-2018***Fourth Year Peer Supervisor*

- Weekly provide supplemental oversight and mentorship to a 2<sup>nd</sup> year clinical psychology student.
- Oversee clinical work with an emphasis on case conceptualization and intervention.
- Cultivate professional development and clinical psychology competencies.

**Practicum-II: Pacific University Student Counseling Center****2016-2017**

Supervisor: Forrest Merrill, PsyD; Robin Keillor, PhD

*Therapist*

- Provided traditional therapy services to undergraduate and graduate university students.
- Conducted brief intakes and consultations to best meet the needs of students.
- Covered weekly crisis/walk-in counseling center consultations.
- Co-lead a weekly student interpersonal process group.
- Received weekly individual supervision from a psychodynamic perspective

**Summer Intensive Practicum: Samaritan Health, Waldport Clinic****2016**

Supervisor: Carilyn Ellis, PsyD

*Therapist/Behavioral Health Consultant*

- Provided short-term solution focused therapy and behavioral health consultation in a rural primary-care setting.
- Collaborated with physicians and health professionals to provide comprehensive care.
- Consulted with medical providers managing psychopharmacological treatments.
- Co-facilitated an introductory 4-week pain management group.

**Practicum-I: New Urban High School, North Clackamas School District****2015-2016**

Supervisor: Leslie Franklin, PsyD

*Therapist, Assessment Coordinator*

- Provided counseling and assessment services primarily within an urban high school setting.
- Conducted comprehensive and integrative assessments to guide appropriate special education services.
- Delivered psychological services to multiple high schools and programs in the school district.
- Served primarily low SES student populations.
- Consulted with an interdisciplinary team of education specialists to initiate and provide special education services and support the mental health needs of students.

**Depression Management Community Group****2015**

Supervisors: Glena Andrews, PhD; Tami Rogers, MD

*Group Therapy Supervisor*

- Selected four 1<sup>st</sup> year clinical psychology students to facilitate an 8-week depression management group within a community support group setting.
- Weekly led one-hour process-oriented peer group supervision with student therapists.

**Depression Management Community Group****2014**

Supervisors: Tami Rodgers, MD; Albert Pace, MA

*Group Co-Therapist*

- Co-led an 8-week therapy group focusing on depression management skills.
- Utilized a BioPsychoSocial and spiritual model in depression management.
- Applied a cognitive behavioral framework for treating depressive symptoms.

**Laureate Psychiatric Hospital & Clinic:****2012-2014****Adult Psychiatric Crisis/Stabilization Unit, Tulsa, OK.***Psychiatric Technician*

- Provided direct patient care on an acute adult inpatient psychiatric unit with an interdisciplinary team of health professionals.
- Skilled in building a supportive therapeutic relationship with patients struggling with a variety of psychiatric and chemical dependency concerns.
- Accustomed to caring for severe mental illness.
- Proficient in maintaining and navigating patient records.
- Adept in navigating complex health systems.
- Facilitated psycho-educational therapeutic groups.

**Hillcrest Health System****2009-2011****Child & Adolescent Behavioral Health. Tulsa, OK***Volunteer Team Leader*

- Weekly led a team of college students to play gym and board games with pre-adolescent and adolescent patients in an inpatient psychiatric facility.
- Provided positive role models, encouragement, and an environment for interpersonal growth.
- Educated volunteers on mental health concerns and ethical issues related to confidentiality and appropriate patient interactions.

**ASSESSMENTS COMPETENCIES**

16 PF  
ABAS-III  
BRIEF  
CPT

CTONI  
CVLT  
DEKEFS  
EOWPVT

FACES-IV  
MCMI-III  
MMPI-II  
MMPI-RF



MOCA	SDS	WIAT-III
PAI	TAT	WISC-V
PPVT	TOMM	WMS
RCFT	WAIS-IV	WJ-IV
Rorschach: Exner	WASI-II	WRAML

## PUBLICATIONS, PAPERS, AND PRESENTATIONS

- Summerer, A. L., (2018, June). *Working with LGBTQ individuals from a contemporary psychodynamic and attachment perspective*. Guest Lecturer for Cultural Foundations & Social Justice at George Fox University, Graduate School of Counseling, Portland Oregon.
- Thurston, N. S., Adams-Shirly, M., Summerer, A. L., Johnson, B., Nalbandian, R., & Neff, M. A. (2018, April). *Predoxal psychoanalytic training: Process as pedagogy*. Symposia presentation at the Annual meeting for Christian Association for Psychological Studies, Norfolk, VA.
- McLaughlin, P. T., McMinn, M. R., Morse, M., Neff, M. A., Johnson, B., Summerer, D., & Koskela, N. (2017). The effects of a wisdom intervention in a Christian congregation. *The Journal of Positive Psychology, 1-10*.
- Summerer, A. L. (2017, March). *Exploring Quest and Cultural Humility in Relation to the Spiritual Identities of Doctoral Clinical Psychology Students at a Christian University*. Poster session presented at the Annual meeting for Christian Association for Psychological Studies, Chicago, IL.
- Summerer, A. L., & Neal, D. (2017, Jan). *Psychoanalytic Diagnosis and the Schizoid Personality Structure*. Guest Lecturer for Graduate Psychoanalytic Psychotherapy at George Fox University, Graduate Department of Clinical Psychology, Newberg, OR.
- Johnson, B., Summerer, A. L., McLaughlin, P., Koskela, N., & McMinn, M. (2016). *Changes in post-formal thought in a church-based wisdom mentoring program*. Poster session presented at the meeting of the American Psychological Association, Denver, CO.
- Summerer, A. L. (2013). Poly-drug substance abuse among adolescent and college-age individuals: A literature review examining role of trauma, family dynamics and experience, and the efficacy of family therapy in substance abuse treatment. *The Journal of Psychology and the Behavioral Sciences, 23, 17-26*.

Summerer, A. L, (2012, April). *Poly-drug substance abuse among adolescent and college-age individuals: A literature review examining role of trauma, family dynamics and experience, and the efficacy of family therapy in substance abuse treatment*. Paper presented at the 30<sup>th</sup> annual Oklahoma Psychological Society Spring Research Conference, Edmund, OK.