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Program Evaluation of Integration Training

Megan Anna Neff

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Program Evaluation of Integration Training

by

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Presented to the Faculty of the
Graduate School of Clinical Psychology
George Fox University
in partial fulfillment
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Doctor of Psychology
in Clinical Psychology

Newberg, Oregon

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by

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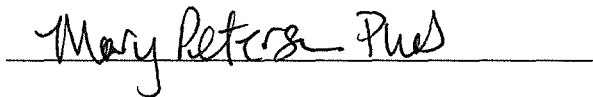
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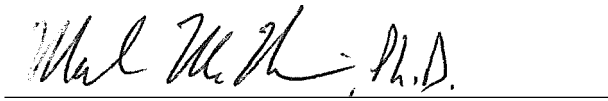
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Program Evaluation of Integration Training

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Abstract

This paper provides a brief historical overview of the integration of psychology and Christianity while highlighting some of the growing tensions within the movement. Integration of psychology and Christianity has been heavily influenced by training that occurs at APA-accredited programs which explicitly integrate psychology and Christianity as part of their training, making integrative training a salient component to evaluate when considering the future development of the integration movement. An overview of the current research on the effectiveness of learning integration among undergraduate and graduate populations is offered followed by exploratory questions addressing how these inputs may relate to students' experiences of God and their clinical work. A program evaluation was conducted, including six explicitly Christian APA-accredited programs.

Participants included 299 students and 51 faculty from six different training programs. Rank order profile analysis was completed using an overall repeated-measures multivariate analysis of variance followed by paired samples *t*-tests to determine the importance placed on integrative concepts, revealing that students demonstrated a preference for more post-modern

and contextual constructs. Means between student and faculty population were compared, demonstrating that overall faculty perceive integration training as going better than students. Finally, qualitative data was analyzed using Kappa coefficient. Consistent with current pedagogical research students reported a desire for increased contextual, relational, applied learning to be included in their integration training. Additionally, students reported a desire for inclusion of more diversity and increased safety across differences. This research highlights the importance of integration training models adapting to a post-modern and relational frame.

Keywords: Faith integration, training, postmodernism, Christianity

Table of Contents

Approval Page.....	ii
Abstract.....	iii
List of Tables	vii
Chapter 1: Introduction	1
Program Evaluation of Integration Training.....	1
Essentials Inputs to Learning Integration	8
Attachment with professors	9
Curriculum	10
Attachment to learning environment	13
Integration Outcomes.....	14
Relationship to clients: Self-reflection and intersectionality	14
Relationship to God	15
Chapter 2: Methods.....	17
Participants and Procedure.....	17
Instruments.....	18
Chapter 3: Results.....	21
Summary of Ratings	21
Subsequent Analysis	27
Qualitative Analysis.....	29
Chapter 4: Discussion	34
The Integrative Impulse	35

Relational education.....	35
Training integrated integrators—integration as embodied	36
Challenges to Integration Training Curriculum in the 21st Century	38
Applied training: Training for the workforce	39
Diversity and openness	40
Toward whole-brained training.....	46
Implications.....	50
Recommendations.....	52
Limitations	53
Future Research	54
Conclusion	54
References.....	56
Appendix A Integration Training Program – Students.....	61
Appendix B Integration Training Program – Faculty	71
Appendix C Curriculum Vitae	81

List of Tables

Table 1	Relationships and Community Satisfaction	22
Table 2	Perceived Effectiveness of Curriculum	23
Table 3	Reflective Use of Intersectionality and Faith	24
Table 4	Importance of Integration Concepts	26
Table 5	Religious and Spiritual Experience.....	27
Table 6	Pearson Correlation.....	28
Table 7	Religiousness and Student Experience	28
Table 8	Qualitative Question 1: Formative Moments.....	30
Table 9	Qualitative Question 2: Growth Areas Moments	31
Table 10	Qualitative Question 3: What Went Uncovered	32

Chapter 1

Introduction

Integration is caught not taught.

-Randy Sorenson

Program Evaluation of Integration Training

The integration of psychology and a Christian worldview has a rich history, stretching back to the 1950s. Vande Kemp and Housekamp (1986) propose the term “integration” was first published in the *Journal of Psychotherapy as a Religious Process* in 1953 by Fritz Kunkel, as he described the interdisciplinary activity between psychology and theology (Sandage & Brown, 2018). The term was popularized in the 1960s. The integration movement arose in response to the tendency for psychology and Christianity to have a polarizing relationship. Early integration literature provided the pathway and framework for integrating these two fields, which were often in a polemical relationship. In order to meet the demand of training clinical psychologists from a Christian worldview six schools emerged whose mission it was to train psychologists from an explicitly Christian worldview. These schools became the epicenter of the integration movement and literature.

Much of early integration literature and training was birthed within the height of modernism and holds modern ideals, which has heavily influenced the training of integration. It

is generally accepted that there have been three waves of integration with early efforts focusing on philosophically creating systems of thought and pathways for conceptualizing the integration of psychology and Christianity (Ripley, 2012). Strawn, Bland, and Flores (2018) identify the three waves as apologetics, model building and empirical validation. In her article, “Integration of Psychology and Christianity” Jennifer Ripley (2012) reflects on the past history of the integration movement with its focus on cognition and calls for integrationists to “move beyond... cognitively addressing differences between psychology and Christianity and do something practical for the world.” (p. 150). According to Ripley, “The history of Christian integration has largely focused on philosophical and theological issues that are most relevant to their own subculture to try and create a kind of ‘systematic theology; for psychology” (p. 152). Thanks to early integration thinkers the pathway of integrating psychology and Christianity has been created, and the world has rapidly changed over the last 70 years, which begs the question: what is next for the integration of psychology and Christianity? In order to remain relevant integration needs to adapt to meet the changing needs of a complex world (Ripley, 2012). Ripley reflects that while philosophy and theology will remain an important aspect of the field there is increased need to focus on “things relevant to the field of psychology, Christendom and society” (p. 152). Ripley’s push toward increased relevancy of integration is couched within a larger emerging “forth-wave” movement of integration. Strawn, et al. (2018) suggest clinical integration as an emerging fourth wave characterized by increased inclusion of diverse voices (theologically, culturally) as well as greater inclusion of case conceptualization, and experiential learning. In addition to focusing on clinical application, this wave emphasizes contextual, relational and dialogical aspects of integration (Augustyn et al., 2017; Bailey et al., 2016; Neff and McMinn,

2020; Sandage & Brown, 2018). This emerging wave leads to the following questions: what is next, what are the goals, aims and values of integration training? What are meaningful outcomes for the learning of integration in a post-modern context?

The paradigm shift occurring within the integration movement is situated within a larger cultural shift. Since the “relational turn” in philosophy and social sciences we have seen an increase in interdisciplinary dialog across disciplines over the last 20 years (Sandage & Brown, 2018; Shults, 2003). Sandage and Brown suggest that today’s culture (both inside and outside the academy) is marked with an “integrative impulse” as we see an increase desire to work collaboratively and interdisciplinary across disciplines (Sandage & Brown, 2018, p. 4). This integrative impulse is reflective of our changing relationship to knowledge. Our relationship to knowledge is shifting with increased consideration of our relationship to knowledge, authority, and vocational formation. We are moving more fully into a postmodern, context-as-frame reference point. We are moving away from binary constructs toward a more continuous and contextual model of knowledge. Whereas knowledge used to be strictly a left-brain activity increasingly it is understood as also including an experiential, right-brain component (Schoore, 2014). The shift within the integration toward right-brain, relational integration (embodied, relational, process, experiential oriented activities) is situated within a larger cultural shift of moving from left-brain mechanisms (cognitive, semantic) toward inclusion of right-brain mechanisms (Schoore, 2014).

These cultural shifts manifest themselves in the demographic shift occurring in today’s students with millennials largely inhabiting a mode of knowledge that is defined contextually and relationally. This is contributing to significant worldview shifts and tensions within higher

education. According to Eck, White, and Entwistle (2016), there are increasing differences emerging in what millennial students are interested in and their preferred method of learning. Eck et al. (2016) conducted research with undergraduate faculty teaching integration courses and identified a growing trend toward disconnection in worldviews between professors and students. They reported faculty as having difficulty transitioning to teaching a postmodern, millennial generation. This was noted by the discrepancy in what faculty considered essential to learning integration compared to what they perceived students would deem important. Faculty tended to rank understanding content such as integration models, worldview, Bible and theology as more important whereas they perceived students would rate application of integration (applied to sexuality, gender and students life) as more essential to their learning. Problematically, what faculty deemed as the most essential areas for learning integration were constructs they perceived students having the least amount of interest in.

Another notable demographic difference observed by Eck et al. (2016) is that among the current cohort is the tendency to be more progressive in political-social views and to hold more negative views of the church than previous generations of students. Additionally, faculty perceived students as having less knowledge of theology and the Bible as well as philosophical concepts (Eck et al., 2016). Even as the demographics of learners' shift, the demographics of faculty teaching integration courses are largely remaining the same. Undergraduate courses taught in integration continue to be predominantly taught by white men, potentially limiting the exposure to diverse worldviews (Eck et al., 2016). This generation of students are increasingly interested in integration of their personhood, social and relational context, and how this informs their vocational identity. Professors are largely continuing to teach from a modern paradigm

focusing on abstract thought and theory. Rather than synthesis of right-brain and left-brain processes occurring in the classroom it appears that faculty and students are vulnerable to missing one another as they speak from different epistemological premises.

The growing pains experienced in the classroom mirror growing pains and tensions occurring within the psychological field in general. In a plenary address given at American Psychological Association in 2009 Allan Schore argued that currently a paradigm shift from more left-brain (cognitive theoretical) activities toward more right brain (relational) was occurring across disciplines. Given this shift Schore emphasizes affective and interpersonal neuroscience more readily than cognitive neuroscience for conceptualizing clinical and abnormal psychology (Schore, 2014). Increasingly, psychologists are discussing the importance of having right-to-right brain therapeutic interactions in order to create safe, attuned, relationally healing therapeutic spaces (Geller & Porges, 2014). Right brain mechanisms such as regulatory and relational deficits are increasingly being conceptualized as clinical significance (Shore, 2014).

The various factors just described have led to an integration movement that is experiencing significant shifts and changes. Furthermore, the shifting paradigm appears to transcend models of training. Eck (1996) cited over 27 models of integration within the undergraduate community. The multiple models of integration highlight that within the integration movement there are diverse viewpoints as to the future trajectory. As early as 2004, Sorenson anticipated the future challenges and highlights 10 of these contradictory views of the future of the integration movement:

As evidence of the dizzying and crisscross contradictions surrounding integration's future, I have mentioned 10 topics that surface in the literature.

Integration must become more academic (1), or more clinical (2), more theological (3) or more quantitatively empirical (4). Greater sophistication is needed in the philosophy of science (5) or neurobiology (6). What is required is greater attention to the church and missions (7), to the underserved (8), to spiritual warfare (9) or to contemplative spirituality (10) (Sorenson, 2004, p. 185).

There are competing demands and expectations placed on the integration movement, and while these are not all mutually exclusive neither are they all compatible. The different demands tend to move “centrifugally in many different directions, often with little bearing on one another” (Sorenson, 2004, p. 185). Competing goals makes it difficult to make sense of the integrative literature let alone discern which aims to prioritize in the training of future Christian psychologists.

As integration goals and methods evolve and become more diversified, clinical training programs face the challenge of identifying and implementing standards that can be measured across training. This combination of cultural shifts, a diversified integration movement alongside the pressure to standardize training poses challenges to Christian integration programs. This pressure is heightened by the lack of formal, overarching coordination among the APA-Accredited integrative programs. Simpson (2011) discusses the benefit he has noticed from collaboration between his home institute, Fuller Theological Seminary, with Rosemead School of Psychology, and calls for greater collaboration and dialog on the national level. He notes “Christian training programs have always maintained collegial relationships, but increased cooperation will help overcome obstacles in quality of clinical training” (p. 111). Given the diverging views within the integration movement it is essential that Christian integration

programs would benefit from following the “integrative impulse” by increasing dialog, cooperation and coordination among programs.

While professors continue to reflect on the meaning behind integration training, some trainees are reporting leaving integration programs with less enthusiasm for integration than when they entered. According to Sorenson (2004):

Students typically enter integrative clinical psychology doctoral programs awash with enthusiasm for the prospect of integration but exit at graduation much more jaded or even angry about the quality of integration they actually feel their programs offered (p. 182).

While research has previously evaluated student outcomes at explicitly Christian APA-accredited programs in regard to clinical training and research (McMinn & Hill, 2011; McMinn, Hill, & Griffin, 2004) research evaluating integration training and outcomes remains limited. This project aims to address both of these concerns by engaging in a program evaluation of the integration training of psychology and Christianity that will help evaluate the mechanisms of learning integration, exploring how these mechanisms relate to students’ relational experiences of God and their clients as well as identifying strengths and areas of growth of current training. Drawing from Sorenson’s (1997a) and Hall et al.’s (Hall, Ripley, Garzon, & Mangis, 2009) research, meaningful inputs for the learning of integration include: attachment to professors, relevant and applicable curriculum and attachment to learning environments. Benchmarks of integration training have not formally been developed however programs have publically written about meaningful outcomes as related to spiritual formation, and increased self-reflection with increased religious/spiritual awareness when engaged in therapy (McMinn & Hill, 2011).

Essentials Inputs to Learning Integration

The integration of Christian faith and psychology is a central mission for explicitly Christian graduate programs in clinical psychology. This leads to the important question: what facilitates the transmission of integration? Integration is mediated relationally, as Randall Sorensen (1994) articulated so evocatively: “integration of psychology and Christianity is caught, not taught” (p. 342). Sorensen conceptualized the learning of integration as occurring through an attachment lens. Through a program evaluation conducted at Rosemead School of Psychology in 1997, Sorensen (1997a) discovered five variables contributing to student’s learning of integration: evidence of professors’ ongoing relationship with God, emotional transparency, accessibility, sense of humor, and openness to differing points of view and new thinking. Building off of Sorensen’s earlier findings that suggest attachment is key to training students in integration (1997a), Hall et al. (2009) examined what graduate and undergraduate students found to be exemplary and helpful in learning integration. When presented with a number of factors students selected three as most relevant, all of them relational and consistent with Sorensen's (1997a) findings: (a) faculty being open, transparent and self-revealing, (b) kindness and receptivity, and (c) openness and dedication to integration conversation and open-mindedness. Other salient factors that facilitated learning of integration included curriculum content that was intentional, balanced and diverse, followed by attachment to learning environment, which included safety in discussing faith, a sense of community, and corporate expressions of faith (Hall et al., 2009). While Hall’s study included a broader demographic than the study proposed here, it is expected that integration training done at the undergraduate level will have overlapping factors for graduate training in integration.

Attachment with professors. Relational processes appear to be vital for how students learn integration. Students learn integration through “relational attachments with mentors who model that integration for students personally” (Sorensen, Derflinger, Bufford, & McMinn, 2004, p. 363). Hall et al. (2009) research built off of Sorensen’s research and identified traits of professors and mentors that undergraduate and graduate students identified as helpful in the learning of integration. The traits that emerged as significant echoed variables found in Sorenson’s research: self-revealing, caring, welcoming, dedication and open-minded. According to Hall et al (2009), “This lends further support to the notion that these personal qualities of the professor are crucial to the facilitation of integration” (p. 25). In both Sorensen’s and Hall’s research, students identified that it wasn’t simply access to the professors but it was access to the professor’s attachment to God that helped to facilitate the learning of integration. According to Sorenson (1997a):

Access to the professor’s attachment with God, along with access to attachment with the professor as a person before students, may afford students both the resources and the forum by which to explore their own integration of faith and learning (p. 542).

As professors provide students access to their own integrative journeys and experiences they are not only providing resources to the students but are additionally modeling how to integrate Christianity with psychology personally and professionally: a task being asked of the trainees. As students navigate how to do this they are asking for a similar level of access to the professor’s process of integrating Christian faith and psychology. According to Sorenson (1997a): “students are saying that, when it comes to integrating doctoral-level clinical psychology and Christian

faith in their own lives personally and professionally, they need access to their professors' lives in the same way" (p. 544). Students desire personal access to professors who are "modeling integration before them as a living, breathing, flesh-and-blood manifestation of integration in process" (Sorenson, Derflinger, Bufford & McMinn 2004, p. 353). Sorenson conceptualizes this from attachment theory: the secure attachment provides a secure base facilitating the student's exploration of the world and oneself. The transmission of integration is deeply relational—however, this relational nature of integration is not always positive. Just as positive relationality is pivotal in the learning of integration, negative relationships can transmit negative messages about integration. According to Sorenson (1997b) students reported that "the most damaging experience to their integration is when they encounter faculty whom students experience as rude, vain, or even cruel, while wielding a disproportionate amount of power over student's lives" (p. 258). This suggests that the overall character and interpersonal skills of the professors in explicitly integrative APA-accredited programs may be one of the most important inputs in the consideration of quality of the integrative training.

Curriculum. Students identified curriculum as important in the process of learning integration (Hall et al., 2009). While the learning of integration is mediation through relationship it is "only as good as the quality of what is being integrated" (Sorenson, 2004, p. 184). Hall et al. (2009) identified a cluster of variables students identified as helpful in regard to integrative curriculum. Students reported valuing intentionality in balancing general and special revelation (i.e., information from social sciences and theology). Several students linked the presence of diverse opinions among faculty and students to positive learning outcomes (e.g., diversity resulting from individual differences, denominational and cultural differences; Hall et al., 2009).

Students further reported *intentionality* of integration throughout the curriculum as an important variable. Specifically, students valued professors who intentionally created space for integration (e.g., prayer, conversation about integration and assignments related to integration).

Four themes emerged as important in the curriculum content and implementation. Students identified: academic excellence, relevance to students, an authentic embodied delivery, and experiential integration as important to their learning. In regard to content, students value academic excellence and relevance. Regarding academic excellence, students valued teaching that included sophisticated knowledge and exegesis of biblical material in addition to the field being integrated with it. Regarding personal meaning of material, students placed a high value on the integrative material being relevant to the class subject, discussing how this felt more intuitive when being integrated with the subject matter of the course. Students highlighted the importance of integration “not being forced” and noted when it felt like professors were creating assignments to “fit a quota” or read a devotional at the beginning of class that was unrelated to class material.

While *quality* of content was identified as important for students, students also cared about *how* the content was delivered. Students reported valuing embodied and experiential learning of integration. Aligning with the relational component of training, students reported a significant desire that the academic component of integration incorporate a natural and embodied expression of faith. Students wanted the implementation of the curriculum to feel genuine, honest, seamless, and not an add-on. Students spoke negatively of experiences of contrived integration that felt pushed and forced. Finally, students valued experiential and real life examples in their training. Students pushed for more real life examples in their training,

including: more simulated exercises, vignettes and case conceptualizations, increase use of guest speakers, and opportunity to practice integration to real situations (Hall et al., 2009).

The quality of curriculum is influenced both by the quality of content and the experiential process by which the content is integrated. The emphasis students placed on course content demonstrates that integration is in fact conceptual, and that the quality of the content matters, while at the same students' emphasis on experiential and "real life" life learning exemplifies that the method of metabolizing the content also matters. Hall et al. (2009) suggest that while the quality of propositional content is important, in order for content to be internalized it requires the presence of experiential integration. Suggesting that effective integration training involves the whole brain. Effective integration training is neurologically integrated, bringing in both left-brain and right-brain processes.

If integration is a whole-brained activity than it must also be relational by nature. As Sandage and Brown (2018) observe, "it is obvious that disciples are not 'doing integration'... Rather it is real people who attempt (or avoid) collaborative integration as part of relational and cultural systems" (p. 9). If it is people who integrate, a level of experiential, relational and embodied learning is necessary. Conceptual knowledge is further enhanced in the presence of experiential and contextual learning. According to Hall et al. (2009), "Quality conceptual integration can only occur in the presence of experiential integration" (p. 26). Hall et al. (2009) discovered that students could not separate experiential and conceptual integration from each other and valued professors who provided experiential and "real world" instruction. In addition to choosing professors who embody integration for the teaching of integration, professors who link content and theories of integration with experiential learning and practice in the real world

are highly valued in their ability to transmit integrative learning (Hall et al., 2009). Effective experiential learning will also be contextual by nature (occurring within the particular social and cultural contexts of the student's lives. Sandage and Brown (2018) reflect, "A relational perspective helpfully attends to the reality that the processes of relational integration of psychology and theology unfold within diverse social contexts and personal experiences" (p. 10-11). Integration happens in the context of relationships of persons embedded in particular social and cultural contexts. As professors embody these relational and contextual aspects of integration and connect with students "right-brain to right-brain" it allows the left-brain principles and content to become more recognized and solidified in the student's mind.

Attachment to learning environment. The learning environment was the third most prevalent factor students identified as important for the learning of integration (Hall et al., 2009). Students' attachment and sense of security within their learning environment facilitates the learning of integration. Four themes emerged as important for students: cooperative climate between Christianity and academics, corporate expressions of Christianity, a sense of community, and the fostering of holistic wellbeing. Students identified that being in a cooperative climate where there were "no barriers" in integrating their Christian faith with academics reduced pressure to leave their faith as "separated out" in their learning (Hall et al., 2009, p.18). Students reported valuing participating in communal expressions of Christianity (e.g., prayer, worship, devotions) and a sense of community. Specifically, students identified that the practice of praying for those in need, emphasis on student development, intentionally caring for one another's growth as a community all helped to deepen relationships between students and faculty. Finally, students identified their learning environment fostered holistic wellbeing and

growth when professors created space for students to process moral, psychological and spiritual issues, which in return built security and safety in the attachment to the learning environment.

Integration Outcomes

In 2011, Christian clinical training programs moved one step closer to defining common goals for integrated training programs when a special issue for *Journal of Psychology and Christianity* featured a series of articles authored by faculty from Wheaton College, George Fox University, Regent University, Fuller Theological Seminary, and Rosemead School of Psychology. The writers articulated the philosophy and practices central to their respective training programs. According to Paine (2017) the authors in this special issue reflected on their aim of fostering professional growth through developing competencies to address religious and spiritual issues, the integration of Christian principles with psychological theories and promotion of intercultural sensitivity (p. 110). Although the programs highlighted overarching themes and goals, research has yet to identify benchmark competencies in regard to integrative competencies, yielding some important questions: how do we conceptualize the outcome of this specialized work we do among these programs? To what extent do the input constructs just described impact perceived program outcomes? Given the relational nature of the inputs, how are relationships with clients and God influenced by training?

Relationship to clients: Self-reflection and intersectionality. Within integration programs emphasis is placed on reflection of one's identity markers including how one's faith markers intersect with other diversity markers. It would be expected that integration training would positively influence the ability for trainees to reflect upon their own faith, the faith of others, and the intersection of faith with other salient identity markers. Many programs have

written about the importance of developing reflective skills. For example, Dr. Stephen Simpson (2011) described how the development of “Reflective Practitioners”—those who can explore the impact of their unique historical-social-spiritual context on their clinical work—is at the heart of Fuller’s training. Integrative programs encourage explicit reflection on how one’s faith markers impact their relationships. As another example, one distinctive feature of Azusa Pacific University’s program is interdisciplinary learning where students are encouraged to “explore their spiritual development, beliefs and lifestyle and how these impact client’s and their identity as psychologist,” further they encouraging trainees to explore both their implicit and explicit beliefs by exploring their beliefs, values, assumptions and biases (Graham-Howard & Scott, 2011, p. 102). Similarly, Rosemead emphasizes the importance of increased self-reflection through the context of relationships (McMartin, Dodgen-Magee, Geevarughese, Ginielle, & Sklar, 2013). This is similar to Fuller’s mission of creating reflective listeners who have awareness of how their own personal socio-cultural context impacts how they interact with others. According to Peterson (2011), George Fox University embeds the ADDRESSING model (Hays, 1996) into their clinical training in order to enhance students’ ability to be self-reflective and demonstrate self-awareness around markers of diversity. Consistent across APA-accredited Christian graduate programs there is an emphasis upon reflecting on one’s values, beliefs, worldviews and how this influences relationships and communication. As training considers the social location, and identity markers of the person-of-the-therapist it would be suspected this would lead to the development of reflective trainees.

Relationship to God. Second, integration training historically values trainees’ relationship to God. Personal transformation and growth are highlighted as important goals

among many of the integrative programs (McMartin et al., 2013). According to McMartin et al. (2013) transformation takes place through relationship (relationship with God and others). Many programs intentionally create spaces to encourage spiritual growth through relational means: community worship, spiritual formation, mentorship and individual therapy. Given the importance of trainees relationship to God further exploration of students' spiritual experiences in daily living is of interest.

The aim of this program evaluation is two-fold: an evaluation of how well programs are doing at meeting these essential inputs for learning integration and an exploratory study of how these integration inputs relate to students' ability to reflectively integrate the intersectionality of diversity in their clinical work and their experience of God. It is hypothesized that the relational inputs will positively correlate with student's ability to reflectively intersect faith markers with other diversity markers in their clinical work and their experience of God.

Chapter 2

Methods

Participants and Procedure

Participants were recruited among faculty and students at Christian APA-accredited programs. Research collaborators at six APA-accredited schools that explicitly implement integration training were identified at the following schools: Azusa Pacific University, Fuller Theological Seminary, George Fox University, Regent University, Rosemead School of Psychology, and Wheaton College. During the Fall of 2018 information and survey links were sent to faculty liaisons willing to disseminate the surveys. A series of follow up emails were sent to faculty liaisons throughout the duration of data completion. The surveys were opened from September of 2018-November of 2018.

Parallel online surveys were constructed for students and faculty (see Appendices A & B) to assess inputs and outputs of training as well as religiosity and spirituality. The surveys were disseminated to faculty and students through research collaborators. Programs were compensated for their involvement in the study by receiving a de-identified database of the results. Individual compensation for the completion of the survey was not included. A total of 351 doctoral students and doctoral-level faculty completed or partially completed the survey. Participants included 299 students and 51 faculty; 103 male (29.4%) and 221 female (63.1%).¹ Students ranged in age from 20-53 (Mean = 27.06, *SD* = 4.97) and faculty ranged from 29-74 (Mean = 50.61, *SD* = 10.67).

¹ 2.3% preferred not to say and 2% preferred to self-describe/non-binary.

The majority self-identified as White (62.5%), whereas some participants self-identified as Asian/Asian-American (7.1%), African-American or Black (6.35%), Hispanic or Latina (6.0%), Multiracial (3.4%), Native Hawaiian (.06%), and Middle Eastern (.03%). Among the doctoral students, 21.7% ($n = 76$) were in their first year of graduate school, 21.1% ($n = 74$) were in their second year, 12.6% ($n = 44$) in their third year, 16.3 ($n = 57$) were in their fourth year, 6.0 ($n = 21$) were in their fifth year, and 1.7% ($n = 6$) were in their sixth year.

Instruments

Parallel online surveys were constructed for the purpose of this study. Both surveys consist of 64 questions that utilized a mixed method design. While the two surveys mirrored one another in content the questions were asked differently based on the participant's role within the institution. One survey assessed faculty perception of teaching and learning of integration while the other assessed the trainees' perspective. Questions include scaled questions as well as qualitative open response questions in order to gather more narrative related to students and faculty experience of learning and teaching Integration.

The surveys were divided into eight sections. The first section, measuring perceived presence of relationship and support within the community, consisted of 13 items and used a 5-point Likert-type scale (ranging from *Strongly Disagree* to *Strongly Agree*). The second section, measuring satisfaction with community life, consisted of 4 items and used a 5-point Likert-type scale (ranging from *Very Dissatisfied* to *Very Satisfied*). The third section, measuring the perceived effectiveness of integration curriculum and course work, consisted of 6 items and used a 5-point Likert-type scale (ranging from *Ineffective* to *Very Effective*). The fourth section measured importance of specific learning content when integrating psychology and Christianity,

consisting of 14 items measured on 5-point Likert-type scale (ranging from *Unimportant* to *Very Important*). The fifth section measured the use of reflective intersectionality of faith within clinical work, consisting of 5 items and used a 5-point Likert-type scale (ranging from *Strongly Disagree* to *Strongly Agree*). The sixth section consisted of the Daily Spiritual Experience Scale (DSES). The DSES is a 16-item self-report instrument that measures spiritual experiences. The DSES measures constructs of spirituality related a variety of experiences and emotional qualities that make up a persons' lived experience of their spiritual life such as gratitude, awe, mercy, sense of connection, compassion and love (Underwood, 2011). The instrument is psychometrically robust. It demonstrates stability over time and strong internal consistency (Underwood, 2011). Internal consistency reliabilities with Cronbach's alpha were .94 and .95 for the 16-item version (Underwood & Teresi, 2002). Test-retest results have demonstrated reliability with a Pearson correlation of 0.85 over two days (Underwood, 2011).

The seventh section consisted of qualitative items. The survey consisted of three qualitative items for both students and two for faculty. Students were asked about formative experiences and areas of growth/areas of increased coverage. Faculty were similarly asked about opportunities for growth in their program's integration training and were additionally asked about barriers they experience in being transparent and open about their spiritual/integrative journey with students.

Finally, in the eight section participants were asked to complete basic demographic information. Participants self-identified the importance of their religious and spiritual commitments using a 5-point Likert-type scale (1 = *Not at all important; I have none*, 2 = *Not very important*, 3 = *Somewhat important*, 4 = *Quite important*, and 5 = *Extremely important*; it is

the center of my life). Participants were further asked to indicate the following: sex, age, ethnic identity, training program, and year or role in program.

Chapter 3

Results

Summary of Ratings

Tables 1 through 5 include a summary of integration input/output constructs. Table 1 looks at relationship and community, Table 2 perceived effectiveness of curriculum, Table 3 clinical mean, Table 4 DSES total and Table 5 importance of integration constructs. In all domains faculty perceived programs as doing better than students (Curriculum Effectiveness: student mean = 3.19, $SD = .90$; faculty mean = 3.58, $SD = .86$; Community agreement: student mean = 3.65, $SD = .59$; faculty 4.28, $SD = .31$). Community satisfaction: student mean = 3.54, $SD = .81$; faculty mean = 3.87, $SD = .53$). See tables below for individualized items.

Table 1 summarizes perceived agreement with quality of relationship / attachment / community. Rank order profile analysis was completed using an overall repeated-measures multivariate analysis of variance followed by paired samples t -tests. The repeated measures test demonstrated overall differences among items, Wilks' Lambda (16, 323) = .339, $p < .001$. Profile analysis was then performed through a series of paired-samples t -tests. Finally, difference among faculty and students were analyzed through the use of an independent sample t -tests.

Table 1

Relationships and Community Satisfaction

Item	Overall Rating	Student Rating	Faculty Rating	Differences
I have a strong working alliance with my peers/I have strong working alliances with my colleagues	4.25 (0.78)	4.22 (.77)	4.41 (.80)	$F > S, t(344) = 1.60, p = .011$
I frequently interact with fellow students outside of class time (community worship, socializing, consulting on work related to the program)/Our students frequently interact with other students outside of class time (community worship, socializing, consulting on work related to the program).	4.07 (1.00)	4.01 (1.04)	4.39 (0.67)	$F > S, t(346) = 2.51, p = .012$ RM
My professors model openness to differing points of view/I model openness to differing points of view.	4.02 (.92)	3.94 (.95)	4.52 (.54)	$F > S, t(345) = 4.24, p < .001$
Based on what I know now, I would choose to enter this community/Based on what I now know, I would choose to teach in this community.	4.02 (.95)	3.93 (.98)	4.55 (.58)	$F > S, t(346) = 4.42, p < .001$
I receive support from faculty when I have questions about integrating my faith with psychology/I regularly support students when they have questions about integrating their faith with psychology.	3.89 (.93)	3.76 (.93)	4.61 (.49)	$F > S, t(346) = 6.35, p < .001$ RM
I have at least one faculty member with whom I feel strongly connected/Most of our students have a strong relationship with at least one faculty member.	3.87 (1.07)	3.79 (1.09)	4.35 (.77)	$F > S, t(348) = 3.57, p < .001$
Satisfaction with mentorship from other students	3.84 (.92)	3.81 (.95)	4.00 (.70)	
The mentorship I receive from other students is effective/Students effectively mentor other students in our program.	3.82 (.94)	3.78 (.97)	4.06 (.71)	$F > S, t(345) = 1.99, p = .047$
Satisfaction with life of the community (connection to faculty and students)	3.77 (.93)	3.71 (.97)	4.08 (.63)	$F > S, t(345) = 2.59, p = .010$
My professors talk openly about their relationship with God/I talk openly about my relationship with God.	3.67 (1.08)	3.58 (1.09)	4.22 (.78)	$F > S, t(345) = 4.00, p < .001$
I receive emotional support from faculty when I have questions about my religious faith/I regularly support students emotionally when they have questions about their religious faith.	3.53 (.96)	3.36 (.91)	4.47 (.67)	$F > S, t(344) = 8.33, p < .001$ RM
The professors help my personal development in my spiritual journey/I help my students' personal development in their spiritual journey.	3.52 (.096)	3.44 (.96)	4.00 (.83)	$F > S, t(346) = 3.94, p < .001$
Attunement of the community to one another	3.49 (.99)	3.43 (1.02)	3.84 (.74)	$F > S, t(344) = 2.73, p = .007$
My community regularly gathers to serve, worship, pray or share a meal/Our community regularly gathers to serve, worship, pray, or share a meal.	3.41 (1.04)	3.30 (1.03)	4.06 (.79)	$F > S, t(345) = 4.93, p < .001$

My professors openly talk about their past and present faith struggles and development in their own integration of faith and psychology//I openly talk about my past and present faith struggles in my own integration of faith and psychology	3.37 (1.10)	3.24 (1.08)	4.16 (.880)	F > S, $t(346) = 5.77, p < .001$
I have felt connected to most of the professors who teach integration core classes/Faculty who teach core integration courses cultivate close relationships with our students	3.3 (1.03)	3.20 (1.03)	3.82 (.84)	F > S, $t(347) = 4.06, p < .001$
Safety around difficult conversations	3.26 (1.10)	3.22 (1.12)	3.54 (.93)	

Notes. RM = repeated measures difference; overall ratings on this item are significantly lower than the preceding item, $p < .05$. F = Faculty ratings. S = Student ratings.

Perceived effectiveness of curriculum was analyzed through a similar rank order method. Rank order profile analysis was completed using an overall repeated-measures multivariate analysis of variance followed by paired samples t -tests. The repeated measures test demonstrated differences among items, Wilks' Lambda (5, 325) = .744, $p < .001$. Profile analysis was subsequently performed through a series of paired-samples t -tests. Finally, difference among faculty and students were analyzed through the use of an independent sample t -tests.

Table 2

Perceived Effectiveness of Curriculum

Item	Overall Rating	Student Rating	Faculty Rating	Differences
The Effectiveness of....				
Ability of students to apply the learning to their clinical work	3.53 (107)	3.47 (1.09)	3.84 (.89)	F > S, $t(335) = 2.27, p = .024$
Inclusion of religious and spiritual dimensions in case conceptualizations	3.43 (1.12)	3.38 (1.13)	3.76 (.98)	F > S, $t(337) = 2.24, p = .026$
Coursework in integration	3.34 (1.08)	3.29 (1.09)	3.64 (.94)	F > S, $t(339) = 2.14, p = .033$
Applied learning in integration classes	3.27 (1.18)	3.20 (1.18)	3.69 (1.07)	F > S, $t(336) = 2.74, p = .006$
Coursework in theology	3.00 (1.12)	2.97 (1.24)	3.21 (1.17)	RM
Coursework in Bible	2.86 (1.11)	2.81 (1.11)	3.20 (1.09)	F > S, $t(329) = 2.21, p = .028$, RM

Notes. RM = repeated measures difference; overall ratings on this item are significantly lower than the preceding item, $p < .05$. F = Faculty ratings. S = Student ratings.

Perception of the use of reflective intersectionality of faith within clinical work was analyzed through a similar rank order method. Rank order profile analysis was completed using an overall repeated-measures multivariate analysis of variance followed by paired samples *t*-tests. The repeated measures test demonstrated differences among items, Wilks' Lambda (4, 330) = .920, $p < .001$. Profile analysis was subsequently performed through a series of paired-samples *t*-tests. Finally, difference among faculty and students were analyzed through the use of an independent sample *t*-tests.

Table 3

Reflective Use of Intersectionality and Faith

Item	Overall Rating	Student Rating	Faculty Rating	Differences
When I sit with clients I consider religion and spirituality along with other diversity markers/As I train students these are important goals for me...	4.12 (.77)	4.02 (.77)	4.68 (.47)	$F > S, t(335) = 5.86, p < .001$
I am aware of how my faith intersects with and interacts with my experience of other identity markers (i.e., gender, sexuality, SES)/As I train students these are important goals for me...	4.12 (.81)	4.04 (.83)	4.58 (.54)	$F > S, t(339) = 4.45, p < .001$
When I sit with clients I am aware of my religion and spirituality and how it interacts with the religion and spirituality of the client/As I train students these are important goals for me...	4.03 (.77)	3.93 (.77)	4.68 (.54)	$F > S, t(333) = 5.64, p < .001$ RM
I am aware of how the faith of my clients influences their experience of other identity markers (i.e., gender, sexuality, SES)/As I train students these are important goals for me...	3.97 (.79)	3.88 (.78)	4.50 (.58)	$F > S, t(336) = 5.33, p < .001$
I feel comfortable working with people's conflicts in the area of the intersection between faith and other identity markers/As I train students these are important goals for me...	3.92 (.96)	3.81 (.96)	4.59 (.57)	$F > S, t(338) = 5.55, p < .001$

Notes. RM = repeated measures difference; overall ratings on this item are significantly lower than the preceding item, $p < .05$. F = Faculty ratings. S = Student ratings.

Students and faculty were asked to identify importance of integrative concepts in the learning of integration. Responses were analyzed through a rank order method. Rank order profile analysis was completed using an overall repeated-measures multivariate analysis of variance followed by paired samples *t*-tests. The repeated measures test demonstrated differences among items, Wilks Lambda (13, 322) = .312, $p < .001$. Profile analysis was subsequently performed through a series of paired-samples *t*-tests. Finally, difference among faculty and students were analyzed through the use of an independent sample *t*-tests. Faculty, tended to rank integrative concepts as more important to learning than students. In all constructs except for gender and sexuality, culture and applied integration faculty perceived integrative constructs as more important than students (see Table 4).

Differences within religious and spiritual experiences of students and faculty were analyzed through the use of an independent sample *t*-tests. Faculty had a higher Daily Spiritual Experiences Scale DSES total mean (Faculty mean=66.69 SD=12.67; Student Mean=61.22 SD=13.678). Similarly, faculty rated religion as more important (Faculty mean=4.70 SD=.54; Student Mean=4.04 SD=.989). Both students and faculty reported feeling closer to God at the start of their programs/careers than currently (Faculty mean before/current=2.70/2.62); Student Mean before/current=2.48/2.39). See Table 5.

Table 4

Importance of Integration Concepts

Item	Overall Rating	Student Rating	Faculty Rating	Differences
Please Rate the importance of the following topics for the learning of integration of psychology and Christianity....				
The role of culture in integration	4.48 (.70)	4.49 (.71)	4.43 (.67)	
Integration applied to real life settings and to personal life	4.42 (.74)	4.37 (.77)	4.68 (.51)	F > S, $t(341) = 2.73, p = .007$ RM
Impact of worldview in integration	4.3 (.79)	4.27 (.80)	4.45 (.67)	
Integration applied to issues of gender and sexual ethics	4.27 (.88)	4.27 (.89)	4.25 (.80)	
Integration applied to psychological study (e.g., abnormal and cognitive psychology)	4.23 (.82)	4.24 (.82)	4.18 (.83)	
Spiritual formation	4.16 (.86)	4.09 (.88)	4.57 (.61)	F > S, $t(341) = 3.75, p < .001$
Issues related to ethical living	4.15 (.87)	4.13 (.88)	4.29 (.83)	
Community formation (e.g., public spiritual formation)	3.97 (.92)	3.91 (.94)	4.27 (.70)	F > S, $t(342) = 2.64, p = .009$ RM
Topics related to foundational concepts of science	3.88 (.98)	3.86 (1.01)	4.02 (.79)	
Integration applied to science	3.87 (.94)	3.82 (.95)	4.14 (.83)	F > S, $t(342) = 2.22, p = .027$
Topics related to Bible and theology	3.55 (1.13)	3.47 (1.16)	4.00 (.85)	F > S, $t(342) = 3.12, p = .002$ RM
Learning and understanding integration models	3.49 (1.10)	3.48 (1.12)	3.53 (.987)	
The learning of Biblical knowledge	3.31 (1.19)	3.23 (1.19)	3.78 (1.08)	F > S, $t(341) = 3.11, p = .002$ RM
History of Christian thought	3.16 (1.11)	3.11 (1.14)	3.47 (.86)	F > S, $t(339) = 2.17, p = .031$ RM

Notes. RM = repeated measures difference; overall ratings on this item are significantly lower than the preceding item, $p < .05$. F = Faculty ratings. S = Student ratings.

Table 5

Religious and Spiritual Experience

Item	Overall Rating	Student Rating	Faculty Rating	Differences
Daily Spiritual Experiences Scale (DSES) Total	62.06 (13.65)	61.22 (13.68)	66.69 (12.66)	$F > S, t(340) = 2.65, p = .008$
In general, how close do you feel to God? (DSES 16)	2.42 (.64)	2.39 (.63)	2.62 (.67)	$F > S, t(333) = 2.36, p = .019$
In general, how close did you feel to God at the beginning of your program/career?	2.51 (.75)	2.48 (.76)	2.70 (.65)	
How Important is your Religion to you?	4.14 (.96)	4.04 (.78)	4.70 (.544)	$F > S, t(331) = 4.64, p < .001$
How important is the integration of psychology and theology when considering which program to attend/teach in?	3.88 (1.21)	3.79 (1.25)	4.33 (.79)	$F > S, t(331) = 2.98, p = .003$

Subsequent Analysis

A 2-tailed Pearson correlation was computed for the student population to evaluate for possible correlations between hypothesized inputs (attachment to faculty, community, curriculum effectiveness) and potential integrative outputs (DSES total and clinical intersectionality). Results can be found in Table 6.

In order to analyze how a student's religious commitment may impact their experience in the program an ANOVA was computed. Participants self-identified the importance of their religious and spiritual commitments using a 5-point Likert-type scale (1 = *Not at all important*; I have none, 2 = *Not very important*, 3 = *Somewhat important*, 4 = *Quite important*, and 5 = *Extremely important*; it is the center of my life). Participants were categorized as highly religious (5), moderately religious (3-4) and low religious (1-2). Results are found in Table 7.

Table 6

Pearson Correlation

Item	Attachment to Faculty and Community	Community Satisfaction	Coursework Effectiveness	Importance of Integration Mean	Clinical Work	DSES Total
Attachment to Faculty and Community	1	.752**	.573**	.166**	-.017	.120**
Community Satisfaction	.752**	1	.478**	.116*	-.037	.124*
Coursework Effectiveness	.573**	.478**	1	.271**	.157**	.171**
Importance of Integration Mean	.166**	.116*	.271**	1	.313**	.403**
Clinical Work	-.017	-.037	.157**	.313**	1	.286**
DSES Total	.120**	.124*	.171**	.403**	.286**	1

Notes. ** Correlation is significant at the 0.01 level (2-tailed). *Correlation is significant at the 0.05 level (2-tailed).

Table 7

Religiousness and Student Experience

Construct	Highly Religious	Moderately Religious	Low Religious
Relationships, Mentorship, Peer Alliance Mean	3.66 (.56)	3.64 (.50)	3.61 (.59)
Community Satisfaction Mean	3.47 (.91)	3.60 (.75)	3.56 (.74)
Curriculum Mean	3.28 (.94)	3.12 (.85)	2.99 (.96)
Importance of Integrative Concepts Mean	4.17 (.52)	3.81 (.52)	3.27 (.53)
Reflective Use of Intersectionality and Faith Mean	4.04 (.62)	3.89 (.56)	3.75 (.58)
DSES Total	68.51 (11.65)	58.751(12.29)	47.23 (13.23)

On the Importance of Integrative Concepts Mean score, an overall difference was observed among the religiousness grouping, ($F(2,280) = 34.47, p < .001$). Tukey post hoc comparisons were used to detect group differences, revealing that the high religiousness group

reported higher Mean Score than both groups ($p < .001$, $p < .001$), followed by moderately religious group, which reported higher scores ($p < .001$) than the low religious group. On the DSES Total, an overall difference was observed among the religiousness groupings, $F(2,280) = 39.97$, $p < .001$. Tukey post hoc comparisons were used to detect group differences, revealing that the high religiousness group reported higher DSES Total Score than both groups ($p < .001$, $p < .001$), followed by moderately religious group which reported higher scores ($p < .001$) than the low religious group. No significant difference was observed among constructs that looked at mentorship, relationship community satisfaction, perceived effectiveness of curriculum or year in program and religiousness.

Qualitative Analysis

Students were asked three open-ended questions pertaining to their experience of their programs. Students were asked about formative moments within their program (Question 1), about growth areas (Question 2) and about issues they wished would have been covered more within their training (Question 3). The Kappa coefficient ranged from 57%-100% across the five main constructs for Question 1 (Table 8). For Question 2, Kappa coefficient ranged from 67%-100% across the 5 main constructs (Table 9) and for Question 3, Kappa coefficient ranged from 57%-96% across the 5 main constructs (Table 10). Themes related to curriculum, attachment, contextual/experiential learning and diversity/psychological flexibility/exposure to new ideas emerged to the surface.

Students were asked about formative experiences they have had throughout the program. Themes of attachment, experiential/contextual learning, and exposure to new ideas emerged as salient. The importance of relationship arose to the surface. Attachment related responses were

Table 8

Qualitative Question 1: Formative Moments

Construct	Kappa Coefficient
Curriculum	92%
Contextual Learning	59%
Attachment	89%
Openness/Diversity	57%
Negative/Not Yet	100%

identified in over half the respondents. Students reflected on the importance of the cohort models (learning through being exposed to different peoples' worldviews, emotional support, sense of community), the importance of significant mentorship (relationship with professors and advisors where students felt seen, understood and supported), and transparency of professors in discussing their integrative and faith journeys to name a few of the salient themes. Coursework also arose as a salient theme. Key classroom experiences that were identified often included experiential or process-oriented activities that resulted in greater reflection and development of the "person of the therapist." Students tended to highlight class experiences that encouraged deeper reflection and application of one's spiritual experience with their personhood and clinical work. Other themes that emerged included personal transformation through spiritual direction, therapy, and community. Finally, many students reflected on the exposure to new religious ideas or other people's experience as transformative.

Students were asked about areas of growth for their programs. Themes related to curriculum, increased exposure to new ideas/increased psychological flexibility of programs arose to the surface. Students reported a desire for increased experiential and applicable learning

Table 9

Qualitative Question 2: Growth Areas Moments

Construct	Kappa Coefficient
Curriculum	74%
Contextual Learning	67%
Attachment	77%
Openness/Diversity	97%
Negative/Not Yet	100%

in the classroom. Approximately a third of responses mentioned concerns related to curriculum. Many reflected on the “abstract” nature of integration theory and models and reported a desire to have more awareness of how to concretely apply/conceptualize integration within the clinicians’ office. Similarly there was a desire for increase used of contextualized education, with nearly half of respondents reporting a desire for increased contextual, experiential, and relational learning (the term contextualized is being used broadly here to depict learning that addresses the person of the therapist, that is dialogical, experiential, and that speaks to the various socio-cultural contexts from which the learner emerges). Students also reported a desire for increased openness/diversity: both in content as well as in attitude. Students reported a desire for increased exposure to religious diversity, (including diversity within Christianity and across religious diversity), increased multicultural training and awareness, increased attention to LGBTQ theology and concerns. In addition to desiring increased access to new ideas (content), students also reflected a desire for increased openness as demonstrated through attitude (psychological flexibility). Some students reported feeling there was a need to have “right answers” in order to join the conversation and a desire for increased capacity to engage in difficult and searching

conversations across different viewpoints. They reported a desire for increase opportunities for ambiguous spaces where students could be in process *of becoming* (vs. places of certainty with correct answers). Finally students reflected on a desire for increased transparency from professors (about faith journey, integration journey, etc.). While some reflected on desires related to increased attachment (to faculty and within their communities), this was not as dominate of a theme as the themes of curriculum, contextual learning, and diversity/openness concerns. This is consistent with responses from question one, which demonstrate that attachment overall is a relative strength of these integration programs.

Table 10

Qualitative Question 3: What Went Uncovered

Construct	Kappa Coefficient
Curriculum	82%
Contextual Learning	81%
Attachment	57%
Openness/Diversity	88%
Negative/Not Yet	96%

Similar themes emerged in response to Question 3 as 2. Themes related to contextual learning, exposure to increased diversity/multiculturalism and increased safety in dialogue continued to be salient responses in question 3. When discussing what went “uncovered” even more respondents (over half) identified experiential/contextual/clinical application as underdeveloped. Similarly, the theme of diversity was more salient in than in Question 2,

indicative of the fact that this is what students perceive as lacking in current curriculum and learning environments at integration programs.

Chapter 4

Discussion

As Sandage and Brown (2018) observed, we are currently witnessing a resurgence of the “integrative impulse” (p. 4). Interdisciplinary dialog and systemic collaboration are on the rise. Similar integrative impulses echo in findings arising from interpersonal neurobiology, which observe the importance of neural integration for wellbeing. It is an exciting time for those interested in living at intersections: we are living amidst an integrative moment. And yet, we are also living in a fragmented moment. At the same time that increased systemic and theoretical integration occurs, we are also observing increased polarization and ideological isolation and fragmentation. While we celebrate an enthusiasm for integration, we do so within a social context that is more ideological polarized than ever before (Pew Research Center, 2014). Underlying the overt and observable polarization is the epistemological titanic shift that is taking place. We are a culture in transition, which inherently brings an element of de-stabilization. Thomas Kuhn (1962/1979) explored how a culture’s paradigm shift is a long process, emerging out of crises and tension. These shifts can result in emotional tension and crises for individuals living at the crux of paradigm shifting work. Our culture is living in a “world out of joint” as the theoretical premises, methods and applications of a modern paradigm give way to the emergence of a post-modern or contextual frame of reference (Kuhn, 1962/1979, p.70). Our culture is in a process of reorientation, and as the new paradigm is still in an emergent phase, we are not quite sure what exactly we are re-orienting to.

Findings from our study align with this larger cultural and paradoxical story: our training communities are living amidst an exciting integrative impulse and at the same time are struggling to adapt amidst the crises of a paradigm-shifting culture. The integrative impulse in these programs, as observed through respondent's emphasis on community, relationship and shared telos is consistent with the integration impulse emerging from the integration movement itself (i.e., 4th wave integration). These integrative impulses are further supported by developments in neuroscience as well as current findings on good pedagogy and andragogy. Similarly, many of the challenges identified by respondents are consistent with challenges consistent with the tensions you'd expect to see with a culture living amidst a paradigm shift.

The Integrative Impulse

Relational education. According to Sorenson (1997a, 1997b, 2004) relationally informed education is integral to effective integration training. Relational engagement and attunement (right-brain) makes the delivery of left-brain content all the more impactful. Overall, relational engagement is a relative strength of integrative programs. While some students expressed desire for increased connectivity and openness of professor (transparency and attitude to new ideas) overall attachment, mentorship and rapport within the community as a whole surfaced as a relative strength of integration programs (see Table 1 and Qualitative Response 1). While correlations should be interpreted with caution a strong correlation (.573) was observed between attachment to community and faculty and perceived effectiveness of curriculum. This could be indicative of students who are having a more overall positive learning experience with their program. Another possibility is that relationship with faculty and peers mediates engagement of students facilitating more effective learning. Supporting the theory that effective

integration training is a whole-brained activity. This is consistent with previous research, which has demonstrated that student engagement, and educational rapport is conducive for learning as it fosters student-engagement and learning (Rowan & Grootenboer, 2017). Metaphorically speaking, as one's right-brain engagement increases their left-brain involvement also increases.

Training integrated integrators—Integration as embodied. A correlation between DSES total (.288) and clinical reflectivity was observed, similarly a correlation between the importance placed on the learning of integration (.313) and clinical reflectivity was also observed. Suggesting that a person's spirituality and the degree to which they identify religious constructs as important in learning are significant for how they reflectively integrate issues of spirituality into their clinical work. This perhaps speaks to the importance of integration as something that is experientially learned and "embodied" in the integrator (versus specific techniques and interventions cognitively taught). Our research findings resonate with Sorenson's (2004) work on therapists' use of God-image. Sorenson demonstrated how student therapists' God concept influenced how they worked with their clients' religious issues (e.g., those with distant and cold images of God had less comfort addressing religious issues). However, most notably, Sorenson's findings in a program where personal psychotherapy is required revealed that students' experiences of how their own therapists handled religious and spiritual issues in the students' personal therapy were more important than students' God concepts in determining how they worked with religious and spiritual issues with their clients. The relational experience with their personal therapist, and how they handled issues of spirituality had the largest influence in shaping these future integrators (Sorenson, 2004). Our correlational findings support the idea that integration has a formative, experiential, and transformational element.

These findings reinforce the idea that integration has a formative, experiential and transformational element. The experiential nature of integration training also happens to align with best practices in current theory on adult education. Research looking at the specific needs of adult learners has expanded in research years. Malcolm Knowles, who coined the term “andragogy” highlights the importance of accommodating training to the self-directed nature of adults, with increased focus on process and less on content (Smith, 2002). Adults value understanding why they are learning something, learn experientially, and learn best when topic aligns with their goals or holds immediate value (Peterson, 2019). Christine Blair has done similar work looking at adult learning in the context of theological education. In addition to the above themes she suggests adult learners do best when their learning environment feels safe and supportive and when their minds are engaged in holistic learning—learning that speaks to mind, heart and soul (Blair, 1997).

Consistent with current best practices in andragogy, these findings suggest that student’s experience with integration on an embodied and experiential level may be more important than cognitive models taught when predicting the use of integration as clinicians. This perhaps suggests that a shift from *teaching integration* (i.e. integrative models, philosophical arguments, etc.) toward *training integrators* (developing people who have ears to hear spiritual themes and who embody integrative principles) may be beneficial while also aligning with best teaching practices. Furthermore, given the correlation between DSES and clinical reflectivity, environments that support student’s spiritual wellbeing may be beneficial for their clinical work. While causation cannot be determined, it is also notable that a correlation between attachment to community/professors correlated with total DSES score (.120 attachment, .124 community

satisfaction). As integration programs continue to support reflective and spiritual practices, work/life/being balance, and community life, this may help support student's spiritual wellbeing, which may in return positively influence the reflective intersectionality from which they approach their clinical work. Potentially, continuing to support healthy spiritual and emotional development may be integral toward "training integrators."

Challenges to Integration Training Curriculum in the 21st Century

Significant differences were found between faculty and student perception of integration training at explicitly Christian APA-accredited programs. Across the board faculty perceive their programs as doing better than students. Overall students reported satisfaction with attachment and relational qualities of training while reporting concerns around curriculum, a desire for more contextual learning and more exposure to diversity. The themes identified as areas of growth are consistent with cultural shifts that make teaching difficult in today's context as higher-education attempts to adjust to a changing demographic of student with shifting educational needs and values. Three themes that emerged included: a desire for increased applied learning, desire for more relational learning that would include a broader diversity of content and increased openness to new ideas and more contextual-experiential learning.² The integrative impulse can be seen in the difficulty of writing about these constructs. While these three distinctive categories emerged from the research, it would be unwise to assume that they are categorically different or unrelated. These constructs have overlapping elements (contextual learning is relational, relational learning

² For the purpose of this paper contextual learning is being defined as learning that happens in the contexts of students' lives (education that has a relational quality to it with consideration of the person of the therapist, education that emerges from the contexts of students' lives, learning that is applied, experiential and embodied).

involves an openness to the other which inevitability involves being open to new perspectives and content). However, for the sanity of the reader and the writer, this article will explore these interweaving constructs in a linear, left-brain fashion.

Applied training: Training for the workforce. As highlighted above a key feature of adult learning is a desire for experiential learning that is goal-oriented and will translate to the job market (Blair, 1997). This impulse is likely exacerbated by the financial crises of 2008. Higher education institutions face increased public scrutiny as many question their ability to appropriately prepare students with skills needed for today's workforce (Strohmetz, et al., 2015). The workforce reinforces goal-oriented education as influential companies speak out about their desire for education to be more goal-directed, encouraging institutions to help future employees develop "soft skills" and applied skills, citing their concern that college graduates lack the applied skills of written and oral communication, problem-solving, and collaboration (Strohmetz, et al., 2015). According to Strohmetz et al. (2015) course creation often focuses on content and knowledge acquisition. Students, perhaps responding to the pressure from the workforce, are looking for instruction that helps bridge content to skills. Professors may experience difficulties engaging students when the content is not connected to skills students perceive as useful for the workforce.

This current shift toward goal-oriented and applicable knowledge similarly emerged in our research findings. A consistent theme that emerged within the qualitative data was a desire for increased applicability and contextualization of knowledge (see qualitative response 2 and 3 and Table 4). The response in our surveys suggest students desire more applicable and experiential learning. The instinct is similarly consistent with the movement toward a more

integrative, whole-brained approach to knowledge that embraces right-brain, experiential forms of knowledge.

While our findings are consistent with larger conversations occurring in higher education around the current purpose and goal of education, it is also notable that responses move beyond simple concern for workforce preparedness. In addition to wanting applied skills, students reported a desire for transformative elements to be included in their education. They reported a desire for increased training that would cultivate reflection of self-of-therapist, and spiritual formation. This highlights an aspect of integrative programs that perhaps runs counter-cultural to the cultural pressure to train simply for workforce. The telos and mission of the programs surveyed are larger than developing professionals for the work force. They also share an interest in transformative education. Particularly given the unique challenges programs face as they ask trainees to synthesize Christianity and psychology, such programs are designed to be more than workforce preparedness programs; they additionally seek transformative training.

Diversity and openness. A second theme that emerged was a desire for increased exposure to diverse content and increased openness to diverse perspectives. Concerns around openness to differing perspective was also reflected in the reported satisfaction around communities' ability to navigate difficult dialogue, ranked lowest out of the attachment/community items (see Table 1). Students reported a desire for increased use of dialogue, conversation and ability to openly disagree within the learning environment (See qualitative Questions 2 and 3). Consistent with Sorenson's research (1997a) students reported positive experiences when faculty demonstrated an ability to be open to new and diverse ideas. Students reported a desire for increased ability for professors' to be open to new ideas and many

reported a negative experience with feeling there were “right beliefs” one must hold to as a trainee (see qualitative response 2 and 3). This theme is likely reflective of our culture’s changing relationship to knowledge. A contextual approach to knowledge takes seriously that knowledge is historically and socially embedded and emerges from a complex intersection of historical, social and cultural landscapes. Such an approach to knowledge emphasizes the importance of the interplay between theory, ideas and the various social-cultural contexts they emerge from. A second consideration for the importance student’s placed on increased desire for diversity and openness is likely reflective of the shifting demographic of students.

As the demographics in the United States shift, and as higher education becomes more accessible, students are increasingly coming with diverse economic, social, cultural and religious backdrops. Many institutions struggle to adapt to an increasingly heterogeneous student population (Rowan & Grootenboer, 2017). In addition to increased socio-cultural-economic diversity, integration communities are increasingly religiously diverse. Themes around inclusion of more cultural, economic and sexual diversity were prevalent. Given, the nature of the research (integration training), it was not uncommon for themes of cultural, sexual, economic diversity to be discussed through the language of religious values. These broader multicultural themes intersected with a desire for increased theological diversity (i.e., non-evangelical traditions, inclusions of queer and liberation theology, inclusion of more conservative theology, etc.). While not wanting to minimize the importance of increased training around cultural diversity, for the purpose of this research project, attention to the increase in religious diversity and how this intersects with other diversity markers will be the focus of discussion.

Religious Diversity and Polarization. When faculty were asked if they perceived a greater change in student's religious affiliation coming in throughout their career, the majority of faculty agreed or strongly agreed (74.5%). The increase in religious fluidity observed in integration programs mirrors the demographic shift in the United States. While common headlines suggest the United States is rapidly becoming "secularized", the data paints a more complex picture. While religious "nones" are certainly on the rise, the data suggests there is significant amount of fluidity. While the religiously non-affiliated is growing at the fastest rate it also has the lowest retention rate. Approximately half of Americans will change their religion at one point throughout their lifetime (Pew Research, 2011). Many leave their childhood religions, some find new religions, others return to the religion on their childhood and some remain non-affiliated (Pew Research, 2011). In this shifting, fluid context it is no surprise that the student population within explicitly Christian APA-accredited training programs are increasingly religiously diverse and fluid. Integrative programs are increasingly religious heterogeneity (see Table 5). This poses a challenge to training when one considers the homogenous backdrop (predominantly Caucasian, male, Evangelicals) that gave rise to much of the integration literature, research and training. The increased diversity and fluidity raise new questions and potential challenges for professors, administrators and trainees as they navigate what integration of Psychology and Christianity will look like for a less homogeneous population.

In our study an increasingly diverse religious population was observed in the findings, more notably religious groupings were observed within the findings (see Table 7). The importance of religion correlated with DSES score and importance placed on learning integrative concept. Religious diversity may be particularly complex when it comes to integration, as

religious values influence worldview and experiential living (i.e., different experiences of God). Variability in values may be drivers of polarization. Perhaps, because of the importance of religious values as drivers of potential polarization, it appears that religious difference becomes the language for much of the polarization occurring within these programs.

Religious diversity in and of itself is not a challenge, however polarization that results from religious groupings does pose a challenge to training communities. Responses in the qualitative data demonstrates the presence of vastly different concepts of Christianity represented within the population. Some students are calling for a re-anchoring in traditional values while others are calling for an expansion of a traditional understanding of Christianity. One student noted a desire for more training on “How do I integrate a conservative biblical worldview with the secular culture of our day? Gender, sexuality, politically, etc.,” and another student expressed concerns for the trajectory of their community, stating: “I find it imperative not to drift too far from what Christians claim as objective truth (The cross) and the role of sanctification/ church involvement in Christians lives.” On the other hand, other students express a desire for consideration of broader Christian worldviews, commenting on a desire for their learning community to: “Consider different world, religious and spiritual views/approaches to integration,” with a desire for increased “LGBT inclusiveness”. This vast difference in underlying values and beliefs poses challenges for today’s professors and training directors. While one solution would be to continue in the vein of creating multiple models of integration, an alternative may include re-shifting focus to *process* of integration and cultivating a frame that could hold various different theologies and theoretical orientations.

Such a trans-theological, trans-theoretical integration model would likely hold values of humility, wisdom and faith as foundational virtues. In an age of fear, where we are daily confronted with complexity and ambiguity the temptation is to retreat to the safety of ideological certainties. Reflecting on this human tendency Rabbi Jonathon Sacks (2012) notes:

In an age of fear, moderation is hard to find and harder to sustain. Who wants to listen to a nuanced argument, when what we want is someone to relieve us from the burden of thought and convince us that we are right all along? So people mock. They blame... We need people capable of understanding cognitive pluralism, that is, that there is more than one way of looking at the world. We need people who can listen to views not their own without feeling threatened. We need people with humility. (p. 295-296)

In an age of polarization, where thought is burdensome and intellectual humility limited, integration training that support the development of critical and complex thinkers who engage the world with wisdom, humility and hospitality would be compelling. Such a theoretical approach would infuse training with a relational element.

Relational Pedagogy. In addition to increasing student engagement and holistically addressing the student, relational pedagogy may help reduce the tension and conflict that comes with ideological polarization that can occur during training. As noted above, different religious groupings were observed in our findings. Given the centrality of religious values as a driving variable of differences, methods that help to work with inherent difference and tension will be useful.

Cognitive dissonance is integral for the process of learning. When our minds encounter complexity it does not understand it engages more deeply. Too little cognitive dissonance and it

is difficult to engage a learner, too much and it threatens to shut down the learner. Therefore, finding the optimal level of cognitive dissonance in a classroom is critical (Blair, 1997). The discomfort that comes with cognitive dissonance as it relates to driving values related to religious identity can be more threatening for students, invoking fear and disengagement (Shults, 2003). Shults explores how fear can invoke defenses which then become an obstacle to theological learning. In order to engage transformational learning and authentic encounters fear needs to be addressed.

Fear resulting from exposure to concepts that create uncertainty and challenge one's religious values can be destabilizing for learners. Recent research from social psychology has demonstrated a link between Uncertainty Management Theory and System Justification Theory. In a study done by Van Den Bos when participants were exposure to uncertainty this influenced their reactions to events that either bolstered or threatened their cultural worldview (Van Den Bos, 2009). When one encounters ambiguity, complexity and uncertainty a natural defense is to hold more firmly to one's worldview and to act in such a way that bolsters their cultural worldview (Van Den Bos, 2009). In addition to having a cognitive component uncertainty involves a strong affective-experiential process and can activate the neurological "human alarm system" leading to increased sensitivity to other events that threatened one's cultural worldview (Van den Bos, 2009). The neurological response to uncertainty can result in increasing one's defenses to their cultural worldview and increased ideological polarization. Research on the intersection of uncertainty management models and pedagogy remains limited, and yet it seems that attention to this may be of critical importance for creating neurologically down-regulated, attuned and secure learning environments that allow diversity of thought to thrive. Managing

neurological activation can facilitate deeper engagement and more complex learning. Geller and Porges (2014) suggest that therapeutic presence through right-brain attunement helps to lower defenses so that deeper therapeutic work can occur. A parallel argument could be suggested: that thoughtful presence (from professor and facilitated within the classroom) can help lower defenses, helping students engage more deeply with potentially threatening ideas that cause cognitive dissonance. This may help cultivate deeper learning while also helping to reduce ideological polarization within the community.

Students are not simply responding to fear stimulating in the classroom but also to the increased exposure to information and stimuli occurring outside the classroom. Through rapid exposure to traumatic global events, polemical public discourses, today's students are increasingly exposed to messages that create uncertainty. Responding through tightening reigns on one's ideological premises is a natural defense against this daily bombardment of uncertainty. In order to increase student engagement and connected communities lowering psychological defenses through addressing fear will be integral to developing transformational training.

Toward whole-brained training. A third, and dominant theme that emerged was a desire for more contextual, experiential and relational education. Students reported a desire for learning environments with more space for ambiguity, and for increased opportunity to learn from one another as co-learners through conversation and dialogue. Students' consistently reflected a desire for increased contextual learning, increased diversity of thought and increased space for dialogue and uncertainty. Suggesting they are likely operating from a post-modern, relational epistemology. Trainees desire classroom spaces where they are invited to participate as co-learners and where education is treated as a process of becoming more so than a transaction.

These themes noted in qualitative data is also reflected in the integration constructs students are most interested in learning about (Table 4). The conceptual categories were ranked lower among students (church history, bible and theology, integrative models), whereas the more applied, culturally embedded, experiential categories were ranked higher (cultural, gender, applied to psychological study). These findings are consistent both with current andragogy and with the broader cultural shift toward inclusion of more experiential, relational, dialogical epistemologies.

Adults learn best when the information is relevant, when they are respected and when education connects to “real life” experiences (Blair, 1997). These aligns with the themes observed in our findings: students’ desire for increased space to draw on the knowledge they are coming in with and the knowledge of their peers as a part of their learning. As learning happens through conversation and dialogue both help make the material relevant to the contexts of the student’s lives, helping students form connections between content and context; while also treating the students with respect as it honors their experience and knowledge.

An epistemological shift. While these findings are consistent with educational best practices, they are also reflective of rapid epistemological shifts occurring. This poses a difficulty for higher education systems. Systemic change takes time, collaboration and persistence! We are living during a transitional, paradigm shifting moment, this is difficult work for individuals to navigate and adapt to let alone whole institutions. Education institutions were developed in the height of modernity and in response to modern needs (to meet needs of industrial revolution, etc.). Given this, it’s adaptation to a contextual frame of reference will be a process that will require patience and persistence.

Within the height of modernity, our relationship to knowledge was largely conceived as an attempt to understand and get at “objective reality”, with an inevitably gap between the objective reality and the observer (Palmer, 1997). The educational system, built in the height of modernity, is understandably a reflection of these values. Drawing from a modern epistemology the teacher becomes expert whose role it is to pass on expert knowledge to their students, helping them to get at objective reality. This is what Brazilian educator and philosopher Paul Freire (1970/2015) refers to as a “banking” model of education where the expert exports the content into the “container” or “receptacle” that is the student (p. 71). The teacher is successful if he has filled the student. He juxtaposes this with a problem-centered model, which engages the whole learner in critical reflection, drawing on the particulars of their socioeconomic context. Education becomes much more than a transaction of knowledge, as it engages the whole self of the learner within the complexity of their world. A problem-centered approach to education emphasizes knowledge that is lived in the specific and concrete, contextualized experience of learners. This becomes a transformative encounter, ultimately leading to social transformation. Education is not merely an exchange, it is transformational. Freire’s work, which echoes in Palmer’s work, aligns with best practices emerging from andragogy, which aligns with the cultural shift toward a more contextually, embedded relationship to knowledge. These approaches speak to a world that holds increased concern for praxis and contextualized knowledge.

As the academy has been struggling to respond to this rapidly changing shift to knowledge it is vulnerable to fall into dichotomous positions and arguments (objective knowledge vs. subjective knowledge, teacher-oriented vs. student-oriented, etc.). Palmer (1997)

reflects on how this unfortunate dichotomy runs the risk of absolutism on one end and relativism on the other hand. Both resulting in the process of exploration and learning being prematurely stilted. The cultural shifts we are experiencing hold an invitation for training institutions: an opportunity for an important corrective for educational system. With increased reflection and attention being given to the process of learning, emphasis on experiential and relational elements and the co-creation of knowledge. And yet, it is important to avoid an “over-correction” as the pendulum swings to the right. Emerging insights from interpersonal neuroscience can provide a helpful reminder for us moving forward. The healthiest brains are well integrated: integrated within itself and integrated with others (Siegel, 2014). Quality relational processes of education should never come at the cost of quality content. As we move toward more experiential, process, oriented approaches to learning, retaining the quality of content as anchor points is of paramount significance. While a reflection on process is important, it will be imperative to do this work while holding onto the words of Sorenson and remember that integration is “only as good as the quality of what is being integrated” (Sorenson, 2004, p. 184). A holistic approach to integration training will emphasize both quality of content and dignity of process. Quality training is paradoxical as it brings together the best of both “right-brain” and “left-brain” processes. The best learning occurs at the dialectical intersection of head and heart, facts and feelings, theory and practice and teaching and learning (Palmer, 1997).

Implications

There are several implications from these findings. These findings paint a complex picture of an increasingly heterogeneous student population. We have a shifting understanding of who students are: the diversity they come in with, what they desire from their learning

experience, and their values in regard to learning environments. Students are coming in with a different mode of learning that is often not modelled in high education institutions. Students are asking for increased contextual, experiential and relational learning. Neuroscience and education theory help us understanding why this works and will be an important shift as we reconceptualize training for the 21st century.

The complexity of the new demographic of student paired with cultural shifts we are undergoing has implications for how programs will conceptualize training moving forward. As institutions seeking not just competency but also transformative training, there are a myriad of implications as we think about how to adapt to this changing landscape. Approaching education holistically: with emphasis placed on quality content paired with increased attention to process. A holistic approach would also consider how to build communities where defenses are lowered so that transformational learning can occur while also considering curriculum shifts that reflect the complexity of the world students are navigating. Two umbrella goals that could foster this aim of transforming training toward this holistic and relational approach include: staying in conversation across differences while considering what unifies us as a community and secondly engaging in dialectical thinking and practices in training.

We are in the crossroads of a paradigm shift. This is inherently a vulnerable time: this shift holds both opportunities and potential pitfalls. To continue to retain the best of multiple epistemologies and worldviews it is essential the conversation continue across disagreement and differences. As the conversation broadens it raises some important questions such as, “what anchors us”? And what will it mean to be a community of people who will likely have vastly different answers to the question of what anchors us? Can we have an anchor that is large enough

to hold all of our anchors? Social psychologists talk about the benefit of having a superlative goal as a uniting function. One of the urgent questions for the field of integration of Psychology and Christianity for the next generation will be whether or not our community can come together around a superlative anchor in a postmodern world.

The second umbrella implication is the importance of engagement of the both/and in training: attention to relational processes while also engaging quality and anchoring content and theory. We need the best of modernity and post-modernity to infuse training practices. The paradox can perhaps be summarized in the following statement: what the world needs right now are reflective integrators who can engage the world with a critical eye. As we combine the best of right-brain and left-brain processes programs can help to cultivate reflective integrators who critically engage the world.

Drawing from the best of “right brain processes” (embodied, experiential, relational, contextual), fostering integrators who can relationally connect to the other, who demonstrates awareness of their identity and social context and how it intersects with others. Integrators, who with wisdom, can apply knowledge fluidly, being mindful of how knowledge intersects with different social and cultural contexts. At the same time, drawing from the best of “left-brain processes” (linear, analytic, theoretical thinking), training programs can cultivate leaders in the field who can engage the world with a critical and analytic eye. Today’s world is particularly noisy: cultivating a critical eye can be a crucial filter when engaging a noisy world. Our curated feedback loops via google filters, Facebook blue and red feeds, and “narrow casted” news are all too eager to filter out the “noise” while reinforcing our biases. Given this shift in mediums for accessing knowledge, the ability to sift through information with awareness and a critical eye is

directly important. Holistic training programs that bring together the best of right-brain and left-brain processes into training will be engaging their trainees in transformational education preparing them for ministry for a shifting landscape.

Recommendations

There are several recommendations that can be drawn from these findings. The following are recommendations for explicitly Christian APA-accredited psychology programs to consider:

- Continue to lean into strengths of building relational communities marked with mentorship, communal gatherings and intentional shared time and telos.
- Continued encouragement of spiritual formation while building learning environments that contribute to the spiritual and holistic thriving of trainees.
- Increase conversation and trainings among faculty that focus on process of teaching and person of the teacher in addition to curriculum content.
- Consideration implementing a meta-model that is inclusive of different Christian theologies and theoretical orientations.
- Increased relational, dialogical, contextual and experiential learning methods.
 - Increase use of clinical vignettes, case conceptualizations, and practice applying integration theories to clinical work.
 - Being mindful of cognitive load when prepare courses and combining lecture based format with experiential, dialogical and project based learning methods.
- Help address fear and lower defenses that inhibit learning through building relational training programs.

- Consider building intentional culture and training around engaging in conversations. Given the increasingly religious, cultural and ethnic diversity of students, programs will benefit from creating scaffolding to learn how to host difficult dialogue and navigate differences.
- Increase access to professors and teaching assistants in informal settings.
- Cultivate relationship and community among faculty

Limitations

There are a number of limitations to the current study. One limitation of the study was that there was no way to control for response bias across all participating institutions. Respondents who chose to respond may have chosen to participate due to having a specific experience with the integration training at their institution. A second limitation is that the study relied on the self-report responses regarding perceptions of relational and training effectiveness. This approach may not yield an accurate reflection of training efforts of these institutions. A third limitation is regarding the measurement of outcome of integration training. Given that integration competencies and benchmarks have not fully been developed across training programs establishing measurable outcomes of effective integration posed difficulty and was limited to reflective use of spirituality and religion in clinical work. Demand characteristics may also be a limitation, as it may have been difficult for those within psychology to admit the absence of reflective use of spirituality within clinician work/or endorse relational methods use when instructing classes.

Future Research

As training models and religious institutions continue to adapt to a post-modern context the field will likely benefit from continued research into this area. There are a number of areas for future research that will continue to be useful to the development of integrating training curriculum and program initiations. First, continued dialogue and research evaluating benchmarks that signify a successful integration training program will be beneficial as APA moves toward a competency model. Given the transitional nature of education theory in today's climate, a second area of future research may include looking at pedagogical philosophies and methodologies currently used in APA-accredited programs. Particularly, looking at the variance among professors within individual programs may prove useful. Finally, further study evaluating the implications of training increasingly heterogeneous student populations and exploring methods to adapt to diverse worldviews would be beneficial for training programs.

Conclusion

Among explicitly Christian APA-accredited programs in health service psychology there appeared to be consistent areas of relative strength and consistent areas of growth. Mentorship, community building, and themes of attachment are relative strengths of these programs as demonstrated by both quantitative results and qualitative results. At the same time these programs experience growing pains and challenges, not necessarily unique to them, reflective of larger cultural shifts that pose challenges to higher education in general. Some of the salient themes that emerged as challenges include: increased desire for inclusivity (in content and attitude), and a desire for applied, contextualized, dialogic, experiential and relational education that prepares students to apply integration clinically. As institutions move toward more post-

modern pedagogical methods including contextual-experiential learning, and relational-dialogical pedagogy this may help address some of the challenges highlighted in the findings.

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Appendix A

Integration Training Program Evaluation--Students

Informed Consent

The purpose of this study is to assess integration training of psychology and Christianity in Christian graduate programs. Published results will not compare individual programs. It will take approximately 10-15 minutes to complete the questionnaire.

Your participation in this study is completely voluntary. There are no foreseeable risks associated with this project. However, if you feel uncomfortable answering any questions, you can withdraw from the survey at any point. It is very important for us to learn your opinions.

Your survey responses will be strictly confidential and data from this research will be reported only in the aggregate. Your information will be coded and will remain confidential. If you have questions at any time about the survey or the procedures, you may contact Mary Peterson (mpeterso@georgefox.edu), Mark McMinn at mark.mcminn@georgefox.edu), or Megan Anna Neff (mneff14@georgefox.edu)

Integration Training Program Evaluation--Students

Relationship to Mentors and Community

1. Please indicate the extent to which you agree with the following statements

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
I have at least one faculty member with whom I feel strongly connected.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have felt connected to most of the professors who teach integration core classes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My professors openly talk about their past and present faith struggles and development in their own integration of faith and psychology.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
My professors model openness to differing points of view.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I receive support from faculty when I have questions about integrating my faith with psychology.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I receive emotional support from faculty when I have questions about my religious faith.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The mentorship I receive from other students is effective.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The professors help my personal development in my spiritual journey.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My professors talk openly about their relationship with God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a strong working alliance with my peers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I frequently interact with fellow students outside of class time (community worship, socializing, consulting on work related to the	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My community regularly gathers to serve, worship, pray or share a meal.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Based on what I know now, I would choose to enter this community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. Please indicate how satisfied you are with the following aspects of your community:

	Very dissatisfied	Dissatisfied	Neither satisfied nor dissatisfied	Satisfied	Very Satisfied
The life of the community (i.e., my connection to faculty and students)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Attunement of the community to one another	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The mentorship students receive from other students	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creating safety around difficult conversations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Integration Training Program Evaluation--Students

~ . .

3. Please rate your perception of how your program is doing in the following domains:

The effectiveness of....

	Ineffective	Slightly effective	Somewhat effective	Quite Effective	Very effective
coursework in integration	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
coursework in theology	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
coursework in Bible	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
applied learning in integration courses	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ability of students to apply the learning to their clinical work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
inclusion of religious and spiritual dimensions in case conceptualizations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. Please rate how important the following topics are for you in the learning of integration of psychology and Christianity...

	Unimportant	Slightly important	Somewhat important	Quite important	Very important
learning and understanding integration models	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
integration applied to real life settings and to personal life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
impact of worldview in integration	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
topics related to Bible and theology	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
the role of culture in integration	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
issues related to ethical living	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
topics related to foundational concepts of science	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
the learning of Biblical knowledge	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
integration applied to science	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
integration applied to psychological study (e.g., abnormal and cognitive psychology)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
history of Christian thought	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
integration applied to issues of gender and sexual ethics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
spiritual formation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
community formation (e.g., public spiritual formation)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

(Adapted with permission from Eck, B., White, S., and Entwistle, D., 2016)

Although most of are tempted to answer according to how we hope to be, this survey will yield the most effective results if we answer according to where we are now.

5. Please indicate the extent to which you agree with the following statements:

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
When I sit with clients I consider religion and spirituality along with other diversity markers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I sit with clients I am aware of my religion and spirituality and how it interacts with the religion and spirituality of the client.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am aware of how my faith intersects with and interacts with my experience of other identity markers (i.e., gender, sexuality, SES)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am aware of how the faith of my clients influences their experience of other identity markers (i.e., gender, sexuality, SES)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel comfortable working with people's conflicts in the area of the intersection between faith and other identity markers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Integration Training Program Evaluation--Students

Daily Spiritual Experiences Scale

6. The list that follows includes items you may or may not experience. Please consider how often you directly have this experience, and try to disregard whether you feel you should or should not have these experiences. A number of items use the word 'God.' If this word is not a comfortable one for you, please substitute another word that calls to mind the divine or holy for you.

	Never or Almost Never	Once in a While	Some Days	Most Days	Everyday	Many Times a Day
I feel God's presence.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I experience a connection to all of life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find strength in my religion or spirituality.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find comfort in my religion or spirituality.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel deep inner peace or harmony.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I ask for God's help in the midst of daily activities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel guided by God in the midst of daily activities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel God's love for me, directly.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel God's love for me, through others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am spiritually touched by the beauty of	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel thankful for my blessings.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel a selfless caring for others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I accept others even when they do things I think are wrong.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I desire to be closer to God or in union with the divine.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. In general, how close do you feel to God?

Not Close at All	Somewhat Close	Very Close	As Close as Possible
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. In general, how close did you feel to God at the start of your program?

Not close at All	Somewhat Close	Very Close	As Close as Possible
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please indicate the extent to which you agree with the following statements:

Integration Training Program Evaluation--Students

...

9. Has there been one particularly formative experience or relationship in your training? One formative class or aspect of your program? What was formative about it?

10. What are some opportunities for growth in your program's integration training?

11. What do you wish would have been given more attention in your integration training?

Integration Training Program Evaluation--Students

12. How important is your religion to you?

Not at all; have no religion	Not very important	Somewhat important	Quite important	Extremely important; my religious faith is the center of my entire life
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. How important was the integration of Psychology and Christianity when considering your program selection?

Not at all important	Not very important	Somewhat important	Quite important	Extremely important
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

14. Gender

- ☐ Male
- ☐ Female
- ☐ Non-Binary/third gender
- ☐ Prefer not to say
- ☐ Prefer to self-describe

15. Age

16. Ethnicity:

- | | |
|---|---|
| <input type="radio"/> White or Caucasian | <input type="radio"/> American Indian or Alaska Native |
| <input type="radio"/> Black or African American | <input type="radio"/> Native Hawaiian or other Pacific Islander |
| <input type="radio"/> Hispanic or Latino | <input type="radio"/> Another race |
| <input type="radio"/> Asian or Asian American | |
| <input type="radio"/> Prefer to self-describe | |

17. Program:

- | | |
|---|---|
| <input type="radio"/> Azusa Pacific University | <input type="radio"/> Regent University |
| <input type="radio"/> Fuller Theological seminary | <input type="radio"/> Rosemead School of Psychology |
| <input type="radio"/> George Fox University | <input type="radio"/> Wheaton College |

18. Year in program

☐ 1st year☐ 2nd year☐ 3rd year☐ 4th year☐ 5th year☐ 6th year

19. Please feel free to leave additional comments for the researchers:

Thank you for your participation. Please direct any correspondence to Megan Anna Neff (mneff14@gfu.edu@georgefox.edu) or Mary Peterson (mpeterso@georgefox.edu), or Mark McMin (mmcminn@georgefox.edu) at George Fox University.

Appendix B

Integration Training Program Evaluation--Faculty

Informed Consent

The purpose of this study is to assess integration training of psychology and Christianity in Christian graduate programs. Published results will not compare individual programs. It will take approximately 10-15 minutes to complete the questionnaire.

Your participation in this study is completely voluntary. There are no foreseeable risks associated with this project. However, if you feel uncomfortable answering any questions, you can withdraw from the survey at any point. It is very important for us to learn your opinions.

Your survey responses will be strictly confidential and data from this research will be reported only in the aggregate. Your information will be coded and will remain confidential. If you have questions at any time about the survey or the procedures, you may contact Mary Peterson (mpeterso@georgefox.edu), Mark McMinn at mark.mcminn@georgefox.edu), or Megan Anna Neff (mneff14@georgefox.edu)

Integration Training Program Evaluation--Faculty

Relationship to Mentors and Community

1. Please indicate the extent to which you agree with the following statements

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Most of our students have a strong relationship with at least one faculty member.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Faculty who teach core integration courses cultivate close relationships with our students	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I openly talk about my past and present faith struggles in my own integration of faith and psychology	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Our students are able to talk with supervisors about religious and spiritual matters.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I model openness to differing points of view.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I regularly support students when they have questions about integrating their faith with psychology.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I regularly support students emotionally when they have questions about their religious faith.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Students effectively mentor other students in our program.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I regularly integrate clients' religious values when conceptualizing cases (in the classroom, clinical team, supervision, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I help my students personal development in their spiritual journey.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I talk openly about my relationship with God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have strong working alliances with my colleagues.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Our students frequently interact with other students outside of class time (community worship, socializing, consulting on work related to the program).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Our community regularly gathers to serve, worship, pray, or share a meal.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Based on what I now
know, I would choose to
teach in this community.

☐☐☐☐☐

2. Please indicate how satisfied you are with the following aspects of your community:

	Very dissatisfied	Dissatisfied	Neither satisfied nor dissatisfied	Satisfied	Very Satisfied
The life of the community (i.e., my connection to faculty and students)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Attunement of the community to one another	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The mentorship students receive from other students	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creating safety around difficult conversations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Integration Training Program Evaluation--Faculty

3. Please rate your perception of how your program is doing in the following domains:

The effectiveness of....

	Ineffective	Slightly effective	Somewhat effective	Quite Effective	Very effective
coursework in integration	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
coursework in theology	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
coursework in Bible	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
applied learning in integration courses	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ability of students to apply the learning to their clinical work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
inclusion of religious and spiritual dimensions in case conceptualizations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. Please rate how important the following topics are for you in the teaching of integration of psychology and Christianity...

	Unimportant	Slightly important	Somewhat important	Quite important	Very important
learning and understanding integration models	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
integration applied to real life settings and to personal life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
impact of worldview in integration	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
topics related to Bible and theology	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
the role of culture in integration	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
issues related to ethical living	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
topics related to foundational concepts of science	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
the learning of Biblical knowledge	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
integration applied to science	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
integration applied to psychological study (e.g., abnormal and cognitive psychology)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
history of Christian thought	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
integration applied to issues of gender and sexual ethics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
spiritual formation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
community formation (e.g., public spiritual formation)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

(Adapted with permission from Eck, B., White, S., and Entwistle, D., 2016)

Although most of are tempted to answer according to how we hope to be, this survey will yield the most effective results if we answer according to where we are now.

5. Please indicate the extent to which you agree with the following statements:

As I train students these are important goals for me...

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
they learn to consider religion and spirituality along with other diversity markers when sitting with clients.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
when they sit with clients they are aware of their religion and spirituality and how it interacts with the religion and spirituality of their client.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
awareness of how their faith intersects with and interacts with their experience of other identity markers (i.e., gender, sexuality, SES).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
awareness of how the faith of their clients influences their experience of other identity markers (i.e., gender, sexuality, SES).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
comfort working with people's conflicts in the area of the intersection between faith and other identity markers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Integration Training Program Evaluation--Faculty

Daily Spiritual Experiences Scale

6. The list that follows includes items you may or may not experience. Please consider how often you directly have this experience, and try to disregard whether you feel you should or should not have these experiences. A number of items use the word 'God.' If this word is not a comfortable one for you, please substitute another word that calls to mind the divine or holy for you.

	Never or Almost Never	Once in a While	Some Days	Most Days	Everyday	Many Times a Day
I feel God's presence.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I experience a connection to all of life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find strength in my religion or spirituality.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find comfort in my religion or spirituality.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel deep inner peace or harmony.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I ask for God's help in the midst of daily activities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel guided by God in the midst of daily activities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel God's love for me, directly.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel God's love for me, through others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am spiritually touched by the beauty of	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel thankful for my blessings.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel a selfless caring for others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I accept others even when they do things I think are wrong.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I desire to be closer to God or in union with the divine.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. In general, how close do you feel to God?

Not Close at All	Somewhat Close	Very Close	As Close as Possible
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. In general, how close did you feel to God at the start of your career?

Not close at All	Somewhat Close	Very Close	As Close as Possible
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please indicate the extent to which you agree with the following statements:

9. Since the beginning of my career I perceive a wider range of religious beliefs among our incoming students

Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Integration Training Program Evaluation--Faculty

10. What are some of the barriers to being transparent and open about your own spiritual journey with students?

11. What are some opportunities for growth in your program's integration training?

Integration Training Program Evaluation--Faculty

12. How important is your religion to you?

Not at all; have no religion	Not very important	Somewhat important	Quite important	Extremely important; my religious faith is the center of my entire life
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. How important is the integration of psychology and theology when considering which program to teach in?

Not at all important	Not very important	Somewhat important	Quite important	Extremely important
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

14. Gender

- ☐ Male
- ☐ Female
- ☐ Non-Binary/third gender
- ☐ Prefer not to say
- ☐ Prefer to self-describe

15. Age

16. Ethnicity:

- | | |
|---|---|
| <input type="radio"/> White or Caucasian | <input type="radio"/> American Indian or Alaska Native |
| <input type="radio"/> Black or African American | <input type="radio"/> Native Hawaiian or other Pacific Islander |
| <input type="radio"/> Hispanic or Latino | <input type="radio"/> Another race |
| <input type="radio"/> Asian or Asian American | |
| <input type="radio"/> Prefer to self-describe | |

17. Program:

- | | |
|---|---|
| <input type="radio"/> Azusa Pacific University | <input type="radio"/> Regent University |
| <input type="radio"/> Fuller Theological seminary | <input type="radio"/> Rosemead School of Psychology |
| <input type="radio"/> George Fox University | <input type="radio"/> Wheaton College |

18. Role in program (mark all that apply)

☐

Researcher

☐

Teacher

☐

Clinical Supervisor/Mentor

19. Years Teaching...

20. I teach integration courses

☐

Yes

☐

No

21. Please feel free to leave additional comments for the researchers:

Thank you for your participation. Please direct any correspondence to Megan Anna Neff (mneff14@gfu.edu@georgefox.edu) or Mary Peterson (mpeterso@georgefox.edu), or Mark McMinn (mmcminn@georgefox.edu) at George Fox University.

Appendix C

Megan Anna Neff

357 Taylor Drive, OR 97132 / 503.550.1146 / mneff14@georgefox.edu

Education

Doctor of Psychology, Clinical Psychology George Fox University	Anticipated Completion 2021
Clinical Psychology, MA George Fox University	2018
Masters of Divinity Princeton Theological Seminary	2009
Bachelor of Arts, Sociology Wheaton College	2006

Practicum Experiences

Behavioral Health Practicum Student, Providence Oncology, Newberg, OR	2019-2020
<ul style="list-style-type: none"> • Helped establish behavioral health services at a new clinic • Provided integrated behavioral health care to oncology patients • Established assessment protocol for newly diagnosed patients • Consulted with medical providers on patient care 	
Practicum Student, George Fox University Health and Counseling Center, Newberg, OR	2018-2019
<ul style="list-style-type: none"> • Provided short-term and long-term psychotherapy to college students • Maintained a caseload of 12-16 patients per a week 	
Behavioral Health Practicum Student, Women's Health Associates, Newberg, OR	2015-2018
<ul style="list-style-type: none"> • Provided integrated behavioral health care to OB/GYN patients • Maintained a caseload of 12-16 patients per a week • Consulted with medical providers on patient care • Provided hospital consultations for the birthing center • Networked with local resources, and helped to link patients to local resources 	

Research Experience

Integrating Psychology and Christianity: Program Evaluation and Future Directions. Doctoral Dissertation.

George Fox University, 2017-2019

Advisor: Mary Peterson, Ph.D., ABPP

Virtuous Dialogue Training and the Quiet Ego. A Quasi-Experimental Research Design.

George Fox University, 2019.

Advisor: Mark McMinn, Ph.D., ABPP

The African Church: The Formation of a Missional Community. Master's Thesis.

Princeton Theological Seminary, 2009.

Advisor: John Flett, Ph.D.

Ethnographic research on African Indigenous Churches and their impact on health and society.

Wheaton College, Malawi, 2005.

Presentations and Publications

Books and Book Chapters

Neff, M. A., & McMinn, M. R. (2020). *Embodying Integration: A Fresh look at Christianity in the therapy room.* Downers Grove, IL: IVP Academic.

McMinn, M. R., **Neff, M.A.,** Snow, K. N., & Schollars, Nicholas (in preparation). Counseling and psychotherapy within and across faith traditions. *The Oxford Handbook of psychology and spirituality.*

McMinn, L.G., & **Neff, M. A.,** (2010). *Walking Gently on the Earth: Making Faithful Choices about Food, Shelter, Energy and More.* Downers Grove, IL: Intervarsity Press.

Journal Publications

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.

Invited Conference Presentations

Plenary Address, *Embodied Integration: Reflections on Integrating in a Dis-integrated world.*

Plenary address to be presented at Christian Association of Psychological Studies annual conference, Atlanta, Georgia, accepted for presentation in March 2020.

Workshop: *Teaching Integration in a Postmodern Context.* Pre-conference workshop to be presented at the Christian Association of Psychological Studies annual conference, Atlanta, Georgia, accepted for presentation in March 2020.

Workshop: *Rethinking Integration: A Fresh Look at Psychology and Christianity*. Pre-conference workshop presented at the Christian Association of Psychological Studies annual conference, Dallas, TX, March 2019.

Peer-Reviewed Conference Presentations

Neff, M., Rose, A., Peterson M., Turgesen, J., (2017, August) "Evaluating the Link Between Adverse Childhood Experiences (ACES) and High-Risk Behaviors in OB/GYN Patients" Poster Session presented at Annual meeting of American Psychological Association, Washington, D.C.

McMinn, M., and **Neff, M.A.,** (March 2019) *A Different Look at Integration: How Neglected Theologies Can Help in the Therapy Office*. Presentation at the Christian Association of Psychological Studies annual conference, Dallas, TX.

Hampton, C., **Neff, M.,** Shim, P., Peterson, M., & Gathercoal, K. (August 2018). Alumni satisfaction on ancillary LGBT diversity training improvements in a faith-based PsyD program. Poster session at the annual meeting of the American Psychological Association, San Francisco, CA.

Thurston, N., Wade, L., King, A Shim, P., Schollars, N., **Neff, M.A.,** (March, 2019) *Managing the issue of clinician religious disclosure with diverse clients in the current political climate from a psychodynamic frame*. Presentation at the Christian Association of Psychological Studies annual conference, Dallas, TX.

Seegobin, W. **Neff, M.A.** (April 2018) *The Incarnation as a Metaphor for Interpersonal Psychotherapy: Clinical Application and Demonstration*. Presentation at the Christian Association of Psychological Studies annual conference, Norfolk, VA.

Thurston, N., Summerer, A., Nalbandian, R., Shirley, M., Johnson, B., **Neff, M.A.** (April, 2018) *Predoxal Psychoanalytic Training: Process as Pedagogy*. Panel presentation at the Christian Association of Psychological Studies annual conference, Norfolk, VA.

Paxton, J., Drake, G., **Neff, M.A.,** Shumway, K., Peterson, M., *Exploratory Leadership Factors in a Graduate Clinical Psychology Program*. Poster Presentation at the annual meeting of American Psychological Association, San Francisco, California.

Teaching and Professional Committees

- Adjunct Professor, Bible Survey, George Fox University, 2010
- Graduate Teaching Assistant
 - Clinical Foundations, 2019-2020
 - Family and Couple Therapy in a Diverse Society, 2018-2019
 - Spiritual and Religious Issues in Psychology, 2019
 - Integrative Approaches to Psychology and Psychotherapy, 2018-2019
 - Theories of Personality, 2017-2018
- Psy.D Admission Committee (2017-2019)

- Psy.D Orientation Committee (2017-2019)

Guest Lectures

"The Concept of Self: Porous, Bufford and Dialogical Self-Theory" Presented in Mark McMinn's "Integrative Approaches to Psychology and Psychotherapy" George Fox University, October, 2019.

"Implications for the Imago Dei in the Therapy Office" Presented in Mark McMinn's "Integrative Approaches to Psychology and Psychotherapy" George Fox University, October, 2019.

"Feminist Therapy" Presented in Winston Seegobin's "Theories of Personality." George Fox University, November, 2018.

"Multicultural Family Therapy" Presented in Mary Peterson's "Multicultural Family Therapy." George Fox University. March, 2018, January, 2019.

"Introduction to ACT therapy" Presented in Winston Seegobin's "Theories of Personality." George Fox University, September, 2018.

Professional Consultation

Templeton Grant Consultant, consulted with Psy.D students on research design and interventions, 2014

Professional Affiliations

American Psychological Association (APA) Student Membership, 2016-Present

American Psychological Association Div. 35 Society for the Psychology of Women Student Member, 2017-Present

Christian Association for Psychological Studies (CAPS) Student Member, 2018-Present

Postpartum Support International Membership (PSI), 2016-2018

Applied Contextual Behavioral Sciences ACBS Student Membership, 2016-Present

Awards/Honors or Grants

Special Commendation Award, 2019, George Fox University Graduate School of Clinical Psychology

Special Commendation Award, 2018, George Fox University Graduate School of Clinical Psychology

Richter Grant-Research funded evaluating Adverse Childhood Experiences in a rural OB/GYN population

Graduated Magna Cum Laude – Wheaton College, Wheaton, Illinois

Alpha Kappa Delta Honor Society

International Sociology Honor Society

HNGR Research Grant, Wheaton College

Professional Training

Engaging Obstacles as Opportunities: Working through Relational Blocks using EFT, Samaritan Center of Puget Sound, 2019 (12 Contact Hours)

The Transformative Power of Optimal Stress, Martha Stark, Austin Texas, 2019 (3 Contact Hours)

Acceptance and Commitment Therapy (ACT) BootCamp, Praxis, Burbank, California (32 Contact Hours)
 Leadership Training, George Fox University, 2017 (8 Contact Hours)
 Integrated Care Bootcamp Certification of Completion, George Fox University, 2015 (40 Contact hours)
 Maternal Mental Health Professional Certificate Training, 2015 (16 contact hours)
 Resolve Through Sharing Perinatal and Neonatal Loss Training for Health Professionals, 2017 (16 contact hours)
 Focused Acceptance & Commitment Training (FACT) workshop, 2016 (10.75 contact hours)
 American Psychological Association (APA) Annual Conference Attendance, 2017
 Applied Contextual Behavioral Sciences (ACBS) World Conference Attendance, 2016
 Christian Association for Psychological Studies (CAPs) Conference Attendance, 2019
 Christian Association for Psychological Studies (CAPs) Conference Attendance, 2018
 Dona International: Postpartum Doula Support Training, 2009
 Prepare/Enrich Premarital Counseling Facilitator, 2009

Community Service

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| • Intern, Pastoral Internship, Redeemer Lutheran Church, Trenton, NJ | 2007-2008 |
| • Intern, Pastoral Internship, Christ Church, Ghana | 2007 |
| • Intern, Church Mobilization and Development, World Relief, Malawi | 2005 |
| • Community and Youth Worker, Teen Challenge, Compton (LA), California | 2002-2003 |
| • English Instructor, Biola University, Ubon, Thailand | 2003 |