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Virtuous Dialogues: A Study on Wisdom and Quiet Ego in Church Settings

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Virtuous Dialogues: A Study on Wisdom and Quiet Ego in Church Settings

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Virtuous Dialogues: A Study on Wisdom and Quiet Ego in Church Settings

by

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has been approved

at the

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Abstract

An individual's ability to balance the identity of self with the identity of the other, Quiet Ego, consider situations from various perspectives (Reflective Wisdom) and reflect on emotional reactivity (Affective Wisdom) are influential components to engaging in dialogue. The context for dialogue within the United States is increasingly impacted by the backdrop of polarization and defensiveness, impacting one's ability to develop and maintain the characteristics above. The Christian Church in the United States is not immune to the shifts in dialogue and are experiencing similar difficulties with dialogue seen in the broader society. Virtuous Dialogues is a training curriculum that attempts to increase the likelihood of dialogue across differences. Results indicate the training significantly impacted one's ability to balance the identity of self with the identity of other in unexpected ways. Additionally, results illustrated increased ability to consider various perspectives and reflect on emotional reactivity. Together, results suggest trainings on engagement with dialogue are impactful and can decrease avoidance of dialogue across differences.

Keywords: dialogue, interpersonal reactivity, defensiveness, religious conversations, quiet ego, perspective taking, wisdom

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Virtuous Dialogues: A Study on Wisdom and Quiet Ego in Church Settings

Chapter 1

“Genuine dialogue can only emerge if both persons are willing to go beyond *only* an I-It attitude and truly value, accept, and *appreciate* the otherness of the other person” (Hycner, 1991, p. 7). Dialogue, an essential function to the human experience, requires consideration of the other, an ability to balance the self and the other while not emphasizing one over the other. Additionally, dialogue necessitates the ability to see situations, events, and conflicts from various perspectives to truly see the other, as well as consider the role of emotional responses in invigorating dialogue or preventing further engagement. In an ever-changing society, developing these skills and traits, the Quiet Ego, Reflective Wisdom, and Affective Wisdom, are essential to continue engaging with the other and resisting the temptation to avoid dialogue altogether. The following sections detail the Quiet Ego, 3-Dimensional Wisdom, and explore trainings to increase the ability to move beyond an I-It conceptualization of the other to a full appreciation.

Quiet Ego

The term “ego” has been used numerous times throughout the history of psychology to describe differing views of what the ego is and what it means for the self (Wayment et al., 2015). The ego has ranged from a sense of self, including self-esteem and confidence, to Freud’s perception of the ego as a defense of the most internal impulses, making it difficult to pinpoint one widely accepted understanding. Regardless of the various conceptions of the ego, these historical views over-emphasize the self when considering the term ego. There is no room for the other. Contrarily, the quiet ego approaches the ego as an organizational structure of “one’s concepts of self and others” (Wayment et al., 2015, p.1000-1001). The quiet ego balances the importance of both self and other. Balance requires consideration of the needs of the self and

other, allowing for individuals to grow over time in their ability to consistently balance the ego without emphasizing one over the other and avoiding potential pitfalls of excessive focus on self or the other.

Egotism is an excessive focus on the self, specifically the needs, values, and beliefs of the self with an overall desire for attention (Wayment et al., 2015). Individuals demonstrating egotism illustrate limited capacities to evaluate issues from another perspective, engage issues in defensive ways, and struggle to balance their self-identity as it interacts with the identity of others. Excessive focus on the self has gradually increased over time, as seen in college students who had markedly lower levels of empathy compared to their counterparts in the 1970s (Konrath et al., 2011; Twenge et al., 2014; Twenge et al., 2015). Current students were less likely to agree with statements that indicated an attempt to see a situation from another's perspective (Konrath et al., 2011). College students, in an environment which is increasingly heterogenous, are less likely to attempt to understand perspectives outside of their own. Konrath et al. (2011) also found decreases in kindness and helpfulness as students created ideological silos to buffer their college experience. These results indicate a tension between balancing an emphasis on the self and an emphasis on the other and seeing alternative perspectives, resulting in excessive focus on the self.

Alternatively, excessive focus on the other can also create problems. A "squashed ego" results in the tendency to negatively evaluate the self and overly focus on the needs and desires of others (Lutz-Zois et al., 2013). Silencing the self leads to increased risk of developing emotions like resentment and anger, either directed at the self or others (Duarte & Thompson, 1999). Consistent focus on the other and self-sacrifice as a sign of care fosters negative self-judgment and impacts behaviors in relationships, potentially leading to decreased engagement

and increased self-isolation. Self-sacrifice prevents the self from engaging authentically with the other, ultimately creating more imbalance between the self and the other.

The quiet ego is “neither excessively self-focused nor excessively other focused” (Wayment, et al., 2015, p. 1000). Focus on the self or other is not inherently bad; however, appropriate balance provides an ego structure and ability to interact with the world. Individuals with this balance are able to see issues from another’s perspective, engage in less defensive ways, and balance their identity with the identity of others without losing site of either. Individuals with a balance ego demonstrate an inclusive identity, increasing the likelihood of cooperation with the other while decreasing the prevalence of protective stances directed toward the other (Montoya & Pittinsky, 2011). Exhibiting an inclusive identity alone is not enough for appropriate balance of the self and other. Rather, individuals must also develop the ability to see situations from the other’s perspective and foster an awareness of their emotional responses, characteristics found in the 3-Dimensional approach to wisdom.

Wisdom

Similar to the quiet ego, wisdom is a concept that has been defined in various ways throughout the history of psychology. However, consensus exists regarding the multifaceted and multidimensional nature of wisdom (Baltes & Staudinger, 2000). Wisdom has increasingly received attention in recent research regardless of its’ complexity. Previous research varies in their definitions of wisdom (Ardelt, 2003), ranging from an “advanced form of cognitive functioning” (Dittmann-Kohli & Baltes, 1990, p. 54), “expertise in the conduct and meaning of life” (Baltes & Staudinger, 2000, p. 2004), the art of questioning (Arlin, 1990), the awareness of ignorance (Meacham, 1990), the transformation of intrapersonal, interpersonal, and transpersonal experiences in the domains of personality, cognition, and conation (Achenbaum & Orwoll,

1991), and the application of tacit knowledge (Sternberg, 1990). However, most definitions encompass the cognitive and reflective dimensions of wisdom, while neglecting the affective dimension (Ardelt, 2003).

Ardelt (2003) defines wisdom as the “integration of cognitive, reflective, and affective dimensions” (p. 277). These three dimensions are not fully independent but also interact and influence one another. Ardelt (2003) argues that understanding an in-depth reality, cognitive dimension, is different from feeling sympathy and compassion for the other, affective dimension. However, reflective wisdom encourages development in the other two dimensions. “A deeper understanding of life and human nature arises after the consideration of multiple points of view and an overcoming of subjectivity and projections” (Ardelt, 2003, p. 279). Additionally, all three dimensions must be simultaneously present for someone to be considered wise (Clayton & Birren, 1980). One dimension of wisdom is not more important than the other. Furthermore, this conception of wisdom considers it as a “personality characteristic rather than a performance-based characteristic that might vary from one context to another” (Ardelt, 2003, p. 279). Wisdom is a characteristic that can be developed and increased based on the three dimensions.

Cognitive Dimension

The cognitive dimension of wisdom is perhaps the best-known dimension. It refers “to a person’s ability understand life, that is, to comprehend the significance and deeper meaning of phenomena and events, particularly with regard to intrapersonal and interpersonal matters” (Ardelt, 2003, p. 278). Cognitive wisdom reflects an individual’s ability to obtain knowledge and facts and present that knowledge in specific contexts. However, the cognitive dimension of wisdom moves beyond knowledge of facts or understanding of specific phenomena; rather, cognitive wisdom also includes the desire to understand a situation and acknowledgment of

certain ambiguities related to human experience (Ardelt, 2003). The cognitive dimension encompasses an individual's willingness to seek out knowledge and understanding, as well as their ability to understand specific situations, a process that relies on the development of the reflective dimension.

Reflective Dimension

The reflective dimension of wisdom is required for cognitive wisdom (Ardelt, 2003). "A deeper understanding of life is only possible if one can perceive reality as it is without any major distortions" (Ardelt, 2003, p. 278). To successfully perceive reality, one must be able to consider specific situations and phenomena from various perspectives. Without the ability to consider multiple perspectives, one cannot develop reflective wisdom; furthermore, one cannot develop cognitive wisdom, placing increased emphasis on the reflective dimension. One's ability to reflect on phenomena from various perspective increases self-awareness and insight (Ardelt, 2003), "while decreasing one's self-centeredness, subjectivity, and projections" (Ardelt, 2003, p. 278; Chandler & Holliday, 1990; Clayton, 1982; Csikszentmihalyi & Rathunde, 1990; Kramer, 1990; Orwoll & Achenbaum, 1993; Rathunde, 1995; Taranto, 1989). The reflective dimension of wisdom incorporates the other, valuing relationship and considering how the self relates to the other, making space for the affective dimension of wisdom.

Affective Dimension

The affective dimension of wisdom also depends on one's reflective wisdom. Decreased self-centeredness and consistent attempts to see situations from other perspectives impacts one's affective response to others. The affective dimension focuses on how one responds to others with emotions, behaviors, and overall demeanor (Ardelt, 2003). Individuals with low self-centeredness and focus likely respond to the other with compassion, sympathy, and trust,

compared to individuals with high self-centeredness who might respond with distrust, anxiety, and fear. The affective dimension is additionally correlated to the reflective dimension due to the inherent need to possess certain levels of insight and ability to reflect on individual responses and possible projections onto the other (Ardelt, 2003). Therefore, the affective dimension measures one's emotional responses to others, positive or negative, and specific behavioral responses to perspectives outside of their own.

Changing Landscape

Dialogue is a unique human skill (Headlee, 2017); a skill that serves a purpose and helps humans connect (Buber, 1958). Dialogue allows communities to navigate the increasing complexity of life by building bridges across divides, promoting healing in communities, and reducing the possibility of gridlock in meetings (Herzig & Chasin, 2006). Dialogue around the complexity of life is shifting as society is moving more toward a pluralistic and context dependent framework (Nash et al., 2008; Schore, 2014). Dialogue has expanded to make space for topics such as gender, race, culture, trauma, abuse, sexuality, social location, experience, and various other important topics (Counted & Watts, 2019; Gayles et al., 2015; Neff & McMinn, 2020; Rowson & McGilchrist, 2017; Schore, 2014; Strawn et al., 2018; Tippett, 2018; Winstone & Kinchen, 2017). Dialogue and public discourse are shifting, meaning we are in the midst of learning how to continuously engage in dialogue given the increasing complexity of life.

As dialogue and the topics of dialogue shift, a larger backdrop of polarization is occurring in the United States. Pew Research (2014, 2020) reports dialogue occurs within an environment of increasing fear, defensiveness, and divisiveness, specifically since the 2016 Presidential election. As the topics of dialogues diversifies, the engagement of individuals decreases as we succumb to anxiety and uncomfortableness. The fear of face to face dialogue,

increasing polarization, and the expanding of available topics for dialogue increases discomfort, anxiety, and defensiveness, ultimately decreasing conversation. Polarization impacts the emotional and behavioral responses the self has to the other, influencing their affective dimension of wisdom.

Decreases in conversation has a lasting impact on how groups, specifically groups with differences, view each other. Groups of like-minded individuals demonize the other side, creating fear and anxiety for those who think differently (Q, 2016; Pew Research, 2014). Furthermore, these same groups argue the other side refuses to find middle ground, creating a “why even bother” mentality and decreasing the likelihood of dialogue (Q, 2016). Within the backdrop of demonization, “ideological silos” or “echo-chambers” (Pew Research, 2014; Lee, 2018) of only like-minded individuals are formed. The increasingly homogenous groups discuss beliefs and values, often resulting in increasing extremeness of those beliefs (Cleveland, 2013; Lee, 2018). The fear of dialogue, the demonization of the other side, and growing extremeness of beliefs and values prevents individuals from engaging in increasingly complex dialogues. Spaces are opening up for dialogue surrounding multiplicity, intersubjectivity, and intersectionality, while participants cling to comfortability, defensiveness, and a fear of dialogue, resulting in unseen consequences. The increase in ideological silos and echo-chambers diminishes one’s ability to consider situations from various perspectives. Instead, like-minded groups insist their perspective is the only valid perspective, decreasing their overall reflective wisdom. As a result, knowledge or wisdom is only viewed from one perspective or one dimension, cognitively obtained within like-minded groups. This one-dimensional approach also eliminates the importance of reflective and affective wisdom, components found to be important to how individuals view wisdom overall (Ardelt, 2003).

Overall, these consequences are impacting society in the United States in negative ways. Polarization has shown a significant impact on health, such as an increase in mental health disorders (Hunt & Eisenberg, 2010) elevated rates of stress and cortisol that wear down muscles and immune systems (Jilani & Smith, 2019), and an increase in violence (Jilani & Smith, 2019). Together these consequences combine to create tense dialogue exchanges doomed to fail from the beginning. Furthermore, defensiveness, emotional reactivity, and limited perspective taking are dominating experiences when individuals break out from their echo-chambers and attempt dialogue with another person (Gray, 2015; Konrath, et al., 2011; Lukianoff & Haidt, 2018, Twenge & Campbell, 2010)

Church is a Part of its Culture

The Christian Church in the United States finds itself situated in a society that is reeling from the rise of interpersonal reactivity and lack of dialogue. While society shifts, the church is also shifting to reflect the change in the larger community. Increasingly, churches are becoming echo-chambers filled with homogenous ideas, beliefs, and values (Cleveland, 2013).

Psychologists and sociologists have consistently contended that religion and culture impact each other in bidirectional ways, indicating the shifts in society inevitably impact religion, specifically the Christian Church in the United States (Cleveland, 2013; Durkheim, 1995; Cohen, 2009; Taylor, 1989). Culture has had and continues to have a lasting impact on religious traditions, beliefs, and values. As such, churches today are impacted by the increase in polarization, rise of ideological silos, and lack of dialogue, while also experiencing their own shifts.

The religious landscape in the United States has shifted dramatically in the past 30 years. Jones and Cox (2017) indicate that White Christians are no longer the dominant group. In 1976, roughly eight out of 10 individuals (81%) were White Christians; however, White Christians are

estimated to make up 43% of the population. Furthermore, White, Christian Protestants only make up about 30% compared to the 55% in 1976. Religions in the United States has continuously diversified (Jones & Cox, 2017). In addition, non-Christian groups are consistently growing, the youngest religious groups are non-Christian, and 20 states contain no religious groups that make up the majority of residents (Jones & Cox, 2017). As society in the United States grows more complex, so does the religious landscape.

Although the broader religious landscape is changing, individual churches continue to grow more similar. Emerson and Smith (2000) note 90% of churches are comprised of 90% homogenous races. Cahn and Carbone (2010) further state that churches in the United States are growing similar in more ways than race, indicating theological homogeneity is also rising. The same ideological silos contributing to increasingly extreme beliefs in the larger society in the United States is also taking place in churches located in the United States (Cahn & Carbone, 2010; Cleveland, 2013; Lee, 2018). Furthermore, church members within a homogenous congregation do not see this homogeneity as a problem (Cleveland, 2013; Emerson & Smith, 2000). Members do not believe their lack of diversity is motivated by explicit prejudice, bigotry, or intolerance (Emerson & Smith, 2000).

Church leaders experience the impact of less dialogue the most. While clergy are concerned about the broader society's increasing polarization and its impact on their church (Kelebogile, 2020), 68% also believe social engagement regarding this polarization is a unique responsibility of theirs (Barna Group, 2019). However, clergy ultimately avoid socially oriented dialogue due to lack of resources, including trainings on how to facilitate dialogue, and fear of offending someone (Barna Group, 2019). Furthermore, clergy fear increasing pressure from their congregation to "come down on one side" of a particular issue if they engage in these dialogues

(Barna Group, 2019). Within increasingly homogenous groups' churches, clergy feel pressure to espouse the overall beliefs of the congregation without conversation about differing perspectives.

The growing pressure to accept similar beliefs and values within one like-minded group further prevents engagement in dialogue. Christianity in the United States has repeatedly become more divided on certain topics, such as the ordination of women, same-sex marriage, biblical inerrancy, etc. Increasingly, denominations are choosing to split (United Methodist Church, Southern Baptist Church, Presbyterian, Quaker) instead of engaging in dialogue (Robertson & Dias, 2020). This pressure results in an unwillingness to discuss differences when cutting ties is deemed easier. Furthermore, this increases the likelihood and number of echo chambers present in United States Christian churches. The firm adherence to sameness further creates division, hostility, and lack of dialogue.

Within the echo chambers that make up the Christian church landscape in the United States, individuals are becoming more defensive, emotionally reactive, and less willing to engage in dialogue with someone from the "out-group" (Cleveland, 2013). Abrams et al. (2001) discovered that once in-group and out-group memberships were established, individuals were less willing to receive information from someone in the out-group, even if that information would be helpful. When an out-group member approaches with information, in-group members are automatically defensive and unwilling to hear what they have to say. In addition, in-group members fall prey to *metaperceptions*, or the way we think the outgroup views our ingroup (Cleveland, 2013). Ingroup members automatically believe the outgroup views them in a negative manner, increasing defensiveness and emotional reactivity. Furthermore, dialogue is doomed from the start as ingroups assume an outgroup member views them pessimistically, is unwilling to listen to any feedback, or engage in conversation. Together, the increasing

polarization in the United States is impacting the polarization felt in Christian churches in the United States, impacting individual's ability to balance identity of the self with the other, consider situations from various perspectives, and reflect on their emotional responses to the other, highlighting the importance of trainings to increase overall engagement with dialogue.

Present Study

This present study investigates the impact a Virtuous Dialogue training has on wisdom, interpersonal reactivity, and the quiet ego. The researcher hypothesizes the following:

H1: Virtuous Dialogue curriculum will increase participant's quiet ego, or balance of self-identity with the identity of the other.

H2: Virtuous Dialogue curriculum will increase participants' perspective taking, measured through Reflective Dimension of Wisdom.

H3: Virtuous Dialogue curriculum will increase the Affective Dimension of Wisdom.

Chapter 2

Methods

Participants

The participants in this study were 39 individuals who attend a United Methodist Church in Oregon. Participants were a range of ages (M age = 67.28, SD = 14.17). Participants varied in total years of education (M = 17.26, SD = 3.01). Most participants (n = 23) were retired while the remaining 16 held various jobs across multiple contexts. The participants were divided into equivalent groups based on ability to attend the training on different days. Of the participants, 27 are female, 11 are male, and 1 is non-binary. 36 of the participants identify as White and 3 identify as Non-White.

Materials

Informed Consent

Participants completed an informed consent describing the study, including likelihood or risk and option to withdraw from the study without consequences (Appendix A).

Demographic Information

Participants answered demographic questions, including age, gender, ethnicity, years of education, and job title.

Quiet Ego Scale

To measure quiet ego, a balanced self-identity toward the self and others, the Quiet Ego Scale (QES) was used (Wayment, et al., 2015). The QES is a 14-item measure designed to assess an individual's self-identity related to the self and others. This measure consists of four factors: Detached Awareness, Inclusive Identity, Perspective Taking, and Growth. Each item is rated on a 5-point Likert scale: *strongly agree* (5), *agree* (4), *neutral* (3), *disagree* (2), and *strongly disagree* (1). The high reliability of the scale has been demonstrated by Wayment, et al. (2015), who found an overall coefficient alpha of .76. Each factor also demonstrated high reliability (Detached Awareness: .63, Inclusive Identity: .63, Perspective Taking: .69, .79). In the current sample, the scale was scored, resulting in coefficient alphas for the total scale of .71 at T1, .71 at T2, and .84 at T3.

Three-Dimensional Wisdom Scale

To measure wisdom, the Three-Dimensional Wisdom scale (3D-WS; Ardel, 2003) was used. The 3D-WS is a 39-item measure designed to assess wisdom through three dimensions, cognitive, reflective, and affective. The cognitive dimension of wisdom measures the ability to understand life and comprehend the significance and deeper meaning of phenomena, specifically

related to intrapersonal and interpersonal matters (Ardelt, 2003). The reflective dimension of wisdom is a prerequisite for the cognitive dimension. Reflective wisdom is the ability to perceive reality with no major distortions, including viewing phenomena from multiple perspectives to gradually reduce self-centeredness (Ardelt, 2003). The affective dimension measures the presence of positive emotions and behavior toward other beings through feelings and acts of sympathy and compassion (Ardelt, 2003). Cognitive, reflective, and affective dimensions contain 14, 12, and 13 items respectively. Reflective wisdom was primarily utilized for this study. Each item is measured on 5-point Likert scales: *strongly agree* (1) to *strongly disagree* (5) or *definitely true of myself* (1) to *not true of myself* (5). Coefficient alphas were .85 and .83. In the current sample, the reflective dimension was scored, resulting in coefficient alphas of 0.76 at T1, 0.73 at T2, and 0.64 at T3.

Virtuous Dialogue Curriculum

The Virtuous Dialogue curriculum was developed to shape the learning environment through anchoring virtues toward the value of relationship, or a way of being. Buber's (1958) dialogical philosophy shaped the curriculum to focus on how to be in relationship with others, characterized by an I-Thou relationship instead of an I-It relationship. Buber (1958) characterizes an I-It relationship as one in which individuals use others to achieve a certain goal. Comparatively, an I-Thou relationship is one with two equal parties focused on remaining open to the other. Anchoring how one interacts with the world through this dialogical philosophy impacts engagement in sensitive conversations.

Further drawing on Buber's philosophy and Non-Violent Communication Theory, 10 virtues were developed to guide community engagement in sensitive conversations. The 10 virtues fall into one of three categories: relationship to self, others, and knowledge. Virtues

related to the relationship to the self included: awareness, presence, and patience/self-compassion; virtues pertaining to others included: empathic inclusion, humility, and cultivating hospitable and generous listening. Virtues related to knowledge included: the holy insecurity (willingness to embrace uncertainty), a willingness to embrace paradox, and using words that live and are grounded in experience. Finally, these virtues were brought together through the virtue of love, viewing love as a way to be toward self, others, and knowledge.

The Virtuous Dialogue curriculum was initially developed in a graduate psychology class focused on the integration of psychology and theology. The first training session, drawing on On Being's Better Conversation initiative (Tippett, 2018), included a 2-hour orientation that focused on grounding the learning environment in community values, norms and guidelines to facilitate engagement. Following the initial training, 15-minute booster sessions were offered to discuss the 10 virtues. Each session sought to interweave psychological principles from a relational perspective. The original curriculum was adapted for this present study to conduct two training sessions.

Procedures

Before participating in the experiment, all participants were provided the informed consent. The participants were then divided into equivalent groups according to their availability to attend one of two trainings on Saturday or Sunday. The QES, 3D-WS, and general demographic information questions were combined to form one survey consisting of 57 items. The question format for the QES and 3D-WS remained the same respectively. The experimental group and comparison group completed the survey prior to the experimental group receiving the training. The Virtuous Dialogue training consisted of one, 4-hour session for the experimental group. After the completion of the first Virtuous Dialogue training, the survey was distributed

again to all participants. The comparison group participated in the same training at a later time, while the experimental group did not attend this training. Following the completion of the final Virtuous Dialogue training for the original comparison group, the survey was distributed again to all participants. The original survey consisted of a short introduction, general purpose of the study, informed consent, and a request to complete the survey. Participants were told the survey would take about 20 minutes.

Data Analysis

A two x three, repeated measures multivariate analysis of variance (MANOVA) design was utilized to analyze the data. The first independent variable is exposure to the intervention (Virtuous Dialogue Curriculum administered or a non-intervention control group). The second independent variable is time, which has three levels, a pre-test, immediate post-test, and delayed post-test. The three dependent variables were the affective wisdom, reflective wisdom and quiet ego. Four item responses were missing in the data, due to potential oversight while completing the survey. Missing data scores were replaced with the mean of the participant's score for that specific measure or dimension. Data were analyzed using the SPSS statistical program.

Chapter 3

Results

Descriptive Statistics

The mean scores for the QES for the experimental and comparison groups across time are displayed in Table 1. It should be noted the experimental group scores decreased across time while the comparison group scores increased across time.

Table 1

Mean Quiet Ego Scores for two Groups Across Three Testing Times

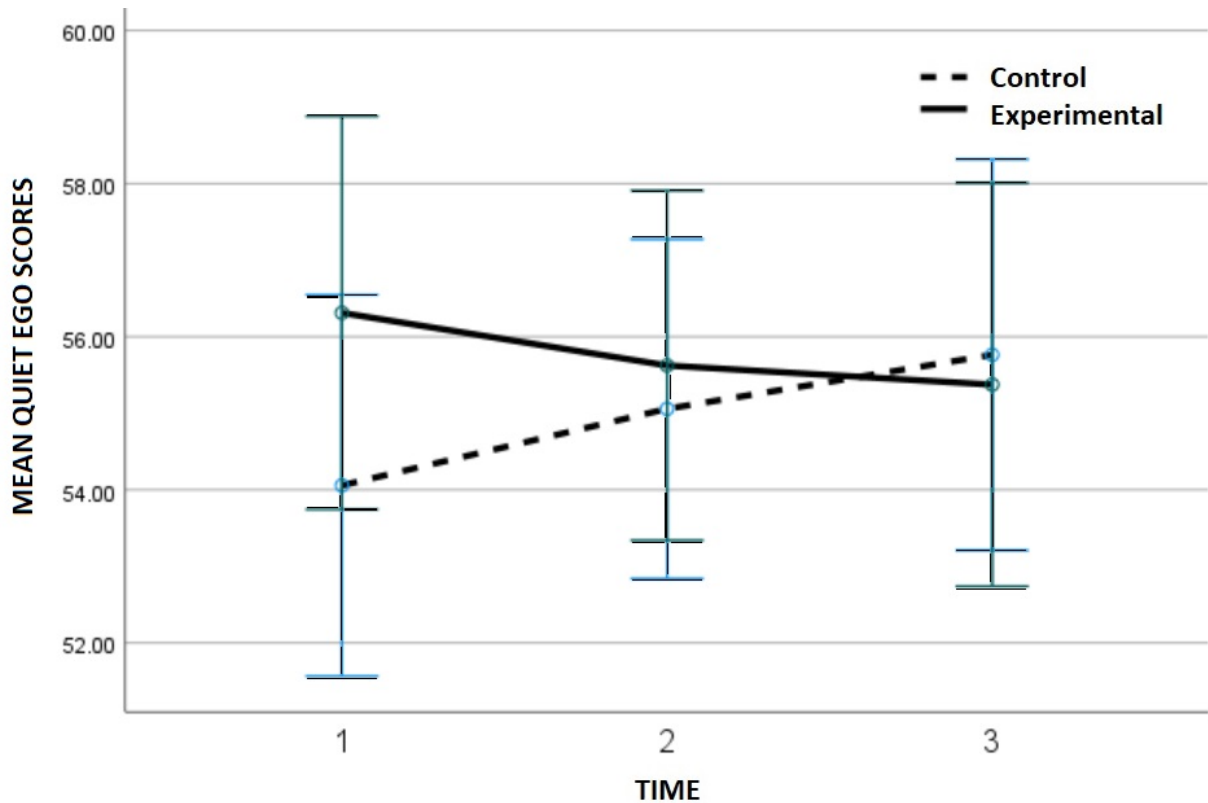
Group	T1		T2		T3		<i>n</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
Experimental	56.31	4.29	55.63	3.77	55.38	5.34	16
Comparison	54.06	5.65	55.06	5.06	55.76	4.99	17
All	55.15	5.09	55.33	4.42	55.58	5.09	33

Note. T1 = Time 1; T2 = Time 2; T3 = Time 3

It should be noted there was a significant interaction between time and group regarding Quiet Ego scores. However, the experimental group's Quiet Ego scores decreased across time while the comparison group's scores increased across time, as demonstrated in Figure 1.

Figure 1

Quiet Ego Scores Across Time



The descriptive statistics for Affective Wisdom for the experimental and comparison groups are displayed in Table 2. As shown in Figure 2, mean scores for the experimental group increased at each testing time; however, the comparison group increased from T1 to T2 but decreased from T2 to T3, although T3 remained higher than T1 scores.

Table 2

Mean Affective Wisdom Scores for Two Groups Across Three Testing Times

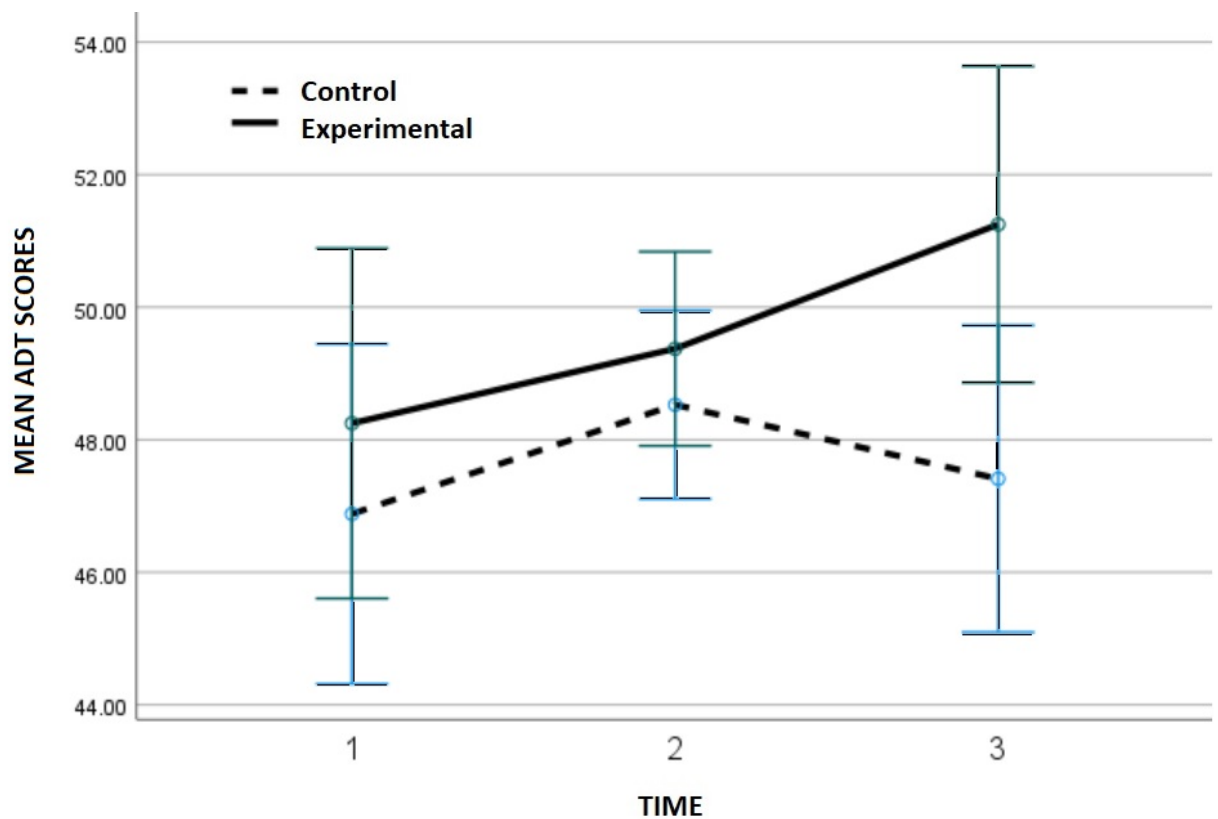
Group	T1		T2		T3		n
	M	SD	M	SD	M	SD	
Experimental	48.25	5.80	49.38	1.89	50.44	4.49	16
Comparison	46.88	4.53	48.53	3.56	47.50	5.11	17

Group	T1		T2		T3		<i>n</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
All	47.55	5.15	48.94	2.86	49.31	5.33	33

Note. T1 = Time 1; T2 = Time 2; T3 = Time 3

Figure 2

Mean Affective Wisdom Scores Across Time



The descriptive statistics for Reflective Wisdom for the experimental and comparison groups are displayed in Table 3. It should be noted participants in both groups showed no overall change in their Reflective Wisdom from T1 to T3, as shown in Figure 3.

Table 3

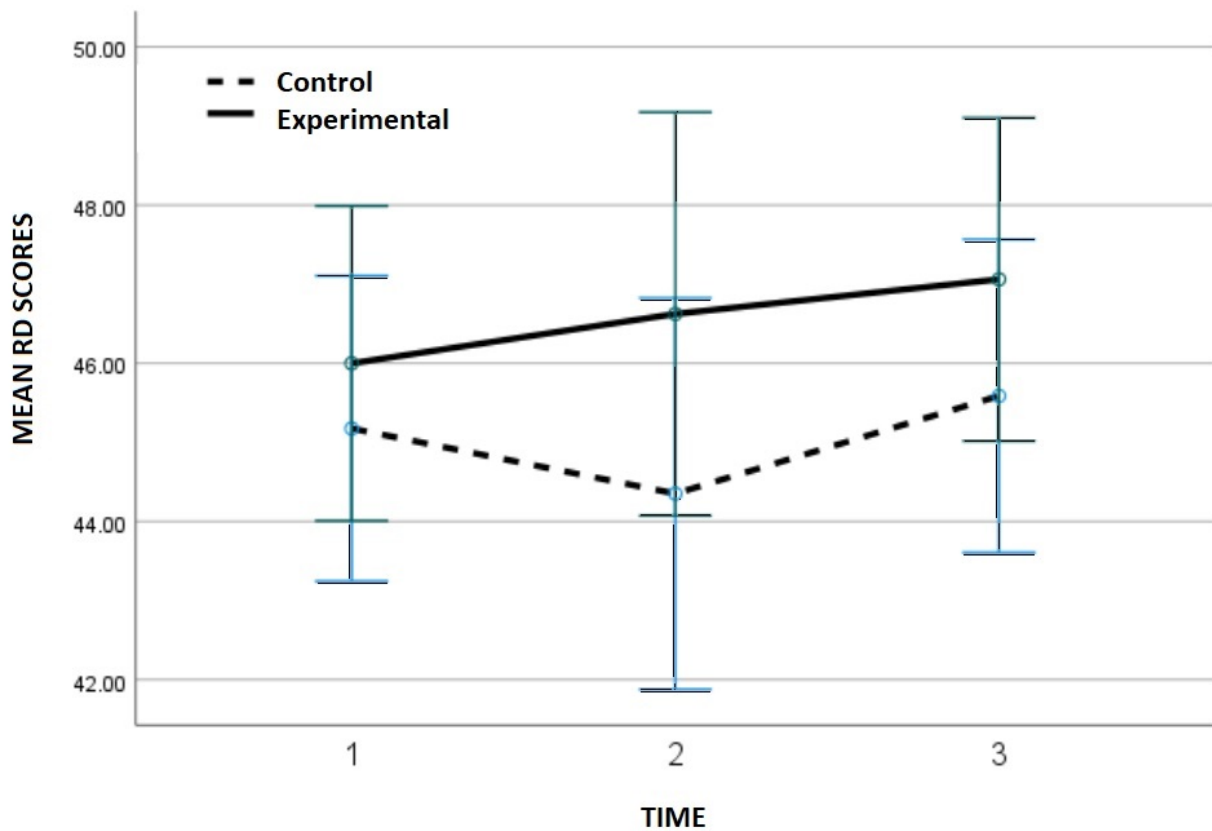
Mean Reflective Wisdom Scores for Two Groups Across Three Testing Times

Group	T1		T2		T3		<i>n</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
Experimental	46.00	3.33	46.63	5.14	47.06	3.23	16
Comparison	45.18	4.38	44.35	4.87	45.59	4.61	17
All	45.58	3.87	45.45	5.06	46.30	4.01	33

Note. T1 = Time 1; T2 = Time 2; T3 = Time 3

Figure 3

Mean Reflective Wisdom Scores Across Time



MANOVA Results

A MANOVA was used to compare the scores on the three dependent variables (i.e., Quiet Ego, Affective Wisdom and Reflective Wisdom) for the two groups across the three times. Cases with outlier scores (i.e. +/- 3 SD) on Quiet Ego, Affective Wisdom, and Reflective Wisdom scales were eliminated. The assumption of equal covariance matrices of the dependent variables across groups was met, Box's $M = 81.97, p = 0.13$. The MANOVA indicated no significant effect of group, Pillai's Trace $F(3, 29) = 1.16, p = 0.34$, no effect of time, Pillai's Trace $F(6, 26) = 2.08, p = 0.33$, and no significant interaction of time and group, Pillai's Trace $F(6, 26) = 2.09, p = 0.09$. Using Partial Eta Squared, effect sizes were calculated for group, time, and group-time interactions. Results indicate a moderate effect size for group, $\eta^2 = .11$, and large effect sizes for time and interaction of group-time, $\eta^2 = .33$ and $\eta^2 = .33$ respectively.

Exploratory Analysis of Covariance

A one-way analysis of covariance was conducted on Quiet Ego scores, with scores at T1 of data collection as the covariate due to significant differences between T1 scores of the experimental and comparison groups. The assumption of equal covariances was met Box's $M = 3.65, p=0.33$. There was no significant effect for time, Wilks' Lambda $F(1, 33) = 2.92, p = .097, \eta^2 = .081$, no effect of group, Wilks' Lambda $F(1, 33) = 3.02, p = .092, \eta^2 = .084$, and no significant interaction between time and group with T1 Quiet Ego scores as the covariate, $F(1, 33) = 1.77, p = .191, \eta^2 = .051$. It should be noted the effect size using Partial Eta Squared for time and group are considered moderate.

Chapter 4

Discussion

The purpose of this study was to investigate the impact of a Virtuous Dialogue training on participants' Quiet Ego, Affective Dimension of Wisdom, and Relational Dimension of

Wisdom. The first hypothesis of this study was that participants in the first training, the experimental group, would increase their Quiet Ego domain compared to the comparison group that did not receive the training at the same time. Results do not fully support this hypothesis, as scores indicated there was no significant effect of time and group. These results could result from the methodology of the training, specifically the condensed nature of the training with minimal time to apply the learned information before completing T2 and T3 surveys. This result could also reflect survey fatigue due to participants taking the survey three times in a short amount of time.

Additional analysis of covariance, using T1 Quiet Ego scores as the covariate, further supports no significant effects or interactions. These results may be a result of the small sample size, compressed methodology, or survey fatigue. Together, these results indicate participants' ability to balance sense of self and sense of the other changed in unexpected ways. The comparison group's ability to balance identity, engage with others in less defensive ways, and consider situations from another perspective increased, suggesting their ability to avoid egotism in dialogue increased. However, the experimental group's ability to avoid egotism and balance self-identity with sense of other decreased, suggesting more focus on sense of self instead of considering sense of other.

The second hypothesis, that participants receiving the training would demonstrate increased perspective taking, was measured by the Reflective Dimension in the 3-D Wisdom Scale. Although the results indicated no significant effects of group, time, or significant interactions between group-time, participants' reflective wisdom, ability to consider other perspectives outside of their own increased after receiving the Virtuous Dialogue training. These findings suggest that this training was effective in increasing individuals' ability to see situations

from a perspective other than their own, potentially impacting their ability to engage in difficult conversations.

The third hypothesis, that participants' Affective Dimension of wisdom will increase over time was measured using the Affective Dimension in the 3-D Wisdom Scale. The Affective Dimension of Wisdom focuses on how individuals respond with emotions and behaviors to others. Findings do not fully support this hypothesis as there were no significant interactions of group-time or main effects of group and time. Results indicated the experimental group's ability to consider emotional and behavioral responses to others increased across time, but not significantly different from the comparison group. It should also be noted the comparison group's average for Affective Wisdom decreased from T2 to T3. Additionally, the effect size analysis reveals a moderate effect of time, highlighting the possibility of a significant effect across time with a larger sample size. Therefore, further research is needed to address this hypothesis.

Limitations

The main limitation of this study was sample size. An increased sample would allow for extensive analysis regarding the effectiveness of the Virtuous Dialogue training and the impact on the Quiet Ego, Reflective, and Affective dimension of wisdom. Another significant limitation of this study was the homogeneity of the sample. Participants were primarily White, retired, and from the same denomination. Diversifying the sample will increase analyses and generalizability to populations outside of the current sample. Additionally, replication of this study in multiple church contexts would allow for more generalizability of findings.

Implications

The implications of this study suggest the effectiveness of trainings focused on engaging in dialogue in order to avoid ideological silos and defensive reactions to different perspectives. Creating spaces for individuals to consider personal patterns and behaviors based on their engagement in dialogue sets the stage for reflection on various factors, specifically egotism, perspective taking, and emotional reactivity. The Virtuous Dialogue training initiated dialogue and self-reflection on these variables, indicating more trainings would be beneficial to avoid egotism and ideological silos, while increasing willingness to engage in dialogue with others who hold differing perspectives. Additionally, the effect size analyses suggest significant main effects of time and interactions between group and time if the sample size is larger. Participants seem likely to change across time as a result of the Virtuous Dialogue training, further supporting the importance of trainings addressing dialogue.

More specifically, the Virtuous Dialogue training impacted participants' balance of self-identity with the identity of another individual. Although the changes were different than expected, the comparison group's increase in their ability to move away from egotism and excessive focus on the self suggests trainings regarding dialogue effect individual quiet ego scores. However, it is also important to note the decrease in this balance seen in the experimental group. This also suggests that the Virtuous Dialogue training decreased this group's ability to balance their self-identity with the identity of another individual. The methodology of this particular study may have impacted these results, indicating the need for more research to further understand this dynamic.

The findings of this research also suggest the Virtuous Dialogue training had a moderate effect on participants' ability to consider emotional reactivity while engaging with others.

Participants increased their ability to respond to others with emotions like compassion, trust, and empathy instead of distrust, anxiety, and defensiveness. This change increases individuals' ability to remain open when engaging with others, allowing dialogue to continue rather than being cut off. Furthermore, training focused on dialogue seems beneficial to increasing affective wisdom.

Suggestions for Future Research

The results of the study support the use of Virtuous Dialogue training to impact participant's ability to see other perspectives and consider emotional and behavioral responses in dialogue. Further research may explore opportunities to increase perspective taking in contexts beyond churches. Specifically, it might be beneficial to examine the impact of Virtuous Dialogue training for a more diverse group of participants, including gender, age, ethnicity/race, and religious identity. Additionally, it would be beneficial to assess the impact of Virtuous Dialogue training outside of religious institutions, specifically academic and political institutions. Another area of future research would alter the methodology to examine the impact of Virtuous Dialogue training on Quiet Ego, Affective Wisdom, and Reflective Wisdom across time when utilizing booster sessions to apply the learned skills in conversations. This methodology would provide the opportunity to further understand the effectiveness of this training across time and provide further information about participant's ability to see other perspectives when engaging in dialogue with others in various contexts. Additionally, further research can provide insight on whether participants maintain any changes across time through booster sessions and increased time between T2 and T3 survey completion. Altering the methodology could also provide increased opportunities for participants to practice dialogue within the training as a method for incorporating the content presented in the training. Finally, further research around the

effectiveness of the Virtuous Dialogue training on an electronic platform compared to in person meetings would benefit assessment and generalizability regarding Quiet Ego, Affective Wisdom, and Reflective Wisdom.

In sum, the results of this study suggest training on engagement with dialogue can increase perspective taking and impact one's ability to balance self-identity with identity of others without moving toward egotism. Due to increased tension and decreased engagement with dialogue across differences, the importance of equipping individuals with skills and abilities to engage with others, regardless of differences. Broadening one's ability to see situations from various perspectives and maintain a healthy balance of identity can increase engagement in dialogue, ultimately decreasing the current divide and creation of ideological silos. Further studies may enhance these findings and investigate optimal strategies to increase engagement in dialogue in various contexts.

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Appendix A

Informed Consent

The purpose of this study is to assess the effectiveness of a training curriculum in church settings. It will take approximately 20 minutes to complete the survey at the beginning of the first session and at the end of the last (3rd) session.

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 study at any point.

Your survey responses will be strictly confidential and data from this research will be reported only in the aggregate. At the end of the training all identifying data will be deleted and your responses will be anonymous at that point. If you have questions at any time about the survey or the procedures, you may contact Jeffrey Dunkerley (jdunkerley18@georgefox.edu) or Kathleen Gathercoal (kgatherc@georgefox.edu).

Appendix B**Demographic Information Form**

1. Gender
 - a. Female
 - b. Male
 - c. Non-binary/third gender
 - d. Prefer not to say
 - e. Prefer to self-describe: _____
2. Age: _____
3. Ethnicity
 - a. White or Caucasian
 - b. Black or African-American
 - c. Latino/a
 - d. Asian or Asian-American
 - e. Native Hawaiian or other Pacific Islander
 - f. Another race
 - g. Prefer to self-describe: _____
4. Religious Denomination: _____
5. Years of Education: _____
6. Job/Occupation: _____

Appendix C

Quiet Ego Scale

Table 7 Final Quiet Ego Scale (with 5-point response scale)

I think it is important to have new experiences that challenge how you think about yourself and the world
I find myself doing things without paying much attention*
I feel a connection to all living things
Before criticizing somebody, I try to imagine how I would feel if I were in their place
For me, life has been a continuous process of learning, changing, and growth
I do jobs or tasks automatically, without being aware of what I'm doing*
I feel a connection with strangers
When I'm upset at someone, I usually try to put myself in his or her shoes for a while
I have the sense that I have developed a lot as a person over time
I rush through activities without being really attentive to them*
I sometimes find it difficult to see things from another person's point of view*
I feel a connection to people of other races
I try to look at everybody's side of a disagreement before I make a decision
When I think about it, I haven't really improved much as a person over the years*

All items were assessed on a 5-point scale from 1 (*strongly disagree*) to 5 (*strongly agree*)

* Reverse-coded item

Appendix D

Three-Dimensional Wisdom Scale

Cognitive Dimension (14 items)

How strongly do you agree with the following statements? (1 = strongly agree to 5 = strongly disagree)

1. Ignorance is bliss
2. It is better not to know too much about things that cannot be changed
3. In this complicated world of ours, the only way we can know what's going on is to rely on leaders or experts who can be trusted
4. There is only one right way to do anything
5. A person either knows the answer to a question or he/she doesn't
6. You can classify almost all people as either honest or crooked
7. People are either good or bad
8. Life is basically the same most of the time

How much are the following statements true of yourself? (1 = definitely true to myself to 5 = not true of myself)

1. A problem has little attraction for me if I don't think it has a solution
2. I try to anticipate and avoid situations where there is a likely chance I will have to think in depth about something
3. I prefer just to let things happen rather than try to understand why they turned out that way
4. Simply knowing the answer rather than understanding the reasons for the answer to a problem is fine with me
5. I am hesitant about making important decisions after thinking about them
6. I often do not understand people's behavior

Reflective Dimension (12 items)

How strongly do you agree with the following statements? (1 = strongly agree to 5 = strongly disagree)

1. Things often go wrong for me by not fault of my own
2. I would feel much better if my present circumstances changed

How much are the following statements true of yourself? (1 = definitely true of myself to 5 = not true of myself)

1. I try to look at everybody's side of a disagreement before I make a decision (reversed)

2. When I'm upset at someone, I usually try to "put myself in his or her shoes" for a while (reversed)
3. I always try to look at all sides of a problem
4. Before criticizing somebody, I try to imagine how I would feel if I were in their place (reversed)
5. I sometimes find it difficult to see things from another person's point of view
6. When I am confused by a problem, one of the first things I do is survey the situation and consider all the relevant pieces of information (reversed)
7. Sometimes I get so charged up emotionally that I am unable to consider many ways of dealing with my problems.
8. When I look back on what has happened to me, I can't help feeling resentful
9. When I look back on what's happened to me, I feel cheated
10. I either get very angry or depressed if things go wrong

Affective Dimension (13 items)

How strongly do you agree with the following statements? (1 = strongly agree to 5 = strongly disagree)

1. I am annoyed by unhappy people who just feel sorry for themselves
2. People make too much of the feelings and sensitivities of animals
3. There are some people I know I would never like
4. I can be comfortable with all kinds of people (reversed)
5. It's not really my problem if others are in trouble and need help

How much are the following statements true of yourself? (1 = definitely true of myself to 5 = not true of myself)

1. Sometimes I don't feel very sorry for other people when they are having problems
2. Sometimes I feel a real compassion for everyone (reversed)
3. I often have not comforted another when he or she needed it
4. I don't like to get involved in listening to another person's troubles
5. There are certain people whom I dislike so much that I am inwardly pleased when they are caught and punished for something they have done
6. Sometimes when people are talking to me, I find myself wishing that they would leave
7. I'm easily irritated by people who argue with me
8. If I see people in need, I try to help them one way or another (reversed)

Appendix E

Curriculum Vita

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EDUCATION

2018 – Present

Newberg, OR

GEORGE FOX UNIVERSITY

Doctorate in Clinical Psychology – APA Accredited

- Anticipated Graduation: May 2023
- Dissertation: “Virtuous Dialogues: A Study on Wisdom and Quiet Ego in Church Settings”
 - Proposal completed March 2021
- Committee: Kathleen Gathercoal, PhD (chair), Mark McMinn, PhD, Amber Nelson PsyD

2018 - 2020

Newberg, OR

GEORGE FOX UNIVERSITY

Master of Arts in Clinical Psychology (MA)

- Academic Advisor: Kathleen Gathercoal, PhD

2015 – 2018

Atlanta, GA

EMORY UNIVERSITY

CANDLER SCHOOL OF THEOLOGY

Master of Divinity (MDiv)

2011 – 2015

Birmingham, AL

UNIVERSITY OF ALABAMA AT BIRMINGHAM

Bachelor of Science in Psychology (BS)

SUPERVISED CLINICAL EXPERIENCE

2022 – Present

Knoxville, TN
Internship

UNIVERSITY OF TENNESSEE – KNOXVILLE

Setting Type: University Counseling Center

Position: Psychology Intern

- Population:
 - Undergraduate and graduate university students ranging in age, disability, status, race/ethnicity, spirituality, socioeconomic status, gender identity, and sexuality
- Clinical Duties:
 - Clinical interviewing and intake sessions
 - Individual psychotherapy; client consultations
 - Supervision of practicum students

- Group psychotherapy
- Outreach presentations and workshops
- Risk-assessment and safety planning; treatment planning
- Brief Assessment Evaluations
- Report Skills:
 - File care, intake reports, chart notes, risk assessment documentation, and treatment summaries
- Short-term based therapy models
- Supervision: weekly individual supervision with a licensed clinical psychologist, and weekly group supervision and didactic with an interdisciplinary senior staff
- Supervisors: Elizabeth Baker, PsyD; Judi Gibbons, PhD

2021 – 2022
Portland, OR
Pre-Internship

NORTHWEST ANXIETY INSTITUTE

Setting Type: Private Practice

Position: Student Clinician

- Population:
 - Clients vary across age, disability, status, race/ethnicity, spirituality, socioeconomic status, gender identity, and sexual orientation
- Clinical Duties:
 - Clinical interviewing and intake sessions
 - Individual psychotherapy; client consultations
 - Risk-assessment and safety planning; treatment planning
- Report Skills:
 - File care, intake reports, chart notes, risk assessment documentation, and treatment summaries
- Supervision: weekly individual supervision with a licensed clinical psychologist, and weekly group supervision and didactic with an interdisciplinary senior staff
- Supervisors: Hayley Dauterman, PhD; Kevin Ashworth, MA

2020 – 2021
Portland, OR
Practicum II

PORTLAND STATE UNIVERSITY

Setting Type: University Counseling Center

Position: Psychology Practicum Trainee

- Population:
 - Undergraduate and graduate university students ranging in age, disability, status, race/ethnicity, spirituality, socioeconomic status, gender identity, and sexual orientation
- Clinical Duties:
 - Clinical interviewing and intake sessions
 - Individual psychotherapy; client consultations
 - Outreach presentations and workshops

- Risk-assessment and safety planning; treatment planning
- Triage evaluations
- Outreach Committee Member
 - Coordinate outreach workshops and presentations
 - Support staff in outreach opportunities
 - Critically think about how to expand outreach within the university
- Report Skills:
 - File care, intake reports, chart notes, risk assessment documentation, and treatment summaries
- Short-term based therapy models
- Supervision: weekly individual supervision with a licensed clinical psychologist, and weekly group supervision and didactic with an interdisciplinary senior staff
- Supervisors: Kyle Isaacson, PhD; Lisa M. Koralewicz, MPH, LCSW; Noelle Savatta, PhD

2019 – 2020
Corvallis, OR
Practicum I

OREGON STATE UNIVERSITY
Setting Type: University Counseling Center
Position: Practicum Counselor

- Population:
 - Undergraduate and graduate university students ranging in age, disability status, race/ethnicity, spirituality, socioeconomic status, gender identity, and sexual orientation
- Clinical Duties:
 - Clinical interviewing and intake sessions
 - Individual psychotherapy; client consultations
 - Interpersonal process groups
 - Risk-assessment and safety planning; treatment planning
 - Use of evidence-based therapy modalities
 - Cognitive-Behavioral Therapy, Acceptance and Commitment Therapy, and Person-Centered Therapy
- Report Skills:
 - File care, intake reports, chart notes, risk assessment documentation, and treatment summaries
- Short-term and long-term evidence-based therapy models
- Supervision: weekly individual supervision with a licensed clinical psychologist, and weekly group supervision with an interdisciplinary senior staff comprised of licensed clinical psychologists
- Supervisors: Beth Zimmerman, PhD., Ellen Davis, LPC, CADC-1; Mike Kozlowski, LPC

2019*Newberg, OR
Pre-Practicum***GEORGE FOX UNIVERSITY****Setting type: University Counseling Center****Position: Student Therapist Trainee**

- Population:
 - George Fox University undergraduate volunteers ranging in age, gender, race/ethnicity, SES, and religious affiliation
- Clinical Duties:
 - Clinical interviewing, individual simulated psychotherapy, diagnostic impressions, and treatment planning
- Report skills: file care, intake reports, chart notes, and reminder contact
- Weekly supervision from a master-level pre-intern student
- Supervisors: Glena Andrews, PhD, ABPP; James Kim, M.A.

RELATED PROFESSIONAL EXPERIENCE

2021 – 2022**Teaching Assistant***George Fox University; Newberg, OR***Clinical Foundations – PsyD 530**

- Facilitate weekly discussions on assignments, reading materials, and professional direction
- Supervise 1st year graduate students learning Person-Centered Therapy and therapeutic skills
- Grading essays and therapy videos
- Supervisor: Aundrea Paxton, PsyD

2021 – 2022**Adjunct Professor***Portland State University; Portland, OR***Spirituality in Social Work Practice – MSW 549**

- Develop and implement curriculum for each class meeting.
- Facilitate conversation related to spirituality and how it impacts social work practice
- Grade assignments and provide feedback based on course objectives

2020 – 2022**Public Education Committee Member***Oregon Psychological Association***Graduate Student Member**

- Meet once a month to discuss needs of communities across the state
- Participate in outreach activities to foster relationships with community members

- Disseminate recent research findings related to psychology, wellness, and mental health to various community stakeholders

2020 – 2022

Teaching Assistant

George Fox University; Newberg, OR

Essentials of Diversity – PsyD 546

- Help develop curriculum and lesson plans for this new class.
- Grade assignments engaging with class material, readings, and personal reflections
- Provide support for students who want to discuss topics more outside of class
- Supervisor: Amber Nelson, PsyD

2020 – 2021

Topic of the Year Committee Member

Portland State University; Portland, OR

Student Health and Counseling Services (SHAC)

- Meet once a month to discuss and research topic of the year (health disparities) and how it relates to services offered at SHAC
- Consult entire staff about knowledge and understanding surrounding the topic
- Disseminate research, facts, and policy information regarding changes based on findings regarding health disparities

2020

Teaching Assistant

George Fox University; Newberg, OR

Advanced Counseling – PSYC 382

- Facilitate weekly discussions on assignments, reading materials, and professional direction
- Encourage students to self-reflect about themselves, strengths and weaknesses, and their approach to therapy
- Provide feedback on video recordings of simulated telehealth therapy
- Supervisor: Kris Kays, PsyD

2020 – 2022

Student Council Member at Large

George Fox University; Newberg, OR

Graduate School of Clinical Psychology

- Represent the student population to the faculty and advocate for student needs
- Meet consistently to discuss the direction of the program
- Coordinate student events and student groups throughout the academic year

2019 – 2022

Student Editor

George Fox University; Newberg, OR

Graduate School of Clinical Psychology

- Provide writing and editing services to graduate students of the clinical psychology program
- Provide one-on-one writing supervision and mentoring to graduate students
- Supervisor: Glenna Andrews, PhD, ABPP

2019**Teaching Assistant***George Fox University; Newberg, OR***Integrative Approaches to Psychology**

- Lead small group discussion on the integration of psychology and theology
- Lead reflections on students' experiences with psychology, religion, and approaches to psychotherapy
- Supervisor: Mark McMinn, PhD

2018 – 2019**Behavior Technician***Center for Autism and Related Disorders; Tigard, OR*

- Utilize ABA interventions with children ranging in age, gender, disability status, race/ethnicity, and SES
- Acquired skills in taking notes and working with clinical team
- Supervised by licensed BCBA

2015 – 2016**Prison Chaplain Intern***Metro Transitional Center; Atlanta, GA*

- Focused on building relationships with residents in the prison system
- Provided space to discuss life, theology, and their experience in prison
- Acquired skills in working as a chaplain team and sitting with grief, pain, and sadness

PROFESSIONAL TRAINING & WORKSHOPS

January 2023**Scrupulosity OCD Advanced Training**

- The Center for OCD and Anxiety
- Pittsburgh, PA

January 2023**Exposure and Response Prevention Essentials**

- The Center for OCD and Anxiety
- Pittsburgh, PA

November 2022**Strategies and Tactics for Recruiting to Improve Diversity and Excellence**

- Office of Equity and Diversity

- University of Tennessee – Knoxville, TN
- October 2022** **Green Zone: Military Cultural Competency Training**
- Thomas Cruise
 - University of Tennessee – Knoxville, TN
- 2018 – 2022** **Clinical Team**
- Consultants: Mark McMinn, PhD; Bill Buhrow, PsyD; Aundrea Paxton, PsyD; Amber Nelson, PsyD
 - Meet weekly to present and discuss cases from a variety of clinical settings
 - George Fox University – Newberg, OR
- October 2021** **Erotic Transcendence: Integrating Faith with What’s New in Sex Research**
- Elizabeth Wilson, PhD
 - George Fox University – Newberg, OR
- February 2021** **Saying “Yes” to Your Embodied Life: An Invitation for Psychotherapists**
- Janelle Kwee, PsyD
 - George Fox University – Newberg, OR
- November 2020** **Complex PTSD: Advanced Case Conceptualization, Assessment and Treatment Approaches in Trauma Populations**
- Jason Steward, PhD
 - George Fox University – Newberg, OR
- October 2020** **What is My (Our) Role: Pediatric Neuropsychology**
- Presenter: Justin Lee, PhD
 - George Fox University – Newberg, OR
- March 2020** **Telepsychology Best Practices 101: Clinical Evaluation and Care: Cultural Competencies; Documentation – Segment #s 1-3**
- Presenter: Marlene M. Maheu, PhD
 - Oregon State University – Corvallis, OR
- February 2020** **Child Adverse Events to Adults with Substance Use Problems**
- Presenter: Amy Stoeber, PhD
 - George Fox University – Newberg, OR
- October 2019** **Intercultural Communication**
- Presenter: Cheryl Forster, PsyD

- George Fox University – Newberg, OR
- September 2019** **Promoting Forgiveness**
- Presenter: Everett Worthington Jr., PhD
 - George Fox University – Newberg, OR
- September 2019** **Collaborative Assessment and Management of Suicidality (CAMS)**
- Assessing and Treating Suicidal Risk
 - CAMS Online Video Course Training – 3 Hours
 - Sponsored by Counseling & Psychological Services (CAPS)
 - Oregon State University – Corvallis, OR
- August 2019** **Introduction to Restorative Justice Training (2-day workshop)**
- Resolutions Northwest
 - Portland, OR
- May 2019** **Nonviolent Communication (online training)**
- Presenter: Marshall Rosenberg, PhD
 - George Fox University – Newberg, OR
- March 2019** **Foundations of Relationships Therapy – The Gottman Model**
- Presenter: Douglas Marlow, PhD
 - George Fox University – Newberg, OR
- February 2019** **Opportunities in Forensic Psychology**
- Presenters: Diomaris Safi, PsyD and Alex Millkey, PsyD
 - George Fox University – Newberg, OR
- October 2018** **Old Pain in New Brains**
- Presenter: Scott Pengelly, PhD
 - George Fox University – Newberg, OR
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- September 2018** **Spiritual Formation and the Life of a Psychologist: Looking Closer at Soul-Care**
- Presenters: Lisa McMinn, PhD and Mark McMinn, PhD
 - George Fox University – Newberg, OR

RESEARCH EXPERIENCE

Research Vertical Team Member:

- Bi-weekly meetings with a small group for developing research competencies and dissertation development; collaborative supplemental research projects and opportunities.
- Chair: Kathleen Gathercoal, PhD.

PRESENTATIONS

- Dunkerley II, J. (2021) *Parenting Tips for Supporting Children During the Pandemic*. Outreach presentation through Public Education Committee of Oregon Psychological Association. Hosted by the Wilsonville Public Library.
- Dunkerley II, J. & Isaacson, K. (2021) *Managing burnout and stress*. Outreach presentation at Portland State University. Hosted by the Pre-Medical Student Association.
- Dunkerley II, J. (2021) *Managing stress during COVID*. Outreach presentation at Portland State University. Hosted by the Transfer and Returning Student Resource Center.
- Dunkerley II, J. (2020) *Flexibility with Our Thoughts*. Outreach presentation at Portland State University. Hosted by Student Health and Counseling Services.
- Dunkerley II, J. (2020) *Managing emotions during COVID*. Outreach presentation at Portland State University. Hosted by the Transfer and Returning Student Resource Center.
- Dunkerley II, J. (2020) *Virtuous Dialogues: How do we engage in conversation?* Guest lecture in Essentials for Diversity class. Invited and supervised by Amber Nelson, PsyD.
- Robertson, S., Neff, M., Dunkerley II, J., & McMinn, M. (2020). *Virtuous dialogue in teaching integration: a pilot study*. Poster presentation at Christian Association for Psychological Studies (CAPS) Annual Conference; Atlanta, GA.
- Dunkerley II, J., Flores, M., & Bigon, J. (2019). *Nonviolent communication at George Fox*. Seminar presentation to cohorts about developing strategies to effectively communicate as a program.

PUBLICATIONS

- Neff, M. A., Dunkerley, J., McMinn, M. R., & Peterson, M. A. (2020). Benefits and Barriers to Professor Transparency. *Journal of Psychology and Theology*. <https://doi.org/10.1177/0091647120968139>
- Neff, M. A., Peterson, M. A., McMinn, M. R., Kuhnhausen, B. A., **Dunkerley, J.**, Tisdale, T. C., ... Ripley, J. S. (2020). Re-imagining Integration: Student and Faculty Perspectives on Integration Training at Christian Doctoral Programs. *Journal of Psychology and Theology*. <https://doi.org/10.1177/0091647120924660>

PROFESSIONAL MEMBERSHIPS

2018 – present	American Psychological Association (Graduate Student Affiliate)
2019 – present	American Group Psychotherapy Association (student membership)
2021 – present	Oregon Psychological Association (student membership)

ASSESSMENT COMPETENCIES

- Wechsler Adult Intelligence Scale – Fourth Edition (WAIS-IV)
- Conner’s Adult ADHD Rating Scales
- Minnesota Multiphasic Personality Inventory – 2nd Edition (MMPI-2)
- Behavior Assessment for Children – College Student Edition (BASC)
- 16 Personality Factor Questionnaire (16PF)
- Wechsler Individual Achievement Test – 4th Edition (WIAT-4)
- Gray Oral Reading Test – 5th Edition (Gort-5)
- Brief Rating Scale of Executive Function (BRIEF)

REFERENCES

Dr. Hayley Dauterman (individual supervisor during practicum rotation)

Licensed Clinical Psychologist

Director of Clinical Training and Programming

NW Anxiety Institute

Cell: (805) 234-5396

Email: hayley@nwanxiety.com

Dr. Elizabeth Baker (individual supervisor)

Licensed Clinical Psychologist

Interim Training Director/Practicum Coordinator

Student Counseling Center

University of Tennessee – Knoxville

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Dr. Judi Gibbons (individual supervisor)

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