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Cultural Humility and Grace in Explicitly Christian Programs

Tricha L. Weeks

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Cultural Humility and Grace in Explicitly Christian Programs

by

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by

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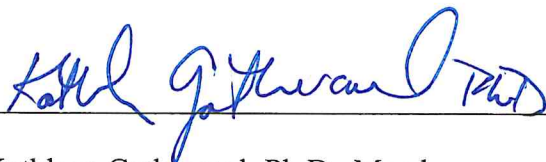
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Abstract

Cultural Humility is a vital component of healthy attitudes characterized by lack of superiority towards other's cultural experiences (Hook, Davis, Owen, Worthington, & Utsey, 2013). To date, no published research has examined the impact of cultural competency training on the development of Cultural Humility and Grace among doctoral psychology students. Utilizing Hook et al.'s definition of Cultural Humility, this study examined how participation in an American Psychological Association accredited clinical psychology program affected the Cultural Humility and Grace of enrolled students

Data were collected from students, faculty, and clinical supervisors across three training settings during the 2017-2018 academic year. Students and faculty completed measures developed for this study. Student self-ratings included a Cultural Experiences Measure, Cultural Humility Scale, and the Dimensions of Grace Scale (Bufford, Sisemore, & Blackburn, 2017). Faculty evaluated students utilizing the Cultural Humility Scale. Clinical Supervisor ratings were obtained from archival data that documented achievement of APA competencies.

Findings revealed similar underlying concepts between Cultural Experiences, Cultural Humility, and Grace while shedding light on the decline in Grace to Others, that may be attributed to developmental processes and stressors of rigorous professional training, competition for resources and rearranging of faith. Grace and Cultural Humility were found to be somewhat related; specifically, Grace to Others was positively related to Cultural Humility. A small negative correlation was found between students' program year and level of Grace. No correlation was found between students' year in the program and levels of Cultural Experience or Cultural Humility. Analysis of covariance found no changes in Cultural Experience or Cultural Humility from Time₁ to Time₂. Grace scores were significantly lower for Grace to Others at Time₂. Gender effects revealed higher levels of Grace of God₁ among male participants which could reflect a paternalistic view of God, religious and cultural views of men being the spiritual leader of the family or head of the household. Conversely, women scored higher on measures of Cultural Experiences and Cultural Humility. Age effects revealed older participants scored higher on Grace to Self₃, which reflects a developmental process of self-acceptance.

Keywords: Cultural Humility, multiculturalism, cultural competence, training psychologists, multicultural training

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Chapter 1

Introduction

The American Psychological Association's (APA) focus on cultural awareness, advocacy, and diversity are implemented through accreditation guidelines aimed at improving training outcomes and expanding ethnic diversity within the association and profession (APA, 2015). The emphasis on cultural awareness aligns with the implementation of revised competency benchmarks and standards to assess graduate students' progress and development throughout training. These revised benchmarks are categorized into 6 clusters broken down into 16 essential competency components (APA, 2015). Core competencies emphasize measuring the attainment of knowledge and skills, while other competencies measure the development of attitudes on a similar, yet seemingly less emphasized continuum. A recent review by Benuto, Casas, and O'Donohue (2018) found only a few studies that investigated attitudinal outcomes of training; they reported that results "were mixed" (p. 125) with respect to attitudinal outcomes. To adequately assess these competencies, training programs need to measure the development of students' cultural knowledge, skills, and attitudes. Here, we focus on Cultural Humility as it pertains to the development of attitudes.

Enhancing the current Cultural Competence "way of doing" with a Cultural Humility "way of being" fosters psychologists' sensitivity to personal areas of privilege, respect for other's cultural experience, contributes to strong therapeutic alliances, and improves supervisory and mentoring relationships (Barlow, 2014; Davis, Hook et al., 2011; Worthington, Davis, &

Hook, 2017). Incorporating Cultural Humility into a life-long learning process aids in developing self-aware and humble professionals with a culturally grounded worldview, which is crucial for psychologists' practicing locally and abroad (Borman, Culhane-Pera, & Goldman, 2008; Cleaver, Carvajal, & Sheppard, 2016; Kennedy & Zillmer, 2012). Infusing Cultural Humility into psychologists' training encourages meaningful dialogue about cultural differences and fosters conflict resolution skills necessary to implement creative solutions to complex situations (Dong, Chang, Wong, & Simon, 2011; Worthington et al., 2017).

Humility and Grace

Humble mentors and leaders contribute to the profound potential in the development of confident and competent mentees and trainees that in turn mentor others and positively contribute to the field (Brewer, 2016, p. 31-82). Unless formally paired, such mentors refrain from referring to themselves as a mentor to avoid signaling power, privilege, or ownership within the reciprocal relationship that transpires between a mentor and mentee (Crawford, 2005). Rudmann stated, "A mentor who's willing to talk about what didn't go well can be really empowering" (as cited in Palmer, 2019, p. 48).

Rowatt et al. (2006) defined humility as a psychological quality characterized by being open-minded, and respectful as opposed to being arrogant, conceited, closed-minded, or egotistical. Davis et al. (2011) defined humility intrapersonally as an accurate self-view, and interpersonally as a focus on others. Characteristics of humility consist of thought (accurate self-view), behavior (respect social norms), and motivation (other-oriented). Worthington et al. (2017, p. 2752) suggested that humility requires:

a sense of security and enduring personal worth and therefore provides a foundation that has important psychological implications for self-acceptance, a recognition of strengths and limitations, an ability to respond to others' ideas and advice (even if contrary to one's own views), and a freedom from relying on social comparison processes motivated by a concern for social status.

Due to the importance of advancing the science of humility, several initiatives have been made to conceptualize and develop a theoretical approach to measuring humility. Contributing to the advancement of empirically studying humility, Davis, Everett, and Hook (2010) focused on a theoretical model of relational humility which is based on relationship-specific judgements that are other-oriented and reflect experiences that occur within a specific relationship. Davis et al. (2010) encouraged the development of theoretically consistent measures to aid in exploring how individual characteristics, situations, and cultures are incorporated into the appraisal of humility. They proposed that relational humility increases collaboration, trust, and decreases conflict. These qualities result in others feeling safe when initiating or deepening a relationship with someone they perceive as humble. The most recent contribution to the study of humility consists of exploring moment-to-moment experience of people at various levels of humility and relating their experiences to measures of the state of humility (Davis et al., 2013; McElroy et al., 2017).

Facts, Perceptions and Myths

Inconsistent definitions contribute to differing perceptions and inaccurately associating characteristics of humility with being meek, submissive, and low in self-esteem or manifesting weakness (Merryman, 2016; Tangney, 2002). On the contrary, humility requires an accurate self-

view, openness, appreciation of the value of all things, and freedom from relying on social comparison (Tangney, 2000; Tangney, 2009; Worthington et al., 2017).

Humility has been viewed as both a trait and a state. Trait humility refers to the degree to which a person tends to exhibit humility across time, situations, and contexts, whereas state humility refers to the degree to which a person exhibits humility at a specific time or in a specific situation or context (Davis et al., 2013; Kruse, Chancellor, Ruberton, & Lyubomirsky, 2014; Worthington et al., 2017). His Holiness Pope Francis (2017) spoke about facts and misconceptions of humility by stating:

Tenderness is not weakness; it is fortitude. It is the path of solidarity, the path of humility. Please, allow me to say it loud and clear: the more powerful you are, the more your actions will have an impact on people, the more responsible you are to act humbly. If you don't, your power will ruin you, and you will ruin the other.

Properly understood, humility is a quiet, unassuming, and other-affirming strength.

Humility versus Cultural Humility

Worthington et al. (2017) identified three core aspects and five various forms of humility. The core aspects are an accurate self-assessment with awareness of personal limitations, modest self-representation, and a focus on service to others. Forms of humility range from intellectual, and cultural to political, religious, and spiritual; together, these form general humility. General humility is identified as a virtue that extends across time, situations, and types of humility with the possibility that a person could vary in the degree to which they exhibit each type of humility. Humility leads to benefits for individuals, relationships, and society.

Cultural Humility more specifically involves remaining open to cultural diversity and valuing people of different cultures (Worthington et al., 2017, p. 314). Cultural Humility consists of intrapersonal and interpersonal awareness. Intrapersonal awareness comprises a recognition of the limits of one's own cultural worldview and limited ability to understand the cultural background and experiences of others, while interpersonal awareness involves a stance that is other-oriented toward, or open to, the other's cultural background and worldview (Hook, Davis, Owen, Worthington, & Utsey, 2013). Cultural Humility, identified as a life-long learning process (Borman et al., 2008; Chang, Simon, & Dong, 2012), prioritizes developing mutual respect and partnerships with culturally different others. Dong et al. (2011) suggested that culturally humble people engage in conversations that foster mutual respect. They theorized that meaningfully infusing Cultural Humility into dialogues about cultural differences may help work through cultural conflicts.

Cultural Competence versus Cultural Humility

Current cultural awareness and competency training focuses on a mix of knowledge, skills, and attitude, while Cultural Humility generally focuses on attitude, including intrapersonal and interpersonal components (Davis et al., 2010). In 1989, Cross et al. defined cultural competence in clinical practice as, "A set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enable the system, agency, or professionals to work effectively in cross-cultural situations" (as cited in Substance Abuse and Mental Health Services Administration [Substance Abuse], 2014, ch. 1 sec. 6). This definition proved to be one of the most universally accepted definitions of cultural competence used in clinical practice. The National Institutes of Health (NIH) refers to cultural competence as an

important counseling skill that requires an ongoing process, is never completed, and cannot be taught in a single book or session (Substance Abuse, 2014). Currently the APA is focusing on cultural awareness, advocacy, and diversity through the implementation of accreditation guidelines aimed at improving training outcomes and expanding ethnic diversity within the association and profession (APA, 2015).

In contrast with the construct of cultural competence, Cultural Humility is often conceptualized as a virtue that focuses on attitudes, values, and a way of being, which requires lifelong learning that shapes one's worldview and mind-set (as cited in Worthington et al., 2017). As the understanding and operationalization of Cultural Humility continues to emerge, there is growing interest in the underlying constructs and theories of Cultural Humility. Fisher-Borne, Cain, and Martin (2015) suggested incorporating the construct of fluid thinking to explore the underlying cognitive process of culturally humble individuals, while Isaacson (2014) proposed the construct of vulnerable authenticity to help foster key elements of Cultural Humility. Worthington et al. (2017) proposed that more research is necessary to determine whether these constructs are key to the definition or simply related to Cultural Humility.

Impact of Cultural Humility and Grace

In all settings, Cultural Humility is vital. According to Kennedy and Zillmer (2012), it is crucial for Military Psychologists participating in humanitarian aid and disaster relief to possess high levels of self-awareness and humility. Cleaver et al. (2016) suggested that incorporating Cultural Humility into entry-level education would result in the development of professionals who possess a culturally grounded worldview that reflects the way of thinking, being and doing in practice locally and abroad. While Cleaver et al. (2016) identified the benefit of Cultural

Humility training in entry-level education, they did not provide suggestions about how to incorporate these changes or what the changes would look like.

Worthington et al. (2017) indicated that humility requires an accurate self-view, openness, appreciation of the value of all things, and freedom from relying on social comparison. As a result, humility strengthens social bonds and humble people make better leaders. Additionally, humble people are less likely to experience interpersonal stress due to having a disposition that is largely agreeable and conscientious. Indirectly, these results suggest humility is related to better mental health, better relationships, and perhaps higher spirituality, all of which tend to have a positive impact on physical health (Worthington et al., 2017, p. 373). On a macro level, a society with humble citizens would likely result in a more socially just, less combative, and more peaceful society that values diversity. Worthington et al. (2017) suggested that humility will help people evaluate their life as satisfying even if they do not rate it as necessarily happier than others.

Clinical Relevance

Several sources point to the benefits of self-awareness and humility in clinical work. While empirical research that explored psychotherapist humility is limited, focusing on the more robust literature regarding psychotherapist effects and the therapy relationship may aid in identifying specific psychotherapist factors, such as humility, that may contribute to positive psychotherapy outcomes (Worthington et al., 2017). Research suggests that the therapeutic relationship and psychotherapist effectiveness contribute to psychotherapy outcomes; however, therapists' effectiveness varies considerably across their caseload (Baldwin & Imel, 2013; Chow, Miller, Seidel, & Kane, 2015; Norcross & Lambert, 2011; Okiishi et al., 2006; Worthington et

al., 2017). Such variability results in positive outcomes with certain patients and less-than-optimal outcomes with others, which suggests the importance of cultivating humility regarding how many patients a psychotherapist can reasonably expect to experience improvement (Worthington et al., 2017).

Kraus et al. (2011) suggested that domain specific factors, such as discrepancy in expertise when treating certain presenting concerns or functional impairments, may contribute to psychotherapists' variability of effectiveness across their caseload. Thus, promoting psychotherapists' humility reinforces the importance of remaining open to feedback, which is crucial to identify and acknowledge areas of strength, growth, and scope of practice (Worthington et al., 2017). Tracey, Wampold, Lichtenberg, and Goodyear (2014) suggested that an effectiveness-experience disconnect is a key reason psychotherapists effectiveness does not increase with professional experience (as cited in Worthington et al., 2017).

Graduate Training

Given that humility is identified as a virtue and may be related to therapy outcomes, there is increased interest in the exploration of developing humility. Religious and spiritual disciplines such as prayer, submission to authorities, self-sacrificial acts, persistent humility and service to others have been considered as ways to develop humility. While empirical findings suggest that Cultural Humility cannot be solely taught in a classroom, reflective journaling, community-based participatory research (CBPR), regular group meetings with an instructor, and guided written reflection assignments may aid in the development or improvement of attitudes, knowledge, and skills of graduate students to align with Cultural Humility (Ross, 2010; Schuessler, Wilder, & Byrd, 2012).

Ross (2010) demonstrated that graduate students translated lectures on Cultural Humility to a practicum setting and reported improved attitudes, knowledge, and skills specifically associated with Cultural Humility. Despite promising research, caution is necessary when interpreting the effectiveness of these training programs due to the lack of randomized control trials, need for improved and sophisticated sampling techniques, research designs, and improved measures of Cultural Humility (as cited in Worthington et al., 2017).

This study hypothesized significant positive correlations between Cultural Experiences, Cultural Humility and Grace; it also hypothesized connections between students' program year and levels of Cultural Experiences, Cultural Humility and Grace.

Chapter 2

Methods

Participants

Participants were graduate students pursuing a doctoral degree in clinical psychology at George Fox University, a private Christian APA-accredited program in the Pacific Northwest. Data were collected in three training settings and thus participants comprise four groups. These included Clinical Foundations trainees, Clinical Team Members, students in Practicum 1-3, and self-reported data on the entire student group.

Students. Ninety-nine repeated measures participants for ($Time_1 = 36$, $Time_2 = 63$) ranged in age from 23-49 ($M = 28.76$, $SD = 6.11$). They were predominantly female (62%) and European-American (70%), followed by Mixed ethnicity (13%), Latinx (9%), Asian/Pacific Islander (3%), and Other ethnicities (3%). Based on year in the program, second-year students (28%) were primarily represented, followed by first-year (27%), third-year (25%) and fourth-year (19%) students. See Table 1.

Faculty Ratings. This sample consisted of 43 second through fourth year graduate students' ($Time_1 = 22$, $Time_2 = 21$) participating in clinical teams supervised by a Clinical Team Mentor throughout the academic year. Clinical Team Mentors were comprised of 14 faculty; 6 males, 8 females, and ethnically 10 were European-American, 1 Native American, 1 Indian, 1 Filipino, and 1 mixed ethnicity (George Fox University, 2019). Clinical Team Mentors were asked not to provide identifying information. Thus, further information regarding composition of the faculty evaluator group is unknown.

Table 1

Participants across Student-Reported Measures

Participants	Sample		<i>N</i>	<i>M</i>	<i>SD</i>
	<i>Time1</i>	<i>Time2</i>			
Age					
20-29	25	43	68		
30-39	8	14	22		
40-49	3	6	9		
All	36	63	99	28.76	6.11
Gender					
Male	18	20	38		
Female	18	43	61		
All	36	63	99		
Ethnicity					
European	28	42	70		
Latinx/Hispanic	3	6	9		
Puerto Rican	0	1	1		
Asian/Pacific	1	2	3		
Mixed	3	10	13		
Other	1	2	3		
All	36	63	99		
Cohort					
1 st year	7	20	27		
2 nd year	9	19	28		
3 rd year	10	15	25		
4 th year	10	9	19		
All	36	63	99		

Archival data. Participants were first through fourth year graduate students enrolled in the program during the 2017-2018 academic year and participating in clinical training overseen by the Director of Clinical Training (DCT). First-year students were supervised by Clinical Foundations Teaching Assistants (fourth-year graduate teaching assistants selected by the DCT for their clinical skills) and second through fourth year students were supervised by Practicum Supervisors in their practicum settings.

First year clinical training. Participants were first year graduate students, participating in the Clinical Foundations course that provided foundational clinical training and represented in *Table 2* under program year 1st for ($Time_1 = 22$, $Time_2 = 22$). First-year students were comprised of 22 students; 5 were males, 17 females; ethnically 15 were European-American, 5 Latinx/Hispanic, 1 Asian/Pacific Islander, and 1 mixed ethnicity (George Fox University, 2019). Participants' individual characteristics were not encoded or matched, thus specific demographics were not reported. See *Table 2*.

Second through fourth year clinical training. Participants were second through fourth year students participating in 16 hours of weekly supervised practicum clinical training at locations in the surrounding community and represented in *Table 2* under program years 2nd - 4th for ($Time_1 = 71$, $Time_2 = 71$). They were predominantly female (62%). Based on year in the program and practicum, second-year students in their first practicum (39.4%) were primarily represented, followed by third-year students in their second-practicum (33.8%), and fourth-year students in their pre-internship practicum (26.8%). Three male 4th year students (2 European-American, 1 Asian) listed in *Table 2*, were not represented in Clinical Evaluations due to no longer being enrolled in the program at the time of this study. See *Table 2*.

Table 2

Clinical Training Participants

Participants	<i>Time1</i>	Samples <i>Time2</i>	<i>N</i>
Gender			
Male	31	31	62
Female	62	62	124
All	93	93	186
Ethnicity			
Black/African-American	3	3	6
Asian/Pacific Islander	5	5	10
European-American	69	69	138
Latinx/Hispanic	10	10	20
Native American	0	0	0
Not Reported	2	2	4
Mixed	4	4	8
All	93	93	186
Program Year			
1 st	22	22	44
2 nd	28	28	56
3 rd year	24	24	48
4 th year	19	19	38
All	93	93	186

Note: Total N includes participants who provided data at both times.

Materials

Materials to measure students' cultural attitudes were developed for this study and incorporated into the self-ratings and faculty-rating measures. The self-rating measures were

comprised of a demographic questionnaire, the Dimensions of Grace Scale, the Cultural Experiences Measure, and the Cultural Humility Scale - Student Rating. The faculty-rating measure consisted of the Cultural Humility Scale - Faculty Rating. These measures will each be discussed in turn.

Students

Demographic Questionnaire. A basic questionnaire was used to gather standard demographic information including age, gender identity, ethnicity, and year in graduate school (see Appendix B).

Dimensions of Grace Scale (DGS). Grace was measured using the DGS created by Bufford, Sisemore, & Blackburn (2017; see Appendix C). This 36-item scale measures five dimensions of Grace on a 7-point Likert-type scale, ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). The scale was developed using the combined items from the Grace Scale (Spradlin, 2002), Richmond Grace Scale (Sisemore, Killian, & Swanson, 2006; Sisemore et al., 2011; Watson, Chen, & Sisemore, 2011), and The Amazing Grace Scale (Bassett & the Roberts Wesleyan Psychology Research Group, 2013). Developers of these three scales collaborated in an effort to construct a psychometrically stronger scale to assess the current conceptualization of Grace. Factor analyses of two samples showed that items clustered into five dimensions. Items were chosen to measure each factor based on strength of loading and range of responses in order to minimize skew and kurtosis at both item and scale levels. The resulting five subscales included experiencing the Grace of God¹, Costly Grace², Grace to Self³, Grace from Others⁴, and Grace to Others⁵. A total score, DGS, may also be computed.

While continued work is needed on the psychometrics of this measure, internal consistency, descriptive results, correlations, and stepwise regressions provided strong preliminary support for subscales based on each of the five dimensions. Pearson's correlations among the five-dimensions ranging from nonsignificant correlations with absolute values less than .12 to a high of .50, suggesting they measure relatively independent domains. Correlations with dependent measures range from absolute values of less than .12 to a high of .72. A series of stepwise regressions demonstrated that each subscale contributed unique variance in predicting criterion measures. Throughout the five dimensions, coefficient alpha ranged from .77 to .90, mean item scores ranged from 3.46 to 5.81, standard deviation ranged from .75 to 1.28, skew ranged from -.92 to .29, and kurtosis ranged from -.39 to .86 (Bufford et al., 2017). In the present sample alpha's were, Grace of God₁ ($\alpha = .83$), Costly Grace₂ ($\alpha = .74$), Grace to Self₃ ($\alpha = .78$), Grace from Others₄ ($\alpha = .83$), and Grace to Others₅ ($\alpha = .75$), and across the total DGS ($\alpha = .82$).

Cultural Experiences Measure (CEM). A self-report measure of students' Cultural Experiences was developed for this study (see Appendix D). The quantitative portion of the measure consists of 12 items rated on a 5-point Likert-type scale, ranging from 1 (*strongly disagree*) to 5 (*strongly agree*), to measure students' Cultural Experiences prior to entering graduate school. The qualitative portion of the measure consists of a single free-response item related to the most culturally impactful courses, events, or experiences in graduate school. Reliability of quantitative items (12 items; $\alpha = .78$) suggested that the items have a fair level of internal consistency.

Cultural Humility Scale - Student Rating (CHS-SR). The CHS-SR was adapted from the Cultural Humility Scale (CHS) by Hook et al. (2013). The initial CHS consists of two

separate measures to explore the association between clients' perception of therapist's Cultural Humility and developing a strong working alliance. In a sample of 117 college students, Hook et al. (2013) found coefficient alpha of .93 (95% CI [.92, .94]) for the full scale, .93 (95% CI [.92, .94]) for the Positive subscale, and .90 (95% CI [.88, .91]) for the Negative subscale.

Additionally, Hook et al. found that ratings of Cultural Humility did not differ based on race ($p = .66$) or gender ($p = .59$) and found concurrent validity that Cultural Humility was significantly associated with working alliance after controlling for variance in other variables ($\beta = .74, p < .001$).

Because of concerns about some pejorative language in the CHS, a modified scale was developed for this study in order to explore the association between student (CHS-SR) and faculty Clinical Team Mentors' (CHS-FR) perception of students' cultural attitudes. The CHS-SR is a 12-item, self-report measure of students' cultural attitudes (*see Appendix E*) based on a 7-point Likert-type scale, ranging from 1 (*strongly disagree*) to 7 (*strongly agree*) with item 8 (*makes assumptions about other cultures*) and item 11 (*not interested in others' cultural experiences*) reverse-scored. Reliability for the 12 items ($\alpha = .85$), suggested relatively high internal consistency.

Faculty Rating

Cultural Humility Scale - Faculty Rating (CHS-FR). A 12-item faculty rating scale developed for this study to measure Practicum I, Practicum II, and Pre-Internship students' cultural attitudes (*see Appendix G*) using a 7-point Likert-type scale, with responses ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). Items paralleled those used in the CHS-SR, with slight language changes in the introductory instructions for faculty Clinical Team Mentors to rate

their students' cultural attitudes. Reliability for the 12-items ($\alpha = .91$), suggested relatively high internal consistency. Throughout the 12 items, mean item scores ranged from 4.47 to 6.67; standard deviation ranged from .81 to 1.84. As a whole the ratio of skew to the standard error of skew was -5.91, and the ratio of kurtosis to the standard error of kurtosis was 8.70 for the combined items. Thus, significant departure from normal distribution in terms of negative skew and kurtosis were found for this scale.

Archival Standardized Evaluations

Standardized Practicum Evaluation of Student - Clinical Foundations TA (SPES-CTA). The SPES-CTA is an institutionally developed standardized mixed measure designed to evaluate first year students' development and achievement of APA competencies (see Appendix I). According to the George Fox University (GFU) student handbook (2017-2018), as part of the on-going evaluation process, each semester students are given a written evaluation on their clinical performance (GFU, 2017-2018, p. 49-50). "The basic aspects of student evaluation include feedback regarding attainment of competency in both foundational and functional domains and demonstrate a student's knowledge, skills, and attitudes" (p. 51).

The individual and cultural diversity portion of the quantitative measure utilizes four sample items rated on a 5-point Likert-type scale, ranging from 1 (*far below expectations*) to 5 (*far above expectations*), to measure cultural knowledge (*the supervisee demonstrates awareness of diverse individuals through descriptions, discussions, and writing*), skill (*the supervisee demonstrates skills working with diverse individuals*), attitudes (*the supervisee demonstrates respect for diverse individuals*), and self-awareness (*the supervisee is aware of his or her own personal identity markers and the impact they have on clients*). The qualitative portion of the

measure consists of a single item inviting comments regarding strengths or areas needing further training to support ratings in quantitative portion of the measure.

In this study, preliminary analysis was conducted with repeated measures across quantitative subscales (4 items). Reliability for *Time1* ($N = 22$; $\alpha = .91$) suggests a relatively high level of internal consistency. Item means ranged from 3.27 to 3.50, standard deviation ranged from .49 to .67. The ratio of skew to the standard error was -.86 and the ratio of kurtosis to the standard error was -1.15. Reliability for *Time2* ($N = 22$; $\alpha = .46$) suggests an unacceptable level of internal consistency. Item means ranged from 3.27 to 3.95, standard deviation ranged from .38 to .57. The ratio of skew to the standard error was -.86 and the ratio of kurtosis to the standard error was -1.15.

Standardized Practicum Evaluation of Student - Practicum Supervisor (SPES-PS).

The SPES-PS is an institutionally developed standardized mixed measure designed to evaluate Practicum I, Practicum II, and Pre-Internship students' development and achievement of APA competencies (see Appendix K). The individual and cultural diversity portion of this measure was developed to measure students' cultural knowledge as rated by the clinical supervisor in the field agency where the student was placed. According to the *GSCP Student Handbook* (GFU, 2017-2018), as part of the on-going evaluation process, each semester students are given a written evaluation on their clinical performance that is completed by the student's supervisor at the Practicum or Pre-internship placement (GFU, 2017-2018; p. 49-50). "The basic aspects of student evaluation include feedback regarding attainment of competency in both foundational and functional domains and demonstrate a student's knowledge, skills, and attitudes" (p. 51).

The individual and cultural diversity portion of the evaluation utilized six items rated on a 5-point Likert-type scale, ranging from 1 (*far below expectations*) to 5 (*far above expectations*), to measure students' cultural knowledge (*the supervisee demonstrates knowledge about the literature on diversity factors; the supervisee applies appropriate knowledge of diverse cultures and individuals in clinical settings*), skill (*the supervisee demonstrates skills working with diverse individuals within the clients' cultural perspective*), attitudes (*the supervisee actively listens and shows respect for clients' expression of their personal cultures*), and self-awareness (*the supervisee is aware of his or her own personal identity markers and the impact these have on clients; the supervisee demonstrates awareness of diverse individuals through descriptions, discussions, & writing - e.g., notes, assessment reports*). The qualitative portion of the measure consists of a single free-response item, to support ratings in the quantitative portion of the measure, pertaining to the students' strengths or areas needing further training. Reliability was relatively high ($Time_1 = 71; \alpha = .95$ and $Time_2 = 71; \alpha = .95$), which suggests a relatively high level of internal consistency. Fall and spring semester scores correlated $r = .75$; because developmental change was expected and confirmed, this is a lower bound estimate of test-retest reliability for the SPES-PS.

In this study, preliminary analysis was conducted with repeated measures across quantitative subscales (6 items). Item means ranged from ($Time_1$) 3.46 to 3.89 and ($Time_2$) 3.51 to 4.04 with standard deviations ranging from ($Time_1$) .71 to .85 and ($Time_2$) .77 to .90. The ratio of skew to the standard error was ($Time_1$) 2.17 and ($Time_2$) 1.33 and the ratio of kurtosis to the standard error was ($Time_1$) -1.67 and ($Time_2$) -2.53.

Procedure

Following approval from the University Human Subjects Research Committee, students and faculty completed surveys and data were collected in a secure electronic archive. To objectively measure students' cultural attitudes, independent samples were collected from students, utilizing the CHS-SR, and faculty, utilizing the CHS-FR, for fall (*Time1*) and spring (*Time2*) semesters in the 2017-2018 academic year. To measure the effect of cultural competency training on Cultural Humility, standardized measures of students' development and achievement of cultural competencies were obtained from archival data for fall (*Time1*) and spring (*Time2*) semesters in the 2017-2018 academic year. Archival data from the end of semester Clinical Foundations Teaching Assistants and Practicum Supervisor evaluations were paired with student samples to provide an overall perspective on how current training focused on attainment of cultural knowledge, skills, and attitudes impacts the development of students' Cultural Humility. Data were retrieved, de-identified, and reported in aggregate by an administrative assistant with no relationship to participants. Pairing was not possible due to absence of identifying data; thus, analysis was made for independent samples rather than paired samples.

Students. Students were invited to complete the CEM, DGS, CHS-SR scales via a secure internet survey through Survey Monkey. Students were asked to not provide personally identifying information. Participation was voluntary and did not impact students' grades or standing within the program.

Faculty rating. Clinical Team Mentors were invited to complete the CHS-Fr via a secure internet survey through Survey Monkey. Clinical Team Mentors were asked not to provide their

own identifying information. Participation was voluntary and did not impact students' grades or standing within the program.

Archival data. Ratings of Clinical Foundations teaching assistants and Practicum field supervisors were obtained from archival data by and Administrative Assistant. Personally identifying information were removed before data were provided to the investigator.

First year clinical training. Clinical Foundations teaching assistants completed the SPES-CTA, a standardized evaluation routinely administered as part of the GSCP clinical training process.

Second through fourth year clinical training. Practicum clinical supervisors completed the SPES-PS, a standardized evaluation routinely administered as part of the GSCP clinical training process.

Chapter 3

Results

This study explored how participation in an APA accredited private Christian clinical psychology program affects the Cultural Humility and Grace of enrolled students. We began with exploring whether a relationship exists between Cultural Humility and Grace. Researcher and institutionally developed standardized measures were utilized to explore connections between program year and levels of Cultural Humility and Grace. Descriptive statistics (Table 3), correlations (Table 4), and analyses of group differences (Tables 5-9) were used to explore the research hypotheses.

Across the Dimensions of Grace scale coefficient alpha ranged from .74 to .83, mean item scores (3.27 to 5.87), standard deviation (5.67 to 9.10), skew (-.87 to .42) and kurtosis (-.25 to 1.45). Throughout the 12 items of the Cultural Humility Scale, means ranged from 4.03 to 6.69, and standard deviation from .57 to 1.66. Across the scale as a whole, the ratio of skew to the standard error of skew was -3.70 and the ratio of kurtosis to the standard error of kurtosis was 1.04 for the combined items. Thus, some departure from normal distribution in the form of negative skew was found for this scale. Scores across the Cultural Experiences Measure ranged from 3.76 to 6.53 for mean items, standard deviation (.63 to 1.83). For the entire scale the ratio of skew to the standard error of skew was -.86, ratio of kurtosis to the standard error of kurtosis was -1.15 for the combined items.

Table 3

Descriptive Statistics across Student and Faculty-Rated Measures

Scales	Mean Item Score	M	SD	Skew	SE Skew	Kurtosis	SE Kurtosis
Cultural Experiences	5.61	67.37	8.52	-0.21	.24	-0.55	.48
Cultural Humility-SR	6.23	74.75	6.18	-0.93	.24	0.51	.48
Cultural Humility-FR	6.10	73.21	9.56	-2.14	.36	6.17	.71
Dimensions of Grace							
Grace of God ₁	5.07	40.54	7.00	-0.84	.24	1.45	.48
Costly Grace ₂	5.87	41.07	5.67	-0.87	.24	0.38	.48
Grace to Self ₃	3.27	22.90	6.31	0.42	.24	-0.03	.48
Grace from Others ₄	5.04	35.25	9.10	-0.56	.24	-0.25	.48
Grace to Others ₅	4.65	32.58	5.99	-0.53	.24	0.72	.48
DGS Total Score	4.79	172.33	19.25	-.17	.24	-0.56	.48

Note. * $p < .05$; ** $p < .01$; *** $p < .001$; Student-Rated Measures ($N=99$); Faculty-Rated Measures ($N=43$).

Among the student measures, there was a significant correlation between Cultural Experiences and Cultural Humility ($r_{97} = .29$; $p < .01$), and between Cultural Experiences and Grace of God₁ ($r_{97} = -.21$; $p = .04$). A significant correlation was also found between Cultural Humility and Grace to Others₅ ($r_{97} = .21$; $p = .04$). Among the factors of Grace, Costly Grace₂, was significantly correlated with Grace to Self₃ ($r_{97} = .25$; $p = .01$) and Grace to Others₅ ($r_{97} = .33$; $p < .01$). Grace to Self₃ was significantly correlated with Grace from Others₄ ($r_{97} = .45$; $p < .001$). All five factors of Grace were significantly correlated with the global measure of Grace, DGS; however, none of the other dimensions of Grace correlated significantly with Grace of God₁. See Table 4.

Table 4

Intercorrelations among Student-Rated Measures

Scales	<i>Alpha</i>	1	2	3	4	5	6	7	8
1 Cultural Experiences	.78	-							
2 Cultural Humility-SR	.85	.29**	-						
Dimensions of Grace									
3 Grace of God	.83	-.21*	-.04	-					
4 Costly Grace	.74	-.19	.14	.05	-				
5 Grace to Self	.78	.02	-.12	-.00	.25*	-			
6 Grace from Others	.83	.03	-.14	-.08	.19	.45**	-		
7 Grace to Others	.75	-.02	.21*	.09	.33**	.17	.05	-	
8 DGS Total Score	.82	-.12	-.02	.37**	.59**	.67**	.66**	.52**	-

Note. * $p < .05$; ** $p < .01$; *** $p < .001$; $N = 99$.

Hypothesis Testing

Hypothesis 1. Hypothesis 1 stated that Cultural Humility and Grace will be significantly and positively correlated. Ninety-nine graduate students were surveyed about Cultural Humility ($M = 74.75$, $SD = 6.18$) and Grace ($M = 172.22$, $SD = 19.25$). A Pearson's r correlation was conducted to examine the relation between Cultural Humility and Grace. A small significant positive relationship was found between Cultural Humility and Grace to Others ($r_{97} = .21$, $p = .04$); none of the correlations with the other dimensions of grace or the global measure of grace, DGS were significant. See Table 4.

Hypothesis 2. Hypothesis 2 stated that advanced students will demonstrate higher levels of Cultural Humility and Grace. Descriptive statistics for the study measures are provided in Table 3. A Hierarchical Multiple Regression was conducted to assess cohort differences across

student-rated measures of Cultural Humility and Grace while controlling for age, gender, and ethnicity. See Table 5. Age, gender, and ethnicity were entered in step one. With demographics controlled, there was no significant effect when comparing cohort differences on Cultural Humility ($F_{4,94} = .014, p = .91$); however, there was a significant effect for gender ($p = .01$). Looked at separately, no significant effects were found for age ($p = .96$) or ethnicity ($p = .77$).

Cohort comparisons were made after controlling for age, gender, and ethnicity. When comparing cohort differences on Grace, no significant effect was found across the global measure of Grace, DGS ($F_{4,94} = .907, p = .34$), Costly Grace₂, or Grace to Others₅. However, a highly significant effect was found for Grace of God₁ ($F_{4,94} = 7.79, p = .01$), and significant effects were also found for Grace to Self₃ ($F_{4,94} = 4.39, p = .04$), and Grace from Others₄ ($F_{4,94} = 4.86, p = .03$). However, these effects didn't account for much of the variance. No effects remained for Grace of God₁ ($F_{3,95} = .124, p = .30$), Costly Grace, ($F_{3,95} = .85, p = .47$), Grace from Others₄ ($F_{3,95} = 1.12, p = .34$), and Grace to Others₅ ($F_{3,95} = .058, p = .98$) after controlling for demographic differences. A significant age effect was found for Grace to Self₃ ($F_{3,95} = 2.70, p = .05$) and significant gender effects were found for Grace of God₁ and DGS.

Gender effects revealed that men scored higher than women across the global measure of Grace (DGS) and Grace of God₁, while women scored higher than men on the measure of Cultural Experiences (CEM) and Cultural Humility (CHS-SR). When adjusted for demographic variables, β for the adjusted means were .21, .23, -.36, and -.28 respectively. All effect sizes were small.

Table 5

Stepwise Regression of Cohort Differences on Cultural Humility and Grace while Controlling for Age, Gender, and Ethnicity (N = 99)

Scales	Cohort Differences			Demographics								
				Age			Gender			Ethnicity		
	β	<i>t</i>	Sig	β	<i>t</i>	Sig	β	<i>t</i>	Sig	β	<i>t</i>	Sig
Cultural Experiences	.01	.05	.96	-.02	-.22	.82	-.36	-3.64	.01**	-.01	-.12	.90
Cultural Humility-SR	-.01	-.12	.91	-.01	-.05	.96	-.28	-2.76	.01**	-.03	-.29	.77
Dimensions of Grace												
Grace of God ₁	-.28	-2.79	.01**	.08	.74	.44	.23	2.33	.02**	-.01	-.11	.91
Costly Grace ₂	.09	.82	.45	-.03	-.30	.77	.10	.94	.35	-.09	-.85	.40
Grace to Self ₃	.21	2.10	.04*	-.21	-2.01	.05*	.16	1.56	.12	-.07	-.66	.51
Grace from Others ₄	.22	2.21	.03*	.02	.17	.87	.11	1.03	.31	-.07	-.66	.51
Grace to Others ₅	-.01	-.08	.94	.03	.31	.76	-.02	-.21	.84	-.01	-.08	.94
DGS Total Score	.10	.95	.34	-.03	-.27	.79	.21	2.03	.05*	-.09	-.84	.40

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

Taken together, these results suggest that after controlling for demographics, Cultural Humility and Cultural Experiences did not differ among cohorts. Three Dimensions of Grace, Grace of God₁, Grace to Self₃, and Grace from Others₄, differed across students' year in the program. However, Costly Grace₂ and Grace to Others₅ did not differ among cohorts.

Hypothesis 3. Hypothesis 3 stated that faculty-ratings of students and student self-ratings of Cultural Humility and Grace will be positively and significantly correlated. The anonymity of participants resulted in the inability to match student and faculty data sets and hindered exploration of correlations between student and faculty-ratings. Given this limitation, student data (see Table 7) and faculty data (see Table 6) were analyzed independently.

Student data. An independent-samples *t*-test on student-rated measures (see Table 6) revealed no statistically significant differences for Cultural Experiences (CEM), ($t_{97} = -.38, p = .71, d = .08$) or Cultural Humility (CHS-SR), ($t_{97} = .17, p = .86, d = .04$) between *Time1* and *Time2*. These results provide no evidence of change over time in CEM or CHS-SR scores.

A statistically significant difference was found across the global measure of Grace, DGS ($t_{97} = 2.50, p = .01$), and Grace to Others₅ ($t_{97} = 2.03, p = .05$), but not on the remaining Grace subscales. Comparing *Time1* and *Time2*, a trivial effect was found for Grace to Self₃ ($d = .13$), a small effect for Grace of God₁ ($d = .20$), Costly Grace₂ ($d = .33$), Grace from Others₄ ($d = .36$), and Grace to Others₅ ($d = .43$); a medium effect was found across the global measure of Grace, DGS ($d = .53$); see Table 7.

Table 6

Differences across Student-Rated Measures (Time1 = 36, Time2 = 63)

Scales	Semester				95% CI					
	<i>Time1</i>		<i>Time2</i>		<i>t</i>	<i>ES</i>	<i>df</i>	<i>Sig</i>		
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>						
Cultural Experiences	66.94	8.70	67.62	8.49	-.38	.08	97	.71	-4.23, 2.88	
Cultural Humility-SR	74.89	5.82	74.67	6.42	.17	.04	97	.86	-2.35, 2.80	
Dimensions of Grace										
Grace of God ₁	41.42	6.75	40.03	7.13	.95	.20	97	.35	-1.52, 4.29	
Costly Grace ₂	42.22	4.75	40.41	6.06	1.54	.33	97	.13	-.52, 4.14	
Grace to Self ₃	23.44	7.47	22.59	5.58	.65	.13	97	.52	-1.77, 3.48	
Grace from Others ₄	37.31	9.33	34.08	8.84	1.71	.36	97	.09	-.51, 6.70	
Grace to Others ₅	34.17	5.54	31.67	6.09	2.03	.43	97	.05*	.05, 4.95	
DGS Total Score	178.56	17.63	168.78	19.37	2.50	.53	97	.01**	2.00, 17.56	

Table 7

Comparison of Mean Item Scores Across Student-Rated Measures (Time₁ = 36, Time₂ = 63)

Scales	Semester				<i>d</i> ₁
	<i>Time</i> ₁		<i>Time</i> ₂		
	Mean Item Score	SD	Mean Item Score	SD	
Cultural Experiences	5.58	8.70	5.64	8.49	-.08*
Cultural Humility-SR	6.24	5.82	6.22	6.42	.04*
Dimensions of Grace					
Grace of God ₁	5.18	.84	5.00	.89	.21**
Costly Grace ₂	6.03	.68	5.77	.87	.33**
Grace to Self ₃	3.35	1.07	3.23	.80	.13*
Grace from Others ₄	5.33	1.33	4.87	1.26	.36**
Grace to Others ₅	4.88	.79	4.52	.87	.43**
DGS Total Score	4.96	0.49	4.69	0.54	.52***

Note. *trivial effect; **small effect; ***medium effect

Faculty rating data. Across the Cultural Humility - Faculty Rating scale, item means ranged from 3.27 to 3.50, standard deviation ranged from .49 to .67. The ratio of skew to the standard error was -.86 and the ratio of kurtosis to the standard error was -1.15. Reliability for *Time*₂ ($N = 22$; $\alpha = .46$) suggests an unacceptable level of internal consistency. Item means ranged from 3.27 to 3.95, standard deviation ranged from .38 to .57. The ratio of skew to the standard error was -.86 and the ratio of kurtosis to the standard error was -1.15.

An independent-samples t-test of the faculty-rated measure, CHS-FR, see Table 7, revealed no statistically significant difference and a trivial effect size of changes in Cultural Humility between *Time*₁ and *Time*₂ ($t_{41} = .11$, $p = .92$, $d = 0.03$); see Table 8.

Table 8

Difference across Faculty-Rated Measure (Time₁ = 22, Time₂ = 21)

Scale	Semester				<i>t</i>	<i>ES</i>	<i>df</i>	<i>Sig</i>	95% CI
	<i>Time₁</i>		<i>Time₂</i>						
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>					
Cultural Humility-FR	73.36	7.27	73.05	11.67	.11	.03	41	.92	-5.64, 6.28

Note. Cultural Humility Scale - Faculty Rating (CHS-FR).

Supplementary Analyses

A stepwise multiple regression was conducted to compare DGS results from Bufford et al. (2017) with results from this study. Results revealed small effects between Bufford et al. and this study for *Time₁* (Costly Grace₂, Grace to Others₅), *Time₂* (Grace to Self₃, Grace from Others₄), and between *Time₁* and *Time₂* (Grace of God₁). See Table 9.

Table 9

Comparison of Dimension of Grace Measure

Scales	Bufford et al.		<i>Time₁</i>		<i>Time₂</i>		<i>d₁</i>	<i>d₂</i>	<i>d₁₋₂</i>
	<i>Mean</i>	<i>SD</i>	<i>Mean</i>	<i>SD</i>	<i>Mean</i>	<i>SD</i>			
	<i>Item Score</i>		<i>Item Score</i>		<i>Item Score</i>				
Dimensions of Grace									
Grace of God ₁	5.41	1.06	5.18	.84	5.00	.89	-.24**	-.42**	-.21**
Costly Grace ₂	5.81	1.16	6.03	.68	5.77	.87	.23**	-.04*	-.33**
Grace to Self ₃	3.46	.75	3.35	1.07	3.23	.80	-.12*	-.30**	-.13*
Grace from Others ₄	5.31	1.28	5.33	1.33	4.87	1.26	.02*	-.35**	-.36**
Grace to Others ₅	4.64	1.04	4.88	.79	4.52	.87	.26**	-.13*	-.43**
DGS Total Score	NA		4.96	.49	4.69	.54			-.52***

Note. *trivial effect; **small effect; ***medium effect/ Mean item scores and SDs are reported to facilitate comparison of item responses.

Chapter 4

Discussion

This study examined the relationship of Cultural Humility and Grace among students enrolled in an APA accredited private Christian clinical psychology program. Student self-ratings (CHS-SR) of cultural attitudes and Grace were compared across cohorts utilizing measures of cultural attitudes developed for this study combined with an established Grace measure (DGS).

It has been suggested that multicultural competence and cultural humility may be related (Davis et al, 2010; Substance Abuse, 2014). Following the Standards of Accreditation (APA, 2015), training in multicultural competence is a standard component of graduate clinical training. Three hypotheses reflecting concepts obtained from a comprehensive literature review of Grace (Bassett et al., 2013; Bufford, Blackburn, Sisemore, & Bassett., 2015; Sisemore et al., 2011; Spradlin, 2002; Watson, Chen, & Sisemore, 2011), Cultural Humility (Cleaver et al., 2016; Hook et al., 2013; Prater, Riley, Garner, & Spies, 2016; Worthington et al., 2017;), Self-Awareness (APA, 2015; Kennedy et al., 2012), and Cultural Competence (Davis et al., 2010; APA, 2015; Fisher-Borne et al., 2015; Isaacson, 2014; Substance Abuse, 2014) were examined. Supplemental analysis was conducted to explore potential relationships between Cultural Experiences and Cultural Humility, and between Cultural Experiences and Grace.

Tests of Hypotheses

Hypothesis 1 stated that Cultural Humility and Grace would be significantly and positively correlated. Findings revealed a significant relationship between Cultural Humility and Grace to Others⁵; however, no significant relationships were found with the other dimensions of Grace, or the global measure of Grace (DGS). Results slightly supported Hypothesis 1. Since the focus of clinical training is learning to bring healing to others, it seems fitting that this aspect of grace proved to be significantly related to cultural humility. A tentative conclusion is that this aspect of grace is conceptually most akin to cultural humility.

Hypothesis 2 proposed that cohort differences would be demonstrated as cultural humility and grace were expected to increase as student progressed through graduate study. Examination of cohort differences provided partial support for Hypothesis 2. First, after controlling for demographic differences, no cohort differences were found for cultural experiences or cultural humility. Second, initial results showed significant cohort differences for Grace of God¹, Grace to Self³, and Grace from Others⁴, but not for Costly Grace², Grace to Others⁵, or the DGS total score. However, when age, gender and ethnicity were controlled, a significant increase to Grace to Self³ was observed across cohorts, but none of the other grace dimensions or the DGS total score showed cohort differences.

Among demographic differences, women scored higher than men on both Cultural Experiences and Cultural Humility. Conversely, men scored higher on Grace of God¹ and DGS total score.

Hypothesis 3 could not be tested. Due to the lack of identifying information on the student data, matching faculty and student data across participants was not possible.

Measure Psychometrics.

Cultural experiences. Internal consistency was adequate. The Cultural Experiences Measure showed a moderate positive correlation with Cultural Humility and moderate negative correlation with Grace of God₁, but was unrelated to the other dimension of grace or the DGS total score. Female participants scored higher on both Cultural Experiences and Cultural Humility. These data provide limited support for the usefulness of the Cultural Experience measure but may not be ideal measures for appraising concurrent validity.

Grace. Throughout the five dimensions, Bufford et al. (2017) reported coefficient alpha ranged from .77 to .90. In the present study, coefficient alpha ranged from .74 to .83, which were slightly lower but acceptable.

Bufford et al. (2017) reported mean item scores ranged from 3.46 to 5.81, standard deviation ranged from .75 to 1.28, skew ranged from -.92 to .29, and kurtosis ranged from -.39 to .86. In the present study, mean item scores ranged from 3.27 to 5.87, standard deviation ranged from .68 to 1.33, skew ranged from -.87 to .42, and kurtosis ranged from -.25 to 1.45. Relatively minor skew and kurtosis differences in the present study may be due to variables such as participants' education level, degree program, and geographic location. Participants in the present study were graduate students pursuing a doctoral degree in clinical psychology at a private Christian APA-accredited program in the Pacific Northwest. In contrast, participants in the Bufford et al. (2017) study were a mix of college and graduate students from Christian Universities across the Northeast, Northwest and a large State University in the Southeastern United States.

In this study, correlational data revealed that all five factors of Grace were significantly and positively correlated with the global measure of Grace (DGS); however, none of the remaining four subscales correlated significantly with the first dimension, Grace of God₁; in contrast, Bufford et al. (2017) reported moderate to large correlations with Grace of God₁ for all the other dimensions. Among dimensions of Grace, Costly Grace₂, was significantly correlated with Grace to Self₃ and Grace to Others₅. Grace to Self₃ was significantly correlated with Grace from Others₄.

A comparison of DGS scores with those reported in Bufford et al. (2017) showed that the present sample scored significantly lower on Grace of God₁ compared to Time₁ and Time₂ ($d = -.47$ and $-.32$ respectively). See Table 7.

Further, findings also reveal a slight decrease in Grace over cohorts. Hierarchical regression showed that these differences disappeared when age, gender, and ethnicity were controlled. Gender effects revealed that men scored higher than women across the global measure of Grace (DGS) and Grace of God₁. In comparison, Bufford et al. (2017) found no gender differences. For comparison, Fisk et al. (2013) reported student's spiritual/religious functioning was lower in more advanced cohorts during training at explicitly Christian doctoral programs in clinical psychology; they suggested possible explanations (eroding faith, enhanced self-efficacy, rearranging faith, fatigue) that may account for results found in their study. While Fisk et al. suggested a developmental trend of declining spiritual/religious functioning, an alternative interpretation of their data is that the first-year cohort may have scored differently for reasons unrelated to developmental processes associated with graduate education. It is noteworthy that their findings were only found in supplemental analyses in which all other

cohorts were combined and compared with the first-year group. The present data found no differences among the cohorts on their self-reported experiences of grace.

Cultural humility. In their clinical study, Hook et al. (2013) reported a coefficient alpha of .93 for the CHS full scale. Additionally, Hook et al. found that ratings of Cultural Humility did not differ based on race or gender and found concurrent validity that Cultural Humility was significantly associated with working alliance after controlling for variance in other variables.

Due to pejorative language and need for a similar scale to explore the association between student and faculty perception of students' cultural attitudes, the Cultural Humility Scale (CHS) was adapted into student (CHS-SR) and faculty (CHS-FR) versions of the scale. In this study, coefficient alpha was .85 for the CHS-SR and .91 for the CHS-FR.

Similar to the Hook et al. (2013) results, no effects were found for ethnicity. Additionally, in this study no effects were found for age. In contrast, this study found a gender effect with female participants scoring higher than males, consistent with present findings from the CEM. The present data are self-reported, so could be due to reporting biases. Alternatively, controlling for cultural experiences might reduce or eliminate gender-related differences. These differences also may be due to variables such as participants' education level, degree program, geographic location, and self-rating. Participants in the present study were graduate students pursuing a doctoral degree in clinical psychology at a private Christian APA-accredited program in the Pacific Northwest. In contrast, participants in the Hook et al. (2013) study were college students from a large university in the southwestern United States, with a larger representation of diversity across racial and sexual identities. Additionally, Hook et al. (2013) compared clinician self-ratings with participant ratings of the clinician, which is thought to be a more reliable

measure than a self-rating measures. In this study, student self-ratings and faculty-ratings could not be compared due to not gathering demographic information for students from faculty rating.

A departure from normal distribution in regard to skew was found with the CHS-SR, which is likely due to participants cautious and overly favorable self-view, a finding often observed with self-report measures. Additionally, a departure from normal distribution in regard to skew and kurtosis was found with the CHS-FR, which is likely due to faculty exercising caution when rating student's cultural attitudes resulting in either not reporting negatively or reporting overly positively about students' cultural attitudes. In future use, it would be beneficial to gather demographic information from faculty-ratings to compare with student self-ratings. Additionally, while a seven-point Likert-type rating was utilized in this measure, it may be worth experimenting with alternative rating anchors.

Strengths and Limitations of the Study

Strengths. Measures of Cultural Experiences and Cultural Humility were constructed for this study based on literature relating to humility, multiculturalism, clinical training and professional roles of psychologist. The CEM and CHS-SR measures showed good internal consistency and a moderate correlation with each other. Research suggests that through engaging with those from different cultures, our assumptions may be exposed, an initial and necessary component of cultural humility, which is imperative if we hope to understand others (Prater et al., 2016). Cultural Experiences and God's Grace may both be related to long-standing traditions of faith-based pilgrimages. Likewise, spiritual travel that bring focus to our life journey, increases insight and connectedness may foster cultural humility. Cultural humility has been found to develop through travels that encourage stepping out of one's routine, exploration of

unique cultural sameness and differences, and incorporate solitude and self-reflection (Prater et al., 2016).

Humility has been viewed as both a trait and a state, with trait humility referring to the degree humility is exhibited across time, situations, and contexts, whereas state humility refers to the degree humility is exhibited at a specific time or in a specific situation or context (Davis et al., 2013; Kruse et al., 2014; Worthington et al., 2017). Empirical studies of humility focus on a theoretical model of relational humility; development of theoretically consistent measures has aided in identifying how characteristics, situations, and cultures are incorporated into the appraisal of humility (Davis et al., 2010). Davis et al. (2011) identified characteristics of humility consisting of thoughts (accurate self-view), behaviors (respect social norms), and motivation (other-oriented). Cultural humility is further identified as a virtue that focuses on attitudes, values, and a way of being, which requires lifelong learning that shapes one's worldview and mind-set (as cited in Worthington et al., 2017). More specifically, cultural humility consists of remaining open to cultural diversity, and valuing people of different cultures (Worthington et al., 2017, p. 314). It is identified as a life-long learning process (Borman et al., 2008; Chang et al., 2012) that prioritizes developing mutual respect and partnerships with others. Cleaver et al. (2016) suggested that incorporating cultural humility into entry-level professional education would result in the development of professionals who possess a culturally grounded worldview that reflects the way of thinking, being and doing in practice locally and abroad.

Limitations. Measures of Cultural Experiences and Cultural Humility were not established measures, thus reported reliability and validity solely relates to participants

represented in this study. Given the unique setting and participants as well as the small sample size in this study, results are likely to generalize best to similar samples.

The anonymity of participants resulted in the inability to match student and faculty data sets and hindered exploration of correlations between student and faculty-ratings. Given this limitation, student and faculty data were analyzed independently. Additionally, low response rates across student rated measures prevented exploration of inter-cohort differences.

Summary and Conclusion

Preliminary measures of Cultural Experiences and Cultural Humility developed for this study were moderately correlated and showed good internal consistency. While these measures show promise, validity data are limited. Grace and Cultural Humility were found to be somewhat related; specifically, Grace to Others⁵ was related to Cultural Humility.

Comparisons across cohorts while controlling for demographics found no differences in Cultural Humility or Cultural Experience; however, Grace to others⁵ was slightly lower among advanced students. Female participants scored higher on Cultural Humility and Cultural Experience, male participants scored higher on the total Grace score (DGS) and Grace of God¹, and older participants scored higher on Grace to Self³.

A halo-effect was observed with results from the (CHS-FR) indicating caution to not say anything negative about student's cultural attitudes, which is fundamental in cultural humility. Caution rating student's cultural attitudes may be indicative of apprehension due to differing cultural attitudes, power dynamics or overarching cultural attitudes and values of the institution. Grace scores were lower overall and significantly lower for Grace to Others⁵ and DGS at the end of the study period.

When determining training approaches, more intentional training may be needed to promote cultural humility. Approaches to bolster cultural attitudes, grace and foster collaborative interpersonal dynamics in the training environment may ameliorate stressors of graduate training that may contribute to decline in Grace to Others among advanced trainees. Ongoing assessment as well as assessment later in professional development may prove to be fruitful.

The present study represents a new approach to the attainment of graduate students' cultural knowledge, skills, and attitudes through focus on cultivating cultural attitudes and developing Cultural Humility. Prior to this study, we could find no published research focused on cultivating cultural attitudes and Cultural Humility as key to developing cultural knowledge and skills amongst doctoral psychology students. Compared to current cultural competence training, the focus on cultivating Cultural Humility seems to more effectively stimulate beneficial changes in attitudes and self-awareness, which is necessary in the process of developing, attaining, and applying knowledge and skills across the field of psychology. Further work in studying cultural humility seems important, as at least one study found evidence that cultural humility is more important than cultural knowledge (Benuto et al., 2018).

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Appendix A

Student Informed Consent

You are invited to participate in a survey being conducted by Tricha L. Weeks to understand how participation in an APA-accredited doctoral training program affects the cultural attitudes of enrolled students. The surveys will take approximately 15-20 minutes to complete.

Your participation in this study is completely voluntary. There are no foreseeable risks associated with this project. It is very important for us to learn your opinions.

If you feel uncomfortable answering any questions, you may withdraw from the survey at any point. Any personally identifying information in the data will be removed once all data are gathered.

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 Tricha L. Weeks by phone at (541) 281-1410 or by email at tweeks15@georgefox.edu or Rodger Bufford by phone at 503 970-5742 or by email at rbufferd@georgefox.edu.

Thank you very much for your time and support. Please start with the survey now by clicking on the **Continue** button below.

Appendix B

Student Demographics

Information from this form will be stored separately from other information that you complete during this study and will not be linked with your response. The information will assist in providing an accurate description of the sample.

For the following items, fill in responses and choose the responses that you identify with:

1. What is your age?
2. What is your gender?
 - Female
 - Male
 - Non-binary
 - Transgender
 - Other (please specify)
3. What is your ethnicity?
 - Asian or Pacific Islander
 - Asian Indian
 - Black/African-American
 - European-American
 - Native-American
 - Latinx/Hispanic
 - Puerto Rican
 - Mixed
 - Other (please specify)
4. What year are you in the program?
 - First-year
 - Second-year
 - Third-year
 - Fourth-year

Appendix C

Dimensions of Grace (DGS)

Answer each question on a scale from 1 - 7: (1) Strongly disagree; (2) Disagree; (3) Disagree somewhat; (4) Neither disagree or agree; (5) Agree somewhat; (6) Agree; (7) Strongly Agree

1. The more obedient I am, the more God loves me
2. I strive to do good because of God's acceptance of me not in order to earn His love
3. Those who sin less than others require less grace
4. The harder I work, the more I earn God's favor
5. My parents always remember my mistakes
6. I tend to be hard on myself
7. When I do something wrong I just can easily forget it
8. As a child, one of my parents often used the "silent treatment" with me when upset with me
9. My behavior does not matter since I've been forgiven
10. I accept my shortcomings
11. One of my parents could stay mad at me for days sometimes
12. God cares more about what I do than who I am
13. If I work harder, I need less grace
14. I am able to forgive others when they hurt me
15. I seldom feel shame
16. because of God's work in my life I feel I have more self-control. My actions are more likely to be appropriate
17. As a child I was confident that at least one of my parents loved me no matter what
18. I tend to dwell on my faults
19. My Dad seldom said thank you
20. Others must earn my forgiveness
21. I find it hard to accept help or gifts from others
22. My beliefs about grace encourage me to be forgiven of others
23. I don't get mad at people, I get even
24. My mother or father keeps bringing up my past failures
25. Because of grace bestowed to me, I am able to forgive others
26. I seldom get very upset with myself when others are angry with me
27. as a child one parent tended to withhold love when I misbehaved
28. People who do bad things deserve what they get
29. I must work hard to experience God's grace and forgiveness
30. Sometimes when I pray for something I really want, I find that I end up with something even better
31. I need to see remorse before I offer forgiveness
32. If someone wrongs me, they need to make it right
33. When offended or harmed by others I generally find it easy to forgive them

34. Because of God's work in my life I feel I have more self-control. My emotions are more likely to be appropriate

35. I generally give people what I get from them

36. God is in the process of making me more like Jesus

Appendix D**Cultural Experiences Measure**

Please answer the following regarding your non-familial experiences prior to graduate school.

Answer each question on a scale from 1 - 7: (1) Strongly disagree; (2) Disagree; (3) Disagree somewhat; (4) Neither disagree or agree; (5) Agree somewhat; (6) Agree; (7) Strongly Agree

I interacted with others who were/had...

1. 10 or more years older/younger than me
2. A developmental disability
3. A physical disability
4. Practiced a different religion than I did
5. A different ethnicity than me
6. A different social class than me
7. A different sexual orientation than me
8. Indigenous or from a different Indigenous background than me
9. From a different National origin than me
10. A different gender than me
11. Identified as gender fluid
12. Lived in a different community than I did (ie: Rural, Urban)
13. Since attending graduate school please explain which course, experience, or event was most culturally impactful?

Appendix E**Cultural Humility Scale - Student Rating**

For each of the following items, choose the response which best describes your current responses to others on a scale from 1 - 7 where: (1) Strongly Disagree; (2) Moderately Disagree; (3) Slightly Disagree; (4) Neither disagree or agree; (5) Slightly Agree; (6) Moderately Agree; (7) Strongly Agree

1. Respectful of cultural differences
2. Reflect on my own cultural identity and impact on others
3. Desire to improve your own awareness of others' experiences
4. Considerate of people from various cultures
5. Seek to learn about others' cultural perspectives
6. Desire to understand others' cultural views
7. Open to seeing things from others' view
8. Make assumptions about other cultures
9. Open and curious about cultural differences
10. Asks appropriate questions about cultural differences of others that are not personally understood
11. Not interested in others' cultural experiences
12. Welcome feedback about your cultural views and experiences

Appendix F

Faculty Informed Consent

You are invited to participate in a survey being conducted by Tricha L. Weeks to understand how participation in an APA-accredited doctoral training program affects the cultural attitudes of enrolled students. The surveys will take approximately 5 minutes to complete.

Participation in this study is completely voluntary. There are no foreseeable risks associated with this project. It is very important for us to learn your opinions regarding student's cultural development. Participation in the survey will not impact the students grade or standing within the program.

Personal identifying information in the data will be removed once all data are gathered. Survey responses will be strictly confidential and data from this research will be reported only in the aggregate. Data will be assembled by an administrative assistant who does not have additional relationships with participants. Personally identifying information will be deleted from data files once all data are collected and care will be taken to maintain as much confidentiality as possible. Only de-identified data will be provided to researchers. If you have questions at any time about the survey or the procedures, you may contact Tricha L. Weeks by phone at (541) 281-1410 or by email at tweeks15@georgefox.edu or Rodger Bufford by phone at (503) 970-5742 or by email at rbufferd@georgefox.edu.

Thank-you for your time and support. Please start with the survey by clicking the Continue button.

Appendix G**Cultural Humility Scale - Faculty Rating**

For each of the following items, choose the response which best describes your student on a scale from 1 - 7 where: (1) Strongly Disagree; (2) Moderately Disagree; (3) Slightly Disagree; (4) Neither disagree or agree; (5) Slightly Agree; (6) Moderately Agree; (7) Strongly Agree

1. Respectful of cultural differences
2. Reflect on my own cultural identity and impact on others
3. Desire to improve your own awareness of others' experiences
4. Considerate of people from various cultures
5. Seek to learn about others' cultural perspectives
6. Desire to understand others' cultural views
7. Open to seeing things from others' view
8. Make assumptions about other cultures
9. Open and curious about cultural differences
10. Asks appropriate questions about cultural differences of others that are not personally understood
11. Not interested in others' cultural experiences
12. Welcome feedback about your cultural views and experiences

Appendix H

Teaching Assistant Informed Consent

Your evaluation of your lab students is important. Please respond to the items accurately. There are also comment boxes in which we would like information about your experience and observations of the student. These help us understand the ratings.

This evaluation follows the form and competencies of APA. It is designed to more closely follow the data required by APA.

This longer form takes approximately 30 minutes to complete. We encourage you to share this with your supervisee so she or he is able to understand areas of strength and areas in which she or he needs to focus development. Please do not have your supervisee complete the form for herself or himself.

If you have questions please contact Glenna Andrews, Ph.D. (DCT) at gandrews@georgefox.edu. For technical issues with the survey please contact Michelle Kang at mkang@georgefox.edu. You will need to print the survey before you submit it in order to retain a hard copy. If you need us to email you a PDF of the completed form let us know.

Again, we thank you for the time you invest in the training of our students. These evaluations are due December 12, 2018 by 5:00pm. This is part of the grade for Clinical Foundations.

Appendix I**Standardized Practicum Evaluation of Student - Clinical Foundations TA**

Individual and Cultural Diversity

Items rated on a scale from 1 - 5 where: (1) Far below expectations; (2) Slightly below expectations; (3) At expected level; (4) Slightly above expectations; (5) Far above expectations

33. The supervisee is aware of her or his own personal identity markers and the impact these have on clients.

34. The supervisee demonstrates awareness of diverse individuals through descriptions, discussions, and writing (e.g. notes, assessment reports).

35. The supervisee demonstrates respect for diverse individuals.

36. The supervisee demonstrates skills working with diverse individuals.

37. Please add comments and examples that demonstrate support for the ratings above. Include highlights of strengths and areas needing further training.

Appendix J

Supervisor Informed Consent

Your evaluation of our student is important. Please respond to the items accurately. There are comment boxes in which we would like information about your experience and observations of the student. These help us understand the ratings.

This evaluation follows the form and competencies of APA. It is designed to more closely follow the data required by APA.

This longer form takes approximately 45 minutes to complete. We encourage you to share this with your supervisee so she or he is able to understand areas of strength and areas in which she or he needs to focus development. Please do not have your supervisee complete the form for herself or himself.

With changes in SurveyMonkey you are not able to print a blank copy or print a completed copy any longer. If you would like a pdf please contact Dr. Kristie Knows His Gun at kknowshisgun@georgefox.edu. If you have questions please contact Glenna Andrews, Ph.D. (DCT) at gandrews@georgefox.edu. For technical issues with the survey please contact Tammy O'Doherty at todohert@georgefox.edu.

Again, we thank you for the time you invest in the training of our students. These evaluations are DUE Wednesday, December 12, 2018 by 5:00. This is part of the grade for practicum.

Appendix K**Standardized Practicum Evaluation of Student - Practicum Supervisor**

Individual and Cultural Diversity

Please keep in mind as your rating skills that "At expected level" indicates the student is working at the appropriate developmental level for the current practicum (I, II or Pre-intern). Over or under-rating students is not helpful to the student.

Items rated on a scale from 1 - 5 where: (1) Far below expectations; (2) Slightly below expectations; (3) At expected level; (4) Slightly above expectations; (5) Far above expectations

40. The supervisee is aware of her or his own personal identity markers and the impact these have on clients.

41. The supervisee demonstrates awareness of diverse individuals through descriptions, discussions, and writing (e.g. notes, assessment reports).

42. The supervisee demonstrates knowledge about the literature on diversity factors.

43. The supervisee applies appropriate knowledge of diverse cultures and individuals in clinical settings.

44. The supervisee demonstrates respect for diverse individuals by actively listening to the clients' expression of their personal cultures.

45. The supervisee demonstrates skills working with diverse individuals within the client's cultural perspective.

46. Please add comments and examples that demonstrate support for the ratings above. Include highlights of strengths and areas needing further training.

Appendix L

Curriculum Vitae

Tricha L. Weeks

tricha.l.weeks.mil@mail.mil

tweeks15@georgefox.edu

Education

- 8/2015 - Present George Fox University Graduate Department of Clinical Psychology:
 APA Accredited
 Director of Clinical Training: Dr. Glenna Andrews, Ph.D
 Dissertation: Cultural Humility and Grace Amongst Doctoral
 Students
 prelim: 18 May 2017
 defend: 17 January 2020
 Intern: Doctorate expected May 2020
- 4/2017 Master of Arts Clinical Psychology
 George Fox University, Newberg, OR
- 6/2007 Bachelors of Science - Applied Psychology
 Oregon Institute of Technology, Klamath Falls, OR

Supervised Clinical Experience

- 8/2019 - Present Psychology Resident, Wilford Hall Ambulatory Surgical Center
 Precept Supervisor: Lt. Col Cloyd
 CHP Rotation Supervisor: Lt. Col Vanecek
 MHC Rotation Supervisor: Maj Bryant
- 8/2018 - 5/2019 Pre-Internship Practicum, Pacific University Student Counseling Center
 Supervisor: Laura Stallings, Psy.D
 Clinical Team Mentor: Winston Seegobin, Psy.D
- 3/2017 - 6/2018 Practicum II, Cedar Hills Military Program - Inpatient Psychiatric Hospital
 Supervisor: Jory Smith, Psy.D
 Clinical Team Mentor: Kris Kays, Psy.D
- 9/2016 - 3/2017 Practicum I, Cedar Hills - Inpatient Psychiatric Hospital
 Supervisor: Jory Smith, Psy.D
 Clinical Team Mentor: Marie Kristine-Goodworth, Psy.D
- 5/2017 - 5/2019 Supplemental Practicum, Behavioral Health Crisis Consultation Team
 Supervisors: Mary Peterson, Ph.D
 Bill Buhrow, Psy.D
 Joel Gregor, Psy.D
 Luann Foster, Psy.D

7/2016 - 9/2017 Supplemental Practicum, George Fox University Behavioral Health Center
- Treatment, Comprehensive Assessment, & Urgent Need Intakes
Supervisor: Joel Gregor, Psy.D

Applicable Work Experience

Substance Treatment Counselor & Supervisor

9/2012 - 7/2015 Monitored treatment progress and effectiveness of therapeutic
Full Time techniques. Wrote \$200,000 Mental Health Initiative grant. Trained Tribal
members as substance treatment providers. Developed standard operating
procedures and program budgets. Coordinated with county court to
provide all phases of Drug Court treatment to Tribal members

Child Welfare Case Manager

7/2008 - 9/2012 Assessed child safety & well-being. Communicated
Full Time progress to parents, attorneys, CASA volunteers and the judges. Supported
remediation of risk factors, family reunification, and permanency.
Participated in local news article focusing on parents regaining custody

Child Forensic Interviewer

11/2007 - 6/2008 Assessed incidents of abuse using forensic child
Part Time/On-Call interviewing/evidence gathering techniques. Develop treatment
recommendations in coordination with medical team. Provide testimony in
legal proceedings as required by subpoena

Juvenile Counselor

2/2006 - 6/2008 Facilitated individual, family, and group counseling. Modified
Full Time curriculum, intake guidelines, and procedures in accordance with best
practice. Trained staff on evidenced based best practice with juvenile
offenders. Headed peer review process and utilize community partnerships
to modify program

Certifications

Addiction Counselor Certified Board of Oregon - CADC III
CPR, American Heart Association

Professional Presentations

Meguro, L., **Weeks, T.**, Summers, W., Roid, G., Bufford, R. (2018, April). *Nonverbal Cognitive Assessment for Special-Needs or Non-English ADHD or LD Cases*. Poster presentation at the 2018 Western Psychological Association Annual Convention. Portland, OR.

Meguro, L., Hoffman, L., Kim, J., **Weeks, T.**, Goodworth, M-C., Gregor, J., (2018, August). *Factors Impacting No-Show Rates in Rural Community Mental Health*. Poster presentation at the Annual American Psychological Association Convention, San Francisco, CA.