

The Conceptualization of a Model of Spirituality

Abstract

Despite evidence supporting the relationship between spirituality and mental/physical health, very little research has examined the construct of spirituality itself. Such ambiguity threatens the validity of the increasing body of research regarding spirituality. The intent of this study was to conceptualize and refine a model of spirituality. The process of model building in this study used an exploratory design utilizing a series of five field trials (N = 380) followed by an interpretive case study design (N = 10) in order to elaborate, refine, and richly describe the dimensions produced by the series of field trials.

The Conceptualization of a Model of Spirituality

Social work in the United States has its roots in the sectarian institutions of the nineteenth-century and their ideologies of charity and community service (Canda, 1986). Social work's early concern with individual charity was strongly influenced by the Bible and religion (Reamer, 1992). Leiby (1985) clarifies the historical link between religious charity and social welfare. He states that the religious origins of social work did not evolve out of a sense of personal responsibility between persons or between persons and an organized community, but between creatures and their Creator. "Although the occasion for charity might arise from a personal or social difficulty, the act was not in theory a way of problem solving but a form of worship, a service to God in the form of a service to the person in need..." (as cited in Reamer, 1992, p. 13).

Spirituality and Social Work Today

There have been many calls for a return to spiritual issues in social work (Canda, 1988a). Increasingly social workers have written on the importance of spirituality in practice (Carr & Morris, 1996; Cornett, 1992; Cowley, 1993; Cox, 1985) and the education of practitioners (Cowley, 1993; Kilpatrick & Holland, 1990; Sermabeikian, 1994). Many in the field of social work have written on the importance of spirituality in practice and the education/training of practitioners. Cox (1985) speculated that a spiritual dimension is likely to exist and that "social workers might do well to consider carefully its significance for social work practice" (p. 10). Carr and Morris (1996) proposed that, "spiritual assessment and appropriate interventions can be integrated regularly into practice" (p.73). Cornett (1992) stated that the ecological approach should be inclusive of the spiritual aspects of the individual in their environment.

Many who believe spirituality is important to social work practice have also called for spirituality to be integrated in the training of practitioners. Cowley (1993) states that the spiritual

dimension can no longer be ignored or neglected in order for, “social work practice and education to remain relevant to the social problems of our day” (p. 533). Kilpatrick and Holland (1990) stated that the preparation for social work practice largely neglects curricular attention to the spiritual dimension. Sermabeikian (1994) proposes that “spirituality is an important feature of social work practice and should be considered an area for educational and clinical training” (p. 78).

While many articles discuss the topic or report on research regarding spirituality, few offer a conceptual definition. Those who did offer a conceptual definition often used diverse definitions. Many authors have recognized the need for an accepted conceptual definition for spirituality (Cornett, 1992; Everts, 1994; McGrath, 1997; Seaward, 1995). An empirically based conceptualization of spirituality would offer a model that would have utility for the education and training of social workers unfamiliar with spirituality. Additionally an accepted model would provide administrators of educational and medical programs with an operational definition to identify whether they are in compliance with accreditation and addressing spirituality

Theoretical Framework

A basic assumption in this conceptualization is that spirituality pertains to a belief in a non-material reality. Non-material here refers to that which exists beyond the visible, observable, or measurable universe. The spirituality model proposed in this paper was developed within a framework of cognitive-behavioral theory. This theoretical framework is a synthesis and elaboration upon the behavioral/cognitive approach to spirituality (Brown, Peterson, & Cunningham, 1988). Spirituality fits well with a cognitive-behavioral orientation in which human behavior is predicated on a cognitive interpretation and evaluation of a stimulus. This framework explains spirituality as a function of beliefs, values, behaviors, and experiences. It is a circular

relationship in which beliefs give rise to values, which inform our behaviors, resulting in an experiential impact upon the spiritual belief system. There is no beginning or end to this circle, at different times any of the phases may be the catalyst toward a change in the belief system. Beliefs are the core component of spirituality framework.

While behaviors may be more easily measured than beliefs it would be difficult to quantify a differential spirituality 'score' for various acts (e.g., prayer verses altruistic behavior). Another obstacle towards measuring the spirituality of a behavior is that within a cognitive/behavioral framework the spirituality of an act is grounded in reference to the individual's own belief system. As such, preparing tea may be very spiritual to a person within a Zen tradition and inconsequential to others.

Method

The spirituality model presented here was developed from a study utilizing both quantitative and qualitative methods (**Niederman, 1999**). The process of model building in this study used two research designs. The first is was an exploratory design utilizing a series of five field trials. This study used an exploratory design that was repeated across five consecutive studies with different groups. The first field trial began with a hypothetical model that was created based on themes and patterns found in the literature regarding spirituality. The literature provided a vague model that was hypothesized to have the following three dimensions: a) Relationship to an Ultimate Other, b) relationship to self, and c) relationship to others (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988; Ley, 1988; Moberg, 1982; Reed, 1992; Schreder, 1982).

These field trials gathered data using a five point Likert questionnaire and tested successive hypothesized models. The process of testing the models involved their modification or rejection. To the degree that the hypothesized dimensions were supported by the analysis they were

retained, modified, or rejected. This process was repeated until the revised model was confirmed and supported by replication. The series of field trials produced a model involving beliefs in an Ultimate Other, spiritual self, thoughts effecting reality, and ego diffusion.

The second phase of the study utilized a qualitative method to richly describe the dimensions of spiritual beliefs identified by the series of field trials. The primary purpose was to use these dimensions as foci for exploring data and to use inductive methods in order to elaborate, refine, and richly define these dimensions. An interpretive case study design was chosen because it best facilitates the overall purposes of this phase, which was to describe the previously conceptualized dimensions and their interrelationships (Merriam, 1998).

Population and Samples

The sampling technique used in the series of field trials was that of convenience sampling (available subjects). This phase involved five field trials (N = 391). The first field trial did not gather demographic information. The subjects in field trial number one were faculty, staff, master's students, and doctoral students in a social work department (N = 38). Demographic data regarding gender, age, marital status, income, race, religion, and education was gathered on the remaining field trials (see table 1).

Insert Table 1 Here

The sampling technique in the second field trial involved snowball sampling in addition to convenience sampling (N = 136). The primary settings for gathering data included a college campus and a drug and alcohol rehabilitation center. The remaining field trials utilized convenience sampling. In the third field trial the questionnaire was administered to undergraduate classes on a college campus and to Black church members (N = 76). The fourth

field trial gathered data from undergraduate classes on a college campus and a drug and alcohol rehabilitation center (N = 83). In the fifth field trial the scale was administered to undergraduate classes on a college campus and via the author's Internet web page.

The sampling method in the interpretive case study was that of criterion-based selection. In this form of sampling, the researcher creates a list of all the attributes essential to the study and then seeks out participants to match these criteria (LeCompte & Preissle, 1993). The criteria were as follows: a) over 18 years old, b) speaks English fluently, c) admits to having spiritual beliefs and admits that spirituality is an important part of their life.

The research participants in the interpretive case study were five women and five men. Their ages ranged from 21 to 72 with the average age being 49. There was one African-American, one Sudanese, one Native American, and 7 Whites. Five of the participants identified themselves as having an eclectic religious perspective. In addition there was one Moslem, one Jewish person, and three Christians.

Instrumentation

The instruments used in the series of field trials were five point Likert rated questionnaires. The responses ranged as follows: strongly disagree, disagree, undecided, agree, and strongly agree. The first instrument did not contain any questions pertaining to demographic characteristics, while the subsequent four versions gathered data on gender, age, marital status, income, race, religion, and education.

The interpretive case study involved interviews using a semi-structured guided interview format (see Table 2). The interview questions were designed to solicit rich descriptions of spiritual beliefs along dimensions conceptualized in the previous field trials. The interviews

lasted approximately one hour and were tape-recorded. The tape recordings were then transcribed verbatim and analyzed.

Insert Table 2 Here

Data Analysis and Statistical Procedures

The series of field trials gathered observations via a Likert questionnaire in order to test a hypothesized model. The means for testing the model was via the Statistical Package for the Social Sciences (SPSS) factor analysis and coefficient alpha reliability analysis. The purpose of reliability analysis was to find those items that contribute to internal consistency and to eliminate those items that did not. Internal consistency is a measurable property that reflects the extent to which items intercorrelate and implies that they measure the same construct (Spector, 1992). In each version of the instrument several items were worded differently yet conceptualized to measure the same construct. This strategy was used with conceptualizations of God and soul which were conceptualized in both secular and non-secular terms. During data analysis these items were clustered together and the data was transformed to represent the maximum value for that cluster. For example the following items were clustered together to measure a belief in a God archetype: a) There is a God, b) I can contact and communicate with my "Higher Power", c) I have faith in a spiritual being which I call Goddess, and d) I believe in a Spiritual power that is greater than myself. The highest Likert rated response to these questions was then used to represent the entire cluster.

The method of analysis used in the interpretive case study was a variation upon the constant comparative method of category construction (Merriam, 1998). The category construction

method involves constructing categories or themes that capture some recurring pattern or theme that cuts across the preponderance of the data. These categories or themes are concepts indicated by the data and are not the data itself (Taylor & Bogdan, 1984). In this interpretive case study, the departure from a typical category construction method involves the focusing of analysis only on data relevant to the dimensions of spiritual beliefs.

Findings

The first phase of this study used quantitative methods in order to identify and examine spiritual beliefs along the hypothesized dimensions. The fourth field trial produced a four dimensional model that was confirmed by the fifth trial. The alpha for each dimension on the fifth field trial was as follows: Ultimate Other = .9347, Spiritual Self = .9569, Ego Diffusion = .7602, and Thoughts = .8476. The total alpha reliability for the scale was .9194 consisting of 30 items (see Table 3).

Insert Table 3 Here

A confirmatory factor analysis was conducted on this final version by rotating three factors. It was found that nine Eigenvalues were greater than 1.0. All of the items from the dimensions of Ultimate Other and spiritual self fell into factor one with high loading values (mean = .844). Items from the thoughts dimension all fell into factor two with fairly high loading values (mean = .701). About half of the item from the ego dimension clustered on factor three. A few of these items loaded equally across factors two and three. Most of the other items in this dimension clustered on factor two, with two items in factor one.

This confirmatory analysis supported the dimensions of spiritual self and Ultimate Other being collapsed into one factor as had been indicated in previous field trials. The thoughts

dimension fell into a factor separate from the Ultimate Other and spiritual self, again as in past field trials. The ego dimension was somewhat diffuse in its factor loading with a tendency towards a third factor, which was separate from the other dimensions (see Table 4).

Insert Table 4 Here

The purpose of the qualitative phase was to richly describe spiritual beliefs along previously conceptualized dimensions using 10 interpretive case studies. The dimensions used were based on the final results of the exploratory field trials. The results of the case studies supported the dimensions of Ultimate Other and spiritual self. The results did not fully support the dimension of ego diffusion. As such the results were used to elaborate upon this dimension and to refine the dimensions of Ultimate Other and spiritual self. The following is a summary of the results from the interpretive case studies for each dimension.

Ultimate Reality

All of the participants with the exception of Sally and Dave admitted to a belief in a larger spirit. These two participants made a very strong argument that their spirit was a part of the Ultimate Other and therefore they were equivalent in size. Many of the participants who believed in a larger spirit indicated a belief that their spirit was a piece of this larger spirit.

There was little consensus among the participants regarding the name or label used to refer to this spirit that exists everywhere. The terms God, Creator, and Father were used most frequently. Two of the participants seemed to believe that no name could fairly represent this spirit, yet in talking about their spiritual beliefs they each used names such as Creator and God. Most of the

participants did not have an image or symbol to represent this spirit. Many participants referred to 'everything' when asked what symbol or image they used to represent the Ultimate Other.

The use of the reference 'larger spirit' was problematic for some of the participants. All of the participants agreed in characterizing this spirit as existing everywhere. As such the conceptual definition was refined to exclude the reference to a larger spirit and changed to a belief in a spirit that exists everywhere. By so changing the definition the label Ultimate Other became inadequate as it implied that the spirit that exists everywhere was not inclusive of the self. Such a concept was not a good fit for the participants who believed that they were a part of the Ultimate Other. Based on these results, the label Ultimate Other was changed to the Ultimate Reality. This modification is further supported by the results addressing the dimension of 'relationship between the spiritual self and the Ultimate Reality'. The conceptualization for the dimension Ultimate Reality was redefined as follows: belief in a spirit that exists everywhere.

Spiritual Self

All of the participants responded affirmatively to the questions, "Do you believe there is a part of you that is spirit?" Participants differed greatly in their beliefs regarding the nature of this spirit. Many choose to describe it in terms of a relationship to the Ultimate Reality. All the participants agreed that the part of them that is spirit is eternal. Although they had differing views as to what happened to this spirit or where it went. Based on these results, the conceptualization of spiritual self was redefined as follows: a belief in a spirit that exists within oneself and is eternal.

Thoughts

The thoughts dimension was strongly supported by the quantitative results. All of the participants believed that they could effect reality through their intentions without a material

causal connection. This process usually involved a form of prayer, meditation, ritual, or ceremony. The interviews did not provide clarification on the relationship between thoughts and the other dimensions (i.e., Ultimate Reality, spiritual self).

Relationship between Spiritual Self and Ultimate Reality

An unexpected result of the interpretive case study was the description of a paradox regarding the separation of the individual spirit from the Ultimate Reality. This belief ranged from an inseparability of the spiritual self from the Ultimate Reality to a belief that the spiritual self has a clear separation from the Ultimate Reality. Sally was adamant when explaining that her spirit and the Creator's were one. Yet she also expressed a concept of her spirit as being separate when she gave her analogy of a balloon, in which she described her spirit as being the air in a piece of the balloon that was twisted off into a "surface with a glob on top". Bill seemed to contradict himself by stating that the Ultimate Reality existed everywhere but believing that his spiritual self was separate from the Ultimate Reality. This appears to be a logical contradiction, as a spirit that exists everywhere should include a union with his personal spirit.

Bill did not believe that his spirit was a piece of the Ultimate Reality, yet he did believe that his spirit was in a relationship with the Ultimate Reality. In fact he believed his spirit had a contract or "agreement" with the Ultimate Reality. Additionally he spoke of a relationship in which he could communicate and make sacrifices to the Ultimate Reality.

Participants described a relationship with the Ultimate Reality that was either a literal connection, a personal relationship, or both. For Sally and Dave, there was a literal connection between themselves and the Ultimate Reality in which there was inseparability between the spiritual self and the Ultimate Reality. Monica, Kim, Allen, Jerry, Lynn, and Sharon described a dual belief involving both a literal connection to the Ultimate Reality and a separate relationship.

In addition to a connection/separation, these participants also spoke in the terms of a personal relationship with the Ultimate Reality. The author has added underlying Italics to the following quotations in order to highlight aspects characteristic of a personal relationship with the Ultimate Reality.

Monica: I'm basically of the opinion that we're all sort of in this great big oneness of some kind...At some level we're all...connected to an all knowing Creator. But that part of us that is incarnate here or at least the conscious part of us doesn't know the whole big picture. But that part can intend to connect back to the greater knowingness [italics added].

Kim: My spirit is my real connection with God...I think of myself as first and foremost as God's daughter [italics added] on this earth.

Allen stated that he believed his spirit was a piece of the All rather than his spirit as containing a piece of the All. He also described a personal relationship in which he would surrender to his higher power and open up to it. Mustafa described a personal relationship with Allah. "We believe that Allah is very close to us and that our relationship to him is direct." Jerry, Sharon, and Lynn described a very close interpersonal relationship with the Ultimate Reality.

Jerry: What spirituality is really about is a relationship with a Supreme Being, in my case God. And to me it's similar to when you are just deeply in love with somebody. When you have somebody that is a friend and you like them a lot you can describe what there is about that person that you like so much...But when it's love, it goes beyond that...When you have a relationship with God it goes beyond just a friendship [italics added] that can be easily described and explained.

Lynn: I think that my spirit is both here within me and in communion with God...I call God my father [italics added]...he's many, many things but he's truly my daddy...So when I need consolation I can crawl in his lap and put my head on his shoulder and tell him what's going on.

Based on these results, the dimensions of 'thoughts effect reality' and 'a belief that we are all one' was re-conceptualized as a connective relationship and defined as follows: a belief in the existence of a connection between the self and the Ultimate Reality.

The Final Model of Spirituality

This study produced a final model composed of three dimensions regarding a belief in: an Ultimate Reality, a spiritual self, and in a connective relationship between the self and the Ultimate Reality.

Ultimate Reality

People may use a variety of names to label this spirit that exists everywhere. Many choose not to give it a name out of respect or due to the inadequacy of a name to represent it. This model uses the name Ultimate Reality for the purposes of discussing the 'spirit that exists everywhere'. This name is only a useful symbol for the purposes of communication and in no way is meant to adequately represent the enormity of a spirit that exists everywhere.

Spiritual Self

The part of one self that is non-material (spirit) and eternal.

Connective Relationship

The self is a person's physical being and all that lies within those boundaries. This includes the psychological self and the spiritual self. Spirituality involves a belief in a connection between one's self and the Ultimate Reality. This may be conceptualized as a) a literal non-material

connection between the spiritual self (or self) and the Ultimate Reality, b) an interpersonal relational connection between the self and the Ultimate Reality, or c) both literal and interpersonal. This connective relationship involves a belief that one's thoughts can effect reality. This involves a belief that either a) through a literal connection between the self and the Ultimate Reality, one's thoughts can influence reality, b) through a interpersonal relationship with an Ultimate Reality, one can influence or petition the Ultimate Reality to effect reality, or both a) and b).

These dimensions can be arranged into a graphic model that illustrates the relationships between the dimensions. A circle is used to symbolize the Ultimate Reality, the entirety of the universe of reality. Within this circle is a much smaller circle that symbolizes the personal self. The spiritual self is drawn as a sub-part to the whole of the Ultimate Reality. There is a connective relationship between the personal self and the Ultimate Reality. This connection may be perceived of as a literal, inter-personal, or both. The connective relationship is a crucial component of a spiritual belief system. Belief in just a) an Ultimate Reality, or b) a spiritual self would be less significant than a belief in both a) and b) and a connection relationship between the two. It is the connective relationship between the spiritual self and the Ultimate Reality that bring meaning and purpose to the spirituality framework. The connective relationship as an aspect of spirituality was unique perspective that emerged through the qualitative phase of this study (See Figure 1).

Insert Figure 1 Here

Limitations

The methodological limitations of this study are primarily related to sampling, reactivity, and generalizability. Both the exploratory field trials and the interpretive case study used convenience samples. The series of field trials involved a large sample (N = 365) and a few of the trials approximated the demographics of the U.S. population in 1995. Yet most of the samples were non-representative and none of the samples involved random selection. The sample in the interpretive case study was also not representative of a normal U.S. population.

An additional threat was that of reactivity. Spirituality appears to be a socially desirable character trait, and subjects may have at times sought to respond in a socially desirable way. There also exists the epistemological related threat of using empirical methods to study beliefs about an immaterial reality. There is a threat of experimenter bias in the interpretive case study as the data were subject to the interpretation of the author. A participant member check or the involvement of a third party would have provided further checks on the interpretation of the results.

The sample in both the field trials and case studies did not contain individuals reputed to have extremely high levels of spirituality. As such the model pertains to the average or general population. Additionally the author hypothesizes that individuals with extremely high levels of spirituality would have difficulty with the language used in the model's conceptualization due to their experience of transcendence of socially derived meaning. This hypothesis is supported by Fowler's theory regarding the stages of faith development. Fowler presents six stages of faith development. The second to last stage is called Conjunctive Faith. This stage is characterized by transcendence from typical modes of logic and reason. It involves dialogical knowing, the acceptance of uncertainty, and a paradoxical understanding of truth that is beyond dichotomizing logic (1981).

A paradoxical limitation of this model is that it is intended as a universalistic model applicable to diverse spiritual belief systems. In this sense it is not a good fit for belief systems that are exclusionary. It is the intention of the author that the model captures essential dimensions of spiritual belief relevant to how we make choices and interpret our experiences. Many people may feel their spirituality involves more than the three dimensions identified in the model.

Educational Applications

This spirituality model can be a valuable tool for the education and training of social workers regarding spirituality. The model provides a theoretical framework with empirically based definable dimensions. Educators can use the model as a lens for examining the spiritual beliefs from diverse religious traditions or spiritual programs. For example a class exercise could involve examining the spiritual program of 12-step recovery through the lens of the model. A practice related exercise would be to pair students together for a spirituality interview. Students could interview each other utilizing the Guided Interview Format referred to earlier. Such an interview would be related to teaching students/practitioners how to incorporate spirituality within the general psychosocial assessment. By identifying spiritual beliefs practitioners can assess the spirituality component of the client's ecological system. This would provide practitioners with valuable information regarding clients internal resources and overall meaning/ purpose in life.

Another exercise would be to pair students together in order to practice reframing the clients presenting problem within the framework of the client's spiritual beliefs. Such a reframing may bring the client a new perspective within which they may restructure their feelings about the precipitating event. This approach is basically a variation upon rational emotive therapy by utilizing the client's spirituality as a means for reframing the client's 'irrational' belief structure.

Similarly a narrative therapy approach could be used in which the client is asked to retell their story from the perspective of their spiritual belief system, creating an opportunity for the client to view their situation with new meaning.

Implications

The most significant implication of the results of this study is that spirituality can be scientifically studied and that it is feasible to build a model of spirituality based on empirical methods. This particular model requires further research in order to identify and describe the remaining components of the spirituality framework (i.e., values, behaviors, and experiences). The results of this study have established a strong foundation upon which to build the remaining components of the spirituality framework.

The completion of this spirituality framework would provide a comprehensive model that would have implications for social work education, practice, and research. A clear, parsimonious, empirically supported model would provide a useful tool for educating social work students and practice professionals regarding the topic of spirituality. For practitioners unfamiliar with spirituality a model would provide them with indicators for exploring the spiritual beliefs of clients. Questions regarding a client's beliefs in an Ultimate Reality, spiritual self, and their connective relationship with the Ultimate Reality would allow the practitioner an understanding of how the client views the world and creates meaning in their life.

Additionally such a model would offer researchers and practitioners a conceptual structure for the implementation of spiritual interventions. Finally the model offers identifiable indicators for the construction of a scale to measure spirituality. Such a scale would allow practitioners and researchers to further evaluate spiritual based interventions.

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Table 1

The Number of Participants Represented in Demographic Categories for Field Trials 2 through 5

<u>Field Trial Number</u>	2	3	4	5
Gender				
Male	59	23	36	10
Female	71	50	45	48
Marital Status				
Never	73	34	53	42
Married	26	27	9	10
Widow	3	1	0	0
Separated	6	3	3	0
Divorced	22	8	17	6
Income				
< 10,000	57	34	54	31
10 – 14,999	23	7	7	2
15 – 24,999	15.4	9	9	5
25 – 34,999	13.8	7	4	3
35 – 49,999	3.8	8	2	7
50 – 74,999	2.3	2	4	3
over 75,000	0	2	0	0
Race				
White	82	42	53	48
Black	26	24	27	5
Asian	1	3	1	0
Hispanic	18	1	0	4
Other	3	3	1	1

Table 1 continued ?

<u>Field Trial Number</u>	2	3	4	5
Religion				
Christian	91	53	66	39
Jewish	13	3	2	2
Moslem	1	0	0	0
Hindu	0	1	0	0
Buddhist	0	0	1	0
Athiest	3	3	2	2
Agnostic	8	4	1	9
Other	12	9	9	6
Education				
Not HS	19	7	21	1
HS	38	13	22	10
Some College	31	37	26	24
AS Degree	4	4	5	4
BA Degree	30	5	4	5
Grad. Degree	8	7	3	14

Table 2

Interview Questions for the Case Study:

1. Does your spirituality involve a belief in a spirit greater than your self?
 - a) If yes, describe what you believe in.
 - b) What do you call it?
 - c) What image do you have for it?
 - d) Do you have a symbol that represents it?
 - e) Where does it exist?

2. Do you believe there is a part of you that is spirit?
 - a) If yes, describe your spirit.
What happens to it when you die?

3. Imagine you are alone in a cabin in the mountains. On your battery operated radio you hear that there has been a disaster on the other side of the world. What are some spiritual activities you could do in your cabin that could influence (help) these disaster victims?

4. How does your spiritual growth effect how you feel towards yourself?
How does your spiritual growth effect how you feel towards others?
How does your spiritual growth effect how you feel towards your surroundings?
How do your spiritual beliefs effect the boundary you draw between yourself and others?

5. Describe an experience you had that was spiritual.

Table 3

Alpha Coefficient for Final Items Remaining After Deletions, Field Trial Number Five

Item	Alpha if Item Deleted
Ultimate Other	
27. There is a God.	
34. I can contact and communicate with my "Higher Power".	
40. I have faith in a spiritual being which I call Goddess.	
45. I believe in a Spiritual power that is greater than myself.	
	Max (27, 34, 40, 45) .9137
17. I believe in an all powerful spiritual being.	
25. I believe a spiritual power created the Universe.	
	Max (17, 25) .9115
9. I believe there is a spiritual being that knows everything.	
43. I believe that the Universe has a consciousness.	
	Max (9, 43) .9115
13. I believe in a spiritual power that is perfectly good.	.9143
Spiritual Self	
18. I believe that the soul or spirit can exist separately from the body.	.9137
20. My spirit will always exist.	.9128
31. I have a soul.	.9148
39. I believe there is a spiritual part of me that will exist forever.	.9118
46. I believe that each person has a spirit that survives the death of their body.	.9122
47. I have a spirit.	.9119
49. When a person dies their spirit lives on.	.9112
29. I believe Heaven exists.	
41. I believe in reincarnation.	
	Max (29, 42) .9193
Ego	
19. I value all human life equally.	.9208
22. I believe in protecting the natural environment from pollution.	.9237
30. I respect the rights of animals.	.9196
35. Nature has a positive effect on my spirituality.	.9210
36. I have compassion for others.	.9171
41. I believe people are basically good.	.9213
Thoughts	
16. Our thoughts have the power to transform our lives.	.9176

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| 23. | It is possible to use your thoughts to create changes in the world. | .9145 |
| 33. | Negative thoughts lead to having negative experiences. | .9208 |

Table 3 Continued

- | | | |
|-----|---|-------|
| 37. | Peaceful thoughts can make the world peaceful. | .9217 |
| 44. | Thoughts can be used to heal the sick. | .9180 |
| 50. | We create many of the events in our lives by focusing our thoughts on them. | .9163 |

Table 4

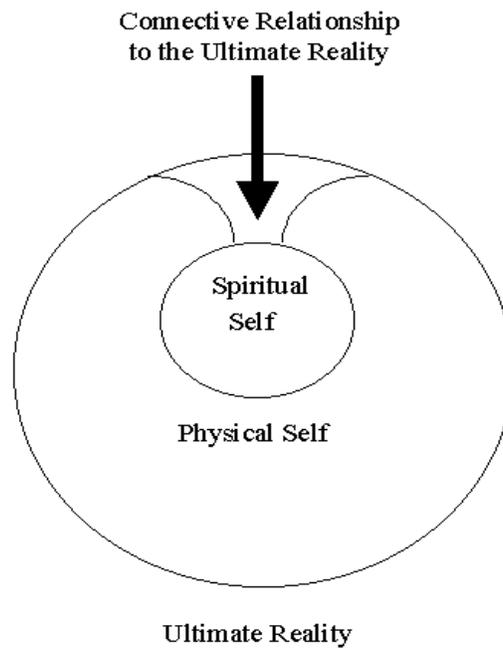
Three Factors, Rotated Component Matrix Confirmatory Factor Analysis on Final Items Remaining After Deletions for Field Trial Number Five

Item Number	Factor 1	Factor 2	Factor 3
Ultimate Other			
Max(27, 34, 40, 45)	(.803)	.182	9.329E-02
Max(17, 25)	(.857)	.243	.104
Max(9, 43)	(.863)	.132	.159
13	(.745)	.161	4.534E-02
Spiritual Self			
Max(42, 29)	(.876)	6.064E-02	5.768E-02
18	(.844)	2.53E-02	-2.558E-02
20	(.895)	1.405E-02	-1.778E-02
31	(.838)	.135	-7.031E-02
39	(.840)	9.307E-02	.171
46	(.914)	.110	-6.485E-02
47	(.944)	9.697E-02	-1.279E-02
49	(.871)	.139	.207
Thoughts			
16	.166	(.751)	7.308E-03
23	.271	(.801)	.294
33	.115	(.725)	-.321
37	-9.769E-02	(.740)	.309
44	.146	(.819)	.215
50	.259	(.821)	-8.195E-02
Ego			
19	.258	-.164	(.448)
22	-8.243E-02	-6.683E-02	(.757)
30	.146	9.466E-03	(.813)
35	-3.136E-02	.151	(.713)
36	.311	.370	(.569)
41	-7.729E-02	.366	(.654)

Table 4 Continued

Note: Parenthesis indicates upon which factor the variable loaded the highest. The clustering of each dimension's items upon separate factors supports the hypothesized model. Throughout the field trials the dimensions of Ultimate Other and Spiritual Self loaded on the same factor.

Figure 1



Note: The interior and exterior of the larger circle symbolizes the Ultimate Reality. The smaller circle indicates the Physical self. The Spiritual self exists within the Physical self. The funnel shape connecting the larger circle to the smaller circle symbolizes the connective relationship between the Ultimate Other and the Spiritual self.