The Conceptualization of a Model of Spirituality

Niederman, R. 1999

Doctoral dissertation

University of Georgia, Athens

ACKNOWLEDGEMENTS

My interest in spirituality initially developed out of my experience as a psychiatric social worker. Yet it was a relationship that I developed with a woman fighting cancer that peaked my interest in spirituality. This relationship inspired me to treat my life as precious and to follow my dreams. One of my dreams became to study spirituality. I wish to dedicate this dissertation to this exceptional woman, Regina Patino.

I am also thankful to the Social Work department at the University of Georgia for supporting me in my personal as well as academic journey. I am especially grateful to the Chairman of my committee, Dr. Thomas Holland, who offered me the perfect balance of freedom within scholarly parameters.

I am tremendously grateful for the support of my doctoral committee at the University of Georgia School of Social Work. I am thankful for the guidance and warmth of Dr. Larry Nackerud. I am also thankful for his challenges and intellectual sparring. Dr. James Gaudin graciously shared his extensive knowledge on methodology and proved to be a friend. Katheryn Davis provided me with many silent lessons, warmth, and support. I want to thank Dr. Martha Markward for her assistance with the conceptualization of this dissertation and its technical structure.

I would like to thank Marty Lund for her steady hand in guiding me through the unfamiliar landscape of academe. Additionally I want to thank my following colleagues in the doctoral program for their companionship during this difficult time: Fred Brooks, Dr. Patty Mosley, Elizabeth Brown, Dr. Ed Risler, and Janice Callaway. I am indebted to my friend Martin Merek who provided me with many hours of laughter and thoughtful conversation.

Finally, I want to acknowledge my gratitude to my parents, Jack and Cecilia Niederman for instilling in me the confidence that I can accomplish anything that I want to.

RANDY NIEDERMAN
The Conceptualization of a Model of Spirituality
(Under the direction of Thomas Holland)

    Despite evidence supporting the relationship between spirituality and mental/physical health, very little research has examined the construct of spirituality itself. Specifically, there is no agreement as to what spirituality is. Such ambiguity threatens the validity of the increasing body of research regarding spirituality. A recognized model needs to be developed in order for social work professionals to incorporate spirituality into practice, research, policy, and education. The spirituality model proposed in this study is developed within a framework of cognitive-behavioral theory. This framework explains spirituality as a function of beliefs, values, behaviors, and experiences. The intent of this study was to conceptualize and refine a model of spirituality. The purposes of this study were fourfold: to examine dimensions of spiritual beliefs; to identify dimensions of spiritual beliefs; to conceptually define these dimensions, as well as their inter-relationships; and to produce a graphic illustration of a model of spirituality. The process of model building in this study used two research designs. The first was an exploratory design utilizing a series of five field trials (N = 380). These field trials gathered data using a Likert rated questionnaire and tested hypothesized models. The means for testing the model was via SPSS factor analyses and coefficient alpha reliability analysis. The series of field trials produced a four dimensional model. The second phase of the study was qualitative and used 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 interpretive case study resulted in the modification of the spirituality model and produced a model involving beliefs in an Ultimate Other, spiritual self, and a connective relationship between the self and the Ultimate Other. A graphic model was developed that illustrates the dimensions of spiritual beliefs and their inter-relationships.

INDEX WORDS: Spirituality, Spiritual beliefs, Cognitive-behavioral, Model building, Quantitative, Qualitative, Graphic model.

CHAPTER 1

Introduction

Philosophically one of the most essential questions one can ask is, "What is the meaning of life?" The sincere attempt to answer this inquiry reveals the most basic assumptions about who we are, what our relationships are, and what are our beliefs. This question becomes intensified by our awareness of life as ephemeral. With the knowledge of our death we seek to find or make meaning out of life.

It is the crossroads of empiricism and rationalism, which provides philosophers with one point from which to begin a search for meaning. Empiricism is a path to knowledge through sensory experience (Slife & Williams, 1995). In contrast, the rationalist approach maintains that there are 'innate ideas' and that certain general propositions can be known to be true in advance (or absence) of empirical verification (Feinberg, 1985). It is the proposition of this study that spirituality emerges from the rationalist path. Spiritual beliefs involve assumptions about reality in the absence of evidence. Spirituality assumes that there is a spiritual reality in addition to the material 'world'. Such a spiritual belief allows for the possibilities of an existence beyond the death of the human body. Whichever belief system we embrace, rationalism or empiricism, will come to bear upon our values, goals, actions, and the interpretation of our experiences (Ellis, 1962; Frankl, 1967; Maslow, 1968).

In 1822 the French philosopher Auguste Comte coined the term positivism. He proposed that social behavior could be studied and understood in a scientific manner, in contrast to explanations based in religion or superstition (Rubin & Babbie, 1997). Since the renaissance Western civilization has embarked primarily down the path of positivism and empiricism (Ray,

1996; Rubin & Babbie 1997). This study uses a positivistic approach to examine, identify, and conceptually define a rationalist belief system, spirituality.

Spiritual beliefs have the power to transform and maintain enormous changes in one's perceptions, values, and behaviors. It can be a personal source of strength in coping with physical, emotional, or environmental stress. Recently there has been a growing interest in spirituality as related to mental health (Anderson & Worthen, 1997; Millison, 1995). The literature on spirituality in the social sciences is a problematic in that it lacks consistent conceptual (McGrath, 1997; Seaward, 1995) and operational (Jenkins, 1995; Warfield, 1996) definitions for spirituality.

Within this analytic context, several questions can be raised regarding the conceptualization of a model of spirituality. Do people have the same meaning for spirituality? What factors best represent the meaning of spirituality? How do these factors relate to one another?

<div align="center">Theoretical Framework</div>

The spirituality model proposed in this study is 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). This approach 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. Spiritual beliefs are driven by an innate human need for seeking meaning and purpose (Frankl, 1967; Maslow, 1968). In a qualitative study, Canda (1988a) examined the spirituality of "helpers" across major religious orientations. An area of agreement was in the belief that there is an innate need for humans to search for meaning and purpose in their lives. A spiritual person has been on a quest for meaning and purpose, and emerges with confidence that life is deeply meaningful and that his or her own existence has purpose (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988).

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.

For the above reasons the belief system has been chosen as a logical point of departure for the conceptualization of spirituality. A complete theory of spirituality would include a conceptualization of the other components of the spirituality framework (i.e., spiritual values, behaviors, and experiences). The author proposes that first the spiritual belief component should be conceptualized and validated, then the other components of the framework can be constructed upon this foundation.

<center>Statement of Problem</center>

A number of studies cited in professional journals of social work, nursing, psychology, psychiatry, and medicine all show a positive correlation between spirituality and mental/physical health (Corrington, 1989; Cousins, 1976; Fehring, Brennan, & Keller, 1987; Halstead &

Fernsler, 1994; Koss, 1987; Krippner & Villoldo, 1976; Oxman, Freeman, & Manheimer, 1995; Simonton, Mathews, & Creighton, 1978; Sullivan, 1993). A weakness in them is their use of different definitions and measures of spirituality.

Despite evidence supporting the relationship between spirituality and mental/physical health, very little research has examined the construct of spirituality. Specifically, there is no tacit agreement as to what spirituality is. Such ambiguity threatens the validity of the increasing body of research regarding spirituality. A recognized model of spirituality needs to be developed in order for social work professionals to incorporate spirituality into practice, research, policy, and education.

<div align="center">Significance of the Study</div>

Identifying a model of spirituality has several implications for social work education, practice, and research. The importance of spirituality to Americans is illustrated by the recent results of national surveys. In response to the query "How important would you say religion is in your own life?" 61% of the respondents answered 'very important', 27% answered 'fairly important', 11% 'not very important', and 1% had no opinion (Gallup, 1998). Regarding a belief in God, 62% 'have no doubts', 15% 'believe but have doubts', 4% 'believe sometimes', 4% 'believe in a higher power', 3% 'don't know', and 2% 'don't believe'. In response to the question "Do you believe in a life after death?" 72% answered yes, 17% said no, and 10% were undecided (Mitchell, 1996). With a majority of the population claiming to have spiritual beliefs it becomes imperative for social workers to address this aspect of the individual. First, an agreed upon model would create a framework for the education and training of social workers regarding spiritual aspects of the individual. A model would provide a clear conceptualization for students and practitioners who are unfamiliar with spiritual concepts.

Second, spirituality has recently been recognized as being in the realm of mental health practice by the inclusion of "V62.89 Religious or spiritual problem" (p. 685) and "316.00 Other or unspecified psychological factors affecting a medical condition," with one example being "religious factors" (p. 678) in the Diagnostic and Statistical Manual of Mental Disorders, fourth edition (American Psychiatric Association, 1994). A model would offer practitioners a valuable tool for assessing the spiritual aspect of the client's psycho-social system. Not only could a practitioner utilize the structure of a model for assessment, the responses to these deeply personal questions could also serve as a point of departure for therapy (Aponte, 1996; Frankl, 1963; Jung, 1933; Rogers, 1980). Such an avenue could create an opportunity to reframe the client's experiences within the context of spiritual development by reiterating the innate value of personhood and the interpretation of life as meaningful and purposeful.

Third, an agreed upon model of spirituality is relevant to policy issues. The Council on Social Work Education's (CSWE) Curriculum policy statement in 1992 recognized religious diversity as an important area for study. Recently many social work educators have supported the inclusion of spirituality in professional education (Carroll, 1997). Similarly, the Joint Commission on Accreditation of Healthcare Organizations (JCAHO) has created policy regarding spirituality. JCAHO in its 1994 Accreditation Manual for Hospitals mandated that the assessment of patients receiving treatment for alcoholism or drug addiction specifically includes "the spiritual orientation of the patient". Without an agreed upon conceptualization it becomes unclear how to implement or verify the implementation of policies pertaining to spirituality.

Last, a model has utility for research because it offers a framework for empirical measurement (i.e., the strength of a belief system). Moreover, a model of spirituality with clearly defined dimensions would provide a framework for the construction of a spirituality scale. Such

an empirical measure would create opportunities for research to investigate the relationships between spirituality and other variables, including physical health, mental health, aging, gender, culture, and life satisfaction. Studies could also investigate what kind of interventions can increase the strength of spiritual beliefs. A spirituality scale may be particularly relevant for practitioners in areas regarding spiritual issues such as in pastoral counseling.

<u>Statement of Purpose</u>

The purpose of this study was to conceptualize a model of spirituality. The objectives of the study were fourfold:

1. To examine dimensions of spiritual beliefs.

2. To identify dimensions of spiritual beliefs.

3. To conceptually define these dimensions, as well as their inter-relationships.

4. To produce a graphic illustration of a model of spirituality.

The following research aspects guided the investigation of the dimensions in the proposed construct of spirituality:

1. What are the dimensions involved in spiritual beliefs?

2. What are the relationships among these dimensions?

3. How do people describe their spiritual beliefs?

4. How do people define spirituality for themselves?

5. How is spirituality related to ego boundaries?

6. What would be a visual model that could illustrate the relationships among dimensions of spiritual beliefs?

Theoretical Definitions of Terms

This study utilized terminology in the literature from diverse disciplines such as behavioral science, and social research. Some of the definitions for these terms are not used consistently in this literature. The following definitions were chosen based on their clarity and goodness of fit for the purposes of this study. Being that the purpose of this study was to conceptualize a model of spirituality it is essential that the definitions be explicitly established for the terms: conceptualization, model, and theory.

1. <u>Conceptualization</u> - is the basis for the written or formal theory (Reynolds, 1971, p. 21). It involves "a series of processes by which theoretical constructs, ideas, and concepts are clarified, distinguished, and given definitions that make it possible to reach a reasonable degree of consensus and understanding of the theoretical ideas we are trying to express" (Blalock, 1982, p. 11).

2. <u>Model</u> - is a theory that has been constructed around a narrow focus, which has been explicitly tested and examined. A model is a visual tool used to illustrate, simulate, or predict the behavior of specific variables (Slife & William, 1995).

3. <u>Theory</u> - a formal description of an idea (Reynolds, 1971) or a statement of relationship between two or more phenomena (Slife & Williams, 1995).

Operational Definitions of Terms

This study began with a review of the professional literature in the social sciences. Many authors have drawn a distinction between spirituality and religion (Anderson & Worthen, 1997; Carroll, 1997; Derezotes, 1995; Elkins et al., 1988; Ingersoll, 1994; Jager & Smith, 1996). Religion is viewed as a system of beliefs, rituals, and behaviors usually shared by individuals within an institutionalized structure (Derezotes, 1995). Religion serves the function of a means to

express one's spiritual beliefs (Anderson & Worthen, 1997; Carroll, 1997; Ingersoll, 1994; Jagers & Smith).

It was found that many authors distinguish spirituality from religion, yet across the literature there are many different definitions for spirituality. As a result of the literature review no one single definition emerged as useful for the conceptualization of a model. These various definitions are critiqued and discussed at length in Chapter 2.

Conceptualization involves a process by which concepts are clarified and given definitions that make it possible to reach a reasonable degree of consensus and understanding. The review of the literature did not offer a consensus on the definition of spirituality. As such the author began the conceptualization of a model of spirituality by examining the meaning and definitions used in the Webster's New Collegiate Dictionary (1993). Based upon these definitions the author extrapolated the term non-material as a basic tenet of spiritual belief. Questions were constructed utilizing this tenet and its supporting concepts in order to gather data regarding subject's spiritual beliefs. The tenet of a belief in a non-material reality was based on the following operational definitions from the dictionary:

1. <u>Supernatural</u> - of or relating to an order of existence beyond the visible observable universe; especially of or relating to God or a god, demigod, spirit, or devil.

2. <u>Spirit</u> – a supernatural being or essence. The immaterial intelligence or sentient part of a person.

3. <u>Spiritual</u> - of or relating to supernatural beings or phenomena.

4. <u>Spirituality</u> - the quality or state of being spiritual.

6. <u>Material </u>– relating to or concerned with physical rather than spiritual or intellectual things.

These dictionary definitions are problematic as each involves the use of another ambiguous term in a series of regressions. The regression was followed in an attempt to reach a useful term from which to build a conceptualization of spirituality. The dictionary defined spirituality as a state of being spiritual. Spiritual was defined as relating to supernatural beings. Spirit was also defined in reference to the supernatural. Supernatural was defined as relating to an order of existence beyond the visible observable universe (i.e., God or a god, demigod, spirit, or devil). The term material offers juxtaposition as it is defined as not related to the spiritual.

Based on these related definitions the author inferred that the spiritual is not material. Spirituality pertains to a belief in an order of existence beyond the visible observable universe. As such spirituality involves a belief in a non-material universe.

The term 'non-material' is fundamental to operationally defining spirituality in this study. Non-material was defined as existing beyond the visible, observable, or measurable universe. Based on these definitions, this study conceptually defined 'spiritual beliefs' as pertaining to a belief in a reality that is non-material. It was the goal of this study to identify several factors within the context of this belief system.

<u>Assumptions</u>

An assumption of this study that spirituality is fundamentally a belief system. Furthermore, that this belief system can be known and conceptualized via scientific methodology. There are many variations of the scientific method. Since the Enlightenment a common characteristic of the scientific method has been empiricism (Hoover & Donovan, 1995; Rubin & Babbie, 1997; Slife & Williams, 1995). Empiricism is an epistemology or a science of knowing (Rubin & Babbie, 1997).

The philosophy of positivism is closely related to the epistemology of empiricism. Epistemology concerns the nature, origins, and limits of knowledge. From a positivistic perspective the purpose of science is to help scientists formulate a coherent view or model or the world. From this position, scientists gain confidence about certain regularities on the basis of experiments, from which they formulate constructs that they use to explain those regularities. Positivists deal with the observable. They believe that all constructs used to explain the world ought to be based on observation. For positivists there is no value in claiming that a construct is important if there is no observable phenomenon for the construct to explain (Slife & Williams, 1995).

The methodology used in this study was grounded in positivism. Yet it was not exclusively positivistic. The scientific method used in this study is called logico-empirical. The pillars of this method are logic (or rationality) and observation. From a logico-empirical perspective a "scientific understanding of the world must make sense and correspond with what we observe" (Rubin & Babbie, 1997, p. 42). This study is based on the following assumptions about spirituality:

1. There are fundamental characteristics of spiritual beliefs that are universal.

2. Spirituality involves beliefs about the nature of reality.

3. Spiritual beliefs involve several factors that are interrelated.

4. The fundamental characteristics of spiritual beliefs can be known and measured.

<u>Delimitations</u>

1. Alpha reliability and factor analysis were used to explore the relationships between the variables hypothesized as related to spirituality.

2.   The model was built based data gathered via questionnaires utilizing Likert scaled responses. This format forced mutually exclusive responses ranging from 'strongly disagree' to 'strongly agree'. The middle choice was 'undecided'. This structure did not allow for a response that was inclusive of agreeing and disagreeing. Such a paradoxical response may be representative of spiritual beliefs.

3. The use of questionnaires limited the richness of the data to the context of the 'questions'. The use of written language is problematic for the following reasons: a) subjects make their own interpretations for meaning, b) the English language may be limited in providing contextual symbols for a spiritual reality, and c) the processing of language and use of reasoning may create reactivity, thus suppressing spiritual awareness.

4. Qualitative methods were used to refine the conceptualizations of the identified dimensions of spiritual beliefs. In qualitative research the investigator is the primary instrument in the gathering and analyzing of data. A human instrument is limited in that mistakes are made, opportunities are missed, and personal biases interfere (Merriam, 1998).

<p style="text-align:center">Conclusion</p>

The purpose of this study was to conceptualize a model of spirituality. Chapter 2 presents a review of the literature in the social sciences to support the claims that spirituality is important to social work and that they're presently no agreed upon conceptualization for spirituality. Chapter 3 describes the methodology used to develop a conceptualization of a model. The methodology involves two phases. The first phase used quantitative methods in order to identify and examine spiritual beliefs along hypothesized dimensions. The second phase utilized a qualitative method to richly describe these dimensions and their relationships. Chapter 4 presents the results of the quantitative and qualitative phases. Chapter 5 presents a discussion on the development of a

model based the results. Additionally the limitations of the study are discussed along with

recommendations based on this research.

CHAPTER 2

Review of Related Literature

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). Within the context of social science research, this chapter reviews the literature in order to illustrate the importance of spirituality, the need for an agreed upon conceptualization, and to support the assertion that presently there is no adequate conceptualization of spirituality. The conceptual and operational definitions for spirituality in the literature are reviewed and critiqued.

Spirituality in Early Social Work

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. Among these, the Christian and Jewish institutions were the most influential (Canda, 1986). An English Episcopal priest founded the first U.S. Charity Organization Society in 1877 in New York. The Social Gospel Movement arose in the late nineteenth century when socially minded ministers began to spur their parishioners toward nonpolitical responses to the miseries and injustices of the industrial revolution (DuBois & Miley, 1998). This movement supported the faith of the men and women working in the settlement houses (Schlesinger, 1957).

In the1930s, Jewish and Catholic immigrants brought with them a charity consciousness. This sense of responsibility for their fellows immediately manifested itself in the development of

social welfare agencies such as Catholic Charities, St. Vincent de Paul, and Jewish Family and

Children's Services. 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 it is not one 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).

   Social work's movement away from spirituality was influenced by a variety of factors.

Increased immigration by diverse ethnic and religious groups challenged the universal

application of Judeo-Christian religious beliefs. Many social work practitioners and educators

became concerned about the combination of service with prosyletization. Concerns also grew

regarding the separation of church and state, as social work and social welfare programs were

increasingly being administered or funded by government agencies. As social work education

moved toward a more academic approach, educators turned toward scientific explanations and

interventions for personal and social problems. In these settings the influence of Freudian

analysis, Marxism, and behaviorism did little to retain spirituality in social work (Canda, 1986).

Relationship Between Spirituality and Psycho-Biological Outcomes

   There are several studies supporting a positive relationship between the ability of the mind to

modulate mental and physical illness. The field of psychoneuroimmunolgy, which emerged in

the 1940s, has established that there is a brain-body connection in which the mind can impact the

immune system in its fight against the body's foreign invaders (e.g., bacteria, viruses).

Psychoneuroimmunolgy explains a brain-body connection in which the limbic-hypothalamic

system of the brain converts electrical neural impulses into the hormonal messengers of the

body. The hypothalamus is the brain's control center for all the major regulatory systems of the body: the autonomic, endocrine, immune systems, and the neuropeptide psychosomatic network (Rossi, 1988). Thus, psychoneuroimmunology offers one possible explanation for the link between spiritual beliefs and psycho-biological phenomena such as consciousness, emotions, moods, and memory. Whether this is the definitive theory for the cause-effect relationship remains questionable.

A number of studies cited in professional journals of social work, nursing, psychology, and psychiatry are reviewed in the following paragraphs. All show a positive correlation between spirituality and mental/physical health. A weakness in them is their use of different conceptual/operational definitions and measures of spirituality.

Spirituality and Physical Illness

Simonton et al. (1978) demonstrated a relationship between spirituality and physical illness among a group of patients diagnosed with medically incurable malignancies. The group participated in a six week program of theory presentation and application of topics related to spirituality such as the interrelatedness of mind, body, and emotions, relaxation, positive mental imagery, and physical exercise. The average survival time of participants still living at the time data were being collected was 24.4 months, twice that of national norms for persons with similar conditions. The average survival time of the subjects who had died was 20.2 months, one and a half times the national norm.

Spirituality and Mental Health

While many studies have been conducted regarding spirituality and physical illness (Cousins, 1976; Halstead & Fernsler, 1994; Krippner & Villoldo, 1976; Oxman, Freeman, & Manheimer, 1995), considerably fewer have been carried out on psychological disorders. Fehring, Brennan,

and Keller (1987) studied the relationship between spirituality and psychological mood states in response to life change. Spiritual well-being, existential well-being, and spiritual outlook showed a strong inverse relationship with negative moods, suggesting that spiritual values may influence psychological well-being. Random sampling and sample size (N = 75) were strengths in this study. The lack of established validity for the Spiritual Well-Being measure (Paloutzian & Ellison, 1982), Religious Life scale (Kauffmann, 1979), and Spiritual Outlook measures (Leasor, 1983, as cited in Fehring et al., 1987) was a major weakness. The literature reviewed by this author on these measures did not establish content validity or address norming. The Religious Life scale offers a confirmatory factor analysis but does not address the alpha reliability of the scale's items.

Corrington (1989) conducted a study of the relationships between the level of spirituality and level of contentment with life. He found a direct, positive correlation between these two characteristics. This study, however, had a fairly small sample size (N = 30). Spirituality was measured by the Spirituality Self Assessment scale created by Whitfield (1984). Whitfield offers a thorough explanation of the scale's construct but does not address validity or reliability.

<u>Spirituality and Severe Mental Illness</u>

A qualitative study by Sullivan (1993) examined the relationship between spirituality as associated with relapse and recidivism rates among individuals with severe mental illnesses. The criteria for inclusion in this study were that individuals be free from psychiatric hospitalization in the preceding two years, reside in at least a semi-independent setting, and be engaged in a vocational activity. Of the 40 respondents interviewed, 48% identified spiritual beliefs and practices as essential to their success. This study had a moderately large sample size (N = 40). This study operationally defined spirituality using an 86 word definition from Titone (1991). A

weakness in this study is due to the broadness of this definition as well as the subjective nature of interpreting what data meet with the 'spirituality' criteria.

Koss (1987) compared the effects of community mental health services in Puerto Rico to that of a spiritual healer in the treatment of patients with mental health complaints. She found that the outcome ratings of the spiritualist's patients were significantly better than those of the therapist. The study attributed this difference to the higher expectations of the spiritualists' patients. A strength of this study is in the use of a quasi-experimental design (pretest posttest group comparison). A weakness arises from the lack of random assignment to treatment groups.

In summary, these studies suggest that there is a connection between spiritual beliefs and mental health. More studies are needed in order to explore the structure of spiritual beliefs and process by which spiritual transformation can take place. An obstacle to rigorous research in this area has been the lack of an agreed upon conceptual definition of spirituality. Also lacking is a standardized psychometrically sound measure of spirituality (Jenkins, 1995; Warfield, 1996).

<div align="center">The Need for a Conceptualization</div>

The social science literature emphasizes the importance of spirituality in relation to the fields of social work, counseling, occupational therapy, psychiatry, and nursing. Specifically, 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).

Nursing literature has also embraced spirituality as important (Burkhardt, 1989). Reed (1987, 1992) has called for further research on spirituality and nursing. Peterson & Nelson (1987) provide a rationale for the importance of spirituality to the practice of nursing, "By ignoring or overlooking the spiritual, nurses can miss a valuable part of the person and thus fail to intervene appropriately" (p. 39).

The field of addiction treatment is rich with references to spirituality. Many have written about the importance of spirituality to the recovery process (Corrington, 1989; Mathew et al., 1996; O'brien, 1994; Prezioso, 1987). Carroll (1991) has called for more research in order to study the relationship between spirituality and recovery. McDowell, Galanter, Goldfarb, & Lifshutz (1996) stated that staff who work with the dually-diagnosed should be more cognizant of spirituality. Additionally they propose that the designing and administering of curriculum should include the role of spirituality in treatment.

Spirituality has also been discussed as an important component of therapy in the areas of psychology, marriage/family, and hospice care. Miller (1990) states that psychologists should consider some spiritual dimensions of life as legitimate concerns of psychosocial rehabilitation.

Additionally, staff training and development should be implemented to identify criteria which differentiate spiritual crises from long-term mental illness. Potts (1996) states that the willingness of therapists to address the spiritual dimensions of cancer may greatly enhance therapeutic relationships and the efficacy of psychosocial interventions.

In this light, Sullivan (1993) proposed that an assessment of spiritual beliefs and activities should be a regular feature of helping endeavors. Millison (1995) stated that the spiritual care of patients is critical in hospice care. Aponte (1996) has called for training institutions to include education regarding spirituality. Many authors have stated that there is a need for further research on the relationship of spirituality to therapy (Elkins et al., 1988; Millison, 1995; Nathanson, 1995; Sullivan, 1993).

Marriage and family therapists have shown an increased interest in spirituality (Anderson & Worthen, 1997). Nathanson (1995) conducted a study examing the effects of spirituality on divorce recovery. It was found that 83% of the sample found spirituality to be a major source of support. Prest and Keller (1993) conclude that therapists should, "attend to the spiritual belief systems of their clients if they are better understand the people with whom they work" (p. 137). Anderson and Worthen (1997) called for further research on the application of spirituality to the supervision and training of marriage and family therapists. "Work needs to be done on how the spirituality of couples, their belief systems and images of transcendent, influence the therapeutic process and client outcomes" (p. 11).

There is no established conceptual or operational definition for spirituality in the literature. Many authors have recognized the need for an accepted conceptual definition (Cornett, 1992; Everts, 1994; McGrath, 1997; Seaward, 1995). Many articles on spirituality discuss the topic or report on research without offering a conceptual definition (Barry, 1977; Braverman, 1987;

Carroll, 1991; Dennis, 1995; Engquist, 1997; Fehring et al., 1987; Gabriel, 1994; Hardin, 1994; Leskowitz, 1993; Levin, 1993; Loyd, 1997; McCarthy, 1995; Prezioso, 1987; Schaub, 1995; Spaniol, 1985; Van, 1986). Those who did offer a conceptual definition often used diverse definitions.

<center>Criteria for Critically Evaluating a Conceptualization</center>

The concept or idea is the most important feature of any theory. A conceptualization is an orientation toward or perspective on a phenomenon. Simply stated a theory is a formal description of a conceptualization (Reynolds, 1971). As such conceptualizations and theories represent the opposite ends of a continuum. At one end is the concept or idea. As the conceptualization becomes more formalized it becomes a theory. In this study elements from the social science literature pertaining to evaluating theory were borrowed in order to establish criteria to evaluate conceptualizations. The following literature review provides a rationale and support for the criteria selected. The conceptualizations were critiqued by the following criteria: clarity, empirical support, testability, and parsimony.

Clarity

In the social sciences, concepts are evaluated in terms of the clarity with which they are described. Clarity of a concept is measured by the degree of agreement among the users on its meaning. A conceptualization must be explicitly described in order that other researchers may understand and adopt it (Reynolds, 1971). An essential feature for all empirical sciences is the formulating of a reliable definitional basis for carrying out observations. If the definitional basis is extremely weak then meaningful replications of empirical studies are usually impossible and little knowledge is actually accumulated toward the formulation of scientific conclusions (Shye, 1978). Replication is the ability to repeat a scientific study as a way of checking on its validity.

Replication constitutes a very strong test of a good study because it can reveal errors that might have entered into the procedures and evaluative judgments contained in the principal study (Hoover & Donovan, 1995).

Empirical Support

A special value is attributed to theories that are operationally defined and grounded in empirical data (Glaser & Strauss, 1967). It is desirable that correspondence between a particular theory and objective empirical data can be examined by any scientist. The confidence in the usefulness of a theory increases when scientists feel they can verify the results for themselves. If another scientist cannot compare a theory with objective research, then it becomes the private philosophy of the originator and hence does not contribute to the shared body of scientific knowledge (Reynolds, 1971).

Testability

The previous literature illustrates the importance of empirical validation. In order to empirically test a theory or concept there must be variables that can be measured. Testing theories requires that the small number of abstract variables contained in these theories be linked in very explicit ways to measurable variables (Blalock, 1969). A testable conceptualization should offer clear indicators and an explanation of any inter-relationships in such a way that these indicators would lend themselves to empirical measurement.

Parsimony

A criterion frequently mentioned in theory evaluation is "simplicity" or parsimony (Reynolds, 1971). The notion of parsimony is often attributed to William of Ockham (c. 1290 – 1349). Based on his work it has been argued that when there are several explanations for an event, the best one is the one that makes the fewest insupportable assumptions. This has been interpreted to

mean that the best explanations are the ones that do not require a lot of constructs in order to explain what happened and why. This approach has been referred to as Ockham's razor because it is thought to cut through unnecessary constructs and complications to get to the simplest explanation (Slife & Williams, 1995).

<div align="center">Proposed Conceptualizations of Spirituality</div>

The following is a review of the diverse conceptualizations of spirituality in the literature of the social sciences. These definitions are critiqued in terms of their clarity, empirical support, testability, and parsimony. The definitions reviewed in this study range from the overly simple to the loquacious. Several of the more succinct definitions will be presented first in order to illustrate the diversity of conceptualizations of spirituality.

Fahlberg's Conceptualization

"[Spirituality is]…that which is involved in contacting the divine within the Self or self- Self referring to realms of the consciousness well beyond the ego" (Fahlberg, 1991, p. 274). This definition is particularly ambiguous. There are three concepts in this statement and each one is vague. It is not clear as to what the divine within the Self /self is. Nor is it clear as to what is involved in contacting the divine. This definition is parsimonious but lacks clarity, empirical support, and testable indicators.

Canda's Conceptualization

Canda is possibly the most prolific social work author on spirituality (1986,1988a, 1988b, 1990a, 1990b, 1990c, 1995, 1997). Canda attempts to conceptualize spirituality for the field of social work:

> Spirituality is the gestalt of the total process of human life and development,
>
> encompassing the biological, mental, social, and spiritual aspects. In particular,

spirituality is concerned with the distinctively spiritual aspects of human experience as it

is interwoven with all the other aspects. The spiritual aspect refers to experience of a

quality of sacredness and meaningfulness in self, other people, the nonhuman world, and

the ground of being (as conceived in theistic, nontheiestic, or atheistic terms) (1988a, p.

43).

This conceptualization begins by defining spirituality as being a gestalt of the total human

experience. This is overly general and includes many variables without offering an explanation

of the relationships between these variables. This definition is further vague as it uses the term

spirituality to define itself (ie., spirituality is concerned with the distinctively spiritual aspects of

human experience). The definition explains that the spiritual aspect refers to a quality of

sacredness and meaningfulness. Canda goes on to explain what is meant by sacredness and

meaningfulness. "For many people, this quality of sacredness and meaningfulness is associated

with a dimension of reality that exceeds the ordinary limits of human understanding and

description, because it is experienced to transcend the material and temporal while also being

immanent within them".

This is a non-descript definition of sacredness and meaningfulness. It is described as an

experience only without any specification of the indicators by which this experience may be

known or measured. It is described in vague terms, as both transcendent and immanent in the

material and temporal planes. The problem with this conceptualization is that it begins vague and

then becomes even more so. This definition lacks parsimony, clarity, empirical support, and

testable indicators.

Thornton's Conceptualization

"[Spirituality is]…a centered activity of awakening to the caring and responding by loving God wholeheartedly" (Thornton, 1977, p.75). This definition is focused on the activity or experience of relating to God. It is unclear as to what 'centered activity' and 'awakening' means. This definition is parsimonious but lacks clarity, empirical support, and testable indicators. Also the use of the term God limits this definition by excluding those who have a different name or image for God.

O'Connell's Conceptualization

"Spirituality involves mystery and miracle rather than magic; The spiritual spirituality includes an emphasis on being teachable and a willingness to admit that one does not have all the answers; Spirituality is pervasive" (O'Connell, as cited in Schaler, 1996, p. 7). This definition focuses on the personality trait of humbleness, yet it is not clear as to how or why this relates to spirituality. For instance can a person be humble and not be spiritual? The use of the terms 'mystery' and 'miracle' add to the vagueness of this definition. This definition is parsimonious but lacks clarity, empirical support, and testable indicators.

Green's Conceptualization

"[Spirituality]…is a striving for the presence of God and the fashioning of a life of holiness appropriate to such striving…" (Green, 1987, p. 903). This definiton focuses on the activity of relating to God. It is unclear as to what the 'presence of God' is, or how or what a 'life of holiness' is. This definition is parsimonious but lacks clarity, empirical support, and testable indicators. Additionally the use of the term God is limiting.

Frame's Conceptuallization

"[Spirituality refers] to the ways clients construct meaning in their lives (Frankl, 1963) or their "inner attitude that emphasizes energy, creative choice, and a powerful force for living"

(Booth as cited in Frame 1996, p. 17). This definition focuses on constructing meaning, but it does not describe what types of 'ways' are spiritual. The descriptions of an attitude that is characteristic of spirituality (i.e., energy) is extremely vague. This definition is parsimonious but lacks clarity, empirical support, and testable indicators.

McGrath's Conceptualization

> "[Spirituality]…is concerned with promoting interpersonal bonding and respecting personal quests for meaning (Bellingham, Cohen, Jones, & Spaniol, 1989. Munley, 1983). This concept of spirituality is broader than religion and includes the individual's quest for meaning, either through religion or a simple existential questioning of the events of everyday life" (McGrath, 1997, p.2).

This definition draws a distinction between religion and spirituality. It focuses on the process of spirituality emphasizing the quest for meaning and connectedness. Yet this definition offers little in the way of clear indicators for identifying or measuring spirituality. This definition is parsimonious and fairly clear. It is lacking empirical support and testable indicators.

Spirituality as Connectedness

Many conceptualizations of spirituality involve the term connectedness. Connectedness is a fairly abstract term that implies a linkage or a feeling of relatedness between people and objects where there is no apparent connection. The use of the term connectedness is problematic in the conceptualization of spirituality. The problem arises due to the use of an abstract term (connectedness) to describe another abstract term, spirituality. Zumeta (1993) and Shafranske (1984) offer conceptualizations of spirituality in which connectedness is central. Their conceptualizations are parsimonious but lack clarity, empirical support, and testable indicators.

Zumeta (1993, p. 26) states, "[Spirituality is]…an awareness of the connectedness of all things. Specifically, when people are fully in a spiritual place, they feel connected with themselves, clients, students, their town, state, country, planet, and the universe. Spirituality removes barrier between ourselves and others". It is unclear in this definition as to what it means to have an awareness of connectedness. Additionally the proposition that spirituality removes barriers between people requires clarification.

Shafranske, (1984, p. 233) states, "[Spirituality]…is the courage to look within and to trust. What is seen and what is trusted appears to be a deep sense of belonging, of wholeness, of connectedness, and of openness to the infinite". This definition is primarily regarding the experience of connectedness to the 'infinite'. This is problematic because infinite is an abstract term.

Spirituality as Transcendence

Many definitions of spirituality contain references to a transcendent or a non-material dimension. As with connectedness, transcendence is also an abstract term and problematic in using it to conceptualize spirituality. The following conceptualizations are parsimonious but lack clarity, empirical support, and testable indicators.

O'brien (1994) stated, "[Spirituality]…is the experience of the transcendent, the infinite, the supreme, the source of all beauty, goodness and existence" (p. 72). This definition involves experience, yet it does not describe or define the experience. The use of the term infinite adds to the ambiguity.

Jenkins (1995) stated, "[Spirituality involves]…efforts to consider metaphysical or transcendent aspects of everyday life as they relate to forces, Supernatural and otherwise, that exist outside the person" (p.52). This conceptualization limits spirituality to events outside of the

person. It also lacks a framework for identifying what would be metaphysical or transcendent aspects of everyday life.

Benor (1993) defined spirituality as, "…the personal awareness of dimensions of existence which extend beyond the physical domain but also encompass the physical" (p.22). This definition may be what other authors mean when they refer to a transcendent dimension. While this conceptualization offers clarity in that respect it is lacking in providing indicators for identifying or measuring this 'transcendent awareness'.

Murray (1980) described spirituality as, "The transcendental relationship between the person and a Higher Being, a quality that goes beyond a specific religious affiliation, that strives for reverence, awe, and inspiration, and that gives answers about the infinite" (as cited in Peterson, 1987, p. 35). This definition offers an important distinction between spirituality and religiosity, but beyond that it is vague. The proposition that spirituality gives answers about the infinite and that it involves a transcendental relationship is particularly unclear.

<u>Multidimensional Models of Spirituality</u>

While there appears to be no agreed upon definition for spirituality in the literature, several authors seem to use similar conceptual definitions. A strong common theme that spans the literature is the principle of a multidimensional interconnectedness, a belief that "All living beings are vitally connected " (Scudder, 1937). Burkhardt (1989) conceptualized spirituality to involve a harmonious interconnectedness with self, with others, a higher power, and environment. Many conceptualizations of spirituality include the following three dimensions: the relationship to one's self, with others, and with an "Ultimate other" (Dollard, 1983; Elkins et al., 1988; Ley, 1988; Moberg, 1982; Reed, 1992; Schreder, 1982).

Brown et al. (1988) constructed a behavioral/cognitive model of spirituality for working with individuals in addiction recovery. They defined spirituality in terms of Dollard's three dimensions. First, they included behaviors in relationship to ourselves, such as honesty self-evaluation, medication, imaging, good nutritional habits and exercising, positive thinking, patience, and self-acceptance. Second, they included behaviors in relationships with others include communicating, expressing affection, forgiving, honesty, self-disclosure, imaging, risking, touching, and working with a self-help program. Last, they addressed behaviors in relation to a higher power would include self-evaluation, meditation (including prayer), imaging, and all aspects of communication including honesty" (Dollard, as cited in Brown et al., 1988, p. 159).

Brown et al. developed a scale to measure their construct and have gathered empirical support. The strength of this conceptualization is that it offers measurable indicators. Additionally, the conceptualization is clear. This conceptualization lacks an over-arching definition of spirituality itself. It identifies behaviors that are related to spirituality, but the authors do not provide a rationale or explanation as to why or how. This conceptualization states that spirituality involves behaviors in relationship to self, others, and a higher power. It then lists examples of behaviors for each dimension. This conceptualization would be improved by adding a definition for each dimension and explaining their interrelationships. This conceptualization is fairly parsimonious and fairly clear. The major strength is that it offers testable indicators. A weakness is that it lacks empirical support.

Burkhardt (1989) used the term 'spiriting' to define spirituality, "Spiriting is the unfolding of mystery through harmonious interconnectedness that springs from inner strength" (p. 74). This conceptualization focuses on harmonious interconnectedness. A strength of this

conceptualization is that Burkhardt goes on to offer clear definitions for the key terms in the conceptualization. The following is an abbreviated presentation of these definitions: a) Inner strength- manifests joy, peace, awareness; possesses ability to be centered, b) unfolding mystery-indicates meaning and purpose in life; relates to mystery with peace and comfort; has ability to see beyond the present reality, c) harmonious interconnectedness- experiences harmony in relationships with self, others and environment. Burkhardt described the relationships involved in the component of harmonious interconnectedness as follows: a) Self-demonstrates positive self-concept and self-esteem, b) others-connects in life-giving ways with family, friends, social groups, church, and the like; engages in reconciliation; experiences connectedness with divinity and universe; views the universe as friendly, and c) environment- experiences a sense of connection with all of life and nature; is aware of effects of the environment on one's life and well-being; demonstrates concern for the health of the environment.

A weakness in this conceptualization is in the term spiriting. The use of this vague and unfamiliar term complicates the conceptualization. Another weakness is the brevity of the over-arching conceptualization of spirituality. It appears that this conceptualization states that spirituality is the unfolding of meaning and purpose through harmonious relationships with self, others (including the Divine), and the environment. This definition lacks a conceptual framework to explain how harmonious interconnections effect the unfolding of meaning. This conceptualization lacks parsimony, clarity, empirical support, and testable indicators.

Titone (1991) offers the following conceptualization of spirituality:

Spirituality may or may not include belief in God. It is one's personalized experience and identity pertaining to a sense of worth, meaning, vitality, and connectedness to others and the Universe. It is incorporated faith- one's pattern of response to the uncertainty inherent

in life where the limits of material and human effectiveness are exceeded. It pertains to one's relationship with ultimate sources of inspiration, energy, and motivation; it pertains to an object of worship and reverence; it pertains to the natural human tendency toward healing and growth (Titone, 1991, p. 8).

This conceptualization is somewhat unclear. It appears to state that spirituality involves: a) a relationship to self, others, and the Universe, b) one's response to the uncertainty of life, c) one's relationship to a source of inspiriation, d) a relationship to an object of worship, and e) a tendency toward health and growth. Titone is not specific in describing what is a spiritual relationship to self, others, the Universe, and sources of inspiration. Titone is also unclear when stating spirituality may not include a belief in God, but does involve an object of worship. Also, an explanation is needed to explain how health and growth relate to spirituality. This statement seems to preclude death and dying as related to spirituality. This definition lacks parsimony, clarity, empirical support, and testable indicators.

Elkins et al. (1988) offered a more substantial definition, "[spirituality] is a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be the Ultimate" (p. 10). The strength of this definition lies in the use of identifiable variables. These multiple variables allow for the manifestation of indicators by which spiritual values could be measured. Elkins, et al. conducted several studies on the construction of a scale to measure this construct (1986, 1987, 1988). A weakness arises from the ambiguity of the proposition that spirituality is a way of being and experiencing that comes about through awareness of a transcendent dimension. This conceptualization is parsimonious, has empirical support, and offers testable indicators. A weakness is that it lacks clarity.

While there is no agreed upon conceptualization of spirituality in the literature, a three dimensional framework seems to be the closest that authors come to a consensus. This agreement seems to be related to a conceptualization of spirituality based on a relationship to self, an Ultimate Other, and others. Even so, there is little agreement as to the conceptualizations of each dimension. Based on these findings from the literature, this study began with this three dimensional framework as an initial hypothetical model.

<center>Conceptualizations in Operational Measures</center>

Many research studies have used questionnaires to measure spirituality. There are additional questionnaires that claim to measure spirituality but have not yet been utilized in research. The conceptualizations within these questionnaires are reviewed and critiqued. All of these questionnaires involve the gathering of empirical data. As such all of the following conceptualizations offer empirical support.

Spiritual Self Assessment Scale

Whitefield (1984) developed the Spiritual Self Assessment Scale. Whitfield cites Schreder's (1982) three dimensions of spirituality at the beginning of his conceptualization (e.g., relationship with the universe, with other people, with one's self). The conceptualization begins with the statement that spirituality is not knowable by the intellect, it is only "be-able". Whitfield then proceeds for 28 pages to present a conceptualization of spirituality.

This conceptualization is not very parsimonious. The presentation is loose. Although it begins with Schreder's three dimensions of spirituality, it then departs into the duality of Self and the mind, the relationship of self to the Universal Consciousness, and levels of consciousness. Whitefield differentiates between the Self and the self. The Self is the higher self rather than the mind or ego. It is loving, trusting, peaceful, and compassionate. The self is one's own person,

identity, or the individual consciousness. As such, it is survival oriented. The relationship between the self and the Universal Higher power has two parts:

    1. "A part of the Universal Higher power or god exists in the consciousness of each human being"(Whitfield, 1984, p. 19).

    2. "That consciousness exists as a hierarchy of dimensional levels, moving from the lowest, densest, and most fragmentary realms to the highest, subtlest, and most unitary ones (Wilbuer 1977, 1982)" (Whitfield, p. 19).

Whitefield lists the ascending levels of consciousness as follows: survival, passion, power, acceptance, understanding, compassion, and unity consciousness. In explaining this conceptualization, Whitfield goes to great length by drawing upon the perennial philosophy, yoga chakras, humanistic psychology, and Piaget's stages of cognitive development. Many of the concepts in the conceptualization are clearly addressed, as well as the dynamics involved in the relationships between some of these concepts. Yet the primary concepts and a conceptual framework are not clearly presented. Finally, Whitfield offers a model to illustrate the "possible relationship among the personal self, the self, and the collective Unconscious. This model addresses concepts such as void, transpersonal self, personal unconsciousness, id, ego, super ego, and Universal self. The relationships among these concepts are not clear even with the lengthy conceptual explanation. This conceptualization is not parsimonious. It is unclear and lacking testable indicators.

The Spiritual Belief Scale

The Spiritual Belief Scale was developed by Schaler (1996). It is grounded in conceptualizations of spirituality from the Alcoholics Anonymous (AA) literature. Schaler does

not offer a conceptual definition of spirituality. The scale is said to measure four spiritual

characteristic of AA. Those spiritual elements are: release, gratitude, humility, and tolerance.

> "Release pertains to truth telling. Gratitude refers to the unearned gift from God of
>
> release from alcoholism. Tolerance refers to the appreciation of individual differences
>
> among AA group members. Humility refers to the telling of one's story or experience of
>
> trouble in life, particularly with alcohol" (Schaler, 1996, p. 10).

This conceptualization is parsimonious. It lacks clarity and testable indicators. This

conceptualization is limited in the sense that it utilizes the nomenclature God. Additionally it is

limited to the context of recovery from alcoholism.

The Spiritual Well-Being Scale

Paloutzian and Ellison (1982) developed the Spiritual Well-Being Scale. It draws upon

Moberg and Brusek's (1978) conceptualization of spiritual well-being which has two

dimensions. "A vertical dimension refers to one's sense of well-being in relationship to God. A

horizontal dimension connotes one's perception of life's purpose and satisfaction apart from any

specifically religious reference" (Paloutzian & Ellison, 1982, p. 231). Ellison (1983) explains

that both of these dimensions involve transcendence, or a stepping back from and moving

beyond what is.

> "It is the spirit of human beings which motivates us to search for meaning and purpose in
>
> life, to seek the supernatural or some meaning which transcends us, to wonder about our
>
> origins and our identity, to require morality and equity" (p. 332).

Ellison further articulated that Spiritual well-being is not the same thing as spiritual health.

While Spiritual health is considered the inner state of the spirit, spiritual well-being is

conceptualized to be an expression of spiritual health. The strength of this conceptualization is

that it has identified two concepts and explained each one briefly and clearly. Ellison recognizes that this conceptualization fails to identify specific dimensions of spiritual well-being. This is a weakness, particularly in relation to the horizontal dimension in that a person may have a perception of life as purposeful and satisfactory apart from spirituality. For instance, the pursuit of money and power may bring purpose and satisfaction. Even though this conceptualization addresses spiritual well-being, it fails to mention spirituality. Neither spiritual nor spirit is defined, even though Ellison mentions that it is the spirit that motivates us to seek meaning and purpose. This conceptualization is parsimonious. It is moderately clear but lacks clear testable indicators.

Mathew Materialism-Spiritualism Scale

Mathew, Mathew, Wilson, and Georgi (1995) constructed a scale called the Mathew Materialism-Spiritualism Scale. This scale is intended for use in substance abuse research, although the authors suggest that it may also be useful for measuring spirituality more broadly in the U.S. The authors offer little in the way of conceptually defining spirituality, in fact, they use the term spiritualism. Mathew et al. define spiritualism as, " a characteristic of any system of thought that affirms the existence of immaterial reality, imperceptible to the senses" (p. 470). The scale measures the following six empirically derived subscales: a) God as this term relates to the belief in a God or a power that guides the universe; b) religion as a faith in the value of religion and religious practices; c) mysticism as a belief in the genuiness of mystic experiences (e.g., transcendental experiences, and visions.); d) spirits as a belief in the existence of spirits and survival of the soul after death; e) character as a belief in the personal value to the individual of altruism, unselfishness, kindness, morality, etc.; and f) 'psi' in reference to belief in guineness of paranormal phenomena such as extrasensory perception and telepathy.

The authors do not claim that these subscales are a part of their conceptualization of spiritualism. Nor do they explain how the subscales relate to the construct of spiritualism. Their conceptualization of spiritualism is clear and concise. It is weak in the sense that it is too broad and limited in transferability to the concept of spirituality. This conceptualization is fairly parsimonious. It is moderately clear and offers testable indicators.

Spirituality Scale

Jagers, Boykin, and Smith have developed the Spirituality Scale (forthcoming). It is intended to be a measure of spirituality from an Afrocultural perspective. They conceptually define spirituality as:

> "…A belief that all elements of reality contain a certain amount of life force. It entails believing and behaving as if nonobservable and nonmaterial life forces have governing powers in one's everday affairs. Thus, a continuous sensitivity to core spiritual qualities takes priority in one's life. Indeed, it goes beyond [simple] church affiliation. Moreover, it connotes a belief in the transcendence of physical death and a sense of continuity with one's ancestors" (Jagers & Smith, 1996, p. 430).

This conceptualization focuses on the following three beliefs: a) reality has life energy, b) there is an immaterial reality that designs life, and c) the continuity of self beyond death. Another important component of this conceptualization is that spirituality involves acting upon these beliefs. This conceptualization could be strengthened by an explanation of the interrelationships among these components. This conceptualization is clear, parsimonious, and offers testable indicators.

Spiritual Outlook Scale

Tubesing (1980) bases the Spiritual Outlook Scale on a conceptualization termed 'spiritual outlook', and he discusses this in the context of a moderator for stress. Tubesing proposes that perceptions are the connection that transform stressors into stress. "Perceptions are based on spiritual outlook" (p. 17). Beliefs and values guide the interpretation of events, providing criteria for assigning meaning to events in a consistent pattern. A spiritual outlook is based on the answers to five questions. First, what is the aim of life? Second, what beliefs guide me? Third, what is important to me? Fourth, what do I choose to spend myself on? Last, what am I willing to let go? He goes on to discuss these questions in terms of goals, faith, values, commitment, and surrender.

The concept of spiritual outlook is a good match for the spirituality theory in this study as it is grounded in a cognitive-behavioral framework. The theory of spiritual outlook is unclear because it is explained by way of five questions. These questions offer indicators for testing the theory of spiritual outlook. This conceptualization appears parsimonious, perhaps at the expense of clarity.

Human Spirituality Scale

Wheat (1991) developed the Human Spirituality Scale. He defines spirituality as "the personal valuing, experiencing or behavioral expression of a sense of oneness or unity with the universe and its inhabitants, a larger context or structure in which to view the events of one's life, and a sense of meaning and purpose in living" (p. 139). He goes on to offer a brief definition of personal valuing, inner experiencing, behavioral expression, oneness/unity, larger context/structure, and meaning/purpose. The strength of this conceptualization is that it is clear, parsimonious, the dimensions are empirically derived, and it offers identifiable indicators for measurement.

Its main weakness lies in lacking significant reference to spirit or a spiritual reality. The only mention made is in the definition of the larger context/structure as involving; "… preference for the non-material over material concerns". To a lesser extent this conceptualization has a weakness in that it lacks a clear theoretical framework for explaining the interrelationships between the dimensions. Overall this conceptualization appears to pertain primarily to a meaningful global or collective approach to life.

<div align="center">Summary</div>

This review of the literature highlights several key notions about spirituality related to psycho-biological outcomes, and in this context, a clear conceptualization of spirituality seems warranted. Unfortunately, there are many inconsistent and ambiguous views of spirituality.

There is no agreed upon conceptualization of spirituality in the literature. Many authors have written on the importance of spirituality to the fields of social work, nursing, addiction treatment, hospice, psychiatry, therapy, and nursing. These authors find spirituality to be relevant to their fields in terms of practice, research, and education. Yet without a clear model to which people can agree upon no progress can be made toward systematic research on the topic or consistent use of spirituality in these fields.

CHAPTER 3

Method of Study

The idea is the most important feature of any theory. An idea or conceptualization is "an orientation toward or perspective on the phenomenon, and this forms the basis for the written or formal theory" (Reynolds, 1971). The conceptualization of a theory involves a series of processes by which theoretical constructs, ideas, and concepts are clarified, distinguished, and given definitions (Blalock, 1982).

Within the social science literature, definitions vary for theory. "In its most basic form a theory is an idea, a statement of relationship between two or more phenomena" (Slife & Williams, 1995, p. 235). Simply stated a theory is a formal description of an idea (Reynolds, 1971). A special value is attributed to scientific theories that are operationally defined and grounded in empirical data. Such a theory involves an outcome prediction of data observed in accordance with its definitional system (Glaser & Strauss, 1967).

A model is a theory constructed around a narrow focus that has been explicitly tested and examined. Models are generally not meant to represent reality, but rather to simulate or predict specific behaviors. "A model helps us visualize how something might work and what variables should be taken into account" (Slife & Williams, 1995, p. 220). The process of developing and refining, simulations, models, or representational models is often considered 'theory building' (Reynolds, 1971).

Model building is a formal approach to the process of conceptualization. The development of a model should be oriented towards the criteria of a good scientific theory (Blalock, 1982). The starting point for model building is in reading the literature. All important concepts and

theoretical propositions linking these concepts are systematically listed and then linked. The actual process of model building is fluid and often involves a deductive and inductive effort. First, one formulates a best model in light of existing evidence. Second, this model is formalized in order to spell out its implications. These implications are then checked against new data and the model is modified (Blalock, 1969).

The purpose of this study was to conceptualize a model of spirituality. This study began with a hypothetical model based on a literature review. The first phase of this study used quantitative methods in order to identify and examine spiritual beliefs along the hypothesized dimensions. Through a series of tests the dimensions were modified. The second phase utilized a qualitative method to richly describe these dimensions and their relationships. The research designs, samples, instrumentation, data collection procedures, and statistical procedures utilized are described in this chapter.

<div align="center">Designs</div>

A quantitative approach was used to identify and examine spiritual beliefs along the dimensions of the hypothesized model. Due to the paucity of empirical research in this area it was necessary for this study to begin with an exploratory research design involving a series of field trials.

This design was conceptualized as exploratory because it was in a new area of study (Rubin & Babbie, 1997). Exploratory designs are utilized in order to build a foundation of general ideas and tentative theory which can be explored more rigorously at a later date (Grinnell & Williams, 1990). Exploratory research should be as flexible as possible and should provide direction for a second stage of research (Reynolds, 1971). This study used an exploratory design that was repeated across five consecutive studies with different groups. Each of these studies will be

referred to as field trials. The first field trial began with a hypothetical model that was created

based on themes and patterns found in the literature. The literature provided a vague model. The

model was hypothesized to have the following three dimensions: a) Relationship to an Ultimate

Other, b) relationship to self, and c) relationship to others. Observations were gathered using a

Likert questionnaire and the hypothesized model was tested. The means for testing the model

was via SPSS confirmatory factor analysis and reliability analysis. The process of testing a

model involves its modification or rejection. Correct models are selected on a trial-and-error

basis (Slife & Williams, 1995). 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 the

following four dimensional model:

   1. Ultimate Other - belief in an Ultimately larger non-material reality that is characteristic of

a God archetype.

   2. Spiritual Self - beliefs about the non-material nature of the self.

   3. Thoughts - belief that thoughts can effect reality.

   4. Ego diffusion - the belief 'that we are all one'. This is conceptualized to involve an

expansion or diffusion of the ego boundary. This expansion moves in two directions, outward

and inward. As such the boundary expands to include: a) All of the self, and b) others and the

environment. Perls (1969) described the contents within the ego boundary as characterized by

acceptance, trust, and compassion. Expanding on this definition, the ego boundary was

hypothesized to contain optimistic attitudes such as love, joy, hope, and the sense of meaning

and purpose to life.

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. 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. A case study is characterized as a bounded system (Smith, 1978) or research that delimits the object of study (Merriam, 1998). This study was conceptualized as a case study because the research was limited to four specific dimensions of spiritual beliefs.

Interpretive case studies involve gathering thick descriptive data in order to develop conceptual categories or to illustrate, support, or challenge theoretical assumptions held prior to data gathering. In interpretive case studies, the researcher gathers as much information as possible with the intent of analyzing, interpreting, or theorizing about the phenomenon. The level of abstraction and conceptualization in interpretive case studies allows for suggesting relationships among variables or constructing theory (Merriam, 1998).

While this study has hypothetical dimensions, the primary purpose was not to confirm them. Rather, 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. This approach created an opportunity to support or redefine the theoretical dimensions of spiritual beliefs and/or their relationships. From here on, the qualitative phase will be referred to as the interpretive case study.

<div align="center">Population and Samples</div>

The sampling technique used in the series of field trials was that of convenience sampling (available subjects). This phase involved five field trials. The first field trial did not gather

demographic information. Table 1 summarizes the demographics for the samples in field trials

two, three, four, and five. The subjects in field trial number one

Table 1

Number of Subjects in each Demographic Category for Field Trials 2, 3, 4, and 5.

	Field Trial Number			
	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	9	9	5
25 – 34,999	14	7	4	3
35 – 49,999	4	8	2	7
50 – 74,999	2	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

	Field Trial Number			
	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
Atheist	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

were faculty, staff, master's students, and doctoral students in a social work department (N = 38).

The sampling technique in the second field trial also 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. For norming purposes, comparisons were made to the 1995 United States population (United States Bureau of Census, Statistical Abstract of the United States, 1996). The sample approximated characteristics of this population in terms of gender and income. The following characteristics were disproportionate in the sample as compared to national statistics: 1) Race; more Blacks (20%) and fewer Whites (63%), 2) Religion; more Jewish (10%) and fewer Christians (71%), 3) Education; more Bachelor degrees (23%) and fewer two year degrees (3%), and 4) Age; skewed toward 20 to 24 year olds. Marital status was disproportionate on all levels. Overall, this was found to be a fairly representative sample of the U.S. population.

In the third field trial, the questionnaire was administered to undergraduate classes on a college campus and to Black church members (N = 76). The sample did not approximate demographics of a normal population as compared to the 1995 U.S. population. The following is a brief description of the sample's disproportionate demographics: a) Race; more Blacks (32%) and fewer Whites (56%), b) Gender; more females (69%) and fewer males (31%), c) Education; an over representation of college education, d) Age; an over representation of 20 to 24 year olds (37%, mean age = 32), and e) Marital status; an over representation of "never married" subjects (47%).

The fourth field trial gathered data from undergraduate classes on a college campus and a drug and alcohol rehabilitation center (N = 83). In terms of gender and religion the sample was fairly representative of a normal population as compared to the 1995 U.S. population. The

following is a brief description of the sample's disproportionate demographics: a) Education; an

over representation of non-high school graduates (26%), b) Race; an under representation of

Whites (65%), Asians (1.2%) and Hispanics (0%), and an over representation of Blacks (33%);

c) Marital status; an over representation of 'never married' (65%) and divorced (21%), d) Age;

an over representation of 20 to 29 year olds (56%, mean age = 29), and e) Income; an over

representation of an income less than 10,000 dollars a year (67%).

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 sample (N = 58) did not approximate the

demographics of a normal population as compared to the 1995 U.S. population. The following is

a brief description of the sample's disproportionate demographics: a) Gender; more females

(83%) and fewer males (17%), c) Education; an over representation of college education, d) Age;

an over representation of 20 to 24 year olds (49%, mean age = 30), e) Income; an over

representation of an income less than 10,000 dollars a year (61%), and f) Marital status; an over

representation of "never married" subjects (72%). The sample was somewhat representative in

terms of race in regards to Blacks (7%) and Whites (83%). The sample under represented

Christians (67%) and somewhat represented the Jewish faith (3%). None of the other religions

were represented.

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). Our 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 age limit was set

primarily due to the difficulties working with younger populations pose with regard to gaining

approval from the University's Human Subject's review Board. Additionally it is the author's belief that generally minors have not yet reached a developmental stage where they can conceptualize abstract spiritual beliefs clearly (Fowler, 1981). Spirituality is an abstract concept, and a large obstacle to the validity of research in this area lies in the limitations of language to capture meaning and the possibility of multiple interpretations of words. As such the criteria of speaking fluent English was set to reduce such threats. The last two criteria were selected in order to bound the case study to an examination of people who have spiritual beliefs, which they can describe.

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. Educational levels ranged from some college to having a graduate degree. Two of the participants had some college, three had a four year degree, and five had graduate degrees. Four of the participants were never married, four were currently married, one was widowed, and one divorced. Income levels ranged from less than $10,000 to greater than $75,000 a year.

<div align="center">Instrumentation</div>

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. In chronological order the instruments had the following

number of items: 59, 34, 44, 33, and 43 (see Appendixes A, B, C, D, and E). The instruments

were administered together with a consent form approved by the University of Georgia's Human

Subjects Review Board (see Appendix F).

The qualitative phase 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 participants in the

qualitative phase were interviewed at settings of their choosing, usually their home or office.

Before the interview began, the procedures involved were explained to the interviewee and they

were asked to sign an informed consent form approved by the University of Georgia's Human

Subjects Review Board (see Appendix G). The interviews lasted approximately one hour and

were tape-recorded. The tape recordings were then transcribed verbatim and analyzed.

<center>Data Analysis and Statistical Procedures</center>

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 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 they measure the same construct. "Failure to intercorrelate is an indication that the items

do not represent a common underlying construct" (Spector, 1992, p. 30). "The most common and

powerful method used today for calculating internal

<center>Table 2</center>

Guided Interview Form for the Interpretive 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.
b) 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.   a) How does your spiritual growth effect how you feel towards yourself?

b) How does your spiritual growth effect how you feel towards others?

c) How does your spiritual growth effect how you feel towards your surroundings?

d) How do your spiritual beliefs effect the boundary you draw between yourself and

others?

5.   Describe an experience you had that was spiritual.

consistency reliability is coefficient alpha" (Rubin & Babbie, 1997, p. 177). Coefficient alpha (Cronbach, 1951) is a direct function of both the number of items and their magnitude of intercorrelation. A widely accepted rule of thumb is that alpha should be at least .70 for a scale to demonstrate internal consistency (Spector, 1992).

Factor analysis is a generic term used to describe a number of methods designed to analyze interrelationships within a set of variables. Psychologists developed factor analysis for the purposes of analyzing the observed scores of many individuals on a large battery of tests. Factor analysis involves the construction of a few hypothetical variables, called factors, that are supposed to contain the essential information in a larger set of observed variables (i.e., items) (Reyment & Jöreskog, 1993). Factor analysis allows one to use statistical relationships between several lower-level variables as empirical evidence for or against the establishment of a semantic relationship between these variables and an abstract concept, which may thus be measured and transformed into a variable with theoretical importance (Jackson & Boratta, 1981).

Factor analysis involves the following major steps: a) selecting items, b) computing the matrix of correlations among the items, c) extracting the unrotated factors, d) rotating the factors, and e) interpreting the rotated factor matrix. A correlation coefficient is computed between pairs of scores for each item over the scores for all items resulting in a correlation matrix (e.g., table of correlations). When a correlation matrix has large correlation coefficients in it, this indicates that the items involved are related to each other. The next step in the factor analysis is to determine how many factor constructs are needed to account for the pattern of values in the correlation matrix. This is done through a process called factor extraction. The most widely used method of factor extraction is the principle factor method (Comrey & Lee, 1992).

The factor extracting method results in a column of numbers, one for each factor, that represent the "loadings" of the items on that factor. These loadings represent the extent to which the items are related to the hypothetical factor. For most factor extraction methods this can be thought of as correlations between the items and the factor. Rotated factor constructs are considered much more useful for scientific purposes than unrotated factor constructs. Rotated factors results in values of decimal proportions of 1.0 with either a positive or a negative sign attached. Thus the factor loadings are limited to values between -1.0 and +1.0. There is no statistical cutoff off point that can establish the significance level of a rotated factor loading. The Kaiser Varimax method is one of the most popular rotational methods in use today (Comfrey & Lee, 1992). This study utilized the principal factor method for factor extraction and the factors were rotated by the Kaiser Varimax method.

The exploratory use of factor analysis requires subjective judgment to determine the number of factors and their interpretation. "A strategy many researchers use is to rotate several different number of factors and rely on the meaningfulness of the interpretation to decide on the number of factors" (Spector, 1992, p. 55). Interpretation of the results is very much a subjective and conceptual process. Confirmatory factor analysis involves hypothesizing the structure of the factors in advance. The analysis yields indicators of how well the results fit the hypothesized factors (Spector, 1992). Theoretically the most important aspects of factor analysis take place in the researcher's mind before analysis, when indicators are selected, and after it, when factors are interpreted (Jackson & Boratta, 1981).

The results of the field trials were examined for items that did not add to the reliability and did not load on predicted factors. Those items that were not supported by the analyses were deleted and the analysis was repeated. Arising patterns or themes were noted and a new

hypothesized model was constructed. This new hypothesized model was then tested for

confirmation in a follow-up field trial using the methods described above. This process was

repeated across five consecutive field trials.

The series of field trials produced a model involving beliefs in an Ultimate Other, spiritual

self, thoughts effecting reality, and ego diffusion. The purpose of the interpretive case study was

to use these previously conceptualized dimensions as foci for exploring data and to use inductive

methods in order to elaborate, refine, and richly define these dimensions. As such the dimensions

(categories) were formed in advance of the data gathering.

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). "Devising categories is largely

an intuitive process, but it is also systematic and informed by the study's purpose, the

investigator's orientation and knowledge, and the meanings made explicit by the participants

themselves" (Merriam, 1998, p. 179). The category construction method has very general

guidelines and its applications are subject to the situational demands of the study (Consatas,

1992). 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.

The transcripts were analyzed sequentially by groups of three. This allowed for an emergent

design. The procedure was to transcribe the taped interviews verbatim. The transcripts were read

and notes were written in the margin regarding chunks of meaning or themes. After completing

an entire transcript, the chunks of meaning/themes were coded into one of the four dimensions of

spiritual beliefs. The segments of the transcript that corresponded to the coded data were then grouped into the appropriate dimension of spiritual belief. These 'edited' transcripts were then reviewed to verify that chunks of meaning/themes were in the appropriate dimensions. This was followed by a review of each dimension and an attempt to reduce the data to the most salient 'statements'. Redundant and superfluous statements were edited out. The process 'distilled' the transcript down to the essential statements pertaining to dimensions of spiritual belief.

This procedure was performed for three transcripts at a time and then those edited transcripts were merged together into categories corresponding to the four dimensions of spiritual beliefs. This edited version of three transcripts was then analyzed. An interpretive summary was then written for each dimension. These data were then utilized to refine and extend the original hypothesized dimensions as well as the theoretical relationships between the dimensions. This process was repeated with the second group of three transcripts. The final edited versions this second group was merged with the final summary of the first group and the model was refined further. This process was repeated sequentially across transcripts until theoretical saturation was reached.

<div align="center">Summary</div>

Chapter 3 presented a brief review of the social science literature on model building. The literature described model building as a series of processes involving empirical observations, hypotheses, and a fluid inductive/deductive method. The process of model building in this study uses two research designs. The first is an exploratory design utilizing a series of five field trials. The sampling method was primarily that of convenience sampling (available subjects). These field trials gathered data using a Likert questionnaire and tested hypothesized models. The means for testing the model was via SPSS factor analyses and coefficient alpha reliability analysis. The

process of testing the models involved their modification or rejection. Correct models were selected on a trial and error basis. The series of field trials produced a four dimensional model involving beliefs in an Ultimate Other, spiritual self, thoughts effecting reality, and ego diffusion.

The second phase of the study was qualitative and used an interpretive case study design. The purpose was to use the previously conceptualized dimensions as foci for exploring data and to use inductive methods in order to elaborate, refine, and richly define these dimensions. The sampling method in the interpretive case study was that of criterion-based selection. The data was analyzed using a variation upon the constant comparative method of category construction.

CHAPTER 4

Results

Chapter 1 of this dissertation focused on the significance of a model of spirituality. The issues relevant to the development of a model were related to practice, policy, education, and research. Additionally cognitive-behavioral theory was proposed as a theoretical framework for this model. Chapter 2 reviewed the literature in order to established the lack of an agreed upon model among scholars. The need for a model was illustrated with literature from the fields of social work, counseling, occupational therapy, psychiatry, and nursing. This chapter presents the findings that identify, examine, and describe dimensions of spiritual belief. The first part of this chapter presents the results from the series of field trials. The second part of the chapter presents data collected via an interpretive case study.

This chapter primarily presents results yet some discussion and interpretation is necessary. This study involves a series of procedures each building upon the previous one. As such some explanation is needed to address the linkages between each field trial and the transition to the interpretive case study. Chapter 5 goes into greater depth in discussing the interpretations and conclusions drawn from each phase of the study.

Quantitative Evaluation

Responses to each of the field trials were evaluated in a chronological progression in order to identify and examine spiritual beliefs along hypothesized dimensions. The relationship between individual items was evaluated through alpha reliability and factor analysis. The process was to identify items representative of spiritual beliefs and to examine the items relationships within dimensions and inter-dimensionally.

<u>Filed Trial Number One</u>

Field trial number one did not gather demographic information (N = 38). The method of sampling was that of convenience sampling (available subjects). The subjects were faculty, staff, master's students, and doctoral students in a social work department. Field trial number one tested a model involving: relationship to Ultimate Other, relationship to self, and relationship to others. A SPSS reliability procedure was used to establish internal reliability using coefficient alpha. Field trial number one began with 59 items. Alpha for these 59 items was .9427 (see Appendix H). After 14 trials and guided computer deletions, the alpha increased to .9427 with 45 items remaining (see Appendix I).

An alternative approach was used to establish internal reliability via analysis of the three dimensions. The coefficient alpha procedure was performed on each dimension accompanied by the appropriate item deletions. No items were indicated for deletion in the dimension of 'relationship to Ultimate Other'. The dimension 'relationship to others' had item #35 deleted. The dimension of 'relationship to spiritual self' had 11 items deleted. The resulting alphas by dimension was as follows: 'relationship to Ultimate Other' = .9397, 'relationship to self' = .9318, and 'relationship to others' = .8421 (see Appendix J). The coefficient alpha = .9513 for the entire scale with 46 items total (see Appendix K).

A confirmatory factor analysis was conducted by rotating three factors on the 46 item refined version of the scale to ascertain if the three dimensions would be supported. It was found that nine Eigenvalues were greater that 1.0. The confirmatory factor analysis resulted in the collapse of the dimensions 'relationship to self' and 'relationship to Ultimate Other' onto one factor. The dimension 'relationship to others' was split across two factors. For the 'relationship to self' dimension 100% of the items loaded on one factor. The 'relationship to Ultimate Other'

dimension was split across two factors. The 'relationship to others' dimension had 52% of the items loaded on factor one, with 23% on factor two, and 24% on factor three (see Table 3). Guided by the comparison of the results from confirmatory factor analysis to coefficient alpha findings, items #2, 21, and 25 were deleted. The final version of the scale has 43 items with alpha = .9484 (see Table 4).

The instructions on the questionnaire encouraged respondents to "Feel free to write any comments..." regarding each item. Comments that informed the revision of this questionnaire were mostly regarding the wording of items. "Surrender" was an unclear term to one respondent. For this same respondent "contact" was unclear in the item, "I can make contact with a spiritual part of life." The following two items; "I am very careful to eat healthy and exercise." and "Our highest good lies in loving others and ourselves." were identified as double-barreled.

Another respondent strongly agreed with "I do activities that are dangerous to my health." and added, "I drive a car!" An insightful comment regarded the item "I seek to have a holy and sacred experience." This respondent stated, "I have had many such experiences but do not seek them." In regards to the item, "Awareness of death, pain, and suffering have helped me develop spiritually," one respondent pointed out that the "lighter side" of life has also helped.

Field Trial Number Two

Field trial number two used the sampling technique of 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. Overall, this sample was

Table 3

Confirmatory Factor Analysis of Remaining Items Post Deletion by Dimension, Three Factors, Rotated Component Matrix, Field Trial Number One

Item Number	Factor 1	Factor 2	Factor 3
Relationship to Ultimate Other			
2	(.804)	-.205	.213
7	(.802)	-.155	.225

8	(.865)	.154	-4.341E-02
9	(.729)	.394	-6.084E-02
11	(.812)	.121	.119
20	(.628)	3.365E-02	-.173
21	2.596E-02	(.229)	2.077E-05
25	(.520)	(.467)	.158
33	(.673)	.480	6.039E-02
34	(.667)	.187	-.123
44	(.611)	.249	4.885E-02
45	(.654)	.162	4.126E-02
47	(.750)	-3.588E-02	5.176E-02
48	(.718)	9.849E-02	2.540E-02
56	(.849)	-6.171E-02	5.138E-02
58	(.775)	.276	5.397E-02
59	(.613)	(.500)	-4.472E-03

Table 3 continued

Item Number	Factor 1	Factor 2	Factor 3
Relationship to Self			
1	(.785)	.226	1.288E-02
15	(.678)	.302	-3.438E-02
16	(.603)	.432	-9.517E-02
26	(.686)	.367	-8.985E-02
31	(.852)	-6.134E-02	1.692E-03
32	(.598)	-.209	.150
41	(.844)	.150	8.244E-02
46	(.640)	-.117	-3.993E-02
51	(.766)	.145	-.180
52	(.646)	.336	.268
53	(.871)	-5.972E-02	9.617E-02
55	(.890)	1.269E-02	8.429E-03
Relationship to Others			
4	.353	(.639)	-2.824E-02
5	(.387)	(.345)	.173
10	-1.385E-02	(.481)	(.402)
13	-.235	.179	(.657)
14	-4.758E-02	.337	(.601)
18	9.314E-02	(.804)	.313
19	3.970E-03	(.494)	.182
23	-3.293E-02	.350	(.504)
24	.134	8.670E-02	(.693)
28	.195	4.908E-02	(.574)
30	3.417E-02	(.494)	5.391E-02
36	-.340	-8.277E-02	(.666)
37	5.993E-02	6.526E-02	(.709)
38	.133	.285	(.764)
42	.131	(.441)	(.307)
49	8.848E-02	-6.210E-02	(.530)
54	-7.089E-02	(.725)	7.604E-02

Table 4

Final Coefficient Alpha for the Items Remaining Resulting from Analysis and Deletions,

Field Trial Number One

Item Number	Alpha if Item Deleted	Item Number	Alpha if Item Deleted
1	.9456	31	.9458
4	.9474	32	.9478
5	.9475	33	.9457
7	.9460	34	.9468
8	.9452	36	.9504
9	.9457	37	.9491
10	.9489	38	.9481
11	.9454	41	.9452
13	.9495	42	.9483
14	.9492	44	.9467
15	.9461	45	.9465
16	.9472	46	.9476
18	.9480	47	.9465
19	.9489	48	.9468
20	.9475	49	.9488
23	.9488	51	.9463
24	.9485	52	.9458
26	.9464	53	.9455
28	.9484	54	.9490
30	.9501	55	.9453
		56	.9458
		58	.9456
		59	.9464

Alpha = .9484

found to be fairly representative of a normal population.

Field trial number two tested a model involving the following dimensions: Ultimate Other, spiritual self, interactive relationship, and thoughts. A SPSS reliability procedure was used to establish internal reliability using coefficient alpha. Field trial number two began with 34 items. Alpha for these 34 items was .4860 (see Appendix L). Guided by reliability analysis, four items were deleted (#20, 18, 13, 31), raising alpha to .9081. The process was repeated and the next five items indicated for deletion were all from the thoughts dimension (#14,11,27,21,16,23), and their deletion raised alpha to .9310. The next three items indicated for deletion were from the Ultimate Other dimension (#9,10,12) and raised alpha to .9387. The last item deleted (#34) was from the spiritual self dimension and raised alpha to .9409. No other items were indicated as being able to raise alpha further if deleted. In summary, after 15 consecutive deletions, the alpha increased to .9409, with 19 items remaining.

An alternative approach was used to examine internal reliability via analysis of the four dimensions. The alpha for the original items in each dimension was as follows: Ultimate Other = .1814, spiritual self = .8690, interactive relationship = .1143, and thoughts = .7325. The coefficient alpha procedure was performed on each dimension accompanied by the appropriate item deletions. Guided by this analysis, the final alpha outcomes for each dimension was as follows: Ultimate Other = .8451, spiritual self = .8690, interactive relationship = .8430, and thoughts = .7577 (see Appendix M). Using this alternative approach, the coefficient alpha = .9046 for the entire scale, with 26 items total (see Appendix N).

A confirmatory factor analysis (rotating four factors) on the original items did not support the hypothesized dimensions (see Appendix O). Although the thoughts dimension was repeatedly supported by these procedures. A confounding element in this particular field trial was that many

of the items appeared to be related to more than one dimension. In fact, items that were used in one dimension in the first field trial had been reconceptualized into different dimensions in the second field trial.

<u>Exploratory Analysis</u>

Due to a lack of confirmation by these results, an inductive effort was made to identify patterns in the data. For the purposes of an exploratory analysis, the results were examined across the analyses described previously (i.e., total item reliability, intra-dimension item reliability, and four factor analyses). Each item was noted in terms of how well it contributed to the reliability of the total set and to its dimension. Items were noted that had low loading scores (less than .500) in a rotated four factor analysis. Items that performed poorly in these analyses were considered for deletion. This method of analysis resulted in coefficient alpha = .8991 for the entire scale with 26 items total (see Table 5).

An additional inductive analysis was conducted on the remaining 26 items. The items from the thoughts dimension were excluded from this analysis. The rationale for this was that the thoughts dimension appeared to have been supported by the previous methods of analysis. It was hoped that by excluding this dimension an analysis of the items remaining would result in an emergence of clearer patterns or themes.

A two factor analysis was conducted on all the items excluding the thoughts dimension in an effort to break the remaining items up into 'new' categories. This resulted in a clustering of items by syntax and a larger distinction in factor loadings, compared with the previous factor analyses. An interpretive study was made of the two categories of questions produced by the two factor exploratory analysis. In order to

Table 5

Coefficient Alpha for Final Items Remaining After Exploratory Analysis, Field Trial Number

Two

Item Number	Alpha if Item Deleted
8	.8959
11	.9030
14	.9034
15	.8911
16	.9005
17	.8940
19	.8932
21	.9020
22	.8918
23	.8997
24	.8943
25	.8903
26	.8925
27	.9016
28	.8923
29	.8897
30	.8939
31	.9052
33	.8937
35	.8920
36	.8911
37	.8929
38	.8949
39	.8957
40	.8937
41	.8909

Alpha = .8991

extract and analyze the essential meaning of each question, all parts of speech were deleted except for nouns, verbs, adjectives, and adverbs (see Table 6). The questions in factor one appear to pertain to beliefs regarding a relationship of the self to a spiritual reality. These questions affirm an action in which the self seeks, contacts, communicates, surrenders, or 'lets go' to a spiritual reality. This spiritual reality is characterized as holy, sacred, a "Higher Power", or related to life after death.

For example, this category includes the statement, "I practice one (or more) of the following on a regular basis: prayer, chanting, meditation." This statement can be interpreted as exemplifying actions that one may do to relate to a spiritual reality. Also in this category were the two statements pertaining to a belief in an Ultimate Other: "There is a God", and "There is no God". God may be conceptualized as the personification, cultural symbol, or ultimate label for a spiritual reality. Interestingly, two statements regarding death fell into this category.

The items in the second factor appear to involve a relationship between the spiritual self and the material world. These statements are characterized by how events in the material world (non-spiritual reality) may have affected one's spirituality. This category involves real world experiences such as desperation, tragedy, suffering, and physical/emotional health. These experiences were proposed to interact or affect the spiritual self in the form of receiving help, growth, or healing.

A majority of the statements in this category appear to be related to finding meaning and purpose in life. This again pertains to a relationship between the spiritual self and the world in which the self utilizes spiritual values in order to interpret real world experiences as meaningful and purposeful. An example of this relationship would be the statement "I have spiritual needs which money and possessions do not satisfy." This

Table 6

Factor Loadings, Two Factors, Rotated Component Matrix, Field Trial Number Two

Item Number	Factor 1	Factor 2

Loading on Factor 2

22	.42942	(.57299)
33	.22935	(.76176)
35	.36953	(.69627)
37	.31067	(.69021)
38	.10135	(.78983)
39	.08420	(.73450)
40	.28250	(.72589)

Loading on Factor 1

8	(.43212)	.29661
15	(.69076)	.33171
17	(.83682)	.07010
19	(.87327)	.10561
25	(.79911)	.25590
26	(.56898)	.43367
29	(.77566)	.33839
41	(.57306)	.48643

Loading on both Factor 1 and 2

24	(.41123)	(.48429)
28	(.51713)	(.51563)
30	(.44960)	(.47252)

statement pertains to the spiritual self and how it relates to the material world. Also, in this category was the statement, "Love in an important and powerful force in the Universe." This statement had a very high loading on this factor, but it is ambiguous and does not appear to clearly coincide with the interpreted definition of this category.

It is noteworthy that the following two statements loaded equally across both factors: 1) I believe each person has a spirit that survives the death of the body, and 2) I believe that the soul or spirit can exist separately from physical matter. Both of these statements can be interpreted as pertaining to the spiritual self and its relationship to death. Since death can be conceptualized as a transition from the material world to a larger spiritual reality, then it is clear how these statements could load on both factors.

The item regarding the "...spirit...survives the death of the body" was re-conceptualized to be placed in the dimension of Ultimate Other because, 1) it fits the theme of death as do two other items in this category, and 2) it loaded slightly more heavily onto this factor. The item regarding "... spirit can exist separately from physical matter" was re-conceptualized to be placed in the dimension of spiritual self due to 1) its fit conceptually, and 2) it loaded slightly more heavily onto this factor.

Field Trial Number Three

Field trial number three used the sampling technique of convenience sampling (N = 76). Data was gathered from undergraduate classes on a college campus and from Black church members. The sample did not approximate the demographics of a normal population.

Field trial number three tested a model involving the following dimensions: Ultimate Other, spiritual self, actions, beliefs, and thoughts. A SPSS reliability procedure was used to examine internal reliability using coefficient alpha. Field trial number three began with 51 items. Alpha

for these 51 items was .9600 (see Appendix P). The analysis did not indicate that the deletion of any items would significantly raise alpha. The total alpha for each dimension was as follows: Ultimate Other = .9287, spiritual Self = .7322, beliefs = .8469, actions = .8791, and thoughts = .7675 (see Appendix Q).

A confirmatory factor analysis was performed by rotating the items by five factors. This resulted in all of the items from the Ultimate Other dimension falling into factor one. Half of the items pertaining to spiritual self clustered on factor one and the rest (#10, 51, 57) were split across factors two and three. The items from the dimension actions were scattered across factor one, two, and three. Items from the dimension beliefs were clustered on factors one, two, and three. From this dimension items # 23 and 54 were outliers on factor five. The items pertaining to thoughts clustered generally on factor two with item #46 on factor one, and items #27 and 30 on factor four (see Table 7).

Exploratory Analysis

The confirmatory factor analysis did not support the hypothesized dimensions. The results of the analysis indicated that the items clustered primarily on three factors. For exploratory purposes, a factor analysis was conducted by rotating three factors (see Appendix R). This resulted in all the items but one (#15) from the dimension Ultimate Other falling into factor one. Most of the items from the dimension spiritual self fell into factor one, with items #10 and #51 falling on factors two and three. Items from the dimension of thoughts clustered on factor two, with one item (#46) falling into factor one. Items from the dimensions of actions and beliefs were equally dispersed across all three factors.

For the purpose of an exploratory analysis, the dimensions of actions and beliefs were combined an analyzed for internal reliability. For this combination of items the alpha was

Table 7

Confirmatory Factor Analysis for Original Items Grouped by Dimension, Five Factors,

Rotated Component Matrix, Field Trial Number Three

Item#	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5

Ultimate Other

Item#	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
15	-3.050E-02	.235	.182	(.667)	.140
17	(.886)	8.396E-02	.138	-2.486E-02	.133
24	(.793)	7.890E-02	.370	-3.846E-02	-5.459E-03
25	(.899)	6.992E-02	.237	.127	-6.541E-02
31	(.866)	4.225E-02	4.565E-02	-3.931E-02	-7.990-02
36	(.676)	.117	.350	.203	.281
40	(.944)	5.592E-02	-5.606E-02	-1.624E-02	.136
47	(.881)	6.572E-02	.125	.193	-8.919E-02
RG	(.896)	-7.971E-02	-5.359E-02	6.925E-02	.216
G1	(.897)	-8.114E-02	-.104	6.063E-02	.190

Self

Item#	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
9	(.645)	-.217	.476	.108	.136
10	.244	-2.119E-02	.487	(.589)	.201
37	(.832)	8.301E-02	.146	9.038E-02	-1.240E-02
42	(.689)	.285	-7.280E-02	.176	9.686E-02
51	.156	(.710)	-.154	.340	-.101
57	(.503)	.103	-4.638E-02	.541	-4.961E-03

Thoughts

Item#	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
12	-.122	(.485)	4.202E-02	.151	3.532E-02
16	-7.182E-02	(.555)	-2.714E-02	3.863E-03	(.513)
19	-4.421E-02	(.733)	.213	.159	.210
27	1.618E-02	(.547)	7.766E-02	(.555)	-.134
30	.188	.330	-3.534E-02	(.775)	-6.336E-02
35	5.628E-02	(.718)	.106	.133	.411
43	-.208	(.711)	.221	6.310E-02	2.623E-02

| 46 | (.699) | .320 | 8.085E-03 | 7.604E-02 | .410 |

Table 7 continued

Item#	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5

Actions

Item#	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
13	.289	.338	(.638)	-.208	6.331E-02
14	(.660)	.302	.370	4.600E-02	-.230
22	(.671)	.132	.366	-6.512E-02	6.964E-02
28	.118	(.450)	.254	-.329	-.288
29	.102	.286	(.678)	.186	1.638E-02
34	(.729)	1.398E-02	.227	3.695E-02	.357
41	.404	.453	(.546)	9.678E-03	-7.109E-02
48	.225	(.728)	7.318E-02	.217	-2.137E-02
49	.338	(.591)	5.933E-03	-.301	.166
55	(.703)	.290	.207	.203	-4.216E-02
56	.488	(.501)	.289	.183	3.752E-02

Beliefs

Item#	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
8	-2.567E-02	-.172	(.432)	5.019E-04	-.273
18	9.821E-04	.234	(.467)	9.E-02	-2.097E-02
20	.239	(.609)	.304	-2.685E-02	.133
21	.237	.343	(.479)	-8.953E-02	2.999E-02
23	.251	.200	.114	6.308E-02	(.691)
26	(.436)	.373	.233	.126	-.322
33	.304	-.120	(.683)	.128	.166
39	.154	(.613)	.237	.271	.411
50	(.769)	.242	.142	-.136	.195
53	.292	(.651)	.144	.194	.151
54	.346	5.749E-02	1.247E-02	-1.309E-02	(.587)
58	(.564)	(.519)	.223	-.166	.211
32	9.802E-02	.267	(.754)	1.447E-02	9.941E-02
44	.342	(.619)	9.502E-02	-8.439E-02	-.138
52	(.431)	.336	.131	-.209	-1.027E-02

.9245. This analysis indicated items #8 and 23 for deletion, raising alpha to .9275 (see Appendix S).

Guided by the results of these exploratory analyses, 17 items were deleted and several were moved to dimensions other than those for which they were originally conceptualized. The third dimension of 'actions and beliefs' was re-conceptualized as "a perspective or experience of the world as spiritual". The resulting total alpha for the remaining items was .9298 (see Appendix T).

Field Trial Number Four

Field trial number four used the sampling technique of convenience sampling (N = 83). The primary settings for gathering data included a college campus and a drug and alcohol rehabilitation center. This sample was not representative of a normal population.

Field trial number four tested a model involving the following dimensions: Ultimate Other, spiritual self, outlook, and thoughts. A SPSS reliability procedure was used to establish internal reliability using coefficient alpha. Field trial number four began with 33 items. Alpha for the original 33 items was .8524 (see Appendix U). The alpha for each dimension was as follows: Ultimate Other = .7642, spiritual self = .6743, outlook = .8006, and thoughts = .5985 (see Appendix V). A confirmatory factor analysis was conducted by rotating four factors. It was found that 10 Eigenvalues were greater than 1.0. Items from the Ultimate Other and spiritual self dimensions tended to load together on one factor as they had in field trial number three. From the dimension of Ultimate Other, items #14 and #35 were outliers falling into factors two and four. In the spiritual self dimension, item #31 loaded at .514 on factor one and at .465 on factor four. Items from the thoughts dimension tended to cluster in a separate factor from the Ultimate Other and spiritual self factor. From the thoughts dimension, items #15 and #30 were outliers, falling

into factors two and four. The dimension that was most diffuse was <u>outlook</u>, with items dispersed across all four factors. Five of the items (#8, 11, 33, 36) from this dimension fell into factor two and two items (#9, 37) into factor four. Item #16 loaded equally across factors two and three. Item #32 load across factors one and two. Item #25 loaded equally across factors one and four (see Table 8).

Next, an exploratory study was conducted. The effects of item deletions were analyzed guided by the following methods: alpha reliability for the total scale, alpha reliability for each dimension, and factor analysis of the total scale. These analyses indicated that items #15 and #30 should be deleted from the thoughts dimension. These deletions raised the alpha for this dimension from .5985 to .7156. The analysis did not indicate that any items in the dimensions of <u>Ultimate Other</u> or <u>spiritual self</u> should be deleted.

For the dimension of <u>outlook,</u> the factor analysis did not produce a meaningful cluster of items. The conceptual definition for this dimension appeared to be overly broad. The fact that 'experience' was included in the conceptual definition was problematic, as the theoretical framework for this model explicitly stated that this model would avoid measuring experiences and instead focus on beliefs. As such the hypothesized conceptualization for outlook was rejected. The results of field trial number four produced 25 items with a total alpha reliability of .8034 (see Table 9). The alpha for each dimension was as follows: Ultimate Other = .8298, spiritual self = .6743, and thoughts = .7156 (outlook was not included) (see Appendix W).

Table 8

Confirmatory Factor Analysis for Original Items, by Dimension, 4 factors, Rotated

Component Matrix, Field Trial Number Four

Item Number	Factor 1	Factor 2	Factor 3	Factor 4
Ultimate Other				
14	.362	(.401)	-.236	5.259E-02
17	(.802)	.284	9.848E-03	-1.54E-02
19	(.691)	.237	4.983E-02	.169
22	(.518)	.397	5.895E-02	.334
26	.524	3.790E-02	-.133	(.616)
35	-.225	-7.36E-02	8.430E-02	(.767)
38	(.417)	.316	-.136	.107
God1	***(.663)***	***.180***	***4.022E-03***	***1.047E-02***
Spiritual Self				
12	(.683)	9.773E-02	6.057E-02	-.199
24	(.603)	-4.67E-04	.239	.136
31	(.514)	-2.84E-02	-.186	(.465)
40	(.556)	.464	5.709E-02	.240
Thoughts				
18	.304	-.122	(.583)	-.155
21	.228	-.226	(.727)	1.770E-02
23	-.199	.113	(.635)	-2.28E-02
15	8.514	(.683)	4.357E-02	-.170
28	-.114	9.283E-02	(.659)	5.848E-02
30	-9.85E-04	(.477)	.361	.374
34	-.386	.216	(.530)	.172

Table 8 continued

Item				
Number	Factor 1	Factor 2	Factor 3	Factor 4

Outlook

8	.262	(.591)	.205	6.337E-02
9	7.036E-02	.298	.140	(.585)
11	-.52E-03	(.389)	3.706E-02	4.767E-02
16	.113	(.339)	.299	2.359E-03
25	(.429)	-7.49E-03	-6.33E-03	(.423)
27	.152	.261	(.616)	.152
29	.173	.236	(.436)	.384
32	.194	(.258)	-.182	1.550E-02
33	.393	(.508)	.202	.228
36	.121	(.680)	.151	.374
37	(.471)	.397	6.880E-02	(.554)
39	.379	(.515)	9.529E-02	.200

Table 9

Coefficient Alpha for Final Items Remaining Post Analysis, Field Trial Number Four

Item Number	Alpha if Item Deleted
11	.8050
12	.7958
15	.7993
18	.8011
21	.7896
22	.7893
23	.7987
24	.7867
25	.7904
28	.7916
29	.7861
30	.8126
31	.7966
32	.7998
34	.8018
36	.7928
40	.7875
God2	.7966
God3	*.7935*
God4	.7856

Alpha = .8034

Field Trial Number Five

Field trial number five used the sampling technique of convenience sampling (N = 58). Data was gathered on a college campus and via the author's Internet web page. The sample was not representative of a normal population.

Field trial number five tested a model using the dimensions of Ultimate Other, spiritual self, thoughts, and ego diffusion. A SPSS reliability procedure was used to establish internal reliability using coefficient alpha. Field trial number five began with 36 items. Alpha for the total original 36 items was .9138 (see Appendix X). The alpha by dimension was as follows: Ultimate Other = .9347, spiritual self = 9569, thoughts = .8476, and ego diffusion = .7602 (see Appendix Y). The alpha reliability analysis did not identify any items that could be deleted to significantly raise either the total alpha or that of the individual dimensions.

A confirmatory factor analysis was conducted 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 diffusion 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 (see Table 10). The thoughts dimension fell into a factor separate from the Ultimate Other and spiritual self, again as in past field trials. The ego diffusion dimension was somewhat diffuse in its factor loading with a tendency towards a third factor, which was separate

Table 10

Confirmatory Factor Analysis on Original Items, Factor Loadings, Three Factors, Rotated
Component Matrix, Field Trial Number Five

Item Number	Factor 1	Factor 2	Factor 3
		Ultimate Other	
GOD1	(.812)	5.679E-02	1.00
GOD2	(.878)	.174	3.311E-02
GOD3	(.875)	7.285E-02	.140
GOD4	(.758)	8.353E-02	2.804E-02
Spiritual Self			
18	(.830)	2.347E-.02	-.106
20	(.878)	1.105E-02	-7.425E-02
31	(.825)	2.939E-02	-4.704E-02
39	(.834)	4.954E-02	.124
46	(.906)	7.424E-02	-.106
47	(.931)	3.808E-02	-1.837E-02
48	(.679)	.154	1.148
49	(.872)	9.204E-02	.177
SOUL	(.890)	-2.512E-02	5.901E-02
Thoughts			
33	.168	(.643)	-.338
16	.210	(.706)	6.757E-02
14	-5.558E-02	(.607)	-.143
50	.321	(.759)	-.123
23	.372	(.723)	.314
37	-4.014E-02	(.825)	.195
44	.228	(.774)	.213
12	.155	(.573)	.427

Table 10 continued

Item Number	Factor 1	Factor 2	Factor 3
Ego			
8	9.249E-02	4.441E-02	(.606)
11	6.337E-02	1.251E-02	-8.861E-02
15	-.164	(.473)	.269
19	.239	-5.781E-02	(.343)
21	.294	(.614)	-.151
22	-8.314E-02	2.721E-02	(.703)
30	.196	-4.041-02	(.820)
24	(.750)	.404	-2.461E-03
26	-.251	(.216)	(.159)
28	-.205	(.393)	(.299)
32	(.215)	5.009E-02	-.347
35	3.735E-02	.110	(.720)
38	-.271	(.454)	-.239
41	-6.710E-02	.461	(.626)

from the other dimensions. The alpha reliability analysis did not indicate any items for deletion. Items were deleted based on factor loading. The ego diffusion dimension was the only one with diffuse factor loading. This dimension appeared to load to a greater degree on factor three, while the other dimensions loaded on factors one and two. As such items from the ego diffusion dimension, which did not load on factor three were deleted. The coefficient alpha for the remaining items was .9194 (see Appendix Z).

Summary of Field Trials

Field trial number one tested a model involving: relationship to Ultimate Other, relationship to self, and relationship to others. The dimensions of 'relationship to Ultimate Other' and 'relationship to self' collapsed into one factor in a factor analysis. The dimension of 'relationship to others' was not strongly supported by coefficient alpha or factor analysis.

Field trial number two tested a model involving the following dimensions: Ultimate Other, spiritual self, Interactive relationship, and thoughts. The dimensions in the model were not supported. Based on the results the dimensions were re-conceptualized. The dimensions of Ultimate Other and spiritual self were more narrowly defined. The dimension of interactive relationship was rejected.

Field trial number three tested a model involving the following dimensions: a) Ultimate Other. Belief in an Ultimately larger non-material reality that is characteristic of a God archetype, b) Spiritual self. Beliefs about the non-material nature of the self, c) Actions. The experiencing or acting upon the world based on non-material beliefs, d) Beliefs. Non-material beliefs about the world. A non-material belief system regarding one's material existence, and e) Thoughts. Belief that thoughts can effect reality. The dimensions of Ultimate Other and spiritual self loaded on the same factor in factor analysis. These two dimensions were also supported by

coefficient alpha analysis. The thoughts dimension was also supported by coefficient alpha and factor analysis. The beliefs and actions dimensions were not supported.

Field trial number four tested a model involving the following dimensions: a) Ultimate Other. A belief in an Ultimately larger spiritual reality that is characteristic of a God archetype, b) Spiritual self. A belief in a spiritual aspect of oneself that is separate from the physical body, c) Outlook. A perspective or experience of the world as spiritual, and d) Thoughts. A belief that thoughts can affect reality. The dimensions of Ultimate Other, spiritual self, and thoughts were supported by coefficient alpha and factor analysis. The outlook dimension was rejected.

Field trial number five tested a model using the dimensions of Ultimate Other, spiritual self, and thoughts as defined in field trial number four. A new dimension was added called ego diffusion. Ego diffusion was conceptualized to involve an inward and outward expansion of the ego boundary to include all of the self, others, and the environment. The contents within the ego boundary are characteristic of optimistic attitudes such as love, joy, hope, and a sense of meaning and purpose to life. The dimensions of Ultimate Other, spiritual self, and thoughts were supported by the analysis. The dimension ego diffusion received limited support. As a result of field trial number five it was speculated that the conceptualization of ego diffusion was too vague and appeared to pertain to experiences more than beliefs.

The series of field trials produced a model that was moderately supported by statistical analysis. A weakness was due to the delimitation arising from gathering data via a Likert questionnaire. This method forced subjects to respond to questions along a narrow focus utilizing the author's language. To compensate for this limitation a qualitative approach was chosen. The purpose was to use participant's own language in order to elaborate, refine, and richly describe the hypothesized dimensions of spiritual beliefs resulting from the series of field trials.

Qualitative Evaluation

Interpretive Case Study

The responses to the interpretive case study were analyzed by utilizing a variation upon the constant comparative method of category construction. The data were analyzed as they pertained to the four hypothesized dimensions of spirituality. The purpose of the interpretive case study was to elaborate, refine, and richly describe the hypothesized dimensions of spiritual beliefs. Listed below are hypothesized conceptual definitions for each dimension produced by the quantitative exploratory field trials. Each definition is followed by a summary of relevant statements made by the participants in the interpretive case study and illustrated by direct quotes.

Ultimate Other. A belief in an Ultimately larger non-material reality that is characteristic of a God archetype.

With the exception of Dave and Sally all the participants responded affirmatively to the question, "Does your spirituality involved a belief in a spirit greater than your self?" Dave said, "It is not something that's external to us, we're a part of it." Sally had a similar belief. She believes that a person's spirit is a part of a universal spirit, that it is an inseparable connection such that the person's spirit is inseparable from the Creator. Sally used an analogy of a drop in a glass of water:

> To me if we were sitting here with a glass of water and I put my finger in and there was a drop at the end of my finger, and I said, inside this glass, this water is the universe and God. And if I drop that drop in there I would say, now find me and God. Separate me from God. So that it's bigger than me-no. That it is me-yes. And you, and the air between us. That's God to me.

Sally believes it is the limitation of human consciousness that leads humans to feel separate from the Creator. To her this perception of being separate from the Creator is only an illusion. Yet in contrast to this belief she presented an analogy that includes a separation of spirit from a larger spirit:

If we were looking at a big balloon, and take a glob of the balloon, which is air and twist it and it's this surface with a glob on top-sort of a little separate piece, when that thing unfurls the air goes back in. And then you have to separate that air back out and say somewhere in there is that, that used to be that.

All the participants admitted to a belief in a spirit that exists everywhere. Sally called it Creator or Spirit. Jerry called it God, the Creator, and Jehovah. Allen stated that he believes in a spirit greater than himself but he usually does not call it spirit. Instead he calls it 'All' referring to all of existence. Monica stated, "It's sort of a…amorphous thought energy." Bill had a clear description, "The knower of all things, the creator that has created all our pathways, and all our beliefs, and has created everything on this planet and in the Universe." Kim calls it God, who she believes is the original creator of all living and unliving things. "I don't believe that this God controls everything that happens in this world. I believe that things are put into motion and that God is present in the world, but not controlling in the world."

Lynn used the term Father to refer to this spirit. She was reluctant to attempt to describe it too much, "because He's so much that I can't, I have to put some parameters around that. He's a fantastic creator of a magnificent world for us and my personal friend." Mustafa called it Allah and the Creator. He added that Moslems identify Allah by His 99 names. Some of these names are Allah the Merciful, the Creator, the Kind, the Mercy Giving, and the Gracious. Sharon stated that she uses different names at different times. She gave examples such as Healer, Compassionate One, God, Father, Parent, Awesome God, and God of Israel. Dave stated he believes in a Universal energy that produced everything in the physical universe. Dave hesitated to label or describe this energy:

I don't have a name for it. In my own development, I feel funny about even using the word God. To me it seems to diminish it.…But really it is something that cannot be intellectualized, something beyond human language.…It's everything.

Participants were asked what image they have for it (e.g., What does it look like?). Sally said, "Everything. Well, everything we perceive. Sounds …vision, breath. Everything." Monica felt it was unknowable and had no image. Allen did not have an image either. Bill stated he had no clear visual image, but stated it was "probably a strong male gender spiritual force." Jerry stated that he visualizes it as light, as brightness, as hope, and love.

Mustafa stated that the Koran discourages Moslems from spending too much time thinking about what Allah looks like. "He is the Creator we are just creatures…we cannot even imagine what Allah can be." He added that the Koran encourages Moslems to ponder and think about the creation of Allah, but not Allah himself. He stated that everything in nature tells about Allah.

Lynn used a Father figure. Kim said she used to have a father image of God. Presently she does not have an image of God. When she needs an image she usually uses an image of Jesus or Mary. Dave did not seem to have a clear image:

It takes the form of any image that you choose. Basically you're giving the energy. In other words your concept if you conceptualize it into a form…it can be a person, it can be an object, it can be the entire universe. Myself, it's not male, it's not female, it's both. You know, it's everything. It has no…there's no distinction. I don't fragment it. It's everything, it's me, it's you, everything.

The participants were asked if they had a symbol to represent it. For Sally it was the Earth. Monica had no specific symbol but stated it was something circular. Bill said it was nature. For Kim it was the cross. Jerry used the cross and the Bible. Lynn and Allen had no symbol. Dave said he used the yogic universal sound 'Om'. Sharon states that she uses the Hebrew word adonai as a symbol:

> In Judaism, we don't ever say the name of God or spell it out. So adonai is what is used in place of doing that…The four [Hebrew] letters that make up adonai are something that I used as a symbol, cause I do some meditation with that taking God into me.

Sharon went on to explain why those of the Jewish faith choose not to use the name of God:

> …Because of the power. Because of respect. Because it is too big. It is too much. In fact the very orthodox will say hashem, which means the name, as opposed to saying God. A lot of times if you see something that's been hand written by Jewish people, they'll do G dash D [indicating G – D], instead of writing out the name of God. There should not be any symbols or icons because, God is more than an icon or just a name.

Mustafa stated that Moslems do not have a symbol for Allah. He said this was a main characteristic that identifies Moslems. "We have no symbols. Actually you are not even encouraged to draw something that has Allah, this is not encouraged at all."

Spiritual self. Beliefs about the non-material nature of the self.

Sally had difficulty conceptualizing a Creator that pervades the Universe as well as a separate individual spirit within each person. Allen and Jerry believed in a connection between their spirit and the Ultimate Other. Allen stated "I guess I would say my spirit is a piece of the All rather than my spirit contains a piece of the All…I am a part of…I guess a piece of a greater consciousness." Jerry said "I am a little part of God.…I think that we can be in touch with that part a lot more and we can receive and feel the benefits … if we do certain things to be in tune with the God spirit." He suggested that we become in tune with God by being loving and grateful for life, also by sharing and caring for others.

Monica acknowledged a connection between a person's spirit to a Creator, but implied a

separation as well.

> I'm basically of the opinion that we're all sort of in this great big oneness of some kind. And that…at some level we're all, there is a part of us…or we're connected- to an all knowing creator. But that the 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.

Kim believed that her spirit is the most real aspect about her, while her body, thoughts, and emotions are very transitory. Kim stated that her spirit is an amorphous energy. She stated "my spirit is my real connection with God." She admitted that she was still unclear about how her spirit relates to God's spirit. Kim stated that her spirit is more like "a piece of God than like an independent spirit with a thick boundary around it." She went on to clarify this relationship:

> When we're trying to get in touch with God, we're not really trying to get in touch with God out there as much as we are trying to connect with the God that is within us. I believe that

God is creator and through God's presence within us. We too are both created and creator - but physically and with our ideals, our behavior, emotions.

Lynn also believed that her spirit is connected to God:

I think it's part of God's spirit, you know His bigness is extended into my spirit and mine to His. You know we have a prayer The Magnificat that's in the Bible, and it says my soul magnifies the Lord…Well, "my soul magnifies the Lord" means that I, my soul, is united with Him to make him even bigger…I am a part of Him and I reflect and magnify Him.

Sharon stated "I don't know how to describe the spirit piece of me". She also expressed a connection between herself and God:

I think we are created in the image of God. That I think there is a part of that spirit which resides within me. It doesn't make me do or not make me do anything, because I have free will.…There is a part of me that feels that God is a part of me…There is a part of God that is much greater than I. There is a part of God that is a part of me.

Dave also believed in a connection between his spirit and the Universal energy:

[The Universal energy is] … not something that's external to us. We're a part of it, everything in the universe is a part of it.…There's no distinction. I don't fragment it. It's everything: it's me, it's you, everything.…You as a being are part of God.

Bill was clear in his conceptualization of a person's spirit as separate from the Creator. He

describes a relationship between (the personal) spirit and the Creator that results in the spirit

coming to the earth to for a purpose:

[The]…spirit comes within this body for an experience here on this earth. And when that journey and that agreement with the Creator is finished, then it will wiggle from this body and the body will lie lifeless on the ground and deteriorate back to nature, but the spirit won't.

Mustafa also believed that his spirit was separate from Allah. He stated that his soul is something Allah has given to him. "No, not a piece of Allah. It is a creation of Allah. Allah has created it, so it is not part by any means in any way."

All the participants believed in the eternal nature of the spirit. When asked what happens to it

when you die, Sally described a return to the Creator. She seemed to have less opposition to the

concept of a separate spirit when discussing it in relation to death:

I don't think that we really die…I think it just goes back to where it was. I mean I don't think it goes back. I think it still is. I think the body goes. A vehicle, [indicating the body] this is a vehicle.

Lynn at times referred to her spirit as a 'soul'. She believed that her spirit would go to God's house when she died, which she also called Heaven. Allen admitted that he was not really sure what he thinks happens to his spirit after death:

> It ceases to come through me as a filter. And so it doesn't really change or transform in any way but continues to exist, but not through me…I would not say it goes anywhere…it is All, so it really does not go anywhere.

Kim believed that "it probably transitions a little…it is free of my body when I die, but I don't know that the spirit itself changes very much." Monica said she did not know what happens to the spirit after death. "I have no idea, but I don't have any doubts that it continues on and on." Jerry stated that he believed that the spirit was still a part of the universe even after the death of the body. "I'm not really sure where spirit is or goes …but I think it remains in existence after a physical death and that part of our being is ongoing." Sharon believed in reincarnation for those spirits that have more 'work to do'. When asked what happens to spirits that do not have more work to do, she said that there is a process "of disengagement of the soul when we die and the levels that it goes through on the way to heaven, on the way back to God." Bill knew exactly what happens to the spirit upon death:

> I believe that the spirit goes to a sort of pool, like a lake, or a pool of water. To wait and share what it learned here of the experience that it had here with the others that are there. Wait for a chance to come again with a new agreement.

Dave also believed that our spirit comes to earth for a purpose. He believed that, "some beings are sent back or choose to come back [to earth] to help bring other beings up to a higher level, to prevent their suffering, or to get them out of it [the earthly existence] eventually."

Mustafa referred to his spirit as soul. He said that his soul is not something that is material. Like Dave and Bill he spoke about his soul in terms of a relationship to the Ultimate Other:

> Moslems believe that once the soul is created by Allah it exists all the time. So after we die, our bodies are buried but our souls still exist….The soul is something Allah has given me….I take it as a responsibility because I know that one day I will be asked on the Day of Judgement as to what I have done in this life.

Thoughts. A belief that thoughts can effect reality.

All the participants believed that they could engage in spiritual activities that could influence reality without a material causal connection. Most labeled prayer as one of these activities. Sally, Allen, and Dave described a meditative process in which they visualize someone or someplace that they want to help and then send light there. Sally described the process, "You take that [light] and wrap that whole area in this light and the light would be a gentle, subtle, pervasive light."

Lynn states she prays for God to help or heal people. Also she prays for God to receive the souls of the dead into Heaven. Lynn states she uses candles and audiotapes of the Bible to "center my mind and my thoughts on God." Kim uses prayers such as 'Our Father' and 'Hail Mary'. Sharon stated "I very much believe that we can pray across the distances and that it does make a difference." Sharon prays in both an individual and a communal form. She uses prayers from the Jewish liturgy and also prayers or poems from the popular culture. Monica states that she uses her mind all the time to make changes in the world, which she calls shifting reality. She also described her meditative process and how it works:

> We sit there and intend harmony. You intend healing; you intend peace. That's the idea of how that works, is we are connected to the all the Oneness. And that we are God or we are a part of God. So whatever we put our mind on, God does it.

Jerry said that he believed in the power of prayer. He stated that the key to prayer was faith, trust, and confidence in God. He said, "We believe that He is involved in our lives and therefore we believe that He is going to… effect some thing in our lives." Mustafa stated that if someone believes, trusts, and prays sincerely, then Allah will answer. He said that the Koran encourages Moslems to pray to Allah and ask for anything you want. Mustafa described his prayer activity as physical involving: standing up and facing Mecca, bowing and then prostration, mentioning the name of Allah, and reading certain verses from the Koran.

Bill states his prayer activities are ceremonial. These ceremonies involve making sacrifices in order to get the Creator's attention. He described a ceremony called the 'sweat lodge' in which he sacrifices his body fluids.

> Well, my prayer activities are ceremonial in which I go into the sweat lodge. In which we build a dome shaped structure and cover it with blankets and then we heat stones outside. We

put them in the center of the sweat lodge, and we pour water over them. They are red-hot stones. And we go in and we do prayers, and sweat, and pour water, and bring the temperatures up. And sacrifice our… the fluids of our body in our prayers, in our prayers for [people in] the world who may need help...So I'm in prayer asking the Creator, and sacrificing my sweat and staying in an intense environment inside the sweat lodge. To show the Creator that I am willing to offer myself in prayer to Him. To please listen.

Ego diffusion. The belief 'that we are all one'. This is conceptualized to involve an expansion or diffusion of the ego boundary. This expansion moves in two directions, outward and inward. As such the boundary expands to include a) All of the self, and b) others and the environment. The contents within the ego boundary are characterized by acceptance, trust, compassion, love, joy, hope, and the sense of meaning and purpose to life.

Of all the dimensions in the model, ego diffusion or the belief that we are all one has been the most problematic. This dimension has evolved throughout the series of research steps. This dimension was conceptualized in an effort to capture how spiritual beliefs effect the way a person views the material world or 'earthly existence'. It has been difficult to clearly conceptualize this dimension as a belief rather than a feeling.

Sally and Monica used similar language in talking about themes of egolessness or inseparability between all people and things. Monica believes that what she does in her daily life will effect the larger reality similarly. Bill spoke more about his spirituality in terms of relationships with others which would be characteristic of egolessness or the belief that we are all one.

> Sally: …it's my belief in the separateness from spirit from all that is that makes me
>
> believe that I am me and this is that and you are you. But I don't believe that other things
>
> have that same consciousness, and I think that we create their separateness.
>
> Monica: If everything is connected to everything else, what you do, the tinniest thing you
>
> do will effect everything else. We're attempting to create harmony here [referring to her

relationship to her children]. We're attempting to teach ourselves to own our own shit and not lay it on him or her. As we do that, an energy emanates for this little household, and the waves, it's energy, and the waves move so quickly that we can't fathom how they're impinging on other areas.

Bill: I think it [his spiritual growth] has opened the boundary between myself and others. Because I don't use judgment like I did in the past. I used to judge people as either right or wrong. Their belief was either right and acceptable to me, or it was wrong and not acceptable. So now that I understand my form of spirituality more, I'm much more accepting and open…. I think the only way we can truly relate to each other is to take the boundary down and never put up a fence…. I think that we don't need to put a sign on each other's chest that says here's his boundary and here's mine. For us to truly love each other and understand each other…For us to experience total giving and totalness of all that. Then I think we can't have those boundaries.

Lynn, Jerry, Sharon, Kim, Mustafa, and Dave did not use the term ego in describing their spiritual beliefs. Yet in describing spiritual growth they did describe their spiritual development in terms that are theoretically characteristic of ego diffusion. Lynn stated her spirituality gives her confidence, "it makes me feel good about myself, very good. It makes me have self esteem." Lynn admits to struggling with her tendency to judge others:

It's one of those things I fight all the time.…I think that is part of my spiritual growth is to see myself better. And I pray that I see myself better, as less critical of other people, and more loving toward them.

Jerry described his spirituality as having both a positive and negative effect on how he feels about himself:

When I feel that I'm growing and doing the things that are benefiting me and making me a better person…then I'm feeling good about myself. When I'm growing spiritually I sometimes look at myself and acknowledge that I have not done some things that I should have done, or have some things that I should not had done. And that's when I feel less good about myself.

Sharon described her spirituality in ways that were characteristic of ego diffusion. She stated that spirituality made her more accepting of her self and others. She described her relationship to others as one of compassion, love, and joy:

> I feel more self assured….more compassionate, more humble….When I'm doing my spiritual work, I find I can reach out more…into other people's joy, other people's woundedness. To reach out in a loving gentle caring way…That I can be more loving and gentle with myself and all my relationships.

Kim described her spirituality as a very powerful part of her identity that results in feelings of

connectedness, comfort, and empowerment. Spirituality has also given her a sense of purpose in

life and has helped her to become more tolerant, accepting, and open to others:

> My real sense of self and personal mission come from my spiritual identity….It feels connected. It feels purposeful. A sense of not ever really being alone….I think it helps me to be more tolerant.

Mustafa stated that his spirituality makes him feel better about himself, others, and the environment. He said that his spirituality makes him feel secure and safe because he believes in an after-life.

> Helping somebody else, this too is considered part of the worship….The more I grow spiritually the more that encourages me to be kind….Everything around us really tells us about God. It tells us about the oneness of God and tells us about the existence of God…The trees, all these creatures, the birds, the animals, they are all aware of the existence of Allah. We are always taught not to transgress the environment, killing animals for sport for example, in Islam it is prohibited…Being kind to animals is considered a good deed, like feeding an animal, or giving a drink of water if it's thirsty.

Dave admitted that his spiritual beliefs improved his self-esteem, increased his feeling of love

toward others, made him more forgiving, and less fearful of death. Dave stated that his spiritual

development has improved his relationship with himself and others as he finds God in both:

> It becomes…the greatest thing because you learn that you can be totally by yourself and you're never alone. And by being by yourself and you're never alone. By being by yourself you find God….You become even more loving of other people. Because if you realize that everything is God, then they are a part of God too.

Allen expressed aspects of his spirituality that were a good match to the conceptual definition

for ego diffusion. He discussed egolessness, a sense of purpose, and a deeper positive experience

of his self. Allen expressed a concern for the natural environment and themes in which his

consciousness could expand outward. Allen said that his spiritual practices and disciplines

sometimes result in him being taken out of his ego.

> I guess the main thing that triggers it is just surrender to the higher power. And just opening up to it….Ultimately through these experiences usually I achieve a sense of peace and understanding of the perfection of the reality which I am in. And come to wholly accept and embrace myself and know that there is nothing else I would want to be, no one else I would want to be, or no where else I would want to be, but exactly who, what, and where I am in the present moment….During some of these experiences, I have actually become attuned to different levels of consciousness where I have actually seen and felt the consciousness of physical objects such as rock or any organic material.

Allen also exemplified the aspects of ego diffusion in relationship to others. He expressed a

breakdown of the boundaries between himself and others characterized by compassion,

acceptance, and love.

> I'm constantly trying to expand or be in touch with my consciousness. And be consciously aware of what my actions are doing, of everything that I take part in. I try to learn more about how…to effect my environment and those around me in the best way I can.…When I'm in touch with my spirituality, it helps me break down the boundaries between myself and others.

Kim spoke about spirituality and love:

> It is more than one plus one equals two. It just generates so much more than any one human being can generate of their own power.…I think I'm saying that there's an energy or capacity….that comes with taping into my spirituality and kind of matching that with others that transcends what I alone as a flesh and blood human being would be able to experience or have the physical energy to bring about.

Summary

Chapter 4 presented the results of five field trials and an interpretive case study. The purpose of the field trials was to identify and examine spiritual beliefs along hypothesized dimensions. The field trials identified the following four dimensions of spiritual beliefs: a belief in an Ultimate Other, a belief in a spiritual self, a belief that thoughts effect reality, and ego diffusion (a belief that we are all one). The purpose of the interpretive case study was to richly describe the dimensions of spiritual beliefs identified through the field trials. Chapter 5 discusses how these results were used to elaborate and refine the conceptualized dimensions, resulting in the conceptualization of a model of spiritual beliefs.

Appendix A

Spirituality Scale - 1

Please assist me in the development of this instrument. This is a 59 item questionnaire designed to measure spirituality. I would suggest that you answer these questions fairly quickly without too much reflection. Go with your immediate response and this scale should take less than five minutes to complete.

INSTRUCTIONS:
These pages contain statements related to spirituality. Read each statement and circle ONLY ONE number on the five-point answer scale beneath each statement.   Please try to answer every item.
Thank you,
Randy Niederman.

Strongly Disagree   1
Disagree   2
Undecided   3
Agree   4
Strongly Agree   5

1. Contact with the spiritual part of life has given me a sense of
personal power and confidence.
         1   2   3   4   5
2. I often contemplate my relationship with a "Higher Power".
         1   2   3   4   5
3. I believe that the amount of money and power a person has is a measure of their success.
         1   2   3   4   5
4. I think people always act for their own selfish interests.
         1   2   3   4   5
5. I think the world would be a better place without humans.
         1   2   3   4   5
6. I hope that my life will have made the world a better place.
         1   2   3   4   5
7. I believe in a "higher Power" to which I can "let go" and surrender my life.
         1   2   3   4   5
8. God exists.
         1   2   3   4   5
9. The universe is unfolding in a meaningful manner.
         1   2   3   4   5
10. I love the human race.
         1   2   3   4   5

11. I believe that my "Higher Power" is full of Love.
    1   2   3   4   5
12. I believe that you only live once, and when you die it is forever.
    1   2   3   4   5
13. I enjoy the company of other people.
    1   2   3   4   5
14. I am very trusting of other people.
    1   2   3   4   5
15. Our actions in this life will have an effect on our spirit after death.
    1   2   3   4   5
16. I have spiritual needs which money and possessions do not satisfy.
    1   2   3   4   5
17. It is more important to me to be true to my self than that I succeed in the eyes of others.
    1   2   3   4   5
18. I have a deep, and positive belief in humanity.
    1   2   3   4   5
19. Our highest good lies in loving others and ourselves.
    1   2   3   4   5
20. There exists a non-material dimension of reality.
    1   2   3   4   5
21. I don't believe there is such thing as love.
    1   2   3   4   5
22. I take care of my appearance.
    1   2   3   4   5
23. I often have feelings of compassion for human beings.
    1   2   3   4   5
24. I consider myself basically a loner and avoid people.
    1   2   3   4   5
25. I believe that spirituality involves the values of love, and harmony.
    1   2   3   4   5
26. A person can grow spiritually as a result of pain and suffering.
    1   2   3   4   5
27. I do activities that are dangerous to my health.
    1   2   3   4   5
28. If someone angers or hurts me I will seek revenge.
    1   2   3   4   5
29. I love myself.
    1   2   3   4   5
30. I support the death penalty.
    1   2   3   4   5
31. I believe that the soul or spirit can exist separately from physical matter.
    1   2   3   4   5
32. I seek to have a holy and sacred experience.
    1   2   3   4   5
33. I do not always understand how or why, but I believe life is
deeply meaningful.

1   2   3   4   5

34. Everything in life happens by chance.
        1   2   3   4   5
35. I always want to be the best when competing against others.
        1   2   3   4   5
36. I value love and cooperation more than competitiveness.
        1   2   3   4   5
37. I avoid people.
        1   2   3   4   5
38. I have a sense of love for all humanity.
        1   2   3   4   5
39. It seems pain and suffering are often necessary to make us examine our lives.
        1   2   3   4   5
40. I am very careful to eat healthy and exercise.
        1   2   3   4   5
41. I can make contact with a spiritual part of life.
        1   2   3   4   5
42. I show my love for humanity through action.
        1   2   3   4   5
43. Sometimes I want to kill myself.
        1   2   3   4   5
44. Life is made up of meaningless random events.
        1   2   3   4   5
45. There is no God.
        1   2   3   4   5
46. I believe that people can increase their physical and emotional health through spirituality.
        1   2   3   4   5
47. I practice one (or all) of the following on a regular basis: prayer, chanting, meditation.
        1   2   3   4   5
48. I believe that people who are in desperate and tragic situations can be helped through contact with spirituality.
        1   2   3   4   5
49. I do things to help others.
        1   2   3   4   5
50. When I look in the mirror I like what I see.
        1   2   3   4   5
51. Awareness of death, pain, and suffering have helped me develop   spiritually.
        1   2   3   4   5
52. When one truly searches for the meaning and purpose of one's life answers can be found .
        1   2   3   4   5
53. I am not afraid to die because I know my spirit will live on.
        1   2   3   4   5
54. I believe people are basically good.
        1   2   3   4   5

55. I believe that the spirit survives the death of the body.
        1   2   3   4   5

56. I can contact and communicate with my "Higher Power".
        1   2   3   4   5

57. I don't care about philosophical questions such as whether God exists or not.
        1   2   3   4   5

58. To me life appears to have a meaningful design in which I can see things happen for a reason.
        1   2   3   4   5

59. Love is an important and powerful force in the Universe.
        1   2   3   4   5

Appendix B

Spirituality Scale-2

Please assist me in the development of this instrument. This is a 41 item questionnaire designed to measure spirituality. I would suggest that you answer these questions fairly quickly without too much reflection. Go with your immediate response and this scale should take less than five minutes to complete.

INSTRUCTIONS:
These pages contain statements related to spirituality. Read each statement and circle ONLY ONE number on the five-point answer scale beneath each statement. Try to answer these questions fairly quickly without too much reflection.   Please try to answer every item.

1. Gender
1. ( ) Male
2. ( ) Female

2. What is your date of birth? (Month, Day , Year)_____

3. What is your marital status?
1. ( ) Never married
2. ( ) Currently married
3. ( ) Widowed
4. ( ) Separated
5. ( ) Divorced

4. What was your total income last year? (In U.S. dollars)
1. ( ) Under 10,000
2. ( ) 10,000 to 14,999
3. ( ) 15,000 to 24,999
4. ( ) 25,000 to 34,999
5. ( ) 35,000 to 49,999
6. ( ) 50,000 to 74,999
7. ( ) 75,000 and over

5. Which ONE of the following best describes your race?
1. ( ) White
2. ( ) Black
3. ( ) Native American, Eskimo, Aleut
4. ( ) Asian, Pacific Islander
5. ( ) Hispanic
6. ( ) Other

6. Which of the following best describes your religion?
Please check ONLY ONE.
1. ( ) Christian
2. ( ) Jewish
3. ( ) Moslem
4. ( ) Buddhist
5. ( ) Hindu
6. ( ) Atheist, I do not believe in God.
7. ( ) Agnostic, I'm not sure whether God exists or not.
8. ( ) Other

7. What was the highest level of education you have completed. Please check ONLY ONE.

1. ( ) not a high school graduate
2. ( ) High school diploma or G.E.D.
3. ( ) Some college, but no degree
4. ( ) An associates degree
5. ( ) Completed a college four year degree
6. ( ) Completed a graduate degree

These pages contain statements related to spirituality. Read each statement and circle ONLY ONE number on the five-point answer scale beneath each statement. Go with your immediate response. Please try to answer every item.
For the questions which refer to "God" you may substitute your own personal word such as: Higher Power, Goddess, Lord, Supreme Consciousness, Tao, or Ultimate Other.

Strongly Disagree   1
Disagree   2
Undecided   3
Agree   4
Strongly Agree   5
8. I seek to have a holy and sacred experience.
        1   2   3   4   5
9. Life is made up of meaningless random events.
        1   2   3   4   5
10. Everything in life happens by chance.
        1   2   3   4   5

11. We create many of the events in our lives by focusing our thoughts on them.
      1   2   3   4   5

12. There exists a non-material dimension of reality.
      1   2   3   4   5

13. Contact with the spiritual part of life has given me a sense of
personal power and confidence.
      1   2   3   4   5

14. It is possible to use your thoughts to create changes in the world.
      1   2   3   4   5

15. I practice one (or more) of the following on a regular basis: prayer, chanting, meditation.
      1   2   3   4   5

16. Negative thoughts lead to having negative experiences.
      1   2   3   4   5

17. There is a God.
      1   2   3   4   5

18. I believe that my "Higher Power" is full of Love.
      1   2   3   4   5

19. There is no God.
      1   2   3   4   5

20. I can make contact with a spiritual part of life.
      1   2   3   4   5

21. By just thinking about something you can make it more likely to happen.
      1   2   3   4   5

22. I believe that people who are in desperate and tragic situations can be helped through contact
with spirituality.
      1   2   3   4   5

23. Our thoughts have the power to transform our lives.
      1   2   3   4   5

24. The universe is unfolding in a meaningful manner.
      1   2   3   4   5

25. I believe in a "higher Power" to which I can "let go" and surrender my life.
      1   2   3   4   5

26. Our actions in this life will have an effect on our spirit after
death.
      1   2   3   4   5

27. Visualizing world peace can help make it happen.
      1   2   3   4   5

28. I believe that each person has a spirit that survives the death of their body.
      1   2   3   4   5

29. I can contact and communicate with my "Higher Power".
      1   2   3   4   5

30. I believe that the soul or spirit can exist separately from physical matter.
      1   2   3   4   5

31. It is possible to move objects with thoughts.

      1   2   3   4   5

32. To me life appears to have a meaningful design in which I can see things happen for a reason.

      1   2   3   4   5

33. I believe that people can increase their physical and emotional health through spirituality.

      1   2   3   4   5

34. I am not afraid to die because I know my spirit will live on.

      1   2   3   4   5

35. I have spiritual needs which money and possessions do not satisfy.

      1   2   3   4   5

36. Prayer can be used for healing.

      1   2   3   4   5

37. I do not always understand how or why, but I believe life is
   deeply meaningful.

      1   2   3   4   5

38. Love is an important and powerful force in the Universe.

      1   2   3   4   5

39. A person can grow spiritually as a result of pain and suffering.

      1   2   3   4   5

40. When one truly searches for the meaning and purpose of one's life answers can be found .

      1   2   3   4   5

41. Awareness of death, pain, and suffering have helped me develop   spiritually.

      1   2   3   4   5

Appendix C

Spirituality Scale - 3

Please assist me in the development of this instrument. This is a 41 item questionnaire designed to measure spirituality. I would suggest that you answer these questions fairly quickly without too much reflection. Go with your immediate response and this scale should take less than five minutes to complete.

INSTRUCTIONS:
These pages contain statements related to spirituality. Read each statement and circle ONLY ONE number on the five-point answer scale beneath each statement. Try to answer these questions fairly quickly without too much reflection.   Please try to answer every item.

1. Gender
1. ( ) Male
2. ( ) Female

2. What is your date of birth? (Month, Day , Year)_____

3. What is your marital status?
1. ( ) Never married
2. ( ) Currently married
3. ( ) Widowed
4. ( ) Separated
5. ( ) Divorced

4. What was your total income last year? (In U.S. dollars)
1. ( ) Under 10,000
2. ( ) 10,000 to 14,999
3. ( ) 15,000 to 24,999
4. ( ) 25,000 to 34,999
5. ( ) 35,000 to 49,999
6. ( ) 50,000 to 74,999
7. ( ) 75,000 and over

5. Which ONE of the following best describes your race?
1. ( ) White
2. ( ) Black
3. ( ) Native American, Eskimo, Aleut
4. ( ) Asian, Pacific Islander
5. ( ) Hispanic
6. ( ) Other

6. Which of the following best describes your religion?
Please check ONLY ONE.
1. ( ) Christian
2. ( ) Jewish
3. ( ) Moslem
4. ( ) Buddhist
5. ( ) Hindu
6. ( ) Atheist, I do not believe in God.
7. ( ) Agnostic, I'm not sure whether God exists or not.
8. ( ) Other

7. What was the highest level of education you have completed. Please check ONLY ONE.
1. ( ) not a high school graduate
2. ( ) High school diploma or G.E.D.
3. ( ) Some college, but no degree
4. ( ) An associates degree
5. ( ) Completed a college four year degree
6. ( ) Completed a graduate degree

These pages contain statements related to spirituality. Read each statement and circle ONLY ONE number on the five-point answer scale beneath each statement. Go with your immediate response. Please try to answer every item.
For the questions which refer to "God" you may substitute your own personal word such as: Higher Power, Goddess, Lord, Supreme Consciousness, Tao, or Ultimate Other.

Strongly Disagree   1
Disagree   2
Undecided   3
Agree   4
Strongly Agree   5

8. I believe each person has a valuable life.
        1   2   3   4   5
9. I believe that each person has a spirit that survives the death of their body.
        1   2   3   4   5
10. I believe there is a spiritual part of me that existed before I was born.
        1   2   3   4   5

11. I have faith in a spiritual being which I call Goddess.
     1   2   3   4   5
12. Visualizing world peace can help make it happen.
     1   2   3   4   5
13. I practice disciplines which give me spiritual experiences.
     1   2   3   4   5
14. I have a personal relationship with a spiritual being that others cannot "see".
     1   2   3   4   5
15. I believe that the Universe has a consciousness.
     1   2   3   4   5
16. Negative thoughts lead to having negative experiences.
     1   2   3   4   5
17. I believe there is a spiritual being that knows everything.
     1   2   3   4   5
18. I believe that all possessions are temporary.
     1   2   3   4   5
19. By just thinking about something you can make it more likely to happen.
     1   2   3   4   5
20. I trust that whatever I need will come into my life.
     1   2   3   4   5
21. Love is an important and powerful force in the Universe.
     1   2   3   4   5
22. I believe in a "higher Power" to which I can "let go" and surrender my life.
     1   2   3   4   5
23. I believe in life is a harmony between good and bad experiences.
     1   2   3   4   5
24. I believe in a spiritual power that is perfectly good.
     1   2   3   4   5
25. I believe a spiritual power created the Universe.
     1   2   3   4   5
26. The universe is unfolding in a meaningful manner.
     1   2   3   4   5
27. It is possible to use your thoughts to create changes in the world.
     1   2   3   4   5
28. Awareness of death, pain, and suffering have helped me develop   spiritually.
     1   2   3   4   5
29. I try to experience spiritual awareness.
     1   2   3   4   5
30. It is possible to move objects with thoughts.
     1   2   3   4   5
31. I believe in an all powerful spiritual being.
     1   2   3   4   5
32. I have spiritual needs which money and possessions do not satisfy.
     1   2   3   4   5
33. I do not always understand how or why, but I believe life is deeply meaningful.
     1   2   3   4   5

34. I practice one (or more) of the following on a regular basis: prayer, chanting, meditation.
    1   2   3   4   5
35. We create many of the events in our lives by focusing our thoughts on them.
    1   2   3   4   5
36. I believe in a Spiritual power that is greater than myself.
    1   2   3   4   5
37. I believe there is a spiritual part of me that will exist forever.
    1   2   3   4   5
38. There is no God.
    1   2   3   4   5
39. I believe that people can increase their health through spirituality.
    1   2   3   4   5
40. I believe in a spiritual being that loves and cares for all living creatures.
    1   2   3   4   5
41. I seek to have a holy and sacred experience.
    1   2   3   4   5
42. Our actions in this life will have an effect on our spirit after death.
    1   2   3   4   5
43. Our thoughts have the power to transform our lives.
    1   2   3   4   5
44. A person can grow spiritually as a result of pain and suffering.
    1   2   3   4   5
45. There is a God.
    1   2   3   4   5
46. Prayer can be used for healing.
    1   2   3   4   5
47. I believe in a spiritual being that is eternal.
    1   2   3   4   5
48. Sometimes I have visions that have spiritual meaning.
    1   2   3   4   5
49. When one truly searches for the meaning and purpose of one's life answers can be found .
    1   2   3   4   5
50. I believe all people are important and are alive for a spiritual purpose.
    1   2   3   4   5
51. In dreams sometimes my spirit seems to travel to spiritual places.
    1   2   3   4   5
52. I believe that we are given everything we need to develop spiritually.
    1   2   3   4   5
53. I believe there is a spiritual connection between all people.
    1   2   3   4   5
54. I view life as a balance of good and bad experiences.
    1   2   3   4   5
55. I can contact and communicate with my "Higher Power".
    1   2   3   4   5
56. I believe that people who are in desperate and tragic situations can be helped through contact with spirituality.

1   2   3   4   5

57. I believe that the soul or spirit can exist separately from the body.

     1   2   3   4   5

58. I think all things happen for a spiritual purpose.

     1   2   3   4   5

Appendix D

Spirituality Scale - 4

INSTRUCTIONS:
These pages contain statements related to spirituality. Read each statement and circle ONLY
ONE number on the five-point answer scale beneath each statement. Try to answer these
questions fairly quickly without too much reflection.   Please try to answer every item.

1. Gender
1. ( ) Male
2. ( ) Female

2. What is your date of birth? (Month, Day , Year)_____

3. What is your marital status?
1. ( ) Never married
2. ( ) Currently married
3. ( ) Widowed
4. ( ) Separated
5. ( ) Divorced

4. What was your total income last year? (In U.S. dollars)
1. ( ) Under 10,000
2. ( ) 10,000 to 14,999
3. ( ) 15,000 to 24,999
4. ( ) 25,000 to 34,999
5. ( ) 35,000 to 49,999
6. ( ) 50,000 to 74,999
7. ( ) 75,000 and over

5. Which ONE of the following best describes your race?
1. ( ) White
2. ( ) Black
3. ( ) Native American, Eskimo, Aleut
4. ( ) Asian, Pacific Islander
5. ( ) Hispanic
6. ( ) Other

6. Which of the following best describes your religion?
Please check ONLY ONE.
1. ( ) Christian
2. ( ) Jewish
3. ( ) Moslem

4. ( ) Buddhist
5. ( ) Hindu
6. ( ) Atheist, I do not believe in God.
7. ( ) Agnostic, I'm not sure whether God exists or not.
8. ( ) Other

7. What was the highest level of education you have completed. Please check ONLY ONE.

1. ( ) not a high school graduate
2. ( ) High school diploma or G.E.D.
3. ( ) Some college, but no degree
4. ( ) An associates degree
5. ( ) Completed a college four year degree
6. ( ) Completed a graduate degree

These pages contain statements related to spirituality. Read each statement and circle ONLY ONE number on the five-point answer scale beneath each statement. Go with your immediate response. Please try to answer every item.
For the questions which refer to "God" you may substitute your own personal word such as: Higher Power, Goddess, Lord, Supreme Consciousness, Tao, or Ultimate Other.

Strongly Disagree   1
Disagree   2
Undecided   3
Agree   4
Strongly Agree   5

8. I believe that people who are in desperate and tragic situations can be helped through contact with spirituality.
        1   2   3   4   5
9. Awareness of death, pain, and suffering have helped me develop   spiritually.
        1   2   3   4   5

10. There is no God.
        1   2   3   4   5
11. I trust that whatever I need will come into my life.
        1   2   3   4   5
12. Our actions in this life will have an effect on our spirit after
    death.
        1   2   3   4   5
13. There is a God.
        1   2   3   4   5
14. I believe a spiritual power created the Universe.
        1   2   3   4   5
15. Prayer can be used for healing.
        1   2   3   4   5

16. Sometimes I have visions that have spiritual meaning.

      1   2   3   4   5

17. I believe there is a spiritual being that knows everything.

      1   2   3   4   5

18. Negative thoughts lead to having negative experiences.

      1   2   3   4   5

19. I believe in a Spiritual power that is greater than myself.

      1   2   3   4   5

20. I have faith in a spiritual being which I call Goddess.

      1   2   3   4   5

21. Our thoughts have the power to transform our lives.

      1   2   3   4   5

22. I believe in a spiritual power that is perfectly good.

      1   2   3   4   5

23. By just thinking about something you can make it more likely to happen.

      1   2   3   4   5

24. I believe that each person has a spirit that survives the death of their body.

      1   2   3   4   5

25. The universe is unfolding in a meaningful manner.

      1   2   3   4   5

26. I believe in an all powerful spiritual being.

      1   2   3   4   5

27. I believe that people can increase their health through spirituality.

      1   2   3   4   5

28. We create many of the events in our lives by focusing our thoughts on them.

      1   2   3   4   5

29. I believe there is a spiritual connection between all people.

      1   2   3   4   5

30. It is possible to move objects with thoughts.

      1   2   3   4   5

31. I believe that the soul or spirit can exist separately from the body.

      1   2   3   4   5

32. Love is an important and powerful force in the Universe.

      1   2   3   4   5

33. I try to experience spiritual awareness.

      1   2   3   4   5

34. It is possible to use your thoughts to create changes in the world.

      1   2   3   4   5

35. I believe that the Universe has a consciousness.

      1   2   3   4   5

36. I think all things happen for a spiritual purpose.

      1   2   3   4   5

37. I seek to have a holy and sacred experience.

       1   2   3   4   5

38. I can contact and communicate with my "Higher Power".

       1   2   3   4   5

39. I practice disciplines which give me spiritual experiences.

       1   2   3   4   5

40. I believe there is a spiritual part of me that will exist forever.

       1   2   3   4   5

Appendix E

Spirituality Scale - 5

1. Gender
1. ( ) Male
2. ( ) Female

2. What is your date of birth? (Month, Day , Year)_____

3. What is your marital status?
1. ( ) Never married
2. ( ) Currently married
3. ( ) Widowed
4. ( ) Separated
5. ( ) Divorced

4. What was your total income last year? (In U.S. dollars)
1. ( ) Under 10,000
2. ( ) 10,000 to 14,999
3. ( ) 15,000 to 24,999
4. ( ) 25,000 to 34,999
5. ( ) 35,000 to 49,999
6. ( ) 50,000 to 74,999
7. ( ) 75,000 and over

5. Which ONE of the following best describes your race?
1. ( ) White
2. ( ) Black
3. ( ) Native American, Eskimo, Aleut
4. ( ) Asian, Pacific Islander
5. ( ) Hispanic
6. ( ) Other

6. Which of the following best describes your religion?
Please check ONLY ONE.
1. ( ) Christian
2. ( ) Jewish
3. ( ) Moslem
4. ( ) Buddhist
5. ( ) Hindu
6. ( ) Atheist, I do not believe in God.
7. ( ) Agnostic, I'm not sure whether God exists or not.
8. ( ) Other

What was the highest level of education you have completed. Please check ONLY   ONE.
1. ( ) not a high school graduate
2. ( ) High school diploma or G.E.D.
3. ( ) Some college, but no degree
4. ( ) An associates degree
5. ( ) Completed a college four year degree
6. ( ) Completed a graduate degree

These pages contain statements related to spirituality. Read each statement and circle ONLY ONE number on the five-point answer scale beneath each statement. Go with your immediate response. Please try to answer every item.
For the questions which refer to "God" you may substitute your own personal word such as: Higher Power, Goddess, Lord, Supreme Consciousness, Tao, or Ultimate Other.

Strongly Disagree   1
Disagree   2
Undecided   3
Agree   4
Strongly Agree   5

8. I am sensitive to the pain of others.
        1   2   3   4   5
9. I believe there is a spiritual being that knows everything.
        1   2   3   4   5
10. There is no God.
        1   2   3   4   5
11. My life has meaning.
        1   2   3   4   5
12. Thoughts can change the world.
        1   2   3   4   5
13.   I believe in a spiritual power that is perfectly good.
        1   2   3   4   5
14. By just thinking about something you can make it more likely to
     happen.
        1   2   3   4   5

15. I view life as basically good.
        1   2   3   4   5

16. Our thoughts have the power to transform our lives.
        1   2   3   4   5

17. I believe in an all powerful spiritual being.
        1   2   3   4   5

18. I believe that the soul or spirit can exist separately from the body.
        1   2   3   4   5

19. I value all human life equally.
        1   2   3   4   5

20. My spirit will always exist.
        1   2   3   4   5

21. I trust that whatever I need will come into my life.
        1   2   3   4   5

22. I believe in protecting the natural environment from pollution.
        1   2   3   4   5

23. It is possible to use your thoughts to create changes in the world.
        1   2   3   4   5

24. I think all things happen for a spiritual purpose.
        1   2   3   4   5

25. I believe a spiritual power created the Universe.
        1   2   3   4   5

26. I can forgive myself.
        1   2   3   4   5

27. There is a God.
        1   2   3   4   5

28. I believe the world is basically a good place.
        1   2   3   4   5

29. I believe Heaven exists.
        1   2   3   4   5

30. I respect the rights of animals.
        1   2   3   4   5

31. I have a soul.
        1   2   3   4   5

32. I can forgive others who have harmed me.
        1   2   3   4   5

33. Negative thoughts lead to having negative experiences.
        1   2   3   4   5

34. I can contact and communicate with my "Higher Power".
        1   2   3   4   5

35. Nature has a positive effect on my spirituality.
        1   2   3   4   5

36. I have compassion for others.
        1   2   3   4   5

37. Peaceful thoughts can make the world peaceful.
        1   2   3   4   5

38. I can accept myself.

    1　　　　　　　2　　　　　　　3　　　　　　　4　　　　　　　5

39. I believe there is a spiritual part of me that will exist forever.

    1　　　　　　　2　　　　　　　3　　　　　　　4　　　　　　　5

40. I have faith in a spiritual being which I call Goddess.

    1　　　　　　　2　　　　　　　3　　　　　　　4　　　　　　　5

41. I believe people are basically good.

    1　　　　　　　2　　　　　　　3　　　　　　　4　　　　　　　5

42. I believe in reincarnation.

    1　　　　　　　2　　　　　　　3　　　　　　　4　　　　　　　5

43. I believe that the Universe has a consciousness.

    1　　　　　　　2　　　　　　　3　　　　　　　4　　　　　　　5

44. Thoughts can be used to heal the sick.

    1　　　　　　　2　　　　　　　3　　　　　　　4　　　　　　　5

45. I believe in a Spiritual power that is greater than myself.

    1　　　　　　　2　　　　　　　3　　　　　　　4　　　　　　　5

46. I believe that each person has a spirit that survives the death of their body.

    1　　　　　　　2　　　　　　　3　　　　　　　4　　　　　　　5

47. I have a spirit.

    1　　　　　　　2　　　　　　　3　　　　　　　4　　　　　　　5

48. Our actions in this life will have an effect on our spirit after death.

    1　　　　　　　2　　　　　　　3　　　　　　　4　　　　　　　5

49. When a person dies their spirit lives on.

    1　　　　　　　2　　　　　　　3　　　　　　　4　　　　　　　5

50. We create many of the events in our lives by focusing our thoughts on them.

    1　　　　　　　2　　　　　　　3　　　　　　　4　　　　　　　5

Appendix H

Coefficient Alpha for Original Items, Order of Item Deletions and Resulting Alpha for

Remaining Items, Field Trial Number One

		Rank Order of Deletions	
Item	Alpha if	and Resulting Alpha for	
Number	Item Deleted	Remaining Items	
1	.9398		
2	.9404		
3	.9435	#6	.9524
4	.9413		
5	.9414		
6	.9426		
7	.9402		
8	.9395		
9	.9401		
10	.9428	#12	.9562
11	.9397		
12	.9422		
13	.9431	#7	.9530
14	.9430	#9	.9543
15	.9405		
16	.9414		
17	.9427	#5	.9499
18	.9419		
19	.9429	#13	.9569
20	.9416		
21	.9431	#10	.9550
22	.9431	#8	.9536
23	.9427		
24	.9421		
25	.9411		
26	.9408		
27	.9444	#2	.9469
28	.9422		
29	.9426		
30	.9433	#4	.9497
31	.9401		
32	.9419		

Item Number	Alpha if Item Deleted	Rank Order of Deletions and Resulting Alpha for Remaining Items	
33	.9401		
34	.9410		
35	.9445	#3	.9487
36	.9440		
37	.9426	#14	.9577
38	.9421		
39	.9432		
40	.9419		
41	.9395		
42	.9423		
43	.9428	#11	.9557
44	.9409		
45	.9405		
46	.9418		
47	.9404		
48	.9410		
49	.9427		
50	.9418		
51	.9405		
52	.9400		
53	.9396		
54	.9428		
55	.9396		
56	.9400		
57	.9451	#1	.9451
58	.9399		
59	.9408		

Alpha = .9427

Appendix I

Coefficient Alpha for Each Dimension with Resulting Alpha Increases if Item is Deleted,

Field Trial Number One

Item Number	Alpha if Item Deleted
Ultimate Other	
2	.9357
7	.9351
8	.9317
9	.9334
11	.9332
20	.9384
21	.9450
25	.9381
33	.9351
34	.9364
44	.9368
45	.9366
47	.9374
48	.9368
56	.9332
58	.9336
59	.9365

Alpha = .9397

Relationship to Self	
1	.8658
3	.8839
6	.8821
12	.8802
15	.8728
16	.8752
17	.8815
22	.8844
26	.8722
27	.8892
29	.8820
31	.8674

Item Number	Alpha if Item Deleted

Relationship to Self

32	.8797
39	.8816
40	.8769
41	.8631
43	.8829
46	.8756
50	.8757
51	.8683
52	.8685
53	.8636
55	.8635

Alpha = .8806

Relationship to Others

4	.8325
5	.8347
10	.8301
13	.8319
14	.8242
18	.8159
19	.8330
23	.8306
24	.8262
28	.8305
30	.8389
36	.8370
35	.8421
37	.8304
38	.8216
42	.8309
49	.8386
54	.8281

Alpha = .8390

Appendix J

Coefficient Alpha for Items Remaining Post Deletion by Dimension, Field Trial Number One

Item Number	Alpha if Item Deleted
1	.9488
2	.9492
4	.9504
5	.9505
7	.9491
8	.9484
9	.9488
10	.9517
11	.9485
13	.9522
14	.9520
15	.9492
16	.9501
18	.9509
19	.9517
20	.9504
21	.9520
23	.9516
24	.9514
25	.9498
26	.9495
28	.9513
30	.9528
31	.9489
32	.9506
33	.9489
34	.9498
36	.9530
37	.9519
38	.9510
41	.9484
42	.9512

Item Number	Alpha if Item Deleted
44	.9498
45	.9496
46	.9505
47	.9495
48	.9498
49	.9516
51	.9494
52	.9490
53	.9486
54	.9518
55	.9484
56	.9489
58	.9487
59	.9495

Alpha = .9513

Appendix K

Coefficient Alpha for Original Items and Resulting Alpha Increases After Deletion, Field

Trial Number Two

Item	Alpha for Original Total Number	Rank Order of Deletion and Resulting Alpha for		Remaining Items
8	.4604			
9	.4772	# 12	.9378	
10	.4845	# 11	.9348	
11	.4813	# 6	.9151	
12	.4700	# 13	.9387	
13	.5308	# 3	.9043	
14	.4819	# 5	.9117	
15	.4534			
16	.4799	# 9	.9271	
17	.4673			
18	.5559	# 2	.7107	
19	.4649			
20	.5950	# 1	.5950	
21	.4870	# 8	.9230	
22	.4654			
23	.4790	#10	.9310	
24	.4590			
25	.4546			
26	.4586			
27	.4800	# 7	.9183	
28	.4635			
29	.4556			
30	.4612			
31	.4887	# 4	.9081	
32	.4626			
33	.4688			
34	.4699	# 14	.9409	
35	.4624			
36	.4621			
37	.4657			
38	.4702			

39	.4691
40	.4686
41	.4631

Alpha for Total Items = .4860

Appendix L

Coefficient Alpha for Each Dimension with Resulting Alpha Increases After Deletions,

Field Trial Number Two.

Item Number	Alpha if Item Deleted	Rank Order of Deletions and Resulting Alpha	

Ultimate Other

9	.1801	#3	.8262
10	.2079	#2	.7975
12	.1626	#4	.8437
17	.1376		
18	.7794	#1	.7829
19	.1192		
24	.1133		
32	.1251		
37	.1411		
38	.1434		

Alpha for Dimension = .1814

Spiritual Self

8	.8662
15	.8530
28	.8440
30	.8532
34	.8670
35	.8505
39	.8614
40	.8539
41	.8451

Alpha for Dimension = .8690

Item Number	Alpha if Item Deleted	Rank Order of Deletions and Resulting Alpha	

Thoughts Dimension

11	.7126		
14	.6803		
16	.7066		
21	.6700		
23	.6838		
27	.6856		
31	.7417	# 2	.7577
36	.7474	# 1	.7470

Alpha for Total Items = .7325

Interactive Relationship Dimension

13	.0656	# 2	.8430
20	.2772	#1	.2781
22	.0806		
25	.0849		
26	.0789		
29	.0716		
33	.0870		

Alpha for Dimension = .1143

Appendix M

Coefficient Alpha for the Items Remaining Resulting from Analysis and Deletions by

Dimension, Field Trial Number Two

Item Number	Alpha if Item Deleted
8	.9013
11	.9085
14	.9099
15	.8971
16	.9064
17	.9000
19	.8991
21	.9086
22	.8979
23	.9058
24	.8998
25	.8964
26	.8980
27	.9079
28	.8981
29	.8957
30	.9002
32	.8989
33	.8995
34	.9039
35	.8980
37	.8987
38	.9008
39	.9014
40	.8994
41	.8972

Alpha = .9046

Appendix N

Confirmatory Factor Analysis for Original Items, by Dimension, 4 factors, Rotated Component Matrix, Field Trial Number Two

_____

Item Number	Factor 1	Factor 2	Factor 3	Factor 4
Ultimate Other				
9	.324	2.655E-02	-4.533E-02	(.655)
10	5.570E-02	.130	-.189	(.749)
12	-6.130E-03	(.668)	.101	6.882E-02
17	(.746)	.150	-5.879E-02	-2.035E-02
18	(.193)	-2.792E-02	-1.966E-02	-.654
19	(.797)	.183	-8.481E-02	-5.809E-02
24	(.453)	(.468)	-9.179E-02	-9.979E-02
32	.450	(.575)	-2.871E-02	4.733E-02
37	.334	(.719)	.144	-2.360E-02
38	.134	(.802)	4.929E-02	-9.529E-02
Spiritual Self				
8	(.545)	.253	-1.507E-02	6.138E-02
15	(.738)	.292	5.579E-03	-3.224E-02
28	(.492)	(.549)	-6.622E-02	.154
30	.338	(.543)	-.104	7.617E-02
34	(.503)	.103	-8.757E-02	.229
35	.425	(.646)	8.238E-03	6.700E-02
39	.133	(.712)	-3.066E-03	-4.626E-02
40	.300	(.688)	3.062E-02	.132
41	(.615)	.410	6.143E-02	6.997E-02

Item Number	Factor 1	Factor 2	Factor 3	Factor 4
Thoughts				
11	8.512E-02	-4.079E-02	(.597)	-7.311E-02
14	-4.638E-02	7.398E-02	(.676)	-.215
16	6.067E-02	.143	(.591)	-6.724E-02
21	-6.691E-02	7.703E-02	(.737)	.198
23	6.693E-03	.152	(.716)	.203
27	.116	-6.817E-02	(.694)	-2.328E-02
31	-.144	7.826E-02	(.362)	-7.369E-02
36	(.601)	.466	.114	-8.210E-02
Interactive Relationship				
13	(.131)	(.215)	-.373	.104
20	-.181	(.116)	-2.931E-03	-.166
22	(.462)	(.532)	.170	.185
25	(.833)	.202	4.635E-02	5.250E-02
26	(.600)	.426	-5.479E-02	-2.284E-02
29	(.795)	.297	3.575E-02	7.483E-02
33	.335	(.672)	.175	3.262E-02

Appendix O

Coefficient Alpha for Original Items with Resulting Alpha if Item Deleted, Field Trial

Number Three

Item Number	Alpha if Item Deleted
8	.9609
9	.9590
10	.9595
11	.9616
12	.9607
13	.9592
14	.9580
15	.9602
16	.9603
17	.9580
18	.9603
19	.9595
20	.9590
21	.9596
22	.9584
23	.9596
24	.9582
25	.9579
26	.9591
27	.9597
28	.9602
29	.9596
30	.9598
31	.9586
32	.9596
33	.9596
34	.9585
35	.9594
36	.9583
37	.9584
39	.9591
40	.9583
41	.9587

Item Number	Alpha if Item Deleted
42	.9586
43	.9599
44	.9593
45	.9587
46	.9585
47	.9582
48	.9590
49	.9595
50	.9585
51	.9597
52	.9595
53	.9590
54	.9598
55	.9581
56	.9586
57	.9596
58	.9584
Rev God	.9587

Alpha = .9600

Appendix P

Coefficient Alpha by Dimension with resulting Alpha if Item is Deleted, Field Trial

Number Three

Item Number	Alpha if Item Deleted
Ultimate Other	
15	.9558
17	.9135
24	.9182
25	.9157
31	.9208
36	.9206
40	.9135
47	.9149
God1	.9169
Revgod	.9160

Alpha for Dimension = .9287

Item Number	Alpha if Item Deleted
Self	
9	.6929
10	.7314
42	.6457
37	.6459
51	.7667
57	.6735

Alpha for Dimension = .7322

Item Number	Alpha if Item Deleted

Thoughts

12	.7482
16	.7521
19	.7042
27	.7326
30	.7653
35	.7261
43	.7347
46	.7699

Alpha for Dimension = .7675

Beliefs

8	.8531
18	.8445
20	.8292
21	.8403
23	.8445
26	.8426
33	.8414
39	.8348
50	.8311
53	.8350
54	.8370
58	.8295
32	.8337
44	.8327
52	.8340

Alpha for Dimension = .8469

Item	Alpha if
Number	Item Deleted

Actions

13	.8603
14	.8740
22	.8583
28	.8758
29	.8711
34	.8701
41	.8705
48	.8738
49	.8796
55	.8555
56	.8629

Alpha = .8791

Appendix Q

Exploratory Factor Analysis for Original Items Grouped by Dimension, 3 Factors, Rotated

Component Matrix, Field Trial Number Three

Item Number	Factor 1	Factor 2	Factor 3
	Ultimate Other		
15	3.625e-02	(.459)	6.283E-02
17	(.884)	6.715E-02	.197
24	(.762)	5.862E-03	.429
25	(.864)	3.243E-02	.332
31	(.829)	-3.239E-02	.157
36	(.726)	.208	.262
40	(.944)	4.504E-02	3.037E-02
47	(.847)	4-796E-02	.238
REVGOD	(.917)	-3.169E-02	-6.953E-03
GOD1	(.914)	-3.983E-02	-4.463E-02
	Self		
9	(.662)	-.181	.392
10	.299	.176	(.356)
37	(.803)	5.240e-02	.254
42	(.693)	.315	2.204e-02
51	.131	(.724)	1.535e-02
57	(.543)	.262	-9.251e-02
	Thoughts		
12	-.126	(.494)	.104
16	2.989E-03	(.645)	-5.841E-02
19	-3.212E-02	(.755)	.273
27	-3.089-03	(.622)	.183
30	.226	(.533)	-6.761E-02
35	.105	(.790)	.133
43	-.241	(.654)	.351
46	(.756)	.398	5.768E-03

Item Number	Factor 1	Factor 2	Factor 3

Actions

13	.254	.210	(.666)
14	(.567)	.160	(.580)
22	(.639)	5.763E-02	.452
28	4.062E-03	.195	(.487)
29	8.941E-02	.279	(.642)
34	(.778)	7.933E-02	.169
41	.345	.340	(.664)
48	.200	(.707)	.215
49	.305	(.461)	.190
55	(.684)	.281	.276
56	(.477)	(.492)	.354

Beliefs

8	-9.913E-02	-.274	(.494)
18	-1.635E-02	.207	(.456)
20	.209	(.536)	.443
21	.212	.258	(.501)
23	(.366)	(.369)	-2.080E-02
26	.348	.254	(.425)
33	.323	-7.887E-02	(.566)
39	.224	(.740)	.174
50	(.769)	.191	.203
53	.299	(.673)	.220
54	(.447)	.193	-.112
58	(.546)	.430	.349
44	.269	(.472)	.317
52	(.385)	.206	.268

Appendix R

Coefficient Alphas for Each Dimension with Dimensions of Actions and Beliefs Combined,

Post Deletions Guided by Exploratory Analysis, Field Trial Number Three

Item Number	Alpha if Item Deleted
Actions and Beliefs Combined	
13	.9219
14	.9267
18	.9269
20	.9230
21	.9260
22	.9227
26	.9263
28	.9257
29	.9246
32	.9239
33	.9267
34	.9246
39	.9245
41	.9241

44	**.9246**
48	**.9252**
49	**.9258**
50	**.9231**
52	**.9250**
53	**.9250**
54	**.9263**
55	**.9210**
56	**.9218**
58	**.9225**

Alpha = .9275

Item	Alpha if
Number	**Item Deleted**

Self

9	.7794
42	.7057
37	.6629
57	.7973

Alpha = .7899

Ultimate Other

15	.9558
17	.9135
24	.9182
25	.9157
31	.9208
36	.9206
40	.9135
47	.9149
god1	.9169
revgod	.9160

Alpha = .9287

Thoughts

16	.7263
19	.6697
27	.7174
30	.7585
35	.6930
43	.7046
46	.7438

Alpha = .7482

Appendix S

Coefficient Alpha for Total Items Remaining, Post Exploratory Analysis Deletions, Field

Trial Number Three

Item Number	*Alpha if* Item Deleted
god1	.9276
9	.9286
13	.9272
15	.9334
16	.9297
17	.9248
19	.9286
20	.9266
21	.9285
24	.9259
25	.9250
26	.9287
27	.9300
28	.9293
29	.9278
30	.9299
31	.9284
35	.9302
36	.9262
37	.9253
39	.9270
41	.9264
42	.9257
43	.9309
46	.9262
48	.9264
53	.9267
55	.9242
56	.9256
57	.9282
58	.9254

Alpha = .9298

Appendix T

Coefficient Alpha for the Original Items, Field Trial Number Four

Item Number	Alpha if Item Deleted
God1	.8479
8	.8453
9	.8460
11	.8540
12	.8489
14	.8503
15	.8506
16	.8506
17	.8425
18	.8533
19	.8448
21	.8501
22	.8415
23	.8563
24	.8453
25	.8461
26	.8445
27	.8461
28	.8521
29	.8448
30	.8594
31	.8486
32	.8521
33	.8433
34	.8569
35	.8543
36	.8429
37	.8386
38	.8487
39	.8437
40	.8418

Alpha = .8524

Appendix U

Coefficient Alphas for Original Items, Grouped by Dimensions, Field Trial Number Four

Item Number	*Alpha if* Item Deleted

Ultimate Other

God1	.7369
14	.7403
17	.7026
19	.7222
22	.7122
26	.7229
35	.8167
38	.7440

Alpha = .7642   N of Cases = 66

Spiritual Self

12	.6741
24	.5370
31	.6728
40	.5379

Alpha = .6743   N of Cases = 82

Thoughts

15	.6298
21	.4424
23	.4995
30	.6048
34	.5158
18	.5875

Alpha = .5985

Item	*Alpha if*
Number	Item Deleted

World

8	.7841
9	.7936
11	.7988
16	.7973
25	.7923
27	.7866
29	.7870
32	.8033
33	.7716
36	.7719
37	.7673
39	.7783

Alpha = .8006   N of Cases =77

Appendix V

Coefficient Alpha by Dimensions, After Changes and Deletions Indicated by Analysis, Field

Trial Number Four

Item	Alpha if
Number	Item Deleted

Ultimate Other

God2	.8388
God3	.7271
God4	.7383
22	.8139

Alpha = .8298

Self

12	.6741
24	.5370
31	.6728
40	.5379

Alpha = .6743

Thoughts

18	.7398
21	.6581
23	.6241
28	.6304
34	.6786

Alpha = .7156

Appendix W

Coefficient Alpha for Original Items with Alpha if Item Deleted, Field Trial Number Five

Item Number	Alpha if Item Deleted
8	.9141
11	.9148
12	.9110
14	.9158
15	.9143
16	.9107
18	.9090
19	.9140
20	.9086
21	.9106
22	.9156
23	.9086
24	.9069
26	.9163
28	.9162
30	.9137
31	.9104
32	.9150
33	.9130
35	.9143
36	.9113
37	.9116
38	.9172
39	.9085
41	.9130
44	.9093
46	.9081
47	.9082
48	.9106
49	.9078
50	.9097
God1	.9098
God2	.9079
God3	.9079
God4	.9095
Soul	.9091

Alpha = .9138

Appendix X

Alpha Coefficient by Dimension with Alpha if Item Deleted, Field Trial Number Five

Item Number	Alpha if Item Deleted

Ultimate Other

God1	*.9256*
God2	.8936
God3	.9004
God4	.9389

Alpha = .9347

Spiritual Self

18	.9497
20	.9500
31	.9527
39	.9517
46	.9512
47	.9484
48	.9597
49	.9486
Soul	.9535

Alpha = .9569

Ego

8	.7815
11	.7549
15	.7376
19	.7508
21	.7417
22	.7418
24	.7437
26	.7434

Item	Alpha if
Number	Item Deleted

Ego (continued)

28	.7419
30	.7470
32	.7605
35	.7326
36	.7473
38	.7520
41	.7132

Alpha = .7602

Thoughts

12	.8303
14	.8304
16	.8231
23	.8185
33	.8449
37	.8146
44	.8259
50	.8455

Alpha = .8476

Appendix Y

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

Item Number	Alpha if Item Deleted
16	.9176
18	.9137
19	.9208
20	.9128
22	.9237
23	.9145
30	.9196
31	.9148
33	.9208
35	.9210
36	.9171
37	.9217
39	.9118
41	.9213
44	.9180
46	.9122
47	.9119
49	.9112
50	.9163
GOD1	.9137
GOD2	.9115
GOD3	.9115
GOD4	.9143
SOUL	.9130

Alpha = .9194

References

American Psychiatric Association. (1994). <u>Diagnostic and Statistical Manual of Mental Disorders,</u> (4th ed.).Washington, DC: Author.

Anderson, D.A. & Worthen, D. (1997). Exploring a fourth dimension: Spirituality as a resource for the couple therapist. <u>Journal of Marital and Family Therapy, 23</u>(1), 3-12.

Aponte, H.J. (1996). Political bias, moral values, and spirituality in the training of psychotherapists. <u>Bulletin of the Menninger Clinic, 60</u>(4), 488-502.

Aranya, H. (1983). <u>Yoga philosophy of Patanjali</u>. Albany: State University Press.

Aziz, R. (1990). <u>C.G. Jung's psychology of religion and synchronicity</u>. Albany, NY: State University of New York Press.

Barry, W.A. (1977). Prayer in pastoral care: A contribution from the tradition of spiritual direction. <u>The Journal of Pastoral Care, 31</u>(2), 91-96.

Bellingham, R., Cohen, B., Jones T., & Spaniol, L. (1989). Spirituality and sense of well-being in persons with AIDS. <u>Holistic Nursing Practice, 3</u>(4), 16-25.

Benor, D.J. (1993). Spiritual healing, assuming the spiritual is real. <u>Advances, 9</u>(4),22-30.

Blalock, H.M. Jr. (1969). <u>Theory construction: From verbal to mathematical formulas</u>. Englewood Cliffs, NJ: Prentice-Hall, Inc.

Blalock, H. M., Jr. (1982). <u>Conceptualization and Measurement in the social sciences</u>. Beverly Hills, CA: Sage Publications, Inc.

Braverman, E.R. (1987). The religious medical model: Holy medicine and the Spiritual Behavior Inventory. <u>Southern Medical Journal, 80</u>(4), 415-420.

Brown, H.P., Peterson, J.H., & Cunningham, O. (1988). Rationale and theoretical basis for a behavioral/cognitive approach to spirituality. Alcoholism Treatment Quarterly,5(1/2), 47-59.

Burkhardt, M.A. (1989). Spirituality: An analysis of a concept. Holistic Nursing Practice, 3(3), 69-76.

Canda, E.R. (1986). A conceptualization of spirituality for social work: its issues and implication (Doctoral dissertation, The Ohio State University). Dissertation Abstracts International, 47(7-A), 2737-2738. (University Microfilms International, 625190).

Canda, E.R. (1988a). Conceptualizing spirituality for social work: Insights from diverse perspectives. Social Thought, 14(1), 30-46.

Canda, E.R. (1988b). Spirituality, religious diversity, and social work practice. Social Casework, 69(4), 238-247.

Canda, E.R. (1990a). Afterward: Spirituality re-examined. Spirituality and Social Work Communicator, 1(1), 13-14.

Canda, E.R. (1990b). An holistic approach to prayer for social work practice. Social Thought, 16(3), 3-13.

Canda, E.R. (1990c). Spirituality diversity and social work values. In J.J. Kattakayam (Ed.), Contemporary social issues. Trivandrum, India: University of Kerala.

Canda, E.R. (1995). Retrieving the soul of social work. Society for Spirituality and Social Work Newsletter, 2(2), 5-8.

Canda, E.R. (1997). Does religion and spirituality have a significant place in the core hbse curriculum? Yes. In M. Bloom and W.C. Klein (Eds.), Controversial issues in human behavior in the social environment, pp. 172-177, 183-184. Boston: Allyn and Bacon.

Carr, E.W. & Morris, T. (1996). Spirituality and patients with advanced cancer: a social work response. Journal of Psychosocial Oncology, 14(1), 71 - 81.

Carroll M. M. (1997). Spirituality and clinical social work: implications of past and current practices. Arete, 22(1), 25 - 34.

Carroll, S. (1991). Spirituality and purpose in life in alcoholism recovery. Journal of Studies in Alcohol, May, 297-301.

Comrey, A. L. & Lee, H. B. (1992). A First Course in Factor Analysis (2th ed.). Hillsdale, NJ: Lawrence Erlbaum Associates, Inc.

Constatas, M.A. (1992). Qualitative analysis as a public event: the documentation of category development procedures. American Educational Research Journal, 29(2), 253-266.

Corrington, J.E., Jr. (1989). Spirituality and recovery: Relationships between levels of spirituality, contentment and stress during recovery from alcoholism in AA. Alcoholism Treatment Quarterly, 6(3/4), 151-160.

Cornett, C. (1992). Toward a more comprehensive personology: Integrating a spiritual perspective into social work practice. Social Work, 37(2), 101-102.

Council on Social Work Education (1992). Curriculum policy statement. Handbook of accreditation standards and procedures. Alexandria, VA: Council on Social Work Education.

Cousins, N. (1976). Anatomy of an illness. New England Journal of Medicine, 295, 1458-1463.

Cox, D. (1985). The missing dimension in social work practice. Austrailian Social Work, 38(4), 5-11.

Cowley, A.S. (1993). Transpersonal social work: a theory for the 1990s. Social Work, 38(5), 527-534.

Cronbach, L.J. (1951). Coefficient alpha and the internal structure of tests. Psychometrika, 16, 297 – 334.

Dobson, K.S., & Block, L. (1988). Historical and philosophical bases of the cognitve-behavioral therapies. In K.S. Dobson (ed.). The Handbook of Cognitive-Behavioral Therapies. NY: Guilford Press.

Drury, N. (1947/1985). Dictionary of mysticism and the esoteric traditions. Santa Barbara: ABC-CLIO, Inc.

DuBois, B. & Miley, K.K. (1998). Social work: an empowering profession. (3rd ed.). Boston: Allyn and Bacon.

Elkins. D.N., Hughes, L.L., Saunders, C., Leaf, J.A., & Hedstrom, L.J. (1986, March). Toward a humanistic phenomenological spirituality: Definition, description and assessment. Symposium conducted at the meeting of the California State Psychological Association, San Francisco.

Elkins, D.N. (1987). The spiritual orientation inventory: An alpha reliability study. Unpublished raw data.

Elkins, D.N., Hedstrom, L.J., Hughes, L.L., Leaf, J.A., & Saunders, C. (1988). Toward a humanistic-phenomenological spirituality. Journal of Humanistic Psychology, 28(4), 5-18.

Ellis, A. (1962). Reason and emotion in psychotherapy. NY: Lyle Stuart.

Ellison, C.W. (1983). Spiritual well-being: Conceptualization and measurement. Journal of Psychology and Theology, 11, 330-340.

Engquist, D.E. (1997). Occupational therapists' beliefs and practices with regard to spirituality and therapy. American Journal of Occupational Therapy, 51(3), 173-180.

Everts, J.F. (1994). Including spirituality in counsellor education: Issues for consideration, with illustrative reference to a New Zealand example. <u>International Journal for the Advancement of Counselling, 17</u>(4), 291-302.

Fahlberg, L.L. (1991). Exploring spirituality and consciousness with an expanded science: Beyond the ego with empiricism, phenomenology, and contemplation. <u>American Journal of Health Promotion, 5</u>(4), 273-281.

Fehring, R.J., Brennan, P.F., & Keller, M.L. (1987). Psychological and spiritual well-being in college students. <u>Research in Nursing and Health</u>, <u>10</u>, 391-398.

Feinburg, J. (Ed.). (1985). <u>Reason and Responsibility</u> (6th ed.). Belmont, CA: Wadsworth Publishing Company.

Fowler, J.W. (1981). <u>Stages of faith: The psychology of human development and the quest for meaning</u>. San Francisco: Harper and Row.

Frame, M.W. (1996). Counseling African Americans: Integrating spirituality in therapy. <u>Counseling Values, 4</u>(1), 16-28.

Frankl, V.E. (1963). <u>Man's search for meaning</u>. NY: Washington Square.

Frankl, V.E., (1967). <u>Psychotherapy and existentialism</u>. NY: Washington Square Press.

Gabriel, G.P. (1994). How do you get the spiritual part of the program? <u>Journal of Ministry in Addiction and Recovery, 1</u>(1), 41-46.

Gallup, G., Jr. (1998). <u>The Gallup Poll, public opinion 1997</u>. Wilmington, Delaware: Scholarly Resources, Inc.

Glaser, B. & Strauss, A. (1967). <u>The discovery of grounded theory</u>. Chicago: Aldine Publishing Company.

Green, A. (1987). Spirituality. In A.A. Cohen and P. Mendes-Flohr (Eds.), <u>Contemporary Jewish religious thought: Original essays on critical concepts, movements, and beliefs</u> (pp. 903-908). NY: Free Press.

Grinnell, R. M., Jr. & Williams, M. (1990). <u>Research in social work: a primer</u>. Itasca, IL: F.E. Peacock Publishers.

Halstead, M.T., & Fernsler, J.I. (1994). Coping strategies of long-term cancer survivors. <u>Cancer Nursing</u>, <u>17</u>(2), 94-100.

Hoover, K. & Donovan, T. (1995). <u>The elements of social scientific thinking</u> (6th ed.) NY : St. Martin's Press.

Huxley, A. (1945). <u>The perennial philosophy</u>. NY: Harper and Brothers Publishing.

Jackson, D. J. & Boratta, E. F. (Eds.). (1981). <u>Factor Analysis and Measurement in Sociological Research, a multi-dimensional perspective</u>. Beverly Hills, CA: SAGE Publications.

Jagers, R.J. & Smith, P. (1996). Further examination of the spirituality scale. <u>Journal of Black Psychology, 22</u>(4), 429-442.

JCAHO, (1993). <u>1994 Accreditation Manual for Hospitals, Joint Commission on Accreditation of Healthcare Organizations.</u> Oakbrook Terrace, Illinios.

Jenkins, R.A. (1995). Religion and spirituality as resources for coping with cancer. <u>Journal of Psychosocial Oncology, 13</u>(1-2), 51-74.

Jung, C. (1933). <u>Modern man in search of a soul</u>. NY: Harcourt Brace & World.

Kauffman, J.H. (1979). Social correlates of spiritual maturity among North American Mennonites. In D. Moberg (Ed.). <u>Spiritual Well-Being and Sociological Perspectives</u> (pp. 237-254). WA: D.C. University Press of America.

Kilpatrick, A.C. & Holland, T.P. (1990). Spiritual dimensions of practice. The Clinical Supervisor, 8(2), 125-140.

Koller, J.M. (1982). The Indian way: Asian perspectives. NY: Macmillan Publishing Co., Inc.

Koss, J.D. (1987). Expectations and outcomes for patients given mental health care or spiritualist healing in Puerto Rico. American Journal of Psychiatry, 144, 1, 56-61.

Krippner, S., & Villoldo, A. (1976). The Realm of Healing. Millbrae, California: Celestial Arts.

LeCompte, M.D. & Preissle, J., with Tesch, R. (1993). Ethnography and Qualitative Design in Educational Research. (2nd ed.) Orlando, FL: Academic Press.

Leiby, J. (1985). Moral foundations of social welfare and social work: A historical review. Social Service Review, 30, 324.

Leskowitz, E. (1993). Spiritual healing, modern medicine, and energy. Advances, 9(4), 50-53.

Levin, J.S. (1993). Esoteric vs. exoteric explanations for findings linking spirituality and health. Advances, 9(4), 54-56.

Ley, D.C. (1988). Spirituality and hospice care. Special issue: Cultural and religious perspectives of death. Death Studies, 12(2), 101-110.

Lloyd, M. (1997). Dying and bereavement, spirituality and social work in a market economy of welfare. British Journal of Social Work, 27(2), 175-190.

Maslow, A.H., (1968). Toward a psychology of being. Princeton: D. Van Nostrand Company, Inc.

Mathew, R.J., Georgi, J., Wilson, W.H., & Mathew, V. (1996). A retrospective study of the concept of spirituality as understood by recovering individuals. <u>Journal of Substance Abuse Treatment, 13</u>(1), 67-73.

Mathew, R.J., Mathew,V.G., Wilson, W.H., & Georgi, J.M. (1995). Measurement of materialism and spiritualism in substance abuse research. <u>Journal of Studies on Alcohol, 56</u>(4), 470-475.

McCarthy, H. (1995). Integrating Spirituality into rehabilitation in a technocratic society. Special Double Issue: Spirituality, disability, and rehabilitation. <u>Rehabilitation Education, 9</u>(2-3), 87-95.

McDowell, D., Galanter, M., Goldfarb, L., & Lifshutz, H. (1996). Spirituality and the treatment of the dually Diagnosed: an investigation of patient and staff attitudes. <u>Journal of Addictive Diseases, 15</u>(2), 55-68.

McGrath, P. (1997). Putting spirituality on the agenda: Hospice research findings on the "ignored" dimension. <u>Hospice Journal, 12</u>(4), 1-14.

Merriam, S. B. (1998). <u>Qualitative research and case study applications in education</u>. San Francisco: Jossey – Bass Inc.

<u>Merriam-Webster's collegiate dictionary</u> (10th ed.) (1993). Massachusetts: Merriam-Websters, Inc.

Miller, J.S. (1990). Mental illness and spiritual crisis: implications for psychiatric rehabilitation. <u>Psychosocial Rehabilitation Journal, 14</u>(2), 29-47.

Millison, M.B. (1995). A review of the researh on spiritual care and hospice. <u>The Hospice Journal, 10</u>(4), 3-18.

Mitchell, S. (1996). The official guide to american attitudes who thinks what about the issues that shape our lives. Ithaca, NY: New Strategist Publications, Inc.

Moberg, D.O. (1982). Spiritual well-being of the dying. In G. Lesnoff-Caravaglia (Ed.), Aging and the Human Condition (pp. 139-155). New York: Human Sciences Press.

Moberg, D.O. & Brusek, P.M. (1978). Spiritual well-being: a neglected subject in quality of life research. Social Indicators Research, 5, 303-323.

Munley, A. (1983). The hospice alternative: A new context for death and dying. NY: Basic Books.

Nathanson, I.G. (1995). Divorce and women's spirituality. Journal of Divorce and Remarriage, 22(3/4), 179-188.

O'Brien, R.Y. (1994). Spirituality in treatment programs for addicts. Journal of Ministry in Addiction and Recovery, 1(1), 69-76.

O'Connell, T. (1991). Michigan historian: Spirituality at the heart of AA's success. The U.S. Journal of Drug and Alcohol Dependence, 15, 2.

Oxman, T.E., Freeman, D.H., & Manheimer, E.D. (1995). Lack of social participation or religious strength and comfort as risk factors for death after cardiac surgery in the elderly. Psychosomatic Medicine, 57(1), 5-15.

Paloutzian, R. & Ellison, S. (1982). Loneliness, spiritual wellbeing and quality of life. In L. Peplau and D. Perlman (Ed.). Loneliness: A Sourcebook of Current Theory, Research, and Therapy (pp. 224-237). NY: John Wiley and Sons.

Perls, F.S. (1969). Gestalt therapy verbatim. Lafayetter, CA: Real People Press.

Peterson, E.A. & Nelson, K. (1987). How to meet your clients' spiritual needs. Journal of Psychosocial Nursing, 25(5), 34-39.

Pojman, L.P. (1987). Philosophy of Religion. Belmont: Wadsworth Publishing Company.

Potts, R.G. (1996). Spirituality and the experience of cancer in an African-American community: Implications for psychosocial oncology. Journal of Psychosocial Oncology, 14(1), 1-19.

Prabhupada, A.C. (1990). Bhagavad-Gita: As it is. Los Angeles: The Bhaktivedanta Book Trust.

Prest. L.A., & Keller, J.F. (1993). Spirituality and family therapy: Spiritual beliefs, myths, and metaphors. Journal of Marital and Family Therapy, 19(2), 137-148.

Prezioso, F.A. (1987). Spirituality in the recovery process. Journal of Substance Abuse Treatment, 4, 233-238.

Ray, P.H. (1996). The rise of the integral culture. Noetic Sciences Review, Spring, 4-15.

Reamer, F.G. (1992). Social work and the public good: Calling or career? In Reid, P.N. and Popple, P.R. (Ed.). The Moral Purposes of Social Work (p. 11-33). Chicago: Nelson Hall Publishers.

Reed, P.G. (1987). Spirituality and well-being in terminally ill hospitalized adults. Research Nursing and Health, 10, 335-344.

Reed, P.G. (1992). An emerging paradigm for the investigation of spirituality in nursing. Research in Nursing and Health, 15, 349-357.

Reyment, R. & Jöreskog, K.G. (1993). Applied Factor Analysis in the Natural Sciences. NY: Cambridge University Press.

Reynolds, P.D. (1971). A primer in theory construction. NY: MacMillan Publishing Company.

Rogers, C. (1980). Ways of being. Boston: Houghton Mifflin.

Rossi, E.L. (1988). A mind-gene connection? Psychological Perspectives, 19(2), 212-221.

Rubin, A. & Babbie, E. (1997). Research methods for social work (3rd ed.). Pacific Grove, CA: Brooks/Cole Publishing Company.

Schaler, J.A. (1996). Spiritual thinking in addiction-treatment providers: The Spiritual Belief Scale. Alcoholism Treatment Quarterly, 14(3), 7-33.

Schaub, R. (1995). Alternative health and spiritual practices. Alternative Health Practicioner, 1(1), 35-38.

Schlesinger, A. Jr., (1957). The crisis of the old world order. Boston: Houghton Mifflin.

Schreder, R. (1982 November). A course on Stress Management & Spirituality during Recovery. Co-taught with Dr. C. Whitfield, University of Maryland at Baltimore.

Scudder, V.D. (1937). On journey. NY: E.P. Dutton and Co.

Seaward, B.L. (1995). Reflections on human spirituality for the worksite. American Journal of Health Promotion, 9(3), 165-168.

Sermabeikian, P. (1994). Our clients, ourselves: The spiritual perspective and social work practice. Social Work, 39(2), 178-183.

Shafranske, E.P. (1984). Factors associated with the perception of spirituality in psychotherapy. Journal of Transpersonal Psychology, 16(2), 231-241.

Shye, S. (Ed.) (1978). Theory Construction and Data Analysis in the Behavioral Sciences. Jossey- Bass Publishers, San Francisco, CA.

Simonton, O.C., Matthews, S., & Creighton, J. (1978). Getting well again. Los Angeles: J.P. Tarcher.

Slife, B.D. & Williams, R.N. (1995). What's Behind the Research? Discovering Hidden Assumptions in the Behavioral Sciences. Thousand Oaks, CA: Sage Publications, Inc.

Smith, L. M. (1978). An evolving logic of participant observation, educational ethnography and other case studies. In L.Shulman (ed.). Review of Research in Education. Itasca, ILL: Peacock.

Spaniol, L. (1985). Divorce and spirituality. Studies in Formative Spirituality, 6(3), 399-405.

Spector, P.E. (1992). Summated rating scale construction: an introduction. Newbury Park, CA.: SAGE Publications, Inc.

Sullivan, W.P. (1993). "It helps me to be a whole person": The role of spirituality among the mentally challenged. The Psychosocial Rehabilitation Journal, 16(3), 125-134.

Taylor, S.J. & Bogdan, R. (1984). Introduction to qualitative research methods. (2nd ed.) NY: Wiley.

The Teachings of the Buddha (1965). Tokyo, Japan: Kenkyusha Printing Company.

Thornton, E.E. (1977). Spirituality and Pastoral Care. The Journal of Pastoral Care, 31(2), 73-75.

Titone, A. (1991). Spirituality and psychotherapy in social work practice. Spirituality and Social Work Commentary, 2(1), 7-9.

Tubesing, D.A. (1980). Stress, spiritual outlook and health. Journal of Specialized Pastoral Care, 3, 17-23.

Van, K.A. (1986). Provisional glossary of the terminology of the science of formative spirituality. Studies in Formative Spirituality, 7(2), 287-292.

Warfield, R.D. (1996).Spirituality: The key to recovery from alcoholism. Counseling and Values, 40 (3), 196-205.

Wheat, L.W. (1991). <u>Development of a scale for the measurement of human spirituality (measurement scale)</u>. Dissertation Abstracts International, 52-09A: 3230.

Whitfield, C.L. (1984). Stress management and spirituality during recovery: a transpersonal approach. <u>Alcoholism Treatment Quarterly,1</u>(1), 3-54.

Zumeta, Z.D. (1993). Spirituality and mediation. Special issue: Beyond technique: The soul of family mediation. <u>Mediation Quarterly, 11</u>(1), 25-38.