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UNDERSTANDING THE ROLE OF RELATIONAL FACTORS IN CHRISTIAN SPIRITUALITY

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Abstract

Researchers developing multidimensional models of relational quality have largely neglected to consider the potential role of relational spirituality in their models. Recent relational spirituality models have emerged predominantly from a psychodynamic framework. The current study of 385 Christian adults was designed to expand the understanding of the associations between spiritual and relational dimensions. A principal components analysis of 10 measures of spirituality produced two components accounting for just over 50% of the variance. The components were labeled Positive Relationship with God and Instrumental Relationship with God, respectively. A second principal components analysis of 7 relationship scales resulted in a single component accounting for 55% of the variance and seeming to measure negative relational quality. This component was labeled Negative Relationships with Others. Using component scores from the three components, a multiple regression analysis was then conducted, in which the two spirituality components were used to predict relational quality. Positive Relationship with God accounted for 27% of the variance in Negative Relationship with Others and Negative Relationship with God accounted for an additional 9% of the variance. Theoretical and practical considerations are discussed and areas for further research are recommended.

Understanding the Role of Relational Factors in Christian Spirituality

Introduction

The impact of religiousness and spirituality on humanity is evident in nearly every facet of life, including politics, war, media, and every academic discipline. In fact, Piedmont (1999) stated that "religion and spirituality are universal threads in the fabric of human experience" (p. 988). Given the political and religious climate that influenced the formation of America, this "universal thread" is well established among Americans. According to Gallup and Lindsay (1999), the percentage of Americans who believe in God has failed to drop below 90% over the past fifty years, and Miller and Thoresen (2003) suggested religion and spirituality are of increasing public interest.

Professional literature exploring relational variables continues to burgeon as researchers attempt to understand the multiple dimensions of human relationships. However, despite the growing interest in the exploration of spirituality, those pursuing this line of research have neglected to consider the potential relational nature of spirituality in the development of their models. Furthermore, research exploring perceived relationships with God and the social and psychological impact of such relationships has only materialized in the last few years. Authors exploring spirituality have often found moderate to strong correlations between various aspects of relationships and the religious or spiritual variables under consideration. However, the majority of research within the psychological study of religion has failed to examine religion from a relational perspective.

More recently, Hall and Edwards (1996, 2002) developed an instrument (the Spiritual Assessment Inventory, SAI) designed to measure one's relationship with God

from an object-relations paradigm. According to an object relations perspective, people are motivated to be in relationships, navigate a process of splitting relational objects into categories of "good" and "bad," tend to communicate at a non-verbal level, and, through interpersonal growth, have the potential to engage in meaningful relationships (Cashdan, 1988). While the SAI and the research that produced it, continues to offer significant contributions to the field, the scope of the SAI's influence is limited by a restriction of relational dimensions represented within the structure of the instrument. Research by Simpson, Newman, and Fuqua (2004), utilizing multiple measures of spirituality to capture dimensions of relational spirituality, revealed significant correlations with personality dimensions. However, their study did not examine the human-to-human (horizontal) relational variables that occur between relational beings. Thus, specific relational dimensions that are present in horizontal relationships (such as trust, intimacy, attachment, etc.) have yet to be examined within a relational spirituality paradigm. Accordingly, much remains unknown about associations between religiousness/spirituality and relational functioning.

Relational Quality: The Horizontal Dimension

Researchers from various theoretical orientations have used numerous terms (that often overlap conceptually) to operationalize relational quality among people (horizontal relationships). Such variety in terms and theoretical backgrounds has provided challenges to those researching relational functioning (Fletcher, Simpson, & Thomas, 2000; Hassebrauck & Fehr, 2002). These challenges have been complicated by the fact that researchers attempting to measure horizontal relational quality must rely on the perceptions of individuals participating in the relationship (Fletcher et al.). Nevertheless,

attempts to understand these concepts have generated interesting working models to stimulate further theoretical development.

The examination of relationship quality over the last few decades has focused on attempting to understand the structural associations and functionality of various relational dimensions. In such efforts, Sternberg (1986) developed the triangular theory of love, asserting that commitment, passion, and intimacy were the foundation upon which positive romantic relationships are developed. A number of studies revealed that Sternberg's three components were highly correlated (Acker & Davis, 1992; Fletcher et al., 2000; Hassebrauck & Buhl, 1996). Fletcher et al. noted that many researchers have developed instruments to measure various constructs of perceived relational quality. In addition to Sternberg's aforementioned tripartite collection of relational constructs, Fletcher and colleagues identified three constructs within the literature that are frequently viewed as distinct and for which standardized instruments exist including satisfaction, trust, and love.

Several authors have endeavored to further clarify relational quality into a coherent collection of constructs. Hassebrauck and Fehr (2002) attempted to isolate the core components of relational functioning and revealed four factors of relational quality including intimacy, agreement, independence, and sexuality. Fletcher et al. (2000) examined six perceived relational quality measures including relationship satisfaction, commitment, intimacy, trust, passion, and love in order to understand the structural relationship and cognitive representation of the components. Their study suggested the existence of a multi-dimensional model in which each domain represents a component that loads on a second component (perceived relationship quality). Fletcher et al. argued

the lower level components serve as the foundation of more global evaluations of the relationship. Noticeably absent from Fletcher and colleagues' conceptualization of relational quality were constructs related to spiritual/religious relational quality.

Relational Quality: The Vertical Dimension

Gorsuch (1984) argued for a one-dimensional view of religion that could be subdivided into second-order religious dimensions. He further contended that existing measures of religion possess sufficient content, reliability, and validity that researchers should concentrate on examining foundational issues. In the past 20 years researchers have focused on these important sub-dimensions of spirituality. Although the extant literature examining spirituality and religion is small in comparison to literature examining other constructs related to health, this body of literature is substantial and growing (Hall, 2004; Hill & Pargament, 2003; Miller & Thoresen, 2003; Wulff, 1996). As research has expanded in this area, religion and spirituality have been revealed as robust and reliable predictors of mental health (Gartner, Larson, & Allen, 1991; Hall; Hill & Pargament; Miller & Thoresen). Nevertheless, and as indicated by Hall, associations between religion/spirituality and mental health seem to vary as a function of other factors, and it seems quite possible that such factors might include relational constructs. These associations need further exploration and clarification to understand the underlying mediating factors and to improve the validity of the constructs. Correspondingly, Hill and Pargament reasoned that improved measurement of the religious/spirituality constructs might improve the understanding of the connections between religion/spirituality and mental health and reveal a more direct connection between these constructs and those relating to mental and physical health.

Relationship Functioning and Connections with Spirituality and Religion

Many people throughout history have claimed to have a relationship with God, and this is evident across many religions and in both historical and contemporary religious doctrine. Hill and Pargament (2003) stated: "to know God is, according to many traditions, the central function of religion. Systems of religious belief, practice, and relationships are designed to help bring people closer to the transcendent, however the transcendence may be defined" (p. 67). Hill and Hall (2002) argued that people live fundamentally within the context of relationship and reasoned that the quest for the transcendent or sacred involves a search for relationship. Thus, it seems to some that horizontal relationships might be connected in some way to a vertical relationship (with the Divine). Hill and Pargament illustrated this principle by stating "the primacy of human relationships is articulated by most of the world's religions through some variant of the Golden Rule (e.g., caring, love, compassion), and the vehicle for enacting these relationships within most religions is the religious congregation" (p. 69).

In this same context, Hill and Pargament (2003) highlighted philosopher Martin Buber's (1970) belief that "the relation to a human being is the proper metaphor for the relation to God" (p. 151). Buber further commented that both the concept of God and the concept of self are relational. Philosopher Dallas Willard (1999), in his book *Hearing God: Developing a Conversational Relationship with God,* expounded on the notion of relational interaction with the Divine and suggested people are designed for communication with God. Interestingly, recent brain imaging studies seemed to offer some support for this argument (Newberg, D'Aquili, & Rause, 2001). This notion of a relational connection between humanity and the Divine is not new to people of various

religious backgrounds. In fact, Willard argued that, from a Christian perspective, an intimate friendship is as available with God as it is in other close personal relationships. Hill and Hall (2002) emphasized that, in the Judeo-Christian tradition, people are perceived as capable of establishing and maintaining a relationship with the Divine. Psychologist David Benner (1998) argued such capability is intrinsic and stated:

> we do not have a *part* of personality that relates to God or yearns to be in such relationship. The *totality* of our being yearns for and responds to such a relationship. Furthermore, our relationship with God is mediated by the same psychological process and mechanisms as those involved in relationships with other people.... Psychological and spiritual aspects of human functioning are inextricably interconnected.... Efforts to separate the spiritual, psychological, and physical aspects of persons inevitably result in a trivialization of each [italics added] (p. 62).

Hall (2004) noted that these psychological and "spiritual" processes are likely automatic and outside of consciousiousness. These suppositions seem supported by Simpson et al. (2004) who found dimensions of the five factor model of personality significantly related to both a positive and negative relationship with God (based on a factor analysis of several of widely used spirituality scales, including those in the SAI). Specifically, they found that Extraversion, Agreeableness, and Conscientiousness correlated positively with a component labeled Positive Relationship with God, and Neuroticism correlated negatively with the same component. Conversely, a second component labeled Negative Relationship with God was positively related to Neuroticism and negatively related to Agreeableness and Conscientiousness. These findings are generally supported by other

research examining spirituality and the five factor model of personality (c.f. MacDonald, 2000; Maltby & Day, 2001a & b; Piedmont, 1999; Rahanaiah, Rielage, & Sharpe, 2001; Saroglou, 2002). In concordance with Benner's perspective, Hall (2004) asserted that Christians and people of many other religious traditions do not view mental health as an end in itself. Hall argued that, for Christians, mental health must be integrated into a model of spirituality and mental health that "articulate[s] spiritual health/maturity as an end in itself" (p. 67). This stance seems sensible if spirituality is viewed as an intrinsic aspect of oneself that is related to the depths of personality. Accordingly, and as noted by Hall (2004), it is appropriate to expect internalized relational patterns to reliably and predictably influence spiritual functioning and development. It seems logical that such internalized relational patterns and connections with spirituality might be reflected or embedded in the model presented by Fletcher et al. (2000). However, these relational patterns and their connection to spiritual functioning remain in need of further exploration.

Despite numerous studies examining the connections between religion/spirituality and mental health, Hall (2004) contended that there is a paucity of theory-driven research exploring these dimensions. Hall, writing from a Christian perspective, noted: "a meaningful empirical approach to Christian spirituality and mental health must be grounded in a broad, psychospiritual theory of human development" (p. 67). Accordingly, he proposed an outline for a "common relational metapsychology as a foundation for advancing theory-driven empirical research on spirituality and mental health" (p. 67). Hall founded this proposal on recent efforts to examine the convergence and integration of attachment theory and relational psychoanalyitic theories. According to

Hall, these theories share several central organizing principles and, together with recent advancements in the neurobiology of emotions, he developed the Implicit Relational Representational Theory. Hall stated that the Implicit Relational Representational Theory is organized around five central principles that appear to have empirical support. According to Hall, the first principle contends that "people are fundamentally motivated by, and develop in the context of emotionally significant relationships" (p. 68). The second principle emphasizes the existence of "multiple codes of emotional information processing which provide a theoretical framework for understanding the way in which close relationships are processed and internalized, thereby shaping the patterns of our relationships with God, self, and others" (p. 69). Hall explained that these codes of emotional processing include both verbal and non-verbal processes, as well as a subsymbolic process, that occur outside of conscious awareness and are the basis for implicit knowledge. The third principle asserts the existence of "implicit relational representations," which Hall noted had been referred to by others (with minor distinctions) as "mental models" (Siegel, 1999), "object representations" (object relations theory) (Scharff & Scharff, 1998), and "internal working models" (attachment theory) (Bowlby, 1973). Hall explained that implicit relational representations represent "repetitions of relational experiences, sharing a common affective core, that are conceptually encoded in the mind as non-propositional meaning structures. They are the memory basis for implicit relational knowledge, that is, our 'gut-level' sense of how significant relationships work" (p. 71). The fourth principle reflects the contention that such implicit relational representations form during early childhood experiences with caregivers and significantly impact subsequent emotions and relational interactions.

Research studies on attachment theory offer broad support for this principle. The final principle maintains that implicit relational representations "form the foundation of our knowledge of self and others" (pp. 73-74) and are processed automatically without the direct control of internalized, symbolically-based knowledge. Hall explained that the mechanism of such automatic and rapid processing includes the orbito-frontal cortex and is evident in facial expressions (reflecting affect) that do not always match the verbally expressed experience. Hall further argued that the implicit relational representations can be "transformed *directly* only through the *same code* of emotional information processing by which they were formed: further implicit relational experiences.... (and) *indirectly* through the process of referential activity, or the linking of subsymbolic experiences to images and words" [italics original] (p. 74).

Despite Gorsuch's (1984) caution against further development of instruments measuring religious/spiritual constructs, research has continued to examine the psychometric properties of existing religious/spiritual instruments over the previous 20 years. Hill and Hood's (1999) compendium of religious and spirituality measures catalogs many of these efforts. In an effort to explore the potentially interactive nature of a relationship with God, Hall and Edwards (1996, 2002) developed the Spiritual Assessment Inventory (SAI) based on a relational model of spiritual maturity that is founded on the premise that people possess a capacity for awareness of God and that people have the capacity to be in relationship with God. Hall and Edwards utilized an object relations framework to compare three developmental levels to maturational stages of human development including: (1) Unstable relationships (maturity of a young child), (2) Grandiose relationships (maturity of middle childhood and early adolescence), and (3)

Realistic Acceptance (a more integrated approach to life found in late adolescence or adulthood). Hall and Edward's (1996) initial factor analysis revealed three factors (Instability, Grandiosity, and Realistic Acceptance) representing the Quality dimension of a relationship with God. Despite the fact that these factors revealed important aspects of relational interaction with God from an Object Relations perspective, Hall and Edwards (2002) further explored the underlying constructs of the SAI and established the existence of a dimension reflecting disappointment with God. While this instrument is the only measure developed from a specific relational paradigm, the emergence of an additional dimension through factor analysis underscores the complex nature of relational interaction with God and confirms the need for further research to explore the relevance of other relational constructs to one's spiritual life and relationship with the Divine. Slater, Hall and Edwards (2001) seemed to agree when they argued "... the next step in the measurement of religion and spirituality is to explore the convergence among these various measures in order to begin to test broader conceptual frameworks" (p. 5).

The lack of a clear connection between horizontal and vertical relationships impedes empirical research exploring relational spirituality and obfuscates the implications for psychological and spiritual health. This study was designed to expand the understanding of the associations between spiritual and relational dimensions. More specifically, the study examined commonalities between spiritual and relational dimensions derived from separate factor analyses of frequently utilized instruments from each domain. The specific research question addressed in this study was: What is the nature of the relationship between these two sets of constructs? Examination of the relationship between vertical and horizontal relational patterns may advance the

development of the concept of relational spirituality and expand existing relational models.

Method

Participants

Six hundred fifty adult (18 years and older) Christian participants from various religious organizations, religious-based schools, and places of worship from 3 Southeastern and 3 Southwestern states were asked to voluntarily complete a packet of instruments. Due to the theoretical and theological assumptions on which the instruments were constructed (i.e., from a Judeo-Christian and monotheistic perpective), only participants who self-identified as "Christian" were asked to participate. Three hundred eighty five of the 650 packets distributed were returned and 370 (57%) were usable. The 15 unused packets contained insufficient data for analysis.

Demographics

The participants in this study were ethnically, relationally, and educationally homogeneous. Most of the respondents were Caucasian (93.5%), married (77.3%, 14.1% had never been married and 4.9% were divorced), and had parents who were married or were married until death (75.9%). Many of the respondents had at least some college and most had procured an undergraduate degree (66.6%, with 30.7% having also obtained a graduate degree). The majority were females (65.4%) in their thirties (mean age = 39.8 years; mode age = 30 years). There were several religious affiliations in this overtly Christian sample, including Non-Denominational (33.8%), Baptist (21.6%), Presbyterian (8.6%), Methodist (7.3%), Lutheran (5.7%), Nazarene (5.1%), Pentecostal (3%), Catholic (3%), and Other (10.3%). The majority (84.1%) of participants reported attending church

or religious meetings at least once per week, and 53.8% of those participants attended more than once per week. Moreover, approximately 92% of the respondents devoted time to religious activities at least twice per week. Approximately 45% of those respondents spent time daily in religious activities (including prayer) while an additional 21% reported that they spent time in religious activities more than once per day.

Instruments

Relationship Assessment Scale (RAS). Hendrick (1988) revised an earlier five-item instrument (Hendrick, 1981) by adding two additional items and changing the wording to make the instrument more inclusive (changed the words "mate" and "marriage" to "partner" and "relationship," respectively). According to Hendrick (1988) and Hendrick, Dicke, and Hendrick (1998), the resulting seven-item RAS offers a brief unifactoral measure of relational satisfaction with a mean inter-item correlation of .49 and an alpha of .86. Hendrick (1988) and Hendrick et al. demonstrated the concurrent validity of the RAS through significant positive correlations with other relational measures (e.g. commitment, satisfaction, investment, etc.). Furthermore, Hendrick (1988) found that the RAS was able to correctly classify 91% of couples who were together and 86% of couples who were apart (but once together). Hendrick et al. reported test-retest reliability of .85 after six to seven weeks. Hendrick (1988) explained that, with minimal modification, the RAS could be suitable for assessing satisfaction in friendships as well. Participants in the current study were given the option to answer an RAS suited for couples or friendships (depending on their relational status), as the intent was to assess general relational quality with an important person and not the object of their relational quality. Cronbach's coefficient alpha for this sample was .91.

Experiences in Close Relationships (ECR). The ECR (Brennan, Clark, & Shaver, 1998) is a 36-item self-report measure of attachment derived from a factor analysis of 323 distinct items (representing 60 subscales) from previously existing self-report measures of adult romantic-attachment. According to Brennan et al., the resulting two dimensions, Avoidance and Anxiety, were highly correlated with existing measures of anxious and avoidant behavior (the actual correlations were not reported). Additionally, the two scales appeared orthogonal as the correlation between the two dimensions was only .11. Reported internal consistency reliabilities for each 18-item subscale were high (Avoidance: $\alpha = .94$; Anxiety: $\alpha = .91$). The internal consistency reliabilities were equally high for this sample (Avoidance: $\alpha = .93$; Anxiety: $\alpha = .91$).

Revised UCLA Loneliness Scale-Revised. Russell, Peplau, and Cutrona (1980) developed the revised version of the UCLA Loneliness Scale (Russell, Peplau, & Ferguson, 1978) to remedy problems with response bias and to improve discriminant validity. The resulting 20-item instrument combines an equal number of positively and negatively worded items and is the most frequently utilized measure of loneliness (Shaver & Brennan, 1991). Russell et al. (1980) reported high internal consistency across two studies ($\alpha = .94$) and a high correlation with the original scale ($r = .91$). Concurrent validity was demonstrated as loneliness scores correlated significantly with reports of being alone, feelings of abandonment, emptiness, hopelessness, isolation, and not feeling sociable or satisfied. These findings were replicated with another sample, and evidence of discriminant validity was examined. The revised UCLA loneliness scale was found to successfully discriminate between loneliness, social desirability, negative affect, social

risk-taking, and desire to affiliate with others. The internal consistency reliability for this sample was .90.

Trust Inventory. The Trust Inventory (Couch, Adams, & Jones, 1996; Couch & Jones, 1997) was developed to measure Partner (romantic/relational), Network (friends, family, etc) and Generalized (people in general) trust simultaneously. Couch et al. (1996) reported high internal consistency reliability (α = .87 to .92) and stability across a nine week period (r = .74 to .82) for the three scales. Both Couch et al. and Couch and Jones found that each scale was appropriately correlated with extant measures of generalized and relational trust as well as various measures of relational status. Couch and Jones provided evidence of discriminant validity of the Partner Trust scale and suggested the ability to differentiate relational trust from other types of trust offered support for the conceptual distinction between types of trust. While Couch and colleagues argued that the Trust Inventory is able to measure three distinct aspects of trust, both Couch et al. and Couch and Jones found Network trust moderately (and consistently) correlated with both Partner and Generalized trust. Accordingly, an abbreviated form of the instrument (that exludes Network trust) was used at the recommendation of the authors. In this sample the internal consistency reliabilities for Partner and Generalized trust were .92 and .91, respectively.

Fear-of-Intimacy Scale (FIS). Descutner and Thelen (1991) developed the Fear-of-Intimacy Scale in order to assess the construct independent of current relational status. The 35-item, single-factor instrument was initially developed and validated on an undergraduate sample and yielded high internal consistency (α = .93) and a 1-month test-retest correlation of .89. Doi and Thelen (1993) replicated the original study using a

"middle-aged" sample. As in Descutner and Thelen's study, internal consistency was high (Chronbach's $\alpha = .92$). Construct validity was demonstrated in both studies as the FIS was significantly correlated in the appropriate direction with measures of loneliness, state and trait anxiety, social intimacy, self-disclosure and reports of relationship satisfaction, and emotional closeness. Interestingly, the means and standard deviations were similar across the two divergent samples. For the current study, Cronbach's coefficient alpha was also .92.

Spiritual Well-Being Scale (SWBS). The SWBS (Paloutzian & Ellison, 1982) was designed to measure both religious well-being (RWB) and existential well-being (EWB). RWB represents a person's perceptions of their own spiritual and religious life while EWB represents the individual's sense of purpose and satisfaction in life and adjustment to their surroundings (Bufford, Paloutzian & Ellison, 1991). The sum of RWB and EWB yields a total spiritual well-being (SWB) score. Paloutzian and Ellison (1982) reported high test-retest reliability coefficients (.86 for EWB; .96 for RWB; .93 for SWB), and moderately high internal consistency reliabilities (.78 for EWB, .87 for RWB, and .89 for SWB). The SWBS correlates well with other measures of well-being, indicating sufficient validity, and item content reveals obvious face validity (Boivin, Kirby, Underwood, & Silva, 1999; Bufford et al., 1991). Subsequent research has indicated the instrument is a good general index of well-being and has confirmed similar reliability and validity indices (Bufford et al.). Despite recent criticism (e.g., Slater, Hall, & Edwards, 2001), the SWBS remains a frequently utilized measure of spiritual functioning. Cronbach's coefficient alphas for this sample were .85 for EWB, .88 for RWB, and .92 for SWB.

Religious Orientation Scale-Revised (I/E-R). Gorsuch and Venable (1983) revised the Allport and Ross (1967) Religious Orientation Scale to facilitate completion among people with lower reading levels. The resulting Age Universal I-E scale was reportedly completely interchangeable with the Allport and Ross scale. However, Kirkpatrick's (1989) research divided the extrinsic construct into personally extrinsic (use of religion for personal benefit) and socially extrinsic (use of religion for social gain) dimensions. Accordingly, Gorsuch and McPherson (1989) revised the Age Universal I-E scale to reflect Kirkpatrick's (1989) division of the extrinsic construct and the named the resulting instrument the Intrinsic/Extrinsic-Revised (I/E-R). The internal consistency reliability (.83) of the Intrinsic scale of the I/E-R is sufficient and comparable to that found in the Age-Universal Scale (Hill, 1999). The lower internal consistency reliabilities of the revised Ep, Es, and Ep/Es were .57, .58, and .65, respectively, and may be lower due to fewer items in each scale (Hill, 1999). The internal consistency reliabilities for this sample were .74, .64, .62, and .61 for the Intrinsic, Ep, Es, and Ep/Es subscales respectively.

Spiritual Assessment Inventory (SAI). Hall and Edwards (1996) developed the SAI from an object relations and contemplative spirituality perspective to measure spiritual development and maturity. The instrument assesses one's awareness of God and quality of relationship with God across four dimensions (Instability, Disappointment, Grandiosity, and Realistic Acceptance) (Hall & Edwards, 1996, 2002). According to Tisdale (1999), face validity is high as the items clearly tap the desired domain, and recent studies (Hall & Edwards, 2002) revealed improved internal consistency reliabilities for each of the five factors (Awareness, .95; Disappointment, .90; Realistic

Acceptance, .83; Grandiosity, .73; and Instability, .84). Additionally, expected theoretical consistencies are evidenced by the correlations between the SAI and the Bell Object Relations Inventory (BORI), suggesting satisfactory internal validity (Tisdale; Hall & Edwards, 2002). Internal consistency reliabilities for this sample were .96 for Awareness, .94 for Disappointment, .87 for Realistic Acceptance, .66 for Grandiosity, and . 80 for Instability.

Demographics Questionnaire. The participants completed a demographics questionnaire assessing typical background information and items assessing religious affiliation and religious involvement.

Procedure

Participants were recruited by "word of mouth" through personal contacts ("Snowball" method) from various religious organizations, religiously-based schools, and places of worship. All participants received a brief description of the study and the requirements for participation. Participants were informed that participation was voluntary, that they were free to withdraw at any time, and that the packet required approximately 30 to 45 minutes to complete. Packets contained a consent form, a demographic questionnaire, the Spiritual Well-Being Scale, the I/E-R (also known as the Religious Orientation Scale-Revised), the Spiritual Assessment Inventory, the Relationship Assessment Scale, Revised UCLA Loneliness Scale, The Trust Inventory, the Fear-of-Intimacy Scale, and the Experiences in Close Relationships scale. Each instrument and packet was numbered, and the order of instruments within packets was varied to reduce the likelihood of "response sets." In an effort to further ensure confidentiality, participants were instructed to omit their names from all materials,

complete the instruments privately, place all materials into an envelope, and seal the envelope upon completion of the measures. Each participant had the option of leaving contact information if they wished to receive results of the study.

Results

Principal Components Analysis of Spirituality Scales

A principal components analysis was performed on the set of 10 spirituality scales in order to explore the underlying structure within this set of scales. Examination of both KMO (.79) and Bartlett's test of sphericity [X^2 (55) = 890.95, $p < .001$] indicated that a principal components analysis of the correlation matrix was appropriate. Initially, three components with eigenvalues greater than 1.0 were extracted. However, given that use of the Kaiser rule tends to produce too many components, the scree plot was also examined. The scree plot (see Figure 1) suggested that a two-component solution was more appropriate. Both oblique and orthogonal rotations were examined. Because correlations among the compenents were negligible, varimax rotation was determined to be most appropriate. Component scores were generated for all participants and saved for use in subsequent analyses. Table 1 presents the component loadings, communalities, initial eigenvalues, sums of squared loadings following rotation, and the percentage of variance associated with each component. The two components accounted for just over 50% of the variance. After reviewing the component loadings, the first component was labeled Positive Relationship with God (PRG) and seems to reflect a satisfying and stable internal awareness of God's involvement in one's life that fosters meaning, purpose and direction. The second component was labeled Instrumental Relationship with God (IRG),

as it seems to reflect a search for both intrapersonal and interpersonal security through a utilitarian approach to one's relationship with God.

Principal Components Analysis of Relationship Scales

In order to explore the underlying structure among the set of relationship measures, a second principal components analysis was performed on the seven relationship scales. KMO was .84, and Bartlett's test of sphericity was statistically significant [X^2 (21) = 1175.44, $p < .001$], indicating that a principal components analysis of the correlation matrix was again appropriate. Initially, one component with an eigenvalue greater than 1.0 was extracted. Examination of the scree plot (see Figure 2) further indicated that a single component solution was appropriate. Component scores were again saved for subsequent analyses. Table 2 presents the component loadings, communalities, initial eigenvalue, the sum of squared loadings, and the percentage of variance associated with the component for the second analysis. The component accounted for nearly 55% of the variance, as noted in the table. After reviewing the component loadings, the relational component was labeled Negative Relationship with Others (NRO), seeming to reflect a relational style marked by both fear and avoidance of intimacy, difficulty trusting, loneliness, and general dissatisfaction in relationships.

Multiple Regression Analysis

In order to further examine the relationships between the spiritual and relational components, a forward multiple regression analysis was performed. The two spiritual components (Positive Relationship with God and Instrumental Relationship with God) were used as predictors of the relational component in the regression analysis. Two cases were eliminated from the analysis as they represented multivariate outliers (standardized

residual scores greater than 3.0 in magnitude). The results of this analysis (see Table 3) indicated that the overall model was statistically significant, $F(2, 297) = 80.23, p < .001$ and accounted for approximately 35% of the variance in Negative Relationship with Others. Positive Relationship with God entered the equation first, accounting for approximately 27% of the variance in Negative Relationship with Others. Instrumental Relationship with God entered the equation second, accounting for an additional 9% of the variance, a statistically significant increment.

Discussion

Previous research by Hall and colleagues (Hall, Brokaw, Edwards, & Pike, 1998; Hall & Edwards, 1996, 2002) found support for a measure of relational spirituality based on an object relations framework. In an effort to test "broader conceptual frameworks" as suggested by both Slater, Hall and Edwards (2001) and Hill and Pargament (2003), this study examined the convergence among several measures of spirituality and relationships. The results of this study expand support for a relational view of spirituality (beyond object relations) based on the principle components analysis of frequently utilized measures of spirituality. The findings of this study also provide evidence that, for Christians, one's relationship with God is significantly related to relationships with others.

Structural Nature of the Components

The underlying structure of the 10 spirituality scales utilized in this study seems to possess significant meaning at the theoretical level. The first component, labeled Positive Relationship with God had large positive relationships with Religious Well-Being, SAI-Awareness, Existential Well-Being, SAI-Realistic Acceptance, and Intrinsic

Religious Orientation and moderate negative relationships with SAI-Instability and SAI-Disappointment. Interestingly, and as outlined by Kirkpatrick and Hood (1990), some authors have suggested that the Intrinsic dimension is conceptually unique from other aspects of religiousness. In this study, Intrinsic Religious Orientation related strongly with other dimensions to form Positive Relationship with God, seeming to support Kirkpatrick and Hood's argument that Intrinsic Religious Orientation fails to relate as a single dimension in the context of other measures of religion and spirituality. Collectively, with consideration given to the directionality of the relationships, the items comprising these scales appear to reflect a positive relational style toward God. This positive relational style seems to be characterized by both an internal perception that God is involved in one's life and an ability to remain connected with God during spiritually challenging times (those times when maintaining a relationship with God is difficult). Given the inclusion of Existential Well-Being in this component, it appears that this positive relational style facilitates a sense of purpose, direction and realization of meaning in life.

Interestingly, the structure of the first spirituality component in this study closely resembled that reported in the Simpson et al. (2004) study using largely the same scales with a demographically similar sample. Simpson et al. found that SAI-Awareness, Religious Well-Being, Intrinsic Religious Orientation, and Existential Well-Being (in that order) shared relationships with a single component. The emergence of the same four primary spirituality scales, which are related to the same component in both studies, suggests stability in this first component and implies the existence of an internalized style

of relational spirituality among Christians (that is, a relationship with God that occurs internally).

Hall and Edwards (2002) found that each of the SAI scales had small (but significant) correlations with measures of Extrinsic Religious orientation. Based on their findings they argued that relational quality with God is negligibly impacted by religious motivation measured by I/E-R. Nevertheless, the second spirituality component in this analysis had large positive relationships with SAI-Grandiosity, Extrinsic Religious Orientation-Personal, and SAI-Instability and moderate positive relationships with Extrinsic Religious Orientation-Social and SAI-Disappointment. This component was labeled Instrumental Relationship with God, as it appears to measure a utilitarian approach to gaining both intrapersonal and interpersonal security and connection with God and others. It is clear that, based on the component loadings, the utilitarian quality of the Extrinsic dimension of the I/E model is an important feature of this component. However, Slater, Hall, and Edwards (2001) argued that people are less likely to use religion as a means to social status, rather religion and spirituality "have become intensely *personal* [italics added] and the direction of new measures in the field reflects this shift" (p. 17). The structure of this spirituality component appears to support their argument, as an examination of the items from the three scales with the largest relationships (SAI-Grandiosity, Extrinsic Religious Orientation-Personal, and SAI-Instability) seem to collectively reflect a manipulative and controlling attempt to maintain relational status and position with God as a means to gain a *personal* sense of peace and comfort. Based on the item wordings and theoretical foundation of the SAI items (object

relations), this somewhat ostentatious sense of one's relationship with God might reflect an intrapsychic avoidance of divine rejection.

There also appears to be a meaningful structure across the seven relationship scales employed in this study. The relational component seems to reflect a negative relational style and was labeled Negative Relationship with Others. Fear-of-Intimacy, ECR-Avoidance, UCLA-Loneliness, and ECR-Anxiety had large positive relationships with this component, while TI-Partner Trust, RAS-Relational Satisfaction, and TI-General Trust had large negative relationships with this same component. This component seems to reflect a perceived relational quality influenced by a behavioral style in which one struggles with trust, both internally fears and actively avoids intimacy, and struggles with emotional isolation. Such avoidance of intimacy has obvious negative implications for the development of trust and satisfaction. While the intention of this study was not to confirm the horizontal relational model proposed by Fletcher et al. (2000), the fact that the relational scales in this analysis related strongly to a single component seems to support the model of relational quality proposed by Fletcher and his colleagues. Fletcher et al. argued that cognitive perceptions of relational dimensions such as relationship satisfaction, commitment, intimacy, trust, passion, and love influence the overall perceived relational quality. The relational component in this analysis seems to reflect the negative pole of horizontal relational quality.

Structural Similarities and Relationships Between the Horizontal and Vertical Dimensions

Gorsuch (1984) discussed the implications of viewing religion as either unidimensional or multidimensional and argued "the resolution could be *both/and* [italics

original] rather than either or. There may be a general religious dimension... that can be subdivided into dimensions" (p. 232). At a theoretical level, the results of the current study seem to support Gorsuch's assertions and suggest that relational spirituality can be subdivided into at least two dimensions (represented by the two spirituality components). Furthermore, Gorsuch's proposed hierarchical model is very similar to the model of relational quality discussed by Fletcher et al., and both models are seemingly supported by the present findings. Therefore, the results of the principal components analyses performed in this study suggest both vertical and horizontal relational qualities are structurally similar.

Of additional interest in this study was the potential relationship between vertical and horizontal relational dimensions. Hall and colleagues (Hall, Brokaw, Edwards, & Pike, 1998; Hall & Edwards, 1996, 2002) found connections between spiritual and relational functioning as they developed the SAI based on Object Relations theory. However, the current study broadens the empirical support linking relational spirituality and horizontal relational functioning by utilizing several frequently used spirituality and relational measures from different theoretical perspectives. Accordingly, the connection between relationship with others and relationship with God does not appear theoretically confined to psychodynamic processes.

The fact that these similar and empirically-derived components are related supports Benner's (1998) theoretical argument that both psychological and spiritual aspects of the human condition are inextricably connected. The current study of Christians also provides empirical support for Hall's (2004) notion of implicit relational representations (internal mental models of relationships). Based on the results reported

here, these mental models consist of at least two dimensions: (1) relationship with others, and (2) relationship with the Divine. The relationship between these two dimensions might represent a meta-relational style employed in both relational dimensions (similar to what Hall considered the internalized codes of emotional and relational processing).

Hall (2004) argued that it is appropriate to expect internalized relational patterns to influence spirituality. The current findings using different measures of spirituality provide additional evidence of a connection between horizontal and vertical relational functioning. Specifically, the regression model supported the idea that relational style with God is related to relational style with others, as the spirituality components were significant predictors of relational functioning with others. The fact that 35% of the variance in the horizontal relational dimensions (Negative Relationship with Others) is accounted for by the vertical relational dimensions indicates that these dimensions are substantively related. Moreover, the amount of variance attributed to Positive Relationship with God highlights the impact positive relational spirituality can have on one's relationships with others and perhaps the impact one's relationship with others may have on positive relational spirituality. Based on these findings, it seems prudent to consider the inclusion of dimensions of relational spirituality in models of horizontal relational quality (at least for Christians). Furthermore, given the documented correlations between emotional health and positive religious functioning, it seems possible that such significant correlations could be a function (byproduct) of the connection between positive horizontal and vertical relational functioning (people feel better because they are relating better interpersonally and spiritually). Obviously, this is an empirical question that cannot be answered from these data. Along this line of

reasoning, Positive Relationship with God could also be viewed as more than a means to achieve horizontal relational stability and emotional health. Given the relational nature of the Judeo-Christian view of God, this positive dimension of relational spirituality may reflect the very goal of many Christians' spiritual lives. Again, however, further research is required to make such distinctions.

Collectively the results of this study revealed meaningful vertical and horizontal relational dimensions derived from a collection of frequently used measures of spiritual and relational functioning. The findings strengthen the support for previously conceptualized theoretical models of each dimension, and the substantive relationship between the vertical and horizontal dimensions expands previous research exploring these connections. Practically, the results emphasize the importance of including relational spirituality in the overall view of emotional and relational health. Nevertheless, exploring the directionality of the relationship between the dimensions could improve the practical utility through increased understanding of the theorized meta-relational style. Until then, the results suggest that people may benefit from exploring their own relational functioning across both dimensions. Such exploration may reveal personally (or clinically) relevant connections between vertical and horizontal relating that could facilitate growth in one or both dimensions and thus reduce relational (and emotional) distress. These practical applications also highlight the need for research exploring the clinical utility of more broadly conceptualized (beyond object relations) relational models.

Limitations

The sample in this study consisted mostly of college educated, Caucasian Christians. Caution is warranted when attempting to generalize to other populations. Additional evidence from demographically diverse cultures (including religiously diverse) could improve our understanding of these important constructs. The research examining relational spirituality is relatively new and developing. There is an obvious need for further exploration. However, as in the current study, much of the research relies on correlational methods of examining cognitive representations of theoretically intrinsic constructs. Accordingly, the amount of error attributable to method variance is unknown. This issue underscores some of the challenges of attempting to measure spiritual constructs. Consideration should also be given to the fact that ceiling effects were particularly evident on the Spiritual Well-Being Scale. This issue is common among overtly religious samples. Though the SWBS remains one of the most frequently used measures of spiritual functioning, further refinement of this instrument could prove useful.

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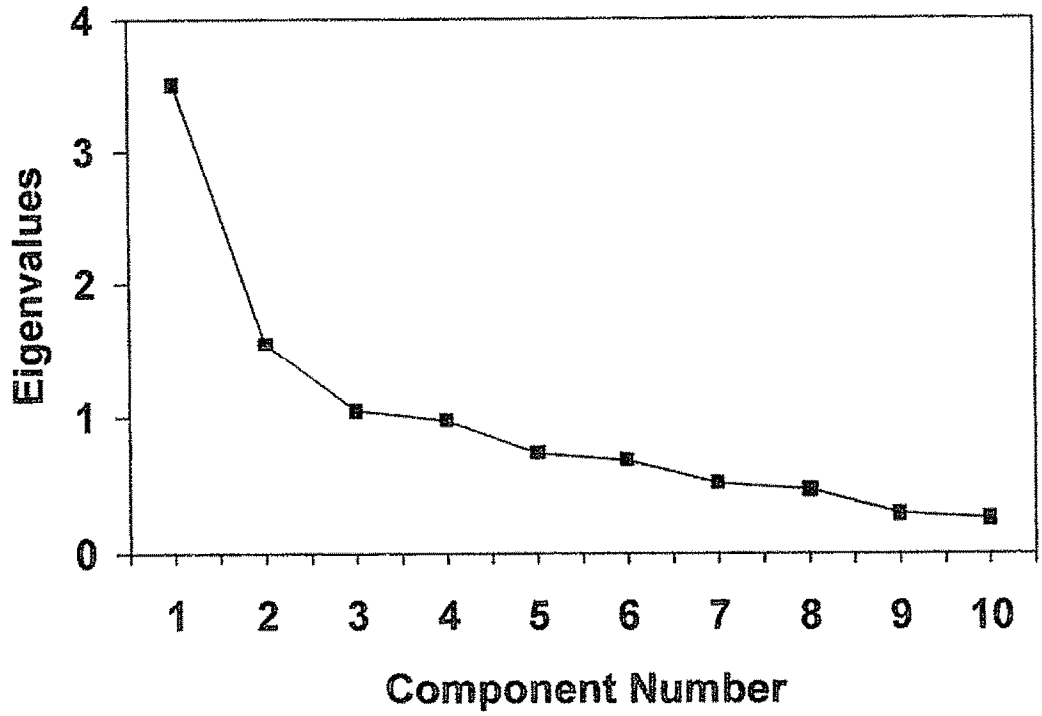

Figure 1. Scree Plot from principal components analysis of spirituality subscales

Table 1

Principal Components Analysis of Spirituality Scales

	Component 1	Component 2	h^2
Religious Well- Being	.88		.77
Existential Well Being	.74		.60
Intrinsic Religious Orientation	.60		.37
Extrinsic Religious Orientation-Personal		.65	.43
Extrinsic Religious Orientation-Social		.41	.17
SAI-Awareness	.85		.76
SAI-Realistic Acceptance	.74		.56
SAI-Disappointment	-.41	.39	.32
SAI-Grandiosity		.66	.50
SAI-Instability	-.47	.59	.57
Initial Eigenvalues	3.51	1.54	
Sums of Squared Loadings	3.43	1.62	
Percentage of Variance	34.26	16.22	

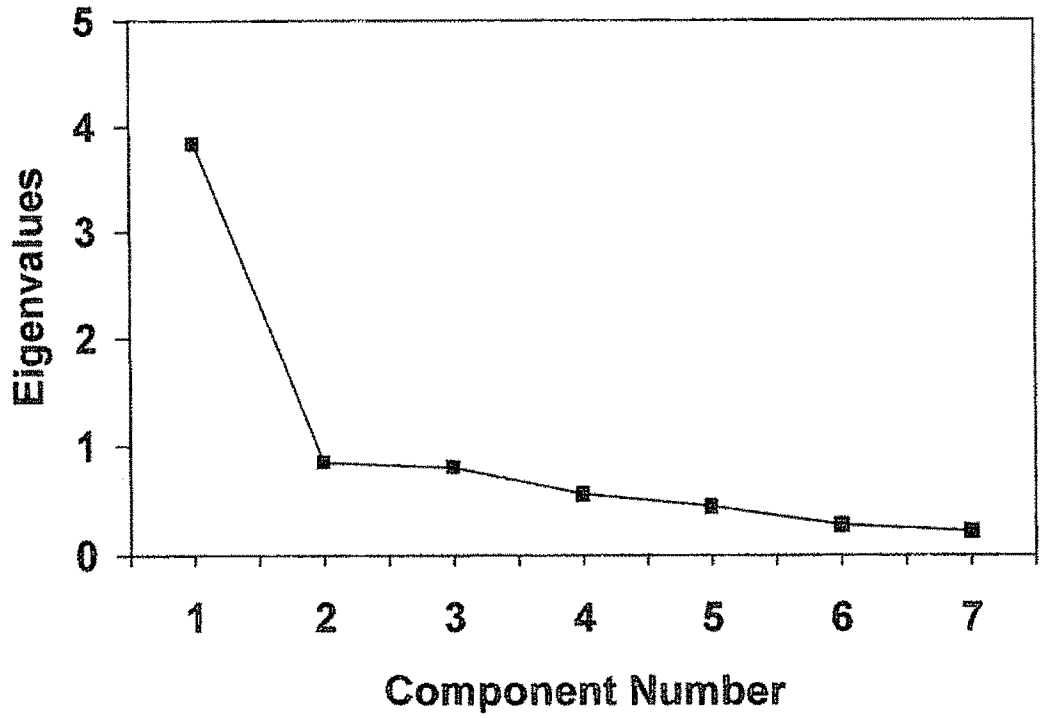

Figure 2. Scree Plot from principal components analysis of relationship subscales

Table 2

Principal Components Analysis of Relational Scales

	Component 1	h^2
RAS-Relational Satisfaction	-.66	.43
ECR-Avoidance	.83	.70
ECR-Anxiety	.57	.33
UCLA-Loneliness	.77	.59
TI-Partner Trust	-.86	.73
TI-General Trust	-.62	.38
Fear-of-Intimacy	.83	.68
Initial Eigenvalue	3.84	
Sum of Squared Loadings	3.84	
Percentage of Variance	54.90	

Table 3

Multiple Regression Summary Table for Spirituality Components Predicting Negative Relationship with Others (n = 298)

Step	Spirituality Component Entered	Multiple *R*	*F* Equation	Significance of *F* for Equation	R^2 Increment	*F* Increment	Significance of *F* Increment	Zero Order r	Significance of *r*
1	PRG	.52	107.51	.000	.27	107.51	.000	-.52	.000
2	IRG	.59	80.23	.000	.09	39.11	.000	.29	.000

Note. PRG = Positive Relationship with God; IRG = Instrumental Relationship with God.

APPENDIX A

Prospectus

UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

UNDERSTANDING THE ROLE OF RELATIONAL FACTORS IN CHRISTIAN SPIRITUALITY

Dissertation Prospectus

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

Doctor of Philosophy

By

David Bryan Simpson
Norman, Oklahoma
September 23, 2004

Chapter One

Introduction

The impact of religiousness and spirituality on humanity is evident in nearly every facet of life, including politics, war, media, and every academic discipline. In fact, Piedmont (1999) stated that "religion and spirituality are universal threads in the fabric of human experience" (p. 988). Given the political and religious climate that influenced the formation of America, this "universal thread" is well established among Americans. According to Gallup and Lindsay (1999) the percentage of Americans who believe in God has failed to drop below 90% over the past fifty years, and Miller and Thoresen (2003) suggested religion and spirituality are of increasing public interest.

Professional literature exploring relational variables continues to burgeon as researchers attempt to understand the multiple dimensions of human relationships. However, despite the growing interest in the exploration of spirituality, those pursuing this line of research have neglected to consider the potential relational nature of spirituality in the development of their models. Furthermore, research exploring perceived relationships with God and the social and psychological impact of such relationships has only materialized in the last few years. Authors exploring spirituality often find moderate to strong correlations between various aspects of relationships and the religious or spiritual variables under consideration. However, the majority of research within the psychological study of religion fails to examine religion from a relational perspective.

More recently Hall and Edwards (1996, 2002) developed an instrument (the Spiritual Assessment Inventory, SAI) designed to measure one's relationship with God

from an object-relations paradigm. While the SAI and the research that produced it, continues to offer significant contributions to the field, the scope of the SAI's influence is limited by a restriction of relational dimensions represented within the structure of the instrument. Research by Simpson, Newman, and Fuqua (2004), utilizing multiple measures of spirituality, revealed significant correlations with personality dimensions. Specifically, they found the positive relationship with God dimension positively related to Extraversion, Agreeableness, and Conscientiousness and negatively related to Neuroticism. Conversely, the negative relationship with God dimension was positively related to Neuroticism and negatively correlated with Agreeableness, and Conscientiousness. Simpson, Newman, and Fuqua's findings seem to highlight the intrinsic personality qualities that are active in one's relationship with God. However, their study did not examine the human-to-human (horizontal) relational variables which occur between relational beings. Thus, specific relational dimensions that are present in horizontal relationships (such as trust, intimacy, attachment, etc.) have yet to be examined within a relational spirituality paradigm. Accordingly, much remains unknown about associations between religiousness/spirituality and relational functioning.

Background of the Problem

Relational Quality: The Horizontal Dimension

Researchers from various theoretical orientations use numerous terms (which often overlap conceptually) to operationalize relational quality among people (horizontal relationships). Such variety in terms and theoretical background provides challenges to those researching relational functioning (Fletcher, Simpson, & Thomas, 2000; Hassebrauck & Fehr, 2002). These challenges are complicated by the fact that researchers

attempting to measure horizontal relational quality must rely on the perceptions of individuals participating in the relationship (Fletcher et al.). Nevertheless, attempts to understand these concepts have generated interesting working models to stimulate further theoretical development.

The examination of relationship quality over the last few decades has focused on attempting to understand the structural associations and functionality of various relational dimensions. In such efforts Sternberg (1986) developed the triangular theory of love asserting that commitment, passion, and intimacy were the foundation upon which positive romantic relationships are developed. A number of studies following Sternberg revealed that the three components were highly correlated (Acker & Davis, 1992; Fletcher et al., 2000; Hassebrauck & Buhl, 1996). Fletcher et al. noted that during these years many researchers developed instruments to measure various constructs of perceived relational quality. In addition to Sternberg's aforementioned tripartite collection of relational constructs, Fletcher and colleagues identified three constructs within the literature that are frequently viewed as distinct and for which standardized instruments exist including satisfaction, trust, and love.

Several authors have endeavored to further clarify relational quality into a coherent collection of constructs. Hassebrauck and Fehr (2002) attempted to isolate the core components of relational functioning and revealed four factors of relational quality including intimacy, agreement, independence, and sexuality. Hassebrauck and Fehr examined associations between the four quality of relationship dimensions and dimensions of attachment and discovered that people who held positive views of themselves and others also had higher levels of intimacy, agreement, and sexuality while

those with increased independence were more likely to hold negative views of others and positive views of themselves.

Fletcher et al. (2000) examined six perceived relational quality measures including relationship satisfaction, commitment, intimacy, trust, passion, and love in order to understand the structural relationship and cognitive representation of the components. Their study suggested the existence of a multi-dimensional model in which each domain represents a factor that loads on a second factor (perceived relationship quality). Fletcher et al. argued the lower level components serve as the foundation of more global evaluations of the relationship. Noticeably absent from Fletcher and colleagues' conceptualization of relational quality were constructs related to spiritual/religious relational quality.

Relational Quality: The Vertical Dimension

Hill and Pargament (2003) noted that systematic reviews of the extant literature revealed that, in comparison to other constructs related to health, religion and spirituality are "understudied variables" in a number of health related disciplines. Despite the relative neglect of research, investigators might be unacquainted with the substantial volume of empirical literature examining connections between religiousness and spirituality and both physical and mental health (Hall, 2004; Hill & Pargament; Miller & Thoresen, 2003; Wulff, 1996). As research has expanded in this area, religion and spirituality have been revealed as robust and reliable predictors of mental health (Gartner, Larson, & Allen, 1991; Hall, 2004; Hill & Pargament; Miller & Thoresen). Nevertheless, and as indicated by Hall, associations between religion/spirituality and mental health seem to vary as a function of other factors, and it seems quite possible such factors might include relational

constructs. These associations need further exploration and clarification to understand the underlying mediating factors and to improve validity of the constructs. Correspondingly, Hill and Pargament reasoned that improved measurement of the religious/spirituality constructs might improve the understanding of the connections between religion/spirituality and mental health and reveal a more direct connection between these constructs and those relating to mental and physical health.

Relationship Functioning and Connections with Spirituality and Religion

Many people throughout history have claimed to have a relationship with God, and this is evident across many religions and in both historical and contemporary religious doctrine. Hill and Pargament (2003) stated: "to know God is, according to many traditions, the central function of religion. Systems of religious belief, practice, and relationships are designed to help bring people closer to the transcendent, however the transcendence may be defined" (p. 67). Hill and Hall (2002) argued that people live fundamentally within the context of relationship and reasoned that the quest for the transcendent or sacred involves a search for relationship. Thus it seems to some that horizontal relationships might be connected in some way to a vertical relationship (with the divine). Hill and Pargament illustrated this by stating "the primacy of human relationships is articulated by most of the world's religions through some variant of the Golden Rule (e.g., caring, love, compassion), and the vehicle for enacting these relationships within most religions is the religious congregation" (p. 69).

In this same context Hill and Pargament (2003) highlighted philosopher Martin Buber's (1970) belief that "the relation to a human being is the proper metaphor for the relation to God" (p. 151). Buber further commented that both the concept of God and the

concept of self are relational. Philosopher Dallas Willard (1999) in his book *Hearing God: Developing a Conversational Relationship with God* expounds on the notion of relational interaction with the divine and suggests people are designed for communication with God, and recent brain imaging studies offer support for this argument (Newberg, D'Aquili, & Rause, 2001). This notion of a relational connection between humanity and the divine is not new to people of various religious backgrounds. In fact, Hill and Hall emphasized that in the Judeo-Christian tradition people are perceived as capable of establishing and maintaining a relationship with the divine. Psychologist David Benner (1998) argued such capability is intrinsic and stated:

> we do not have a *part* of personality that relates to God or yearns to be in such relationship. The *totality* of our being yearns for and responds to such a relationship. Furthermore, our relationship with God is mediated by the same psychological process and mechanisms as those involved in relationships with other people.... Psychological and spiritual aspects of human functioning are inextricably interconnected.... Efforts to separate the spiritual, psychological, and physical aspects of persons inevitably result in a trivialization of each [italics added] (p. 62).

Hall (2004) highlighted Benner's (1998) argument that people cannot be easily divided into psychological and spiritual components and noted that "spiritual" processes are likely mediated by the automatic and non-conscious manner in which people process emotional and relational information. These suppositions seem supported by Simpson, Newman, and Fuqua (2004) who found dimensions of the five factor model of personality significantly related to both a positive and negative relationship with God

(based on a factor analysis of existing spirituality dimensions, including those in the SAI). Specifically, they found Extraversion, Agreeableness, and Conscientiousness positively related and Neuroticism negatively related to a positive relationship with God. Conversely, a negative relationship with God was positively related to Neuroticism and negatively related to Agreeableness and Conscientiousness. These findings are generally supported by other research examining spirituality and the five factor model of personality (c.f. MacDonald, 2000; Maltby & Day, 2001a & b; Piedmont, 1999; Rahanaiah, Rielage, & Sharpe, 2001; Saroglou, 2002). In concordance with Benner's perspective, Hall (2004) asserted that Christians and people of many other religious traditions do not view mental health as an end in itself. Hall argued that for Christians, mental health must be integrated into a model of spirituality and mental health that "articulate[s] spiritual health/maturity as an end in itself" (p. 67). This stance seems sensible if spirituality is viewed as an intrinsic aspect of oneself and related to the depths of personality. Accordingly and as noted by Hall (2004), it is appropriate to expect internalized relational patterns to reliably and predictably influence spiritual functioning and development. It seems logical that such internalized relational patterns and connections with spirituality might be reflected or embedded in the model presented by Fletcher et al. (2000). However, these relational patterns and their connection to spiritual functioning remain in need of further exploration.

Many authors have discussed spirituality and religiousness from a relational perspective (c.f. Ellison, 1983, Granqvist, 1998; Hall & Edwards, 1996; Hall, 1997; Kirkpatrick & Shaver, 1990; Reich, 1997; Stokes, 1990; Simpson, Cloud, Newman & Fuqua & 2004; Willard, 1999) and Willard argued that, from a Christian perspective, an

intimate friendship with God is as available as it is in other close personal relationships. Ellison (1983), one of the creators of the frequently used Spiritual Well-Being Scale, noted the instrument was developed around a definition of spiritual well-being proposed by the National Interfatith Coalition on Aging (1975). Ellison explained that the coalition viewed spiritual well-being as "the affirmation of life in relationship with God, self, community, and environment that nurtures and celebrates wholeness" (p. 331). This holistic definition of spiritual well-being emphasizes a spirituality focused on relational connection. However, some authors have argued the existence of different paths of spiritual development based on conceptualizations of "separate" (impersonal) or "connected" (emphasis on feelings, use empathy, and listening) knowing (Belenky et al., 1986; DeNicola, 1997; Fowler, 1993; Ozorak, 1996; Reich, 1997; Schweitzer, 1997). According to these authors "separate" knowers are generally more masculine (or male) while "connected" knowers tend to be feminine (or female) and these distinctions are theorized to influence one's ability to connect with God. Essentially these authors argued that decreased relational connection directly correlates with decreased religious/spiritual connection and functioning. Conversely, recent research revealed positive relationships with God were possible regardless of a person's sex or gender status (Simpson, Cloud, Newman & Fuqua, 2004).

Despite numerous studies examining the connections between religion/spirituality and mental health, Hall (2004) contended that there is a paucity of theory-driven research exploring these dimensions. Hall, writing from a Christian perspective, noted: "a meaningful empirical approach to Christian spirituality and mental health must be grounded in a broad, psychospiritual theory of human development" (p. 67).

Accordingly, he proposed an outline for a "common relational metapsychology as a foundation for advancing theory-driven empirical research on spirituality and mental health" (p. 67). Hall founded this proposal on recent efforts to examine the convergence and integration of attachment theory and relational psychoanalyitic theories. According to Hall, these theories share several central organizing principles and together, with recent advancements in the neurobiology of emotions, he developed the Implicit Relational Representational Theory. Hall stated that the Implicit Relational Representational Theory is organized around five central principles which have existing empirical support. According to Hall, the first principle contends that "people are fundamentally motivated by, and develop in the context of emotionally significant relationships (p. 68)." The second principle emphasizes the existence of "multiple codes of emotional information processing which provide a theoretical framework for understanding the way in which close relationships are processed and internalized, thereby shaping the patterns of our relationships with God, self, and others" (p. 69). Hall explained that these codes of emotional processing include both verbal and non-verbal processes as well as a subsymbolic process which occur outside of conscious awareness and is the basis for implicit knowledge. Hall stated that the third principle asserts the existence of "implicit relational representations" which Hall noted had been referred to by others (with minor distinctions) as "mental models" (Siegel, 1999), "object representations" (object relations theory) (Scharff & Scharff, 1998), and "internal working models" (attachment theory) (Bowlby, 1973). Hall explained that implicit relational representations represent "repetitions of relational experiences, sharing a common affective core, that are conceptually encoded in the mind as non-propositional meaning structures. They are the

memory basis for implicit relational knowledge; that is, our 'gut-level' sense of how significant relationships work" (p. 71). The fourth principle reflects the contention that such implicit relational representations form during early childhood experiences with caregivers and significantly impact subsequent emotions and relational interactions. Research studies on attachment theory offer broad support for this principle. The final principle maintains that implicit relational representations "form the foundation of our knowledge of self and others" and are processed automatically without the direct control of internalized symbolically based knowledge (pp. 73-74). Hall explained the mechanism of such automatic and rapid processing includes the orbito-frontal cortex and is evident in facial expressions (reflecting affect) which do not always match the verbally expressed experience. Hall further argued that the implicit relational representations can be "transformed *directly* only through the *same code* of emotional information processing by which they were formed: further implicit relational experiences.... (and) *indirectly* through the process of referential activity, or the linking of subsymbolic experiences to images and words" [italics original] (p. 74).

In an effort to explore the potential interactive nature of a relationship with God, Hall and Edwards (1996, 2002) developed the Spiritual Assessment Inventory (SAI) based on a relational model of spiritual maturity that is founded on the premise that people possess a capacity for awareness of God and that people have the capacity to be in relationship with God. Hall and Edwards utilized an object relations framework to compare three developmental levels to maturational stages of human development including: (1) Unstable relationships (maturity of a young child), (2) Grandiose relationships (maturity of middle childhood and early adolescence), and (3) Realistic

Acceptance (a more integrated approach to life found in late adolescence or adulthood). Hall and Edward's (1996) initial factor analysis revealed three factors (Instability, Grandiosity, and Realistic Acceptance) representing the Quality dimension of a relationship with God. Despite the fact that these factors revealed important aspects of relational interaction with God from an Object Relations perspective, Hall and Edwards (2002) further explored the underlying constructs of the SAI and established the existence of a dimension reflecting disappointment with God. While this instrument is the only measure developed from a specific relational paradigm the emergence of an additional dimension through factor analysis underscores the complex nature of relational interaction with God and confirms the need for further research to explore the relevance of other relational constructs to one's spiritual life and relationship with the divine.

Statement of the Problem

The lack of a clear connection between horizontal and vertical relationships impedes empirical research exploring relational spirituality and obfuscates the implications for psychological and spiritual health. This study is designed to expand the understanding of the interaction between spiritual and relational dimensions. More specifically, the study will examine commonalities between spiritual and relational dimensions derived from separate factor analyses of frequently utilized instruments from each domain. The research question under consideration asks: what is the nature of the relationship between these two sets of constructs? Examination of the relationship between vertical and horizontal relational patterns may advance the development of the concept of relational spirituality and expand existing relational models.

Chapter Two

Relational Quality

According to Hassebrauck (1997) and Hassebrauck and Aron (2001), people are able to reliably identify central components of quality relationships. The ability to identify such components suggests relationship quality is a concept with a prototypical structure. Accordingly, it is not surprising that relational satisfaction increases when comparisons of one's own relationships approximate their own ideals (conceptualization of the prototypical structure) of a good relationship (Hassebrauck & Aron, 2001). Nevertheless, assessing relationship quality challenges researchers due to divergent theoretical orientations and terms employed to operationalize the construct (Fletcher, Simpson, & Thomas, 2000; Hassebrauck & Fehr, 2002). These difficulties are compounded by the fact that measurement of relational quality relies on perceptions of individuals participating in the relationship (Fletcher et al.). Furthermore and as noted by Fletcher et al., the relational constructs researchers attempt to measure often overlap conceptually despite different theoretical origins. In fact, it is common for various relational constructs to correlate at least modestly and in the case of Sternberg's triangular theory of love, several studies have demonstrated the three components (commitment, intimacy, and passion) are highly correlated (Acker & Davis, 1992; Fletcher et al., Hassebrauck & Buhl, 1996). Given such theoretical and empirical challenges, Hassebrauck and Fehr argued that the likelihood of arriving at a uniform definition of relational quality is ultimately unlikely.

Determining Central Components of Relationship Quality

Despite the aforementioned challenges and in an effort to improve understanding of the dimensions of relationship quality, Hassebrauck and Fehr (2002) utilized an adult sample from Germany and then cross validated their analysis with an undergraduate student sample from Canada. They found four factors of relational quality: intimacy (openness, feeling free to talk about anything, supportiveness, honesty and trust), agreement (similarities, mutual goals, only a few quarrels, common activities, harmony, and security), independence (autonomy, maintaining individuality, having and allowing for freedom), and sexuality (sexual harmony, sexual satisfaction, and physical contact). Their findings revealed that people were more committed to their relationships when increasing levels of the four dimensions (intimacy, agreement, independence, and sexuality) were present. Additionally, they noted that alternative relationships were less attractive with increasing intimacy, agreement and sexuality.

Hassebrauck and Fehr's analysis yielded factors comparable to previous research on relationships. In fact, both Sternberg's (1986) and Aron and Westbay's (1996) conceptualizations of love included definitions of intimacy similar to that outlined by Hassebrauck and Fehr. Such similarities are likely to account for the conceptual overlap of love and relationship quality (Hassebrauck, 1997; Hassebrauck & Fehr). Additionally, Hassebrauck and Fehr noted that the agreement factor is similar to Spanier's (1976) Dyadic Consensus subscale on the Dyadic Adjustment Scale. Finally, Hassebrauck and Fehr explored the connection between the quality of relationship dimensions and attachment dimensions and found intimacy, agreement, and sexuality positively related to

positive views of self and others. Independence was positively correlated with a positive self concept and a more negative view of others.

Exploring Cognitive Models of Relationship Quality

Fletcher et al. (2000) explored various models of perceived relational quality. Using an undergraduate sample from New Zealand, Fletcher and his colleagues performed a factor analysis on measures of relationship satisfaction, commitment, intimacy, trust, passion, and love to determine how the six perceived relational quality components were structurally related and cognitively represented. Their study confirmed a model in which each domain (satisfaction, commitment, intimacy, trust, passion, and love) represents a factor that loads on a second factor (perceived relationship quality). They also found that partners evaluate their relationship consistently but variably across domains. Accordingly, Fletcher and his colleagues illustrated how the individual's perceptions of each component influences evaluations of the overall relationship by suggesting individuals could view their relationship as being (for example) high in commitment and trust but low in passion or maybe high in love but low in trust. Such ratings would influence the perceived relational quality for the individual. Based on their findings, Fletcher et al. argued that perceived relationship quality is not a one-dimensional construct. Rather, relationship quality is comprised of lower level components (satisfaction, commitment, intimacy, trust, passion, and love) which serve as the building blocks for more global evaluations of the relationship (*Figure 1*). Consequently, Fletcher et al. argued that relational quality seems to be influenced by consistent but potentially variable evaluations across individual domains. Interestingly, Hassebrauck and Fehr (2002) supported the model proposed by Fletcher et al. when they

explored the impact of changes in various dimensions of relationship quality. Hassebrauck and Fehr compared relationship satisfaction scores and the relationship quality factors of people in established and new relationships. The two groups differed in terms of both intimacy and sexuality but not on their scores of relationship satisfaction. Their findings suggest that satisfaction can remain stable across the development of the relationship despite likely changes in the contribution made by each of the various factors of relational quality.

Relational Spirituality

The concept of a relational God is central to Judeo-Christian beliefs. In fact, both Old and New Testament writings convey such a human-divine connection. Many authors have discussed spirituality and religiousness from a relational perspective (c.f. Granqvist, 1998; Hall, 1997; Hall & Edwards, 1996; Kirkpatrick & Shaver, 1990; Reich, 1997; Simpson, Cloud, Newman & Fuqua, 2004; Stokes, 1990; Willard, 1999). Willard argued that, from a Christian perspective, an intimate friendship with God is as available as it is in other close personal relationships. In an effort to explore the potential interactive nature of a relationship with God, Hall and Edwards developed the Spiritual Assessment Inventory (SAI) based on a relational model of spiritual maturity which is founded on the holistic premise that people possess a capacity for awareness of God and that people have the capacity to be in relationship with God. Their model posited two primary relational dimensions. First, the Awareness dimension is based on New Testament teachings about communication with God and on the traditions of contemplative spirituality and attempts to address the extent to which a person is aware of his or her relationship with God. The

second dimension reflects the experiential quality of a person's relationship with God and was conceptually derived from notions of relational maturity in Object Relations Theory.

Awareness of a Relationship with God

Willard (1999) asserted that "[God] is able to penetrate and intertwine himself within the fibers of the human self in such a way that those who are enveloped in his loving companionship will never be alone" (p. 43). The capacity to sense such divine involvement in one's life is not an automatic aspect of the religious life, is thought to develop as a function of spiritual growth (Hall & Edwards, 1996; Willard), and involves a variety of mediums (interaction with other believers, prayer, meditation, scripture reading, thoughts, feelings, dreams, etc.). Hall and Edwards further noted that increasing spiritual maturity tends to reveal that life and religious experiences are woven together and co-occur as the same event. Such maturity involves an awareness of God's presence and responses as well as an ability to listen to God.

Interestingly, many authors have concluded that women or people with feminine gender roles are more religious (and thus arguably more aware of a connection with God). In fact, several authors have suggested the existence of divergent paths to spiritual development and argue these paths are influenced by whether one is a "separate" (impersonal) or "connected" (emphasis on feelings, use empathy, and listening) knower (Belenky et al., 1986; DeNicola, 1997; Fowler, 1993; Ozorak, 1996; Reich, 1997; Schweitzer, 1997). These authors further argued the different ways of knowing are related to both sex and gender (masculine, feminine, androgynous) and that such differences influence the capacity for a relationship with a higher power, or God. Generally, "separate" knowers are thought to be more masculine (or male) while

"connected" knowers tend to be more feminine (or female). However, recent research by Simpson, Cloud, Newman, and Fuqua (2004) revealed a person's capacity for awareness of their relationship to a higher power was unrelated to sex or gender status.

The assumption that "separate" and "connected" relational styles emerge during a relational interaction with God presumes such a relationship is external to self (Simpson et al., 2004). Hall and Edwards (1996) elucidated the differences between external and internal relating and declared the "capacity for spiritual awareness is distinct from but related to the manner in which people relate to others" (p. 237). They further argued that relating to others "outside of oneself" requires an internal awareness of the external communication source whereas an awareness of God "is a different type of internal experience that involves a distinct set of capacities" which permits a person to communicate with "another who exists within oneself" (p. 237). Given their findings, Simpson et al. noted that, regardless of gender, awareness of a God might be an innate aspect of the human condition. They highlighted research by Newberg, D'Aquili, and Rause (2001) which suggested recent brain imaging indicates all humans might be "wired" to relate to a higher power.

Quality of a Relationship with God

Currently many instruments exist which are designed to measure various aspects of religiousness and spirituality. In fact, 125 such instruments are reviewed in Hill and Hood's (1999) book *Measures of Religiosity* and several of the measures are based on various theories of spiritual maturity. Paloutzian and Ellison's (1982) Spiritual Well-Being Scale (SWBS) is among these instruments and is one of the most frequently used measures of spirituality. Ellison (1983) noted that the SWBS was developed based on a

definition of spiritual well-being proposed by the National Interfaith Coalition on Aging (1975) which declared: "Spiritual well-being is the affirmation of life in relationship with God, self, community and environment that nurtures and celebrates wholeness" (as cited in Ellison, 1983). Ellison highlighted the religious and socio-psychological components of the definition and stated that people utilize the vertical dimension which represents the religious relational aspect and the horizontal dimension characterized by a sense of life purpose and direction without regard for religious beliefs. Accordingly, two subscales were developed Existential Well-Being Scale (a measure of life purpose and life satisfaction) and the Religious Well-Being Scale (a measure of an individual's relationship with God) and Ellison argued that both dimensions involve a transcendent search for a deeper understanding and impact one another.

Paloutzian and Ellison (1982) and Ellison (1983) found that people whose religious beliefs and commitment were personal and intrinsic tended to score higher on EWB, RWB, and SWB. Furthermore, Ellison reported positive relationships between SWB and religious beliefs and practices that encourage intimate communication with God and other believers and noted that a person's "self-evaluation in God's acceptance" was positively related to both RWB and EWB. Ellison also found that SWB was positively related to other indices of psycho-social adjustment such as self-esteem, perception of personal social competence, positive perceptions of parents while growing up, and feelings of familial cohesiveness during childhood. Ellison further explained that persons who experienced love and acceptance are able to find deeper and more meaningful understandings of life and are more able to share intimate and interdependent relationships. Such interdependency, according to Ellison, is crucial to experiencing

SWB. In summary those who are more intimately connected to God and other believers seem to experience higher SWB.

Among the 125 instruments reviewed in Hill and Hood's (1999) book *Measures of Religiosity,* the only instrument examining spiritual maturity informed by a relational theory is Hall and Edwards (1996) SAI which was created using an object relations orientation to differentiate three developmental levels of relatedness with God. Hall and Edwards compared the three developmental levels to maturational stages of human development. They described the first level, the Unstable relationship, as roughly equivalent to the maturity of a young child and noted this style of relationship is similar to what object relations theory terms the borderline personality organization. Hall and Edwards noted that such persons (1) prefer things to be easily categorized as right or wrong and have difficulty with ambiguity, (2) tend to view self and others as all-good or all-bad, or other, and (3) have problems trusting God and viewing him as loving. Next, the Grandiose relationship, is viewed as similar to the maturity of middle childhood and early adolescence and reflects a narcissistic personality organization and an expectancy that others will maintain their self-esteem. These persons tend to view themselves highly and vacillate between idealizing and devaluing others and God depending on how the others serve as "regulators" of their self-esteem. According to Hall and Edwards, such persons find themselves preoccupied with pride and self-esteem and seek power and influence to further their own sense of welfare. Finally, Realistic Acceptance, is similar to the maturity of late adolescence or adulthood and consists of a more integrated approach to life. Such persons are able to integrate good and bad, maintain meaningful relationships, differentiate between self and other, and resolve personal and interpersonal

conflict. According to Hall and Edwards, such persons are capable of handling mixed feelings or ambivalence about God. They are also able to maintain hope in God despite circumstances while also admitting that they do not always feel protected or close to God. Such persons value God for God rather than for what God can do for them.

The results of Hall and Edward's (1996) factor analysis during the development of the SAI suggest the Quality dimension is more complex than they originally estimated. The three original factors (Instability, Grandiosity, and Realistic Acceptance) reveal important aspects of relational interaction with God from an Object Relations perspective. However, given the complexity of relational interaction, other relational dimension might emerge as equally important or account for additional variance. Researchers have continued to explore the underlying constructs of the SAI and have since confirmed the existence of a dimension reflecting disappointment with God (Hall & Edwards, 2002). The addition of a new relational dimension highlights the complexity of exploring relational interaction with the divine. Additionally, relational constructs such as intimacy, loneliness, trust, or attachment style have consistently proven important to interpersonal relationships and research has discovered connections between some of these dimensions and measures of religiousness. Accordingly, further research should consider the impact of such relational components on one's spiritual development and relationship with God.

Trust

Theoreticians and researchers have argued that trust is a central component of humankind's existence as relational beings. In fact, Couch and Jones (1997) reminded that Erikson (1964) conceptualized learning to trust the primary caregiver as an essential

task in human development. Developing trust is also critical for the establishment of a secure attachment and progression to subsequent tasks of development. Fletcher, Simpson, and Thomas (2000) added "Trust lies at the theoretical core of both Attachment Theory (Bolwby, 1969) and Erikson's (1968) model of psychosocial development" (p. 341).

General and Relational Trust

The exploration of trust has been extensive (Couch, Adams, & Jones, 1996). For example, Rotter (1967) argued that human development and learning is based on some general level of trust as people must rely on informants providing useful information regardless of form (i.e., to learn a subject in school one must trust the instructor, textbook, etc. to convey truthful information; people trust or distrust various sources such as newspapers, television, etc.). According to Rotter such confidence in others does not necessarily reflect innate gullibility and his findings suggest general trust is conceptually unique from gullibility. Moreover, Rotter offered what Omodei and McLennan (2000) considered the most frequently used definition of trust when he defined trust as expectancy, based on previous experiences, that the promises of individuals or groups are reliable. King (2002) offered a similar view of trust and defined trust as an individual's expectation and belief in the reliability of others. Couch et al. (1996) explored these concepts further and found evidence supporting generalized trust as a dispositional trait. Specifically, their findings revealed that those scoring higher on general trust described themselves as gregarious, interpersonally warm, more altruistic, and less angry than those scoring lower. Additionally, those scoring higher on general trust were found more empathic, had increased life satisfaction, and tended to like others more. The notion that

people are inherently trusting was also generally supported by Begue (2002) whose research revealed that more trusting individuals possess fundamental assumptions that the world is just for themselves and others.

Researchers have attempted to refine the concept of trust to include more specific forms such as relational trust. For example, Couch and Jones (1997) acknowledged correlations between relational and global trust while highlighting distinctions by arguing that in contrast to global (general) trust, relational trust is focused on specific important people (i.e., partners) with whom the person relates. Hatfield (1984) added that trust is fundamental to every kind of close personal relationship and such relationships cannot endure without trust (as cited in Couch et al. 1996, p. 306). Furthermore, Rempel, Holmes and Zanna (1985) examined trust between partners and referred to relational trust as a faith one has in their relational partner to act with fairness and honesty. Rempel et al. emphasized the importance of trust in relationships when they found that trusting romantic partners reported higher levels of love and satisfaction in their relationships. However, the lack of interpersonal trust seems to impact people at an intrapersonal level as well, and this was illustrated by Paloutzian and Ellison (1982) who suggested that failing to value and develop interpersonal trust may contribute to increased feelings of loneliness. Despite distinctions between general and relational trust, Couch et al. noted "both forms of trust are essential features of effective interpersonal and social functioning" (p. 306).

Development of Trust

King (2002) emphasized that the parent-child relationship forms the foundation on which a child develops general expectations regarding others. Among such

expectations are those expectations related to trusting others. As aforementioned Erikson (1964, 1968) considered trust fundamental to the process of child development. Accordingly, it is not surprising that many view the parent-child relationship as vital to the formation of a trusting orientation in children (Bartholomew, 1993; Bartholomew & Horowitz, 1991; Griffin & Bartholomew, 1994; King, 2002; Omodei & McLennan, 2000) and a prototype for future relationships (King).

Recently researchers have examined the development of mistrust. Findings from research have provided support for the importance of early relational experiences. For instance Omodei and McLennan (2000) found generally mistrustful individuals develop what Bartholomew and Horowitz (1991) and Bartholomew (1994) called a fearful attachment style. They suggested the mistrustful attitude is reinforced when the mistrustful orientation (hostile and mistrustful behaviors) elicits negative responses from others. More recent research by King (2002) examined the impact of parental divorce on the development of trust. King argued "parental divorce can disrupt parent-child ties and negatively interfere with a child's developing sense of trust" (p. 644). In concordance with other research, King found that early parent-child relationships and the child's adult relationship experiences mediate the effects of parental divorce on the child's development of interpersonal trust. More specifically, King found father-child relationships to be at higher risk for mistrust than mother-child relationships but noted children of divorce are not doomed to have lives plagued by mistrust. Rather, the "long-term effect of early parental divorce can be compensated if parents are able to maintain good relationships with their children" (p. 653). Essentially, King re-emphasized that the most important ingredient in the development of trust is the quality of the parent-child

relationship but she also explained that all types of positive relationship experiences enhance generalized trust in others. Interestingly, research by Couch and Jones (1997) support King's emphasis on the impact positive relationships have on interpersonal trust. Couch and Jones' findings suggest the length of romantic relationships is an important contributor to trust as those involved with relationships for 36 months or longer had significantly higher trust scores than those involved for fewer months. These findings suggest that trust develops over time. Furthermore, Couch et al. (1996) found those who reported higher levels of Partner trust had higher levels of satisfaction, commitment, passion, and selfless love than those scoring lower in partner trust, suggesting the quality of the relationship is related to the level of trust within the relationship.

Religiousness and Trust

Several researchers have examined the relationship between religiousness and levels of trust. Schoenfeld (1978) found increased church attendance among members was associated with higher levels of trust in others. Similarly, Rotter (1967) examined the relationship between trust and religion and found people who did not affiliate with a religious group scored lower on measures of trust than those who identified themselves with a religion. Additionally, participants whose parents were from different religious backgrounds scored lower in interpersonal trust than those whose parents were of the same religious tradition (it is important to note that there was little overlap between those who did not identify as religious and those whose parents were from different religious backgrounds). Rotter argued "it seems reasonable that a child subjected to two different kinds of adult interpretations in such an important area as religion would grow up to be more cynical of the verbal communications of authority figures" (p. 658).

Philosophies of Human Nature, Religiousness, and Trust

Other researchers have examined the connection between an individual's world-views, religiousness, and their level of trust. Citing several unpublished papers Maddock and Kenny (1972) noted that findings examining the relationship between religious variables and one's personal philosophy of human nature are mixed. They sought to explore the relationship between religious orientation and trust and found that, compared to people with an extrinsic religious orientation, those with an intrinsic orientation possessed a more positive outlook on life and perceived others as more trustworthy, responsible, self-directing, altruistic, and sincerely interested in others. They argued that an extrinsic orientation serves as a "shield or defense" and such people derive only recognition, security, and self-esteem from participation in religious activities. Interestingly, Lupfer and Wald (1985) and Schoenfeld (1978) suggested the impact of religion on one's philosophy of human nature is partially influenced by social background. Schoenfeld (1978) found those from theologically fundamental churches indicated lower levels of trust in others compared to members of churches with more liberal theology. Schoenfeld explained that those considered more liberal tended to possess more education. Based on this data, he argued that differences in trust might be a function of social status (as measured by level of education) rather than religious belief. According to Schoenfeld, social interaction might have a greater effect than theology on people's view of human nature and their trust in others. For example one's theology might describe humans as sinners and inherently evil but personal encounters with other people in religious settings might produce views contrary to the theological doctrines espoused from the pulpit, specifically that humans are at least somewhat trustworthy.

In contrast to Schoenfeld (1978), Lupfer and Wald (1985) found those from religiously fundamental backgrounds had a positive view of human nature and were more likely to view others as altruistic, truthful, and courageous. Lupfer and Wald noted that the religiously fundamental people in their sample tended to come from more socially disadvantaged backgrounds. Accordingly, they examined the effects of social background and found people from less orthodox congregations tended to be socially advantaged with a less positive perspective of human nature. More recent research by Begue (2002) seems to support the impact of one's personal and religious philosophy on their level of trust. Begue noted one's belief in a just world for others and attendance at religious meetings were the strongest predictors of interpersonal trust. Specifically, Begue found significant and positive correlations between church attendance and trust in others (seeing others as honest, reliable, unselfish, and altruistic).

Researchers have also demonstrated the impact of various experiences on one's trust in God and relationship with others. Hall (1995) found evidence that suggests negative relational experiences have a deleterious impact on one's ability to trust. She examined the spiritual functioning of Christian women who had experienced sexual abuse as children and found those who had such experiences had a diminished sense of community with others, felt less loved and accepted by God, and struggled to trust God. In a similar study, Rossetti (1997) explored the effects of allegations of priest-perpetrated child sexual abuse. Rossetti examined three groups (those unaware of charges against a priest in their parish or diocese, those aware of charges against a priest in their diocese, those aware of charges against a priest in their parish), and found a decline in the level of trust in the priest or church but no decline in the level of trust in God as the proximity of

the allegation increased. Killmer 2002 explored spiritual approaches to working with anxiety disorders in Christian clients and argued that freedom from anxiety stems from a "radical trust" in God that is "rooted in intimate relationships (p. 317). He further noted that the development of such "radical trust" begins with images of God as compassionate and present (available).

Instrument Development

According to Omodei and McLennan (2000) the most frequently utilized measure of trust is Rotter's (1967) Interpersonal Trust Scale. However, they criticized Rotter's scale for measuring trust too broadly. Couch et al. (1996) added to this argument and stated that global measures of trust do not predict trust in interpersonal relationships, Accordingly, they attempted to develop an instrument designed to simultaneously measure three classes of social relations involving trust (1) romantic partners, (2) family and friends, and (3) people in general. Their factor analysis indicated three factors which they labeled Partner Trust, General Trust, and Network Trust. Interestingly, the exploratory factor analysis by Couch et al. supported Network Trust as a unique construct but validity analyses failed to distinguish Network Trust from other forms of trust. In fact, correlations between Partner and Network trust suggested respondents included partners in their social networks which confounded Partner Trust and Network Trust scores. Couch and Jones (1997) expanded the work of Couch et al. and found concurrent validity for each scale in the Trust Inventory and support for the tripartite nature of the scale. Couch and Jones argued the Trust Inventory is the first measure to include valid scales representing both of the predominant models of trust (global and relational).

However, like Couch et al. they emphasized that network trust needs further examination to define it as conceptually unique from partner and generalized trust.

Attachment

Three decades have past since Bowlby (1969/1982) introduced his first volume on attachment theory. Since this time attachment theory has played a vital role in exploration of the developmental processes of both children and adults (Shaver & Cassidy, 1999). Reis and Patrick (1996) explained that Bowlby developed his theory around principles of evolutionary psychology and the belief that infants possess "an innate need to seek and maintain proximity with caregivers" (p. 525). According to attachment theory, infants experience feelings of security when in the proximity of caregivers and anxiety in the absence of caregivers. Feelings of anxiety are thought to drive attempts (behaviorally evidenced by crying, clinging, searching, etc.) to reestablish proximity and connection with the caregiver and the attainment of this goal reduces the feelings of anxiety (Reis & Patrick, 1996). According to Reis and Patrick, attachment theory is, at its core, a homeostatic process designed to regulate emotions. Reis and Patrick explained that over time infants are theorized to internalize mental representations (they develop "internal working models") of the self (am I worthy of love and support?) and of their attachment figures (later generalized to significant others). These internal working models are thought to represent the schemata which influence the processing of social information and impact the individual's relational interactions across the lifespan. Reis and Patrick summarized by stating:

> ... the core idea is that people internalize their experiences with others, and that the products of this process provide a context in which future social circumstances

are imagined, approached, and interpreted. That this seemingly simple notion is in actuality extraordinarily complex is evident in the realization that these mental representations coordinate nearly all of the social, cognitive, and motivational processes that regulate interpersonal behavior. (p. 527)

Interestingly and despite the fact that internal working models are formed through ongoing social interaction (and thus are subject to change), attachment styles have been found to be relatively stable across time within individuals, and perhaps more impressively, across multiple generations within families (Reis and Patrick).

Attachment Styles and Measurement

In attachment theory, different styles of attachment develop in response to caregiver availability and responsiveness. Reis and Patrick explained that researchers have traditionally focused on three patterns: secure, anxious-avoidance, and anxious-ambivalence. In the secure attachment style caregivers are perceived as available, sensitive and responsive to needs. The anxious-avoidance style is characterized by unavailable caregivers who are experienced as cold and distant. Finally, the anxious-ambivalence style develops when caregivers are unpredictable and inconsistently respond to needs. Based on this conceptualization, Hazan and Shaver (1987) developed a self-report measure of attachment designed to categorize adults into one of the three styles originally identified by Ainsworth, Blehar, Waters, and Wall (1978). Hazan and Shaver's descriptions of each category included:

1. *Avoidant.* I am somewhat uncomfortable being close to others; I find it difficult to trust them completely, difficult to allow myself to depend on them. I am nervous

when anyone gets too close, and often, love partners want to be more intimate than I feel comfortable being.

2. *Anxious-Ambivalent.* I find that others are reluctant to get as close as I would like. I often worry that my partner doesn't really love me or won't want to stay with me. I want to get very close to my partner, and this sometimes scares people away.
3. *Secure.* I find it relatively easy to get close to others and am comfortable depending on them. I don't often worry about being abandoned or about someone getting too close to me.

Some researchers have focused on fourfold classification systems based on the understanding that internal working models develop from conceptualizations of both the self (worthy of love) and other (worthy of trust). For example, Bartholomew and Horowitz (1991) categorized adult attachment based on these dimensions which resulted in four categories including secure, preoccupied (analogous to anxious-ambivalent), and a split of the anxious-avoidant style into fearful (reclusive, fear rejection) and dismissive (disinterested, independent) subgroups. Reis and Patrick noted that a consensus has not yet been met as to which classification scheme is best.

Brennan, Clark, and Shaver (1998) explained that attachment patterns are likely best conceived as continuous rather than categorical. They further noted that Levy and Davis (1988) found that the measurement of the various attachment patterns could be reduced to an avoidant (uncomfortable with closeness) and an anxious (concerned about abandonment) dimension. Brennan et al. reported that subsequent research broke Hazan and Shaver's attachment prototypes down into propositions that participants could

endorse to varying degrees via Likert scales (c.f. Simpson, 1990; Collins and Read, 1990). Brennan et al. concluded that ultimately the additional research provided support for the conceptualization of attachment along two continuous dimensions (avoidance and anxiety).

Attachment Styles and Interpersonal Functioning

Kirkpatrick and Shaver (1990) noted that others have extrapolated the attachment constructs to examine adult close interpersonal relationships (especially romantic relationship; cf. Collins & Read, 1990; Fraley & Shaver, 2000; Hazan & Shaver, 1987). Findings across the research generally support the notion that those with a secure attachment style are more satisfied in their interpersonal relationships. Along these lines, Reis and Patrick (1996) reported that secure adults typically describe others in favorable terms such as trustworthy, responsive, helpful, and dependable. It seems this optimistic attitude has a positive impact on their overall functioning. Rowatt and Kirkpatrick (2002) offered support for this contention when they highlighted the fact that research has consistently provided evidence that those with secure attachments are higher functioning physically, emotionally, and socially compared to those with insecure attachments. Feeney, Noller, and Roberts (2000) added that relational quality and stability tends to be higher among those with more secure attachment styles when compared to those with anxious or avoidant styles. In fact, Kirkpatrick and Hazan's (1994) follow up of Hazan and Shaver's (1987) sample indicated that securely attached persons were more likely to have remained together.

Research also provides evidence that people with insecure attachment styles are much less optimistic about relationships. In Kirkpatrick and Hazan's (1994) study, some

partners with an ambivalent attachment style were found more likely to have broken up only to reunite again later. The on again/off again relationship pattern found by Kirkpatrick and Hazan might be explained by the perspective ambivalent persons have of others. Reis and Patrick (1996) explained that people with an ambivalent style tend to characterize others as apt to disappoint, unreliable, and difficult to understand while Hazan and Shaver (1987) noted the anxious-ambivalent types were concerned about abandonment and were more emotionally volatile. Adults with an avoidant style are generally more pessimistic about relationships and tend to view others as undependable and unworthy of trust (Reis and Patrick). When in relationships, people with an avoidant style are typically uncomfortable with closeness, fearful of intimacy, and have difficulty depending on others.

Attachment and Religion

Kirkpatrick and Shaver (1990) argued that there is no secret that people turn to religion for comfort and security when facing trials, and they noted that even Freud (among many others) witnessed this phenomena. In fact, researchers interested in the interface of psychology and religion have frequently examined the relationship between attachment processes and religious beliefs. Kirkpatrick and Shaver suggested that attachment theory is particularly applicable to the exploration of the relationship between psychology and religion and they further emphasized that

> Bowlby's model has the important advantage (as a scientific theory) of allowing us to conceptualize these phenomena in a less value-laden manner, without the negative connotations suggested by terms such as 'regression,' 'dependence,' etc. Bowlby quite deliberately purged his account of attachment of such terms in favor

of a model in which the 'need' for an available and responsive caregiver remains with us throughout the lifespan; it is not an infantile drive to be banished from our adult lives (p. 319).

Impact of Parental Religiousness: Correspondence or Compensation

Some of the research examining the relationship between attachment and religiousness has focused on the role of parental religiousness during children's formative years. Graqvist (1998) explained that attachment patterns are similar to cognitive or "mental representations" of relationships within an object relations framework. With such an understanding of attachment patterns Granqvist highlighted the importance of understanding parental religiousness when examining adult religiousness in relation to attachment. Granqvist argued that just as attachment patterns influence relationships with others, conceptualizing one's perceived relationship with God could also include aspects of the quality of attachment to parents.

Kirkpatrick and Shaver (1990) sought to examine the influence of early attachment relationships on subsequent religious beliefs and experiences by testing the "compensation" and "correspondence" hypotheses. As the name implies, the compensation hypothesis assumes people with insecure attachments seek compensatory attachment relationships. Kirkpatrick and Shaver explained that from a religious perspective the compensatory hypothesis "suggest[s] that certain aspects of religion, and particularly belief in a loving, personal, available God, serve as a *substitute* [italics added] for the secure attachment relations that some people never had with their parents or with other primary caregivers" (Kirkpatrick & Shaver, p. 320). In contrast Kirkpatrick and Shaver also proposed the correspondence hypothesis which was based on the notion

that future relationships (including a relationship with God) are founded on early relationships with attachment figures. Granqvist (1998) further explained that the correspondence hypothesis was based on Bowlby's (1969) discussion of continuity within the internal working models of relationships and parallels Erikson's (1950) concept of basic trust as a foundation for future religiousness. According to the correspondence hypothesis, adult religiousness directly corresponds to relationships in childhood in that securely attached children would develop higher levels of religiousness than children with insecure attachments.

Research seems to support both hypotheses as aspects of adult religiousness are predicted by parental religiousness and the adult's childhood attachment style (Kirkpatrick & Shaver, 1990). Specifically, Kirkpatrick and Shaver found significant relationships between attachment style and religiousness only occurred for those whose mothers were relatively nonreligious. Such respondents with high levels of religiousness tended to have insecure (avoidant) parental attachments and those with lower levels of religiousness came from more secure attachments. Respondents with strong religious upbringing demonstrated little difference in their attachment relationships.

Granqvist (1998) extended the work of Kirkpatrick and Shaver (1990) within the Swedish culture and examined both maternal and paternal attachment influences on both level of adult religiousness and relationship with God. Granqvist found (1) participants with secure relationships with more highly religious fathers had corresponding religiousness and closer relationships with God than those with insecure relationships, (2) participants with insecure relationships with fathers who had lower levels of religiousness were more likely to have compensated by developing higher levels of religiousness, and

(3) among participants whose fathers possessed low levels of religiousness, those with secure relationships were more likely to have labeled themselves as agnostic compared to those with insecure relationships. Similar patterns were found with the corresponding maternal variables but findings failed to reach significance. Granqvist noted that, in general, people with secure attachments are influenced more by their parents' beliefs (and develop corresponding religious beliefs) than those with insecure relationships (who tend to have more of a compensatory reaction).

Religious Conversion: The role of Compensation and Correspondence

The exploration of the compensation and correspondence hypotheses has revealed interesting connections between religious conversion and attachment style. For example, Kirkpatrick and Shaver's (1990) results indicated that there were higher rates of sudden religious conversion among those with avoidant attachment patterns and higher levels of religiousness among those who also had parents who were relatively nonreligious (thus supporting the compensation hypothesis). According to Kirkpatrick and Shaver, respondents with an avoidant attachment were more than four times as likely to experience a "sudden religious conversion" and these experiences were precipitated by three dominant themes: (1) difficulties in love relationships (especially true for those experiencing conversion after age 30), (2) difficulties in relationships with parents (especially true for those experiencing conversion at younger ages), and (3) severe emotional distress. Granqvist (1998) argued the evidence suggests the existence of different pathways to religiousness for persons with opposing childhood attachments. Specifically, the religiousness of those with insecure attachments might have a stronger emotional need for a compensatory attachment figure and thus be more prone to sudden

religious conversion while those with secure attachments might develop a religiousness corresponding to their parents via social circumstances.

Granqvist and Hagekull (1999) expanded the research in an effort to better understand the influence of attachment on religious conversion. Their research demonstrated that those who had experienced sudden religious conversions had lower levels of secure attachment with their mothers (or fathers) and higher levels of ambivalence than those who experienced gradual religious conversion. They argued that those who were ambivalently attached tended to seek care desperately and more easily fell in love and thus might have been more susceptible to sudden and intense (emotional) religious experiences. Upon further examination, Granqvist and Hagekull found avoidant attachment style was negatively related with socially based religiosity and positively related to an emotionally based religiosity and more sudden or intense religious change (with later onset and more compensatory life themes). However, Granqvist and Hagekull noted there were no significant differences in conversion type among avoidant people. In contrast, secure attachment style (maternal and paternal) was positively associated with socially based religiosity and a gradual religious conversion (with earlier onset, less compensatory and more correspondent themes). Given the importance of socialization in the process of religious conversion among those with secure attachment styles, Granqvist and Hagekull argued that the religiosity of securely attached individual might serve more of a purpose than simply a social outlet. Such individuals might also "derive a sense of felt security from religion which may thereby serve as a secondary reinforcer" (p. 266). In light of the research findings concerning the compensation and correspondence hypotheses (Granqvist, 1998; Granqvist & Hagekull, 1999; Kirkpatrick & Shaver, 1990)

"the connection between attachment insecurity and sudden religious conversion may be considered the most robust and corroborated finding from the research on attachment and religion" (Granqvist & Hagekull, 1999, p. 267).

Attachment to God

In the Judeo-Christian heritage God is often referred to as a caring parental figure and most often as a "father" in whom believers are to place all their trust. Accordingly, it is of little surprise that researchers and even theologians consider the possibility that God could serve as an object of attachment. Kaufman (1981), a theologian, understood the connection between Christian theology and Bowlby's description of the attachment relationship. He concluded that "the idea of God is the idea of an absolutely adequate attachment-figure.... God is thought of as a protective parent who is always reliable and always available to its children when they are in need" (p. 67). Kaufman further argued that while God represents an ideal attachment figure, humans are fundamentally inadequate as attachment figures because, even at their best, humans are ultimately fallible.

Kirkpatrick and Shaver (1990) reasoned that religion can foster important attachment relationships for adults, and Kirkpatrick (1992, 1999) argued that viewing God as a potential attachment figure has significant implications for the application of attachment theory to religion. Kirkpatrick, Shillito, and Kellas (1999) and Granqvist (1998) further refined this notion and highlighted that one's perceived relationship with God may serve a similar psychological function (as an object of safety and a means of establishing and maintaining feelings of security) as other close interpersonal relationships. Furthermore and similar to Kaufman (1981), Kirkpatrick et al. argued that

to some people "God represents a *secure base* that provides beliefs [sic] with confidence and strength to face the challenges of everyday life, as well as a *haven of safety* for psychological retreat in times of stress or crisis (p. 520, italics original).

As aforementioned, previous research indicated that people sometimes compensate for their insecure attachments and insecure adult relationships by becoming more religious (Granqvist, 1998; Granqvist & Hagekull, 1999; Kirkpatrick & Shaver, 1990, Rowatt & Kirkpatrick, 2002). Granqvist and Hagekull reported that those with insecure attachments tended to experience sudden religious conversions and to have a religiosity based in emotion while securely attached adults experienced a religiousness developed through social encounters that were more stable and similar to those of their attachment figure. Given such evidence it seems plausible that individuals with insecure attachments might be seeking emotional regulation and security in a divine other. Accordingly, Rowatt and Kirkpatrick argued that if people develop an attachment relationship with God it should be possible to measure this attachment in a manner similar to those used to measure childhood or adult attachment styles.

Keeping in mind the current conceptualization of attachment as a continuous construct, Rowatt and Kirkpatrick developed a multi-item attachment to God scale based on the categorical Attachment to God Scale developed by Kirkpatrick and Shaver (1992) (which required respondents to select a description that best captures their relationship with God). Similar to scales designed to measure attachment to caregivers (cf. Brennan et al., 1998), Rowatt and Kirkpatrick identified a two dimensional model of attachment to God consisting of avoidance and anxiety dimensions. Despite the fact that Rowatt and Kirkpatrick compared a categorical measure of adult attachment to their multi-item

measure of attachment to God, they found evidence of discriminant validity as adult attachment measures were only modestly correlated with attachment to God (even after controlling for impression management), and they argued the attachment to God scale is not simply reflecting a more general attachment style.

As previously mentioned, research has consistently indicated that those with secure attachments are generally higher functioning (physically, emotionally, relationally, etc.) compared to those with insecure attachments. Rowatt and Kirkpatrick (2002) added to this body of research by exploring the relationships between attachment to God and a 5-factor model of personality, various religious constructs, and psychological outcome measures. Specifically, the avoidant and anxious dimensions were positively correlated with neuroticism and negatively correlated with agreeableness and conscientiousness. Neither extraversion nor openness correlated significantly with either attachment to God dimension. They also found both attachment dimensions correlated positively with an image of God as controlling and negatively with a quest religious orientation (an open-ended orientation to existential questioning and contradictions of faith). An anxious attachment to God was also positively related to an extrinsic religious orientation, manifest anxiety, and negative affect. Interestingly, an avoidant attachment to God was strongly negatively correlated with images of God as loving and was also negatively related to an intrinsic religious orientation, doctrinal orthodoxy, and measures of self-deception. Multiple regression analyses by Rowatt and Kirkpatrick revealed anxious attachment to God predicted and was positively related to both neuroticism and negative affect and negatively related to positive affect. These relationships represented unique variance beyond those attributable to an avoidant attachment to God, intrinsic

religiousness, doctrinal orthodoxy, a loving God image, and social desirability (they controlled for these variables). Avoidant attachment to God also served as a significant negative predictor for agreeableness and the religious component of symbolic immortality. Collectively, their findings provide further evidence for a connection between a relationship with the divine and psychological functioning, religious/spiritual functioning, and interpersonal functioning.

Intimacy

Psychologists have historically considered intimacy a key construct in close relationships which represents a need vital for human psychosocial adjustment and mental health (Descutner & Thelen, 1991; Doi & Thelen, 1993; Hassebrauck & Fehr, 2002; Nezlek & Pilkington, 1994). In addition, Bartholomew (1990) noted that people derive a great deal of happiness and meaning in life from satisfying relationships and recent researchers have suggested intimacy is essential for achieving high levels of relationship quality (Hassebrauck & Fehr, Nezlek & Pilkington, 1994). Such comments are supported by research that has routinely demonstrated that deficiencies in intimacy are evident in the relationships of depressed people, those who are lonely, struggling with stress, or physically ill (Basco, Prager, Pita, Tamir, & Stephens 1992; Descutner & Thelen, 1991; Doi & Thelen, 1993; Nezlek, Hampton, & Shean, 2000).

Recent research by Hassebrauck and Fehr (2002) indicated that intimacy was regarded as the most important component of a relationship to both men and women, but women regarded intimacy as more important compared to men. Furthermore, and like other researchers (e.g. Acker & Davis 1992; Aron & Westbay, 1996), Hassebrauck and Fehr found intimacy more correlated with relationship satisfaction than passion or

sexuality, and they argued intimacy serves as the foundation for both sexuality and a sense of personal independence within relationships.

Defining Intimacy

According to Rubenstein and Shaver (1982) intimacy involves openness, mutual self-disclosure, warmth, care, honesty, protection, devotion, helpfulness, mutual attentiveness, mutual commitment, surrender of control, dropping of defenses, emotional attachment, and distress in times of separation. Recent research indicates that intimacy is fostered by taking time for one another, talking with and listening to one another, empathizing, giving one another consideration, and taking interest in one another (Hassebauck & Fehr, 2000). These behaviors reflect very similar constructs listed in Rubenstein and Shaver's definition of intimacy. As such behaviors occur people come to feel "understood, validated, and cared for" in their relationships (Reis & Patrick, 1996, p. 536).

Fear of Intimacy

Given the historic associations between deficiencies in intimacy and various psychological, social, and physical concerns, some researchers have argued that exploring individuals' fear of intimacy is warranted (Descutner & Thelen, 1991; Doi & Thelen, 1993). According to Descutner and Thelen, existing measures designed to assess various aspects of intimacy are useful but, as noted by Doi and Thelen, these instruments are of limited use for assessing the "internal disposition to fear and avoid intimacy" (p. 377). Descutner and Thelen defined fear of intimacy as "the inhibited capacity of an individual, because of anxiety, to exchange thoughts and feelings of personal significance with another individual who is highly valued" (p.219). Fear of intimacy, according to

Descutner and Thelen, considers three defining components: (1) content (communication of personal information), (2) emotional valence (strong feelings about the exchange of content), and (3) vulnerability (high regard for the other). Based on this conceptualization Thelen and his colleagues developed the Fear-of-Intimacy Scale (FIS) to assess anxiety related to being in a close relationship.

During the development of the FIS, Descutner and Thelen (1991) utilized a sample of undergraduate students for both an initial and a cross validation study and followed up with a separate study using a sample of clients. Their analysis revealed a single factor accounting for 33.4% of the variance (32.5% in the cross validation study) and a significant positive correlation with the UCLA Loneliness Scale (r = .48). The FIS was negatively correlated with measures of self-disclosure (r = -.55), social intimacy (r = -.60), social desirability (r = -.39), and need for cognition (r = -.24). Correlations with self-disclosure, social intimacy, and loneliness remained significant after statistically controlling for social desirability. All of these correlations were replicated in their cross validation study and were in the appropriate direction to support construct validity. Descutner and Thelen reported that clients scored significantly higher than non-client students. Additionally, significant group differences were found between those in exclusive relationships and those not in exclusive relationships, but there were no differences between those with divorced or married parents.

Doi and Thelen (1993) replicated and extended the work of Descutner and Thelen (1991) with a homogeneous adult sample (employees of a state psychiatric hospital). Their analysis again revealed a single factor (after adjusting for response problems due to positive and negative wording) and evidence of high internal consistency (Cronbach's α

= .92) and construct validity (FIS correlated in the appropriate direction with measures of self-disclosure, loneliness, and relationship satisfaction). As in Descutner and Thelen's research, need for cognition (the propensity to engage in and enjoy thinking; see Cacioppo & Petty, 1982 and Cacioppo, Petty & Kao, 1984) was negatively correlated with FIS scores in men but not related to FIS scores in women. Doi and Thelen argued such differences could indicate men with higher needs for cognition hold less firmly to masculine ideals and thus report lower levels of fear of intimacy. They suggested further research to explore why men with high needs for cognition have less fear of intimacy.

Doi and Thelen briefly examined the relationship between the FIS and a measure of attachment. They found FIS was significantly negatively correlated with confidence in others' dependability and comfort with closeness. A significant and negative correlation was also found with fear of abandonment, but this correlation became insignificant when the effects of trait anxiety were statistically controlled. They also noted that the differences between avoidant and dependent individuals seemed to characterize the differences between a fear of intimacy and fear of abandonment. Specifically, Doi and Thelen suggested that avoidant individuals fear initiating relationships (perhaps fearing intimacy) while dependent individuals fear separation (fear of abandonment)

Gender differences

Both Descutner and Thelen (1991) and Doi and Thelen (1993) examined gender and sex-role (as measured by the Bem Sex Role Inventory) differences on the FIS. Descutner and Thelen found no significant difference between men and women across both of their studies when sex-role was not considered. However, an examination of sex-roles across both studies 1 and 2 indicated that undifferentiated individuals had higher

mean scores on the FIS, followed by masculine, feminine and androgynous individuals respectively. Gender effects on sex-role orientation were examined by pooling the subjects from both studies. There were no significant differences on FIS between each sex-role orientation among men. However, androgynous and feminine women scored significantly lower on the FIS than undifferentiated and masculine women. The FIS scores of feminine and androgynous women were not significantly different.

In contrast to findings by Descutner and Thelen (1991), Doi and Thelen (1993) found that men's FIS scores differed as a function of their sex-role. Undifferentiated men scored significantly higher than masculine and androgynous men but not significantly higher than feminine men (thus undifferentiated men appeared to struggle more with fear of intimacy). Women appeared to struggle equally with fear of intimacy regardless of sex-role as their FIS scores did not differ as a function of sex-role.

Doi and Thelen (1993) suggested the discrepancy between Descutner and Thelen's (1991) findings and those in their research were likely attributable to differences in socialization. More specifically they noted Descutner and Thelen's sample of college age students were socialized in a culture that placed more emphasis on feminism and egalitarian relationships while Doi and Thelen's sample consisted of an older group of individuals whose primary socialization occurred before the cultural shift toward feminism, egalitarian relationships, and expressive freedom.

Nezlek and Pilkington (1994) also examined the connection between sex and intimacy. They argued that people who perceive greater risk in intimacy are more likely to experience limited social interaction. They compared those with different perceptions of risk in intimacy and found that those who perceived greater risk in intimacy reported

lower levels of socio-emotional interaction (the degrees of intimacy, enjoyment, and responsiveness in social interaction) and thus less rewarding social interaction. Nezlek and Pilkington also found sex differences in socio-emotional interaction as a function of perceived risk in intimacy. Specifically, they noted that men who perceived intimacy as riskier had less rewarding social interactions that involved other men (either same-sex or mixed sex interactions). However, interactions with women did not appear to be less rewarding for men with different perceptions of risk in intimacy. In contrast, women who perceived greater risk in intimacy found social interactions with men (but not women) less rewarding.

Intimacy with God

Much of the literature relevant to intimacy with God is found within the attachment and loneliness literature (discussed elsewhere in this review). However, a recent study by Eshleman, Dickie, Merasco, Shepard, and Johnson (1999) offered some insight into intimacy with God when they examined children's perceptions of God's distance. Eshleman et al., citing Heller (1986), noted that children's perceptions of God seem to shift from viewing God as a close personal friend to viewing God as a distant authority figure. This shift, according to Heller, occurs as children progress into middle childhood and seems to coincide with a growing awareness of increasing parental distance (as cited in Eshleman et al.). The perception of God as more distant is in contrast to the aforementioned perspective of God as a substitute (and thus closer) attachment figure.

Eshleman et al. (1999) examined perceptions of God among children ages 4 – 10 years-old and found perceptions of God as closer were more prevalent when parents were

less involved in the child's life and when a nurturing figure was desired. This finding supports the notion of God as a substitute attachment figure. Eshleman et al. also found sex differences in perceptions of God's closeness. Specifically, boys viewed God as closer when God was perceived as a male and girls viewed God as closer when perceived as not male (either female or neither male nor female). Interestingly, Eshleman et al. reported previous research which found girls and women perceived God as closer than men. Eshelman et al. argued this might be a result of socialization in which females are taught to attach with primary care-givers.

Loneliness

Schwab and Petersen (1990) defined loneliness as "the painful experience of being separated and excluded from meaningful relationships" (p. 335). Interestingly, Johnson and Mullins (1989) distinguished social isolation (being alone) from the subjective experience of emotional isolation (feeling lonely) and emphasized the fact that one can feel lonely in the presence of others or they can be alone without feeling lonely. They explained that such variations in the experience of loneliness is possible because people have different "loneliness thresholds" (the level of social contact needed to prevent feelings of emotional isolation) (p. 113). Nevertheless, experiences of loneliness undoubtedly impact one's overall well-being. In fact, loneliness has been linked to numerous social and individual problems such as alcoholism, delinquent behavior in adolescents, suicide, physical illness, boredom, depression, hopelessness, emptiness, low self-esteem, feelings of isolation, alienation and abandonment, and dissatisfaction in personal relationships (Russell, Peplau, & Cutrona, 1980; Schultz & Moore, 1986; Schwab & Petersen, 1990).

Loneliness and Religious Orientation

Several authors have explored the connection between loneliness and religion (c.f. Burris, Batson, Altstaedten, & Stephens, 1994; Dufton & Perlman, 1986; Johnson & Mullins, 1989; Kirkpatrick et al., 1999; Paloutzian & Ellison, 1982; Schwab & Petersen, 1990). Despite the fact that findings in regard to various relationships between loneliness and religiousness have been inconsistent across the literature, creating a need for further clarification, the overarching connection between loneliness and religion is evident within a relational framework. In fact, Schwab and Petersen explained that both loneliness and religion occur in a relational paradigm in that loneliness reflects a disturbance in relationship with people while religiousness reflects relationship with the divine and, through ethical and moral behavior, fellow creatures. Previous findings seem to support this assumption. For example Schwab and Petersen compared various aspects of loneliness and religion (see Table 1) and postulated that aspects of religion associated with an intrinsic religious orientation (an internal motivation arising from the religious tradition) would be least associated with loneliness. Similarly, Paloutzian and Ellison found that Christians whose faith emphasized relationship with Jesus (a more intrinsic stance) were less lonely than those whose faith emphasized the moral and ethical teachings of Jesus (a more extrinsic stance).

Kirkpatrick et al. (1999) hypothesized that religious beliefs could serve as a buffer to loneliness. However, studies examining the impact of intrinsic and extrinsic religious orientations on loneliness have offered mixed results. For example, Dufton and Perlman (1986) failed to discover significant differences in loneliness between undergraduate students who were nonbelievers, conservative Christian believers (defined as those who

had accepted Jesus Christ as their personal savior), and non-conservative Christian believers (defined as those focused on the moral and ethical teachings of Jesus Christ). However, it is important to note that they found differences in the way these groups experienced the *correlates* of loneliness. The findings of Johnson and Mullins (1989) contrast those of Dufton and Perlman. In a study of an older population, Johnson and Mullins found loneliness to be lowest in those who participated more in the social aspects (attendance at church/synagogue, involvement with others from their religious group) of their religion even after controlling for social contact outside of religious participation. Interestingly, subjective religiosity (assessment of the importance of one's religious beliefs, a more intrinsic stance) did not relate significantly with loneliness.

Paloutzian and Ellison (1982) reasoned those who hold personal and intimate religious commitments are less lonely, more satisfied with their existence, and have an increased sense of belonging and purpose compared to those who are casually religious. Their results supported their hypothesis in that nonreligious undergraduate students felt isolated and emotionally distant from others while those with an intrinsic orientation had lower loneliness scores. Likewise, Burris, Batson, Altstaedten, and Stephens (1994) suggested such findings provide support to Freud's (1964/1927, 1961/1930) assertion that devout religious beliefs serve a buffering function against experiences of social isolation, rejection, and loneliness. Accordingly, Burris et al. expanded the work of Paloutzian and Ellison (and others who have examined the intrinsic/extrinsic connection to loneliness) in an effort to empirically (rather than correlationally) examine the relationship between intrinsic religiousness and loneliness. Interestingly, Burris et al. found scores on measures of intrinsic religious orientation increased when participants experienced potential

vulnerability to loneliness while extrinsic and quest orientations remained stable. Thus, several studies support what Freud maintained, that commitment to one's religion seems to serve as protection against the emotional repercussions of social isolation and rejection.

Loneliness and Quality of Relationship with God

Opportunities to participate in religious communities or attend religious services increase the opportunities to develop social support and a sense of belonging while decreasing the likelihood of feeling lonely (Johnson & Mullins, 1989; Schwab & Petersen, 1990). Schwab and Peterson further noted that for a Christian population, living according to Christian ethics helps to foster close relationships with other people. However, Johnson and Mullins explained that those lacking vast social relationships can find assurance in the *content* of their religious beliefs. They stated "for the highly religious the subjective feelings of having a personal relationship with God that can be nourished through prayer may even help compensate for the lack of human companionship" (p. 113). Similarly, Pargament (1990) highlighted many ways people gain social support and assistance with coping through relationships associated with religious participation. Kirkpatrick et al. (1999) noted that several of these methods for acquiring support and comfort focus on a relational interaction with God. Furthermore, Schwab and Petersen explained that the quality of one's relationship with God (indicated by the image one holds of God) plays a central role in religion's impact on loneliness. Specifically, the image one holds of God (a loving and forgiving God vs. a wrathful God) contributes to whether the deity is seen as loving and accepting or punitive and rejecting. Images of God as punitive and impersonal have been associated with lower self-esteem

while higher self-esteem is positively related to images of God as loving (Benson & Spilka, 1973). Interestingly, negative correlations between self-esteem and loneliness have been established for two decades (Goswick & Jones, 1981; Levin & Stokes, 1986). Accordingly, Schwab and Petersen sought to explore the connection between loneliness and God image. Interestingly, and as was found by Johnson and Mullins, loneliness was relatively independent of a general belief in God. However, Schwab and Peterson found one's image of God was the best religious predictor of loneliness. Specifically, those who experienced God as helpful rather than wrathful, were active in their Christian faith, and believed there is more to life than is audibly or visually perceived were less lonely while those who saw God as punitive were lonelier. Kirkpatrick and Shaver (1992) offered support for this position when they found that participants who viewed their relationship and attachment with God as "secure" were less depressed and less lonely than those perceiving an insecure attachment to God. As previously mentioned, Kirkpatrick et al. suggested such a buffer to loneliness is possible because "a perceived relationship with God may function psychologically very much like other close interpersonal relationships, particularly attachment relationships" (p. 520)

Loneliness and Religiousness: Sex and Gender Influences

As aforementioned, loneliness has been associated with a variety of social and individual concerns which impact overall well-being. Schultz and Moore (1986) reviewed several studies that examined gender differences in loneliness among college students. The majority of these studies failed to reveal gender differences while a few suggested that males were more lonely compared to females. Schultz and Moore (1986) noted Russell, Peplau, and Cutrona's (1980) revised version of the UCLA Loneliness

Scale (the most widely used measure of loneliness) is more sensitive to gender differences. Accordingly, they made an effort to further examine gender differences in loneliness from both quantitative and qualitative perspectives. Schultz and Moore found males lonelier than females but not as likely to report themselves as lonely. They argued this discrepancy was likely due to the negative connotations associated with self identifying as lonely. Schultz and Moore found increased loneliness associated with higher levels of state anxiety, and lower levels of (a) satisfaction with life, (b) happiness, and (c) self-perceived likeability among males compared to females. Additionally, Schultz and Moore noted that correlations between loneliness and measures of depression, self-esteem, and trait anxiety were higher for males compared to females but these gender differences were not statistically significant. As a result, they argued that males may blame their loneliness on personal failures rather than external or uncontrollable circumstances.

Despite research examining sex differences in religious participation (Hall, 1997; Mahalik & Lagan, 2001; Reich, 1997; Stokes, 1990; Thompson, 1991), Kirkpatrick et al. (1999) noted that previous research has not revealed sex differences in the relationship between religiousness and loneliness. Interestingly, they found loneliness significantly and inversely correlated with belief in God, personal relationship with God, and secure attachment to God among women but not among men. Furthermore, social support did not seem to affect the relationship between religiousness and loneliness for women, as they found women's relationships with God and overall "religiousness" scores were significant (inverse) predictors of loneliness, even after controlling for social support. Among men, Kirkpatrick et al. found the number of people providing social support was

positively related to rankings of the importance of religion and one's secure attachment to God. Additionally, for men belief in God was a positive predictor of loneliness when social support was controlled. According to the findings of Kirkpatrick et al. the social aspect of religious participation seems to serve as the primary protection from loneliness for men.

Kirkpatrick et al.'s (1999) findings seem consistent with the notion of sex differences in perceptions of God. For example, Reich (1997) claimed that females are socialized to develop more interest in religion and in God as a friend and confidant while males are socialized to show interest in God's power, knowledge, and activity. However, recent research has examined the influence of gender orientation on differences in religious participation (Francis & Wilcox, 1996; Mahalik & Lagan 2001; Simpson, Cloud, Newman & Fuqua, 2004; Thompson, 1991). Some of the literature suggests gender orientation rather than being male or female better accounts for religious participation. Specifically, authors arguing this perspective suggest the feminine orientation is most related to religiousness and the masculine orientation is counter to religiousness and inhibits authentic living (Francis & Wilcox, 1996; Mahalik & Lagan; Thompson). Accordingly, the relationship between loneliness and religion might also vary as a function of gender. However, the findings of Simpson et al indicated religious participation among an adult, non-student sample was equal among the genders and between the sexes. These relationships need further exploration.

Summary

The task of assessing relationship quality continues to challenge researchers due to divergent theoretical orientations, the conceptual overlap of relational constructs, and

the terms used to operationalize relational constructs. Nevertheless, Fletcher et al. (2000) confirmed, and Hassebrauck and Fehr (2002) supported, a multidimensional model of relational quality in which lower level relational dimensions (such as intimacy, trust, etc.) serve as the foundation of overall relational quality. Research has consistently demonstrated the important role relational constructs such as trust, attachment, intimacy, and loneliness play in interpersonal health.

These same relational construct have been examined in the context of religiousness and have often revealed significant correlations with various religious constructs. Higher levels of trust have been associated with more frequent church attendance and intrinsic religiousness while negative experiences (such as childhood sexual abuse) have been linked to a decreased trust and diminished relationship with God and others. Attachment research has posited that (1) God can serve as an object of safety and a means of establishing and maintaining feelings of intimacy and security, and (2) experiences of religious conversion seem to be influenced by secure or insecure attachments to parental figures. Studies examining the connection between loneliness and religion have offered mixed results. However, it seems that several studies have supported Freud's contention that one's religion can serve as a protector against loneliness.

The concept of a relational God is central to Judeo-Christian beliefs and many authors have discussed spirituality and religiousness from a relational perspective. However, the only instrument examining spiritual maturity informed by a relational theory is Hall and Edwards (1996) Spiritual Assessment Inventory (SAI). Research using this instrument has revealed important aspects of relational interaction with God.

Nevertheless, the complexity of exploring relational interaction with the divine is underscored by the fact that researchers continue to revise the understanding of relationship with God. Accordingly, further research should consider the impact of relational components (such as trust, attachment, intimacy, and loneliness) on one's spiritual development and relationship with God.

Chapter Three

Method

Participants

Approximately three hundred (18 years and older) Christian participants from various religious organizations, religious based schools, and places of worship will be asked to voluntarily complete a packet of instruments. Due to the theoretical and theological assumptions on which the instruments were constructed, a purposive (and convenient) sample will be utilized.

Instruments

Demographics Questionnaire. The participants will complete a demographics questionnaire assessing typical background information. Additional items to be assessed include: religious affiliation and religious involvement.

Relationship Assessment Scale (RAS). Hendrick (1988) revised an earlier five item instrument (Hendrick, 1981) by adding two additional items and changing the wording to make the instrument more inclusive (changed the words "mate" and "marriage" to "partner" and "relationship" respectively). According to Hendrick (1988) and Hendrick, Dicke, and Hendrick (1998), the resulting seven item RAS offers a brief unifactoral measure of relational satisfaction with a mean inter-item correlation .49 and an alpha of .86. Hendrick (1988) and Hendrick et al. demonstrated that the concurrent validity of the RAS through significant positive correlations with other relational measures (e.g. commitment, satisfaction, investment, etc.). Furthermore, Hendrick (1988) found the RAS was able to correctly classify 91% of couples who were together and 86% of couples who were apart (but once together). Hendrick et al. reported test-retest

reliability at .85 after six to seven weeks. Hendrick (1988) explained that with minimal modification the RAS could be suitable for assessing satisfaction in friendships as well.

Revised UCLA Loneliness Scale. Russell, Peplau, and Cutrona (1980) developed the revised version of the UCLA Loneliness Scale (Russell, Peplau, & Ferguson, 1978) to remedy problems with response bias and to improve discriminant validity. The resulting 20 item instrument combines an equal number of positively and negatively worded items and is the most frequently utilized measure of loneliness (Shaver & Brennan, 1991). Russell et al. (1980) reported high internal consistency across two studies ($\alpha = .94$) and high correlations with the original scale ($r = .91$). Concurrent validity was demonstrated as loneliness scores correlated significantly with reports of being alone, feelings of abandonment, emptiness, hopelessness, isolation and not feeling sociable or satisfied. These findings were replicated with another sample and evidence of discriminant validity was examined. The revised UCLA loneliness scale was found to successfully discriminate between loneliness, social desirability, negative affect, social risk-taking and a person's desire to affiliate with others.

Trust Inventory. The Trust Inventory (Couch, Adams, & Jones, 1996; Couch & Jones, 1997) was developed to measure Partner (romantic/relational), Network (friends, family, etc) and Generalized (people in general) trust simultaneously. Couch et al. (1996) reported high internal consistency reliability ($\alpha = .87$ to .92) and stability across a nine week period ($r = .74$ to .82) for the three scales. Both Couch et al. and Couch and Jones found each scale was appropriately correlated with extant measures of generalized and relational trust as well as various measures relational status. Couch and Jones provided evidence of discriminant validity of the Partner Trust scale and suggested the ability to

differentiate relational trust from other types of trust offered support for the conceptual distinction between types of trust. While Couch and colleagues argued the Trust Inventory is able to measure three distinct aspects of trust, both Couch et al. and Couch and Jones found Network trust moderately (and consistently) correlated with both Partner and Generalized trust. Accordingly, they urged further research to further distinguish Network trust from Partner and Generalized trust and recommended using an abbreviated form of the instrument that excludes the Network trust scale.

Fear-of-Intimacy Scale (FIS). Descutner and Thelen (1991) developed the Fear-of-Intimacy Scale in order to assess the construct within individuals regardless of current relational status. The 35 item single factor instrument was initially developed and validated on an undergraduate sample and yielded high internal consistency ($\alpha = .93$) and a 1-month test-retest correlation of .89. Doi and Thelen (1993) replicated the original study using a "middle-aged" population. As in Descutner and Thelen's study, internal consistency was high (Chronbach's $\alpha = .92$). Construct validity was demonstrated in both studies as the FIS was significantly correlated in the appropriate direction with measures of loneliness, state and trait anxiety, social intimacy, self-disclosure and reports of relationship satisfaction, and emotional closeness. Interestingly, the means and standard deviations were similar across the two divergent samples.

Experiences in Close Relationships (ECR). The ECR (Brennan, Clark, & Shaver, 1998) is a 36-item self-report measure of attachment derived from a factor analysis of 323 distinct items (representing 60 subscales) from previously existing self-report measures of adult romantic-attachment. According to Brennan et al. the resulting two dimensions, Avoidance and Anxiety, were highly correlated with existing measures of

anxious and avoidant behavior (the actual correlations were not reported). Additionally, the two scales appeared orthogonal as the correlation between the two dimensions was only .11. Reported internal consistency for each 18-item subscale was high (Avoidance: α = .94; Anxiety: α = .91).

Spiritual Assessment Inventory (SAI). Hall and Edwards (1996) developed the SAI from an object relations and contemplative spirituality perspective to measure spiritual development and maturity. The instrument assesses one's awareness of God and quality of relationship with God across four dimensions (Instability, Disappointment, Grandiosity, and Realistic Acceptance) (Hall & Edwards, 1996, 2002). According to Tisdale (1999), face validity is high as the items clearly tap the desired domain, and recent studies (Hall & Edwards, 2002) revealed improved Cronbach's Alpha coefficients for each of the five factors (Awareness, .95; Disappointment, .90; Realistic Acceptance, .83; Grandiosity, .73, and Instability, .84). Additionally, expected theoretical consistencies are evidenced by the correlations between the SAI and the Bell Object Relations Inventory (BORI) suggesting satisfactory internal validity (Tisdale; Hall & Edwards, 2002).

Spiritual Well-Being Scale (SWBS). The SWBS (Paloutzian & Ellison, 1982) was designed to measure both religious well-being (RWB) and existential well-being (EWB). RWB represents a person's perceptions of their own spiritual and religious life while EWB represents the individual's sense of purpose and satisfaction in life and adjustment to their surroundings (Bufford, Paloutzian & Ellison, 1991). Paloutzian and Ellison (1982) reported high test-retest reliability coefficients (.86 for EWB; .96 for RWB; .93 for SWB), and high internal consistency reliabilities (.78 for EWB, .87 for RWB, and .89

for SWB). The SWBS correlates well with other measures of well-being, indicating sufficient validity, and item content reveals obvious face validity (Boivin, Kirby, Underwood, & Silva, 1999; Bufford et al., 1991). Subsequent research has indicated the instrument is a good general index of well-being and has confirmed similar reliability and validity indices (Bufford et al.).

Religious Orientation Scale-Revised (I/E-R). Gorsuch and Venable (1983) revised the Allport and Ross (1967) Religious Orientation Scale to facilitate completion among people with lower reading levels. The resulting Age Universal I-E scale was reportedly completely interchangeable with the Allport and Ross scale. However, Kirkpatrick's (1989) research divided the extrinsic construct into personally (use of religion for personal benefit) and socially extrinsic (use of religion for social gain) categories. Accordingly, Gorsuch and McPherson (1989) revised the Age Universal I-E scale to reflect Kirkpatrick's (1989) division of the extrinsic construct and the named the resulting instrument the Intrinsic/Extrinsic-Revised (I/E-R). The internal consistency reliability (.83) of the Intrinsic scale of the I/E-R is sufficient and comparable to that found in the Age-Universal Scale (Hill, 1999). The lower internal consistency reliabilities of the revised Ep, Es, and Ep/Es were .57, .58, and .65, respectively, and may be lower due to fewer items in each scale (Hill, 1999).

Procedure

Participants will be recruited from various religious organizations, religiously based schools, and places of worship and asked to participate voluntarily. All participants will receive a brief description of the study and the requirements for participation. Participants will be informed that they are free to withdraw at any time and that the

packet requires approximately 30 to 45 minutes to complete. Participants will be given a packet containing: a consent form, a demographic questionnaire, the Spiritual Well-Being Scale, the I/E-R (also known as the Religious Orientation Scale-Revised), the Spiritual Assessment Inventory, the Relationship Assessment Scale, Revised UCLA Loneliness Scale, The Trust Inventory, the Fear-of-Intimacy Scale, and the Experiences in Close Relationships scale. Each instrument and packet will be numbered and each packet will be organized differently so as to reduce the potential for and the effects of a "response set." In an effort to further insure confidentiality, participants will be instructed to omit their name from all materials, complete the instruments privately, and place all materials into an envelope and seal the envelope upon completion of the measures. Each participant will have the option of leaving contact information if they wish to receive results of the study.

Data Analysis

A principal components analysis will be conducted on the set of spirituality scales and on the set of relationship scales to determine the underlying structure among each set of scales. This analysis will be followed by a canonical correlation analysis to examine the nature of the relationship between the two sets of constructs. Finally, multiple regression analyses will be performed to further examine the relationship between the spirituality factors and the relational dimensions. Specifically, a linear combination of spirituality dimensions will be used to predict each of the relational constructs in a series of multiple regression analyses.

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Table 1

Comparison Between Loneliness and Religiousness in Regard to Feelings, Cognitions, and Ways of Behavior, Which are Opposed to Each Other

Loneliness	Religiousness
Feeling of separation from other people	Feeling of belonging to other church members
Social Withdrawal	Meeting others and communicating with them
Feeling of being existentially alone	Feeling unification with God/deity
Antisocial cognitions e.g., mistrust, hostility)	Prosocial cognitions (e.g., principle of love)
Sense of meaninglessness	Sense of purpose in life
Anxiety	Security
Hopelessness	Positive expectations about the future

Note. From "Religiousness: Its relations to loneliness, neuroticism and subjective well-being," by R. Schwab and K. U. Petersen, 1990, *Journal for the Scientific Study of Religion, 29,* p. 336. Copyright 1990 by Journal for the Scientific Study of Religion. Adapted with permission of the author.

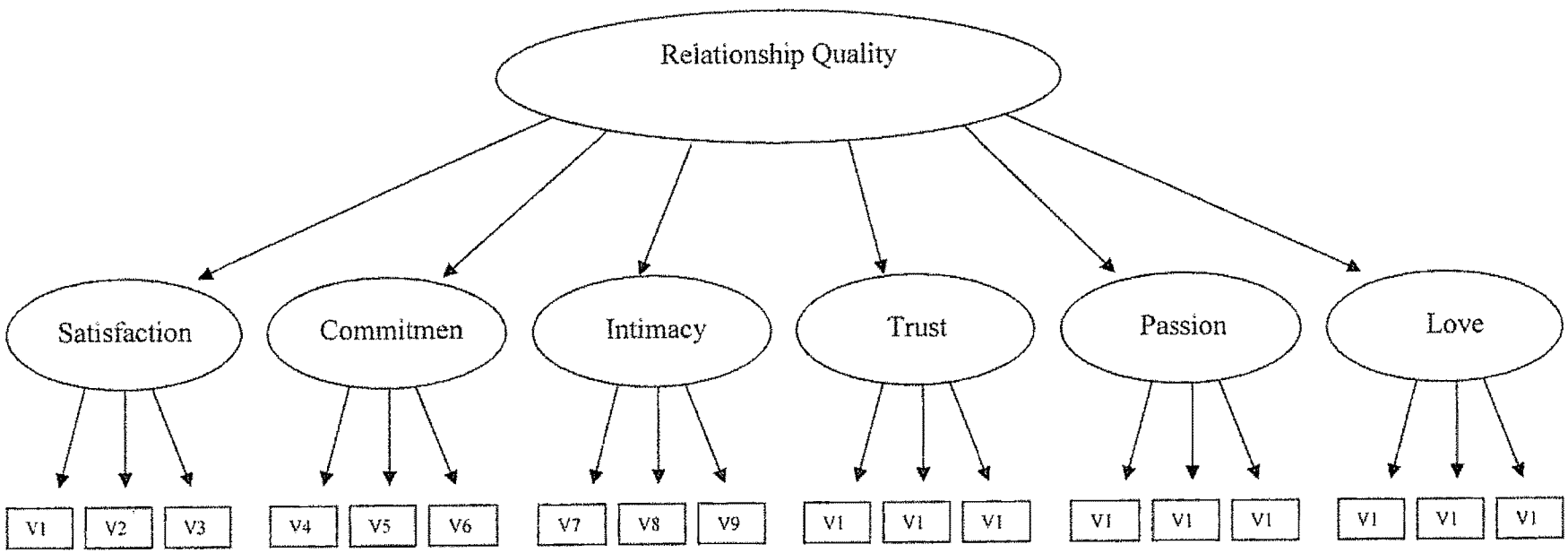


Figure 1. Model of relational quality

Note. From "The measurement of perceived relationship quality components: A confirmatory factor analytic approach," by G. J. O. Fletcher, J. A. Simpson, and G. Thomas, 2000, *Personality and Social Psychology Bulletin, 26,* p. 342. Copyright 2000 by the Society for Personality and Social Psychology, Inc. Adapted with permission of the author.

APPENDIX B

Informed Consent Letter

November, 2004

Dear Participant:

I am a graduate student under the direction of Professor Jody Newman, Ph.D. in the Educational Psychology Department at The University of Oklahoma-Norman Campus. I invite you to participate in a research study being conducted under the auspices of the University of Oklahoma-Norman Campus, entitled "Understanding the Role of Relational Factors in Spirituality." The purpose of the study is to expand the understanding of the interaction between spirituality and aspects of interpersonal relationships. You must be 18 years of age or older to participate.

Your participation will involve the completion of a demographic information sheet and nine additional surveys and should only take about thirty to forty-five minutes to complete. Your involvement in the study is voluntary and you may choose not to participate or stop at any time. The results of the research study may be published; however, because all of the instruments are anonymous, your name will not be linked to responses in publications that are released from the project. In fact, the published results will be presented in summary form only. All information you provide will remain strictly confidential. Do not write your name on any of the forms included in this research envelope.

Your participation will contribute to the findings from this project, which may ultimately increase our knowledge about the nature of spirituality. This may have an impact on the field of counseling psychology. There will be no cost to you other than the time it takes to complete the survey.

If you have any questions about this research project, please feel free to call me at (405) 406-9835 or Dr. Newman at (405) 325-5974 or e-mail me at animatus@ou.edu. Questions about your rights as a research participant or concerns about the project should be directed to the Institutional Review Board at The University of Oklahoma-Norman Campus at (405) 325-8110 or irb@ou.edu

By returning the questionnaires in the envelope provided, you will be agreeing to participate in the above described project. Thank you for your consideration!

Sincerely,

David B. Simpson, M.S.
Doctoral Candidate, Counseling Psychology

APPENDIX C

Demographic Questionnaire

DEMOGRAPHIC QUESTIONNAIRE

Please complete the following information. Please DO NOT write your name on this form. The answers you provide will remain confidential.

1. Sex: _____Female _____Male

2. Age: _____

3. Check ALL that apply to your current relational status: ____ **Single/Never Married** ____ **Married** ____ **Separated** ____ **Divorced** ____ **Other:** _____

4. Check ALL that apply to your biological parent's relational status: ____ **Single/Never Married** ____ **Married** ____ **Separated** ____ **Divorced** ____ **Other:** _____

ETHNICITY

- ☐ African-American
- ☐ Asian-American
- ☐ Caucasian
- ☐ Hispanic/Latino
- ☐ Native American
- ☐ Multi-racial (Specify: _____)
- ☐ Other (Please specify) _____

RELIGIOUS AFFILIATION

- ☐ Agnostic
- ☐ Atheist
- ☐ Baptist
- ☐ Buddhist
- ☐ Catholic
- ☐ Episcopalian
- ☐ Hindu
- ☐ Jehovah's Witness
- ☐ Jewish
- ☐ Lutheran
- ☐ Methodist
- ☐ Mormon/LDS
- ☐ Muslim
- ☐ Nazarene
- ☐ Non-Denominational Christian
- ☐ Pentecostal
- ☐ Presbyterian
- ☐ Unitarian
- ☐ Other _____

RELIGIOUS INVOLVEMENT

1. Please indicate your level of involvement in religious/spiritual related activities.
   ☐ Not at all involved ☐ Slightly involved ☐ Somewhat involved ☐ Moderately involved ☐ Very involved

2. How often do you attend church or other religious meetings?
   ☐ More than once a week ☐ Once a week ☐ A few times a month ☐ A few times a year ☐ Once a year or less ☐ Never

3. How often do you spend time in private religious activities (prayer, meditation, study of scripture, etc.)?
   ☐ More than once a day ☐ Daily ☐ Two or more times each week ☐ Once a week ☐ A few times a month ☐ Rarely or never

LEVEL OF EDUCATION

- ☐ Did not graduate from high school
- ☐ High School Graduate or GED
- ☐ 2 Years or some College OR Technical/Specialty school
- ☐ Undergraduate degree (e.g., Bachelors degree)
- ☐ Graduate degree

INCOME LEVEL

- ☐ Less than $15,000
- ☐ $15,000 – $30,000
- ☐ $30,000 - $45,000
- ☐ $45,000 - $60,000
- ☐ Greater than $60,000

APPENDIX D

Relationship Assessment Scales (RAS & RAS-F)

RAS

Please answer this ONLY if you ARE currently in a romantic relationship. If you are NOT in a romantic relationship please skip to the section marked "RAS-F" (below).

Directions: Read each question. Circle one answer that best matches your response.

1.	How well does your partner meet your needs?	Poorly 1	Fairly Well 2	Average 3	Very Well 4	Extremely Well 5
2.	In general, how satisfied are you in your relationship?	Unsatisfied 1	Fairly Satisfied 2	Average 3	Very Satisfied 4	Extremely Satisfied 5
3.	How good is your relationship compared to most?	Poor 1	Not Good 2	Average 3	Very Good 4	Excellent 5
4.	How often do you wish you hadn't gotten into this relationship?	Never 1	Rarely 2	Sometimes Or Average 3	Often 4	Always 5
5.	To what extent has your relationship met your original expectations?	Hardly at all 1	Fairly Well 2	Average 3	Very Well 4	Completely 5
6.	How much do you love your partner?	Not at all 1	Not Much 2	Average 3	Very Much 4	A lot 5
7.	How many problems are there in your relationship	Very Few 1	A few 2	Average 3	Several 4	Very Many 5

RAS-F

Please answer this ONLY if you are NOT currently in a romantic relationship.

Directions: These questions refer to your relationship with your closest friend. Read each question. Circle one answer that best matches your response.

1.	How well does your friend meet your needs?	Poorly 1	Fairly Well 2	Average 3	Very Well 4	Extremely Well 5
2.	In general, how satisfied are you in your relationship?	Unsatisfied 1	Fairly Satisfied 2	Average 3	Very Satisfied 4	Extremely Satisfied 5
3.	How good is your relationship compared to most?	Poor 1	Not Good 2	Average 3	Very Good 4	Excellent 5
4.	How often do you wish you hadn't gotten into this relationship?	Never 1	Rarely 2	Sometimes Or Average 3	Often 4	Always 5
5.	To what extent has your relationship met your original expectations?	Hardly at all 1	Fairly Well 2	Average 3	Very Well 4	Completely 5
6.	How much do you like/love your friend?	Not at all 1	Not Much 2	Average 3	Very Much 4	A lot 5
7.	How many problems are there in your relationship	Very Few 1	A few 2	Average 3	Several 4	Very Many 5

APPENDIX E

Experiences in Close Relationships (ECR)

ECR

Instructions: The following statements concern how you feel in romantic relationships. We are interested in how you generally experience relationships, not just in what is happening in a current relationship. Respond to each statement by indicating how much you agree or disagree with it. Write the number in the space provided, using the following rating scale:

1	2	3	4	5	6	7
Disagree Strongly			Neutral/ Mixed			Agree Strongly

1. I prefer not to show a partner how I feel deep down.	
2. I worry about being abandoned.	
3. I am very comfortable being close to romantic partners.	
4. I worry a lot about my relationships.	
5. Just when my partner starts to get close to me I find myself pulling away.	
6. I worry that romantic partners won't care about me as much as I care about them.	
7. I get uncomfortable when a romantic partner wants to be very close.	
8. I worry a fair amount about losing my partner.	
9. I don't feel comfortable opening up to romantic partners.	
10. I often wish that my partner's feelings for me were as strong as my feelings for him/her.	
11. I want to get close to my partner, but I keep pulling back.	
12. I often want to merge completely with romantic partners, and this sometimes scares them away.	
13. I am nervous when partners get too close to me.	
14. I worry about being alone.	
15. I feel comfortable sharing my private thoughts and feelings with my partner.	
16. My desire to be very close sometimes scares people away.	
17. I try to avoid getting too close to my partner.	
18. I need a lot of reassurance that I am loved by my partner.	
19. I find it relatively easy to get close to my partner.	
20. Sometimes I feel that I force my partners to show more feeling, more commitment.	
21. I find it difficult to allow myself to depend on romantic partners.	
22. I do not often worry about being abandoned.	
23. I prefer not to be too close to romantic partners.	
24. If I can't get my partner to show interest in me, I get upset or angry.	
25. I tell my partner just about everything.	
26. I find that my partner(s) don't want to get as close as I would like.	
27. I usually discuss my problems and concerns with my partner.	
28. When I'm not involved in a relationship, I feel somewhat anxious and insecure.	
29. I feel comfortable depending on romantic partners.	
30. I get frustrated when my partner is not around as much as I would like.	
31. I don't mind asking romantic partners for comfort, advice, or help.	
32. I get frustrated if romantic partners are not available when I need them.	
33. It helps to turn to my romantic partner in times of need.	
34. When romantic partners disapprove of me, I feel really bad about myself.	
35. I turn to my partner for many things, including comfort and reassurance.	
36. I resent it when my partner spends time away from me.	

APPENDIX F

UCLA Loneliness Scale-Revised (UCLA LS-R)

UCLA LS-R

Directions: Indicate how often you feel the way described in each of the following statements. Circle one number for each.

Statement	Never	Rarely	Sometimes	Often
1. I feel in tune with people around me	1	2	3	4
2. I lack companionship	1	2	3	4
3. There is no one I can turn to	1	2	3	4
4. I do not feel alone	1	2	3	4
5. I feel part of a group of friends	1	2	3	4
6. I have a lot in common with the people around me	1	2	3	4
7. I am no longer close to anyone	1	2	3	4
8. My interests and ideas are not shared by those around me	1	2	3	4
9. I am an outgoing person	1	2	3	4
10. There are people I feel close to	1	2	3	4
11. I feel left out	1	2	3	4
12. My social relationships are superficial	1	2	3	4
13. No one really knows me well	1	2	3	4
14. I feel isolated from others	1	2	3	4
15. I can find companionship when I want it	1	2	3	4
16. There are people who really understand me	1	2	3	4
17. I am unhappy being so withdrawn	1	2	3	4
18. People are around me but not with me	1	2	3	4
19. There are people I can talk to	1	2	3	4
20. There are people I can turn to	1	2	3	4

APPENDIX G

Trust Inventory (TI)

TI

Instructions: Respond to the following statements by rating how true each statement is to you on a scale of 1 to 5 **as described below,** and put your responses in the blank next to the statement. If a question involves the term "partner", it refers to a current romantic partner (or a past romantic partner if you are not currently involved with anyone).

1	2	3	4	5
Very untrue of me OR Strongly disagree	Not true of me OR Disagree	Sometimes true OR Undecided	True of Me OR Agree	Very true of me OR Strongly agree

1.	My partner makes me feel safe.	
2.	I tend to be accepting of others.	
3.	My partner sometimes makes me uncomfortable.	
4.	My relationships with others are characterized by trust and acceptance.	
5.	I do not worry that my partner will leave me.	
6.	Basically I am a trusting person.	
7.	It is better to trust people until they prove otherwise than to be suspicious of others until they prove otherwise.	
8.	I accept others at "face value."	
9.	I am skeptical that relationships ever work out.	
10.	Most people are trustworthy.	
11.	I believe in my partner.	
12.	In relationships, I tend to be alert for the possibility of rejection or betrayal.	
13.	It is better to be suspicious of people you have just met, until you know them better.	
14.	I make friends easily.	
15.	I am sure about how my partner feels about me.	
16.	Only a fool would trust most people.	
17.	I am doubtful that my partner will always be there for me if I need him/her.	
18.	I tell my partner that I trust him/her completely.	
19.	I find it better to accept others for what they say and what they appear to be.	
20.	I would admit to being more than a little paranoid about people I meet.	
21.	Relationships will only lead to heartache.	
22.	I have few difficulties trusting people.	
23.	I am rarely ever suspicious of people with whom I have a relationship.	
24.	Basically, I tend to be distrustful of others.	
25.	I am afraid my partner will hurt me emotionally.	
26.	I am afraid my partner will betray me.	
27.	Experience has taught me to be doubtful of others until I know they can be trusted.	
28.	I generally believe what my partner tells me.	
29.	I never believe my partner when he/she tells me how he/she feels about me.	
30.	I have a lot of faith in the people I know.	
31.	Even during the "bad times," I tend to think that things will work out in the end.	
32.	I feel that I can be myself in the presence of my partner.	
33.	I am uncertain about how my partner feels about me.	
34.	I tend to take others at their word.	
35.	When it comes to people I know, I am believing and accepting.	
36.	It is dangerous to "let your guard down" with your partner.	
37.	I feel I can depend on most people I know.	
38.	I am sometimes doubtful of my partner's intentions.	
39.	When my partner is with others, I worry that he/she will not be faithful.	
40.	I almost always believe what people tell me.	

APPENDIX H

Fear-of-Intimacy Scale (FIS)

FIS

Part A Instructions: Imagine you are in a *close dating, partnered, or married* relationship. Respond to the following statements as you would *if you were in that close relationship*. Rate how characteristic each statement is of you on a scale of 1 to 5 as described below, and put your responses in the blank next to the statement.

1	2	3	4	5
Not at All Characteristic of me	Slightly Characteristic of me	Moderately Characteristic of me	Very Characteristic of me	Extremely Characteristic of me

Note: In each statement "0" refers to the person who would be in the close relationship with you.

1.	I would feel uncomfortable telling 0 about things in the past that I have felt ashamed of.	
2.	I would feel uneasy talking to 0 about something that has hurt me deeply.	
3.	I would feel comfortable expressing my true feeling to 0.	
4.	If 0 were upset I would sometimes be afraid of showing that I care.	
5.	I might be afraid to confide my innermost feelings to 0.	
6.	I would feel at ease telling 0 that I care about him/her.	
7.	I would have a feeling of complete togetherness with 0.	
8.	I worry a fair amount about losing my partner.	
9.	A part of me would be afraid to make a long-term commitment to 0.	
10.	I would feel comfortable telling my experiences, even sad ones, to 0.	
11.	I would probably feel nervous showing 0 strong feelings of affection.	
12.	I would find it difficult being open with 0 about my personal thoughts.	
13.	I would feel uneasy with 0 depending on me for emotional support.	
14.	I would not be afraid to share with 0 what I dislike about myself.	
15.	I would be afraid to take the risk of being hurt in order to establish a closer relationship with 0.	
16.	I would feel comfortable keeping very personal information to myself.	
17.	I would not be nervous about being spontaneous with 0.	
18.	I would feel comfortable telling 0 things that I do not tell other people.	
19.	I would feel comfortable trusting 0 with my deepest thoughts and feelings.	
20.	I would sometimes feel uneasy if 0 told me about very personal matters.	
21.	I would be comfortable revealing to 0 what I feel are my shortcomings and handicaps.	
22.	I would be comfortable with having a close emotional tie between us.	
23.	I would be afraid of sharing my private thoughts with 0.	
24.	I would be afraid that I might not always feel close to 0.	
25.	I would be comfortable telling 0 what my needs are.	
26.	I would be afraid that 0 would be more invested in the relationship than I would be.	
27.	I would feel comfortable about having open and honest communication with 0.	
28.	I would sometimes feel uncomfortable listening to 0's personal problems.	
29.	I would feel at ease to completely be myself around 0.	
30.	I would feel relaxed being together and talking about our personal goals.	

Part B Instructions: Respond to the following statements as they apply to your past relationships. Rate how characteristic each statement is to you on a scale of 1 to 5 as described in the instructions for Part A.

31.	I have shied away from opportunities to be close to someone.	
32.	I have held back my feelings in previous relationships.	
33.	There are people who think that I am afraid to get close to them.	
34.	There are people who think that I am not an easy person to get to know.	
35.	I have done things in the previous relationships to keep me from developing closeness.	

APPENDIX I

Spiritual Well-Being Scale (SWBS)

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA = Strongly Agree MA = Moderately Agree A = Agree	D = Disagree MD = Moderately Disagree SD = Strongly Disagree

1. I don't find much satisfaction in private prayer with God.	SA MA A D MD SD
2. I don't know who I am, where I came from, or where I am going.	SA MA A D MD SD
3. I believe that God loves me and cares about me.	SA MA A D MD SD
4. I feel that life is a positive experience.	SA MA A D MD SD
5. I believe that God is impersonal and not interested in my daily situations.	SA MA A D MD SD
6. I feel unsettled about my future.	SA MA A D MD SD
7. I have a personally meaningful relationship with God.	SA MA A D MD SD
8. I feel very fulfilled and satisfied with life.	SA MA A D MD SD
9. I don't get much personal strength and support from my God.	SA MA A D MD SD
10. I feel a sense of well-being about the direction my life is headed in.	SA MA A D MD SD
11. I believe that God is concerned about my problems.	SA MA A D MD SD
12. I don't enjoy much about life.	SA MA A D MD SD
13. I don't have a personally satisfying relationship with God.	SA MA A D MD SD
14. I feel good about my future.	SA MA A D MD SD
15. My relationship with God helps me not to feel lonely.	SA MA A D MD SD
16. I feel that life is full of conflict and unhappiness.	SA MA A D MD SD
17. I feel most fulfilled when I'm in close communion with God.	SA MA A D MD SD
18. Life doesn't have much meaning.	SA MA A D MD SD
19. My relation with God contributes to my sense of well-being.	SA MA A D MD SD
20. I believe there is some real purpose for my life.	SA MA A D MD SD

APPENDIX J

Religious Orientation Scale-Revised (I/E-R)

Religious Orientation Scale-Revised

Directions: Please rate each of the items below. Do not be concerned about right or wrong answers. Just tell us how much they describe what **you** believe. Please mark your response to the right of the question. Please use the following key:

1	2	3	4	5
I strongly disagree	I tend to disagree	I'm not sure	I tend to agree	I strongly agree

1. I enjoy reading about my religion.	
2. I go to church because it helps me to make friends.	
3. It doesn't matter what I believe so long as I am good.	
4. It is important to spend time in private thought and prayer.	
5. I have often had a strong sense of God's presence.	
6. I pray mainly to gain relief and protection.	
7. I try hard to live all my life according to my religious beliefs.	
8. What religion offers me most is comfort in times of trouble and sorrow.	
9. Prayer is for peace and happiness.	
10. Although I am religious, I don't let it affect my daily life.	
11. I go to church mostly to spend time with my friends.	
12. My whole approach to life is based on my religion	
13. I go to church mainly because I enjoy seeing other people I know there.	
14. Although I believe in my religion, many other things are more important in life	

APPENDIX K

Spiritual Assessment Inventory (SAI)

SAI

Todd W. Hall, Ph.D.
Keith J. Edwards, Ph.D.

Instructions:

1. Please respond to each statement below by writing the number that best represents your experience in the empty box to the right of the statement.
2. It is best to answer according to what <u>really reflects</u> your experience rather than what you think your experience should be
3. Give the answer that comes to mind first. Don't spend too much time thinking about an item.
4. Give the best possible response to each statement even if it does not provide all the information you would like
5. Try your best to respond to all statements. Your answers will be completely confidential.
6. Some of the statements consist of two parts as shown here:

2.1	There are times when I feel disappointed with God.	
2.2	When this happens, I still want our relationship to continue.	

Your response to the second statement (2.2) tells how true this second statement (2.2) is for you when you have the experience (e.g. feeling disappointed with God) described in the first statement (2.1).

1 Not At All True	2 Slightly True	3 Moderately True	4 Substantially True	5 Very True

1	I have a sense of how God is working in my life.		13	God recognizes that I am more spiritual than most people.	
2.1	There are times when I feel disappointed with God.		14	I always seek God's guidance for every decision I make.	
2.2	When this happens, I still want our relationship to continue.		15	I am aware of God's presence in my interactions with other people.	
3	God's presence feels very real to me		16	There are times when I feel that God is punishing me.	
4	I am afraid that God will give up on me		17	I am aware of God responding to me in a variety of ways.	
5	I seem to have a unique ability to influence God through my prayers.		18.1	There are times when I feel angry at God	
6	Listening to God is an essential part of my life.		18.2	When this happens, I still have the sense that God will always be with me.	
7	I am always in a worshipful mood when I go to church.		19	I am aware of God attending to me in times of need.	
8.1	There are times when I feel frustrated with God.		20	God understands that my needs are more important than most people's.	
8.2	When I feel this way, I still desire to put effort into our relationship.		21	I am aware of God telling me to do something.	
9	I am aware of God prompting me to do things.		22	I worry that I will be left out of God's plans.	
10	My emotional connection with God is unstable.		23	My experiences of God's presence impact me greatly.	
11	My experiences of God's responses to me impact me greatly.		24	I am always as kind at home as I am at church.	
12.1	There are times when I feel irritated at God.		25	I have a sense of the direction in which God is guiding me.	
12.2	When I feel this way, I am able to come to some sense of resolution in our relationship.		26	My relationship with God is an extraordinary one that most people would not understand.	

	1 Not At All True	2 Slightly True	3 Moderately True	4 Substantially True	5 Very True
27 1	There are times when I feel betrayed by God.				
27 2	When I feel this way, I put effort into restoring our relationship.				
28	I am aware of God communicating to me in a variety of ways.				
29	Manipulating God seems to be the best way to get what I want.				
30	I am aware of God's presence in times of need.				
31	From day to day, I sense God being with me.				
32	I pray for all my friends and relatives every day.				
33 1	There are times when I feel frustrated by God for not responding to my prayers				
33 2	When I feel this way, I am able to talk it through with God.				
34	I have a sense of God communicating guidance to me.				
35	When I sin, I tend to withdraw from God				
36	I experience an awareness of God speaking to me personally.				
37	I find my prayers to God are more effective than other people's.				
38	I am always in the mood to pray				
39	I feel I have to please God or he might reject me.				
40	I have a strong impression of God's presence.				
41	There are times when I feel that God is angry at me.				
42	I am aware of God being very near to me				
43	When I sin, I am afraid of what God will do to me.				
44	When I consult God about decisions in my life, I am aware of His direction and help.				
45	I seem to be more gifted than most people in discerning God's will.				
46	When I feel God is not protecting me, I tend to feel worthless.				
47 1	There are times when I feel like God has let me down.				
47 2	When this happens, my trust in God is not completely broken.				

APPENDIX L

Permission to use RAS

From : Hendrick, Susan < address omitted to protect confidentiality >
Sent : Monday, June 21, 2004 12:50 PM
To : "David Simpson" <animatus2@hotmail.com>
Subject : RE: Relationship Assessment Scale

Attachment : RAS.doc (0.02 MB)

David,
I am happy for you to use the scale and am attaching a copy of it. If you have any additional questions, please email me.
Best,
Susan

-----Original Message-----
From: David Simpson [mailto:animatus2@hotmail.com]
Sent: Saturday, June 19, 2004 4:04 PM
To: Hendrick, Susan
Subject: Relationship Assessment Scale

Dr. Hendrick,

My name is David Simpson and I am a doctoral candidate in Counseling Psychology at The University of Oklahoma. Currently I am preparing my dissertation proposal and I am hoping to use the Relationship Assessment Scale developed by you and your colleagues.

I write for two reasons. First, I am hoping to be granted "official" permission to use the Relationship Assessment Scale. Second, I was wondering if you could tell me how you worded the Likert scale for each of the items and what range you used for the Likert scale (i.e., 1 to 5 or 1 to 7, etc.). Perhaps if it is easier you could forward a copy of the instrument itself.

I look forward to hearing from you soon.

Sincerely,

David Simpson, MS

APPENDIX M

Permission to use TI

msn Hotmail

animatus2@hotmail.com Printed: Friday, April 1, 2005 6:38 PM

From : Laurie L. Couch <address omitted to protect confidentiality>
Sent : Monday, June 21, 2004 11:50 AM
To : David Simpson <animatus2@hotmail.com>
Subject : Re: Trust Inventory

Attachment : TrustInventory.doc (0.02 MB), TrustInventoryScoring.doc (0.02 MB)

David-

Thanks so much for your interest in the Trust Inventory. I have attached two files here that may help you. First is the WORD file containing the full length version of the inventory (50-items) with instructions. Second is the WORD file containing scoring instructions. I hope that you will find the instrument helpful in your research. I would really like to know what you find in your work, so please let me know your results at some point.

Sincerely,
Laurie Couch

Quoting David Simpson <animatus2@hotmail.com>:

Dr. Couch,

My name is David Simpson and I am a doctoral candidate in Counseling Psychology at The University of Oklahoma. Currently I am preparing my dissertation proposal and I am hoping to use the Trust Inventory developed by you and your colleages.

I write for two reasons. First, I am hoping to be granted "official" permission to use the Trust inventory. Second, I was wondering if you could tell me how you worded the Likert scale for each of the items and what range you used for the Likert scale (i.e., 1 to 5 or 1 to 7, etc.). Perhaps if it is easier you could forward a copy of the instrument itself.

I look forward to hearing from you soon.

Sincerely,

David Simpson, MS

APPENDIX N

Permission to use SWBS

Life Advance, Inc.
81 Front Street
Nyack, NY 10960
(845) 353-2020 ext. 6945
lifeadvance@hotmail.com
www.lifeadvance.com

9/14/04

David Simpson
117-A Crestland Drive
Norman, OK 73071

Dear Mr. Simpson,

Thank you for your order of the Spiritual Well-Being Scales. Enclosed with the scale you will find the manual and scoring information.

You are granted permission to use the Spiritual Well-Being Scales in your research. Please be aware that the Spiritual Well-Being Scale is copyrighted and may not be reproduced without expressed written consent from Life Advance, Inc., 81 Front Street, Nyack, New York, 10960.

We wish you well in your research. If you would like more information on the Spiritual Well-Being Scale or Life Advance, Inc., please visit our new website at www.lifeadvance.com. We are delighted to be of assistance to you and look forward to a continuing working relationship.

Sincerely,

Craig W. Ellison

Craig W. Ellison, Ph.D.
President

Enclosures
mf

APPENDIX O

Permission to use I/E-R

From : RGorsuch < address omitted to protect confidentiality >
Sent : Friday, March 1, 2002 5:03 PM
To : David Simpson <animatus2@hotmail.com>
Subject : Re: Permission to use the I-E/R

Yes, you have permission to use the I/E scales I have worked with in your research. If you need a formal letter, I shall be happy to provide that.

Have you received the packet on the I/E scales that we have? If not, let us know and we shall send it to you.

God bless!

Richard L. Gorsuch, PhD

APPENDIX P

Permission to use SAI

ROSEMEAD
SCHOOL OF PSYCHOLOGY

Dear Colleague,

Thank you for your interest in the Spiritual Assessment Inventory (SAI). I have enclosed a copy of the original article published in the Journal of Psychology and Theology, a paper outlining several more recent studies and revisions, and the instrument itself with scoring instructions. You may use the SAI for research purposes if you wish for no charge. Dr. Edwards and I would request that if you do use the SAI in research, you send us a copy of your results so we can stay abreast of research on the SAI. Please do not hesitate to contact me if you have any questions.

Sincerely,

Todd W. Hall, Ph.D.

Todd W. Hall, Ph.D.
Assistant Professor of Psychology
Associate Editor, Journal of Psychology and Theology

Biola University • 13800 Biola Avenue • La Mirada, California 90639-0001 • 562 903 4867 • Fax 562 903 4864

APPENDIX Q

University of Oklahoma Institutional Review Board Approval

The University of Oklahoma

OFFICE OF HUMAN RESEARCH PARTICIPANT PROTECTION

November 2, 2004

Mr David B. Simpson
117-A Crestland Drive
Norman, OK 73071

RE: Exempt from IRB Review
IRB Number: FY2005-79
Title: Understanding the Role of Relational Factors in Christian Spirituality

Dear Mr. Simpson:

The Institutional Review Board considers that this research is exempt in accordance with the Code of Federal Regulations, Title 45, Part 46, Sub-part 101 (b), Category:

2. Research using cognitive, diagnostic, aptitude, and educational achievement tests, or surveys, interviews, or observations of public behavior, unless human subjects are identifiable, and disclosure of responses could put them at risk of liability, or damage to their reputations or financial standing.

as revised November 13, 2001. Further review of this study by the IRB is not required unless the protocol changes with regards to the use of human subjects. In that case, the study must be resubmitted immediately to the Board. Please inform the IRB when this research is completed.

If you have any questions related to this research or the IRB, you may telephone the IRB staff at 405 325.8110 or visit our web site out irb@ou.edu

Cordially,

Grayson Noley, Ph.D.
Vice Chair
Institutional Review Board – Norman Campus (FWA #00003191)

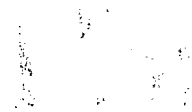
FY2005-79

cc: Prof. Jody L. Newman, Educational Psychology

660 Parrington Oval, Suite 316, Norman, Oklahoma 73019-3085 PHONE: (405) 325-8110 FAX: (405) 325-2373

APPENDIX R

Psychological Studies Institute Institutional Review Board Approval



PSYCHOLOGICAL
STUDIES INSTITUTE

10/21/04

David B. Simpson
117-A Crestland Drive
Norman, OK 73071

Dear David:

Congratulations on proposing your dissertation! Thank you for sending me a copy of your IRB proposal. As per our discussion and email correspondence, this letter is to confirm that I have reviewed your proposal. This proposal qualifies for an expedited review, which means it can be approved by the Chair of the Human Subjects Committee without having to be reviewed by the entire committee. I would be happy to distribute your packet of surveys at PSI. If you send us the surveys, we will let students and staff know that they are available and we will return to you any completed survey packets.

Cordially,

P. S. Sawyers, Ph.D.

Pauline S. Sawyers, Ph.D.
Chair, Human Subjects Committee

"Christ in You, the Hope of Glory"

McCarty Building · 2055 Mount Paran Road N.W. · Atlanta, Georgia 30327
Telephone: 404 233 3949 · Toll Free: 1 888 924 6774 · Internet: http://www.psi.edu