

The Relationship Between
Religion and Spirituality

By

JAMES A. ANDERSON

Bachelor of Business Administration in Management
Evangel University
Springfield, MO
2003

Master of Arts in Counseling
Assemblies of God Theological Seminary
Springfield, MO
2006

Master of Science in Psychology
Oklahoma State University
Stillwater, OK
2010

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Dissertation Approved:

Dr. James Grice

Dissertation Adviser

Dr. Jennifer Byrd-Craven

Dr. John Chaney

Dr. Dale Fuqua

Outside Committee Member

Dr. Sheryl A. Tucker

Dean of the Graduate College

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CHAPTER I

INTRODUCTION

Religion and spirituality play an important role in the lives of many people and have been observed in some form within every culture (Boyer, 2001; Norenzyan & Heine, 2005). Within the past several years, there appears to have been a renewed interest among academics in studying religion and spirituality. It has been noted that in the 6 years prior to 2008 the number of citations focused on spirituality in the Web of Science and Academic Search Premier more than doubled from that of the 6 years previous (Pesut, Fowler, Taylor, Reimer-Kirkham, & Sawatzky, 2008). Perhaps one of the greatest concentrations of research addressing spirituality is related to human health (Stefanek, McDonald, & Hess, 2005; Visser, Garssen, & Vingerhoets, 2009). Within this literature it seems clear that religion and spirituality have great impact on the mental and physical health outcomes and the quality of life of individuals (Hill & Pargament, 2003; Tarakeshwar, Statnton & Pargament, 2003; Phelps, et al., 2009). The American Psychological Association (1994) formally recognized this impact when it included “religious or spiritual problem” in the fourth edition of the DSM. However, the areas of religion and spirituality are hardly limited to health related topics as demonstrated by the research interests of numerous disciplines (Peters, 2007; Tebbe, 2008; Anderson, 2009).

In light of the copious amounts of research, it would seem that religion and spirituality have the potential to impact most, if not all, aspects of human activity. Yet, despite all of the research conducted, the relationship between religion and spirituality remains unclear (Cohen, Shariff & Hill, 2008). Seemingly, one major obstacle in advancing our understanding of this relationship is related to the way researchers conceptualize the two constructs.

CHAPTER II

LITERATURE REVIEW

Within the scientific literature, it has been noted that researchers generally tend to conceptualize the relationship between religion and spirituality in one of three ways (Schneiders, 2003). According to one view, and currently the predominate one, religion and spirituality are seen as separate constructs. This view, referred to as the *strangers* perspective, holds that religion and spirituality are not necessarily related. That is, an individual can be religious or spiritual, neither, or both. A second view also promotes the idea that religion and spirituality are separate, but should be understood as *rivals*. According to this perspective, the two constructs are in competition with one another. In other words, if a person is spiritual he or she is not religious, and vice versa; so that, as spirituality increases, religiosity decreases. Schneiders identifies a third, the *partners* view, that asserts religion and spirituality are not separable, but are necessarily linked. From this perspective religion and spirituality should be viewed much like two sides of the same coin. She contends that this perspective, while held by the minority of researchers, needs to be evaluated more thoroughly.

However, in the context of the current cultural climate, many seem convinced that religion and spirituality are separable. This sentiment is often expressed as “I am

spiritual, but not religious,” or some similar statement. From this framework religion is viewed as an adherence to a specific set of corporate beliefs and practices while spirituality is viewed as a more personal sense of connectedness to the sacred (Hill et al, 2000). Yet, such an understanding makes it difficult to clearly separate religion and spirituality in practice and consequently, the difference between the two is not clearly understood (Pargament, Sullivan, Balzer, Van Haitzma, & Raymark, 1995). In an effort to clarify this distinction, Rose (2001) conducted a study to ascertain the difference between religion and spirituality. What he found was that the differences between the two constructs could not be clearly delineated, but there did appear to be a set of criteria in defining spirituality. First, spirituality must deal with ultimate questions and a connection or awareness to what he calls an *intangible reality*. Second, there must be an adherence to some standard and a continual striving toward the ideal of that standard. Finally, a person’s life must be marked by altruistic behaviors and ultimately a love for others. More recently, Morrison-Orton (2004) conducted a similar study and found that individuals were resolute in their sense that religion and spirituality were separable. For those in her study, spirituality was viewed as something very personal and internal, and which creates a genuine connection with the sacred. Religion however, was viewed as a set of rules, rituals, and rites and was typically considered to be more external. Morrison-Orton also found that much of the reluctance to connect the two concepts was due to: a) the sense that those who were religious were often hypocrites and frequently did not seem to meet the criteria of spirituality, and b) individuals wanted to experience spirituality apart from religious institutions.

Historically however, this rigid distinction between the two concepts did not always exist, as generally religion and spirituality were understood to be closely linked (Sheldrake, 1992; Bradshaw, 1994; Turner, Lukoff, Barnhouse, & Lu, 1995; Hill et al., 2000). Morrison-Orton (2004) argues that the split between the two, and the resulting confusion regarding the relationship between these two constructs, has been largely attributable to Western secularism in the 20th century. She also notes that this influence, coupled with the movement toward a positivist science, has “closed off the previously rich dialogues about the existential issues flowing from spiritual or religious knowledge (p. 39).” The influence of positivist science has not only been limited to the study of religion and spirituality, but has impacted psychology as a whole (Michell, 1997). The effect of this philosophy of science has led to a disintegrated view of the person, especially as the object of psychological study (Grice, 2011). Furthermore, Rychlak (1988) suggests that a compounding problem for psychology is that, in attempting to create a niche for itself, psychology as a whole too hastily separated itself from philosophy. Consequently, Rychlak argues that psychology has fallen prey to numerous metaphysical errors that have yet to be fully corrected. Such issues within psychology have certainly played a role in creating the rigid distinction and subsequent disintegrated view of the person with respect to religion and spirituality. Pesut, Fowler, Taylor, Reimer-Kirkham, and Sawatzky (2008) argue that “the rise of a postmodern spirituality emphasising [sic] spiritual experience (p. 2804)” has also played a role in our current conceptualizations. They conclude that in order to counter such problematic influences, the conceptualization of the relationship between religion and spirituality “should be grounded in the wealth of centuries of philosophical and theological thinking and should

embrace the language and forms of knowing inherent to the spiritual and religious realms (p. 2808).”

In an effort to address these issues, Anderson (2011) conducted a study in which he espoused the *partners* perspective. He asserted that religion should be viewed as the *partner* that informs the intellect, while spirituality should be understood as that part of us which allows us to connect to an *intangible reality*, or a spiritual realm. Anderson argued that the study by Rose (2001) contained a tacit admission to a necessary link between the two concepts of religion and spirituality - specifically, at the point Rose stated that spirituality involves the adherence to a standard and a striving toward the ideal of that standard. Anderson (2011) argued that religion is the *partner* that provides the content (i.e. beliefs) related to one’s standard and ideal, and that spirituality is the *partner* that connects one to the *intangible reality* in light of these beliefs. He also provided a diagram of what he suggested is one way to model this partnership (see Figure 1).

The main goals of Anderson’s study were a) to provide a rationale for the re-integration of religion and spirituality, and b) to create a novel measure to assess spirituality from this perspective. He argued that such an assessment needs to be flexible enough to allow for individual expression of one’s beliefs, and at the same time capable of assessing the extent to which those beliefs have been integrated into the way the individual makes spiritual sense of the world. He did this by extrapolating from Personal Construct Theory a novel use of idiographic techniques developed by George Kelly (1955). Initially focused on Christians, the assessment (Spirituality Repertory Assessment-Christian Version) Anderson (2011) developed was composed of two grids. Within the first (Personal Construct Grid) Anderson provided a list of 30 open-ended

statements in which the participant generated responses. Anderson (2011) used standardized Euclidean distances to measure the geometric distance of scores between a participants' perceived view of Jesus in relation to himself or herself. For example, an individual who provided the construct "pray for others" would be asked to rate himself or herself, as well as Jesus, on a scale ranging from -2 to 2. If the individual felt that the construct "pray for others" reflected what he or she would do regularly, then self would be given a score of 2. If the individual also felt that this construct reflected what Jesus would do regularly, then the individual would give Jesus a score of 2. The scores in this example are the same (i.e., 2 and 2) and thus reveal complete perceived congruence between the individual and Jesus. Anderson maintained this demonstrates the individual integrated his or her belief of "pray for others" in a way that connects with Christ, and as such, the individual uses the belief in order to make spiritual sense of the world.

The second grid (Ideal Guide Grid) contained eight doctrinal positions with two opposing viewpoints for each which, according to Anderson, revealed whether or not the individual had an accurate view of the religious ideal. Participants were asked to place themselves on a continuum that was anchored on each end by one of the opposing viewpoints, and ranged from 200 (reflecting opposition to the traditional Christian view) to -200 (reflecting agreement with the traditional Christian view). Their placement represented the viewpoint with which they agreed. Again, Anderson used standardized Euclidian distances to measure the individual's proximity to Christ. For example, suppose an individual was evaluating the opposing viewpoints "Some scholars argue Jesus was not God." and "Some scholars argue Jesus was God." If the individual placed himself or herself in a position at the bottom, scoring a -200, he or she had a score that

reflected complete agreement with that of traditional Christianity and was viewed as being congruent with Christ, or more specifically, as having an accurate, orthodox view of Christ.

While his results showed limited support for his assessment, there are several issues that need to be addressed which should improve upon the overall goals of his study. First, Anderson proposed that religion and spirituality are *partners*, but he did not sufficiently clarify the relationship. Secondly, he suggested a modification of the scoring questions for the Personal Construct Grid in order to more accurately assess spirituality. He stated that “Because the expression of spirituality can vary among individuals, it seems that understanding whether or not individuals use the constructs to deal with ultimate questions (i.e. connect with an intangible reality), along with the individual’s assessment of proximity to Christ, might provide a richer way of assessing the level of spirituality.” Thirdly, as this study will argue, a global change in the Spirituality Repertory Assessment-Christian Version (SRA-CV) scale needs to be made in order to address issues of measurement. Consequently, the current study will focus on 1) elucidating the relationship between religion and spirituality within the context of St. Thomas Aquinas’ anthropology, 2) modifying the scoring questions in the Personal Construct Grid, and 3) amending the measurement scales of both the Personal Construct Grid and the Ideal Guide Grid.

Overview of Aquinas

Returning to the suggestion of Pesut, Fowler, Taylor, Reimer-Kirkham, and Sawatzky (2008) that conceptualizations of religion and spirituality be “grounded in the

wealth of centuries of philosophical and theological thinking and should embrace the language and forms of knowing inherent to the spiritual and religious realms (p. 2808),” the current study relies upon the philosophical and theological views of St. Thomas Aquinas (1920). It should be noted at the outset, that Aquinas’ views are extrapolated from, and build upon, the philosophical realism of Aristotle (1971). Furthermore, such a blend serves to reopen the dialogue between psychology and spirituality that, according to Morrison-Orton (2004), positivist science closed. To do this, it is necessary to provide a brief overview of Aquinas’ treatment of the person.

In clarifying Aristotle’s discourse on the nature of man, Aquinas demonstrates that man, in a general sense, can be understood through his acts, powers, and habits – which will be discussed later. In his authoritative work on Aquinas, Brennan (1941) reveals that Aquinas’ foundation for the anthropology of the person lies within Aristotle’s hylomorphic doctrine. From this perspective, man should be viewed as an integer (i.e. a whole), not as a series of disconnected or disintegrated parts. From this vantage point, Aquinas argues that humans cannot be fully understood without recognizing the reciprocal influences of man’s acts, powers, and habits on one another. According to Brennan (1941), the hylomorphic doctrine argues that a person is the substantial union of both matter and form, or body and soul. The nature of this union is substantial in that the body without the soul is incomplete, and the soul without the body is incomplete. Therefore, it would be impossible to separate body and soul, except in thought; and any such proposition would be equivalent to discussing half a person, or a person somewhere “between being and non-being (p. 67).” Consequently, it is from the conjoining of the body and soul that a person is a person. The argument for the evidence of the body is

apparent. The soul, however, is not so apparent. The argument for its existence is derived from the notion that objects are comprised of both matter and form. According to Brennan, form is what determines matter and “specifies the nature of corporeal being (p. 6).” For living matter, this form is termed the soul, or rather that which a body must possess in order to live and perform the functions of life. The reason for such a perspective is that some powers of living beings are exclusively immaterial or *psychic* while other powers are jointly immaterial and material. Therefore, the physical body is insufficient to explain all of man’s powers, and as such, the body is only potentially alive. Simply stated, if the physical body were sufficient to explain the whole of man’s acts, then all bodies should be living. As this is not the case, we must infer a soul as well. Thus, the soul serves as the entitative (i.e. what constitutes living) and operational (i.e. possessor of vital acts) principles of man.

The Soul

For Aquinas, the soul of man (rational) can be thought of as containing *virtually* the vegetative (belonging to plant-life) and sensitive (belonging to animal-life) souls. More specifically, in addition to those powers that belong only to mankind, humans also have those powers that belong to plants and animals. However, keep in mind that while these souls and their corresponding powers can be discussed and understood separately, within man the soul is singular and the requisite powers play an integrated role in man’s acts. That is, while man has unique rational powers, they are never free or disconnected from his vegetative or sensitive powers. Nonetheless, it is important to note at this point, that while vegetative powers are resident in the soul of man, the point of emphasis for this study centers on the sensitive and rational components, and thus, from this point on,

their corresponding powers will be the only ones addressed. This does not suggest, however, that the vegetative powers are absent, but rather outside the scope of this study.

Powers

According to Wallace (1996) the sensitive and rational powers of a person can be organized into two broad categories: cognitive and appetitive. The cognitive powers are sensation, perception (both of which are sensitive powers) and intellect (rational). Within sensation we have our five external senses (e.g. sight) and within perception we have four internal senses (common/central, imagination, memory, evaluative). From sensation man comes to know the concrete and individual forms of objects, that is those things that pertain to the five external senses. However, when joined with perception, man has the capacity not only to know an object from sense experience, but also to integrate those experiences into an awareness of the perceptual field that allows one to situate an object in space and time.

The rational component of our cognitive powers is that of the intellect, and the intellect is comprised of the agent intellect (what allows us to abstract concepts) and possible intellect (what allows us to understand those concepts). In other words, the intellect is what allows us to understand ideas and concepts, and thus, focus on meaning and content. For example, as this relates to religion and spirituality, individuals can have a specific experience (e.g. an infusion of peace) with an *intangible reality* or, for sake of example, God. Without the intellect the experience would simply remain just that, a singular experience. However, the intellect is what allows us to abstract from specific experiences to declare, “*That is God.*” This type of statement reveals that the individual

making the statement possesses the concept of God that transcends any particular instance or experience.

The second category of powers is the appetitive powers, which include the sensitive and intellectual appetites. Brennan (1941) states the need for such powers rests in the fact that sense knowledge alone does not assure appropriate action of tasks. He further states that for Aquinas, the appetitive powers, in union with the cognitive powers, are what allow one to truly know an object. Brennan (1941) argues that man “is really not satisfied with the mere fact of knowing (p. 147).” Rather, man is motivated by the appetitive powers to “possess the object and hold it as it is in itself (p. 147).” In this way the soul of a person is moved toward a real, rather than a merely intentional, union.

The first of the appetitive powers belongs to the sensitive appetite, and it is concerned with “goods of a material and transitory nature, and is always limited to particulars, (p. 148).” That is, the sensitive appetitive powers respond to the good, or lack of good (i.e. evil) perceived of a specific object. It should be noted that Aquinas argues that each of man’s powers are predisposed toward those things perceived as good and repulsed by those things perceived as evil. In this way, acts toward the good are seen as perfecting the related power. In order to accomplish this within the sensitive appetite, it must be comprised of two types: a) the concupiscible, and b) the irascible. The concupiscible appetite is concerned with present goods and pleasures of the senses. Irascible appetites, however, are concerned with distant or arduous goods and pleasures of the senses. Both of these appetites have acts associated with them, and these acts are referred to as passions (or emotions). The passions can also be divided into categories based on their object, namely good or evil (see Table 1). With this in place Aquinas

posits different passions for each category. For the concupiscible good, he argues that it begins with *love* and based on this one can *desire* a thing. When one obtains what is desired, the person experiences *joy*. For the concupiscible evil, Aquinas begins with *hate* and argues that a person would then experience *aversion* to that thing. If the thing is obtained, the resulting passion is *sorrow*. For the irascible appetite, applying to those things that are arduous to obtain, there is also the good and the evil. For the irascible good, Aquinas identifies *hope* if one believes one can obtain an object, and *despair* if one believes one cannot. For the irascible evil Aquinas identifies *courage* if it is believed that one can avoid the object, *fear* if one believes it cannot be avoided, and *anger* if it is obtained.

The second group of appetitive powers is the intellectual or rational appetite (i.e. will) that Brennan (1941) argues, is only limited by the “finite character of our concepts (p. 149).” Wallace (1996) contends that the will allows subjects to tend to, or be inclined toward, something. As the will is a rational appetite, its object is the good as understood by the intellect, and not merely by those things perceived by the senses. As such, it seeks rational goods such as justice and truth, and rejects rational evils such as injustice and deceit. However, the will is not limited to abstracts, as it can seek to obtain (or reject) those things that appeal to the sensitive appetites as well. In this manner the will acts because it sees reasonableness (or unreasonableness) in the object sought. For example, imagine a person who believes fasting is a way to connect with God. The person may, upon seeing food, find his or her desires aroused. However, because the person views fasting as a greater good, and because it is more reasonable to fast (i.e. connect with God) in that instance than to yield to the desire to eat, the will acts by choosing to not eat.

Habits

As reason is at the apex of human abilities, Aquinas argues it (reason) is the overseer of integration. That is, reason is responsible for integrating all of humankind's powers into the whole of human personality (i.e. acts and habits). However, as Brennan (1941) notes, such integration then carries implications of development and maturation through exercise. It is here that Aquinas argues one's habits expand and perfect one's powers. Accordingly, Aquinas states that habits are situated operationally between powers and acts, and may be thought of as acquired powers. The more proper subject of habits, though they can be applied to all powers, is the rational powers. Habits that incline one toward good are referred to as virtues, and habits that incline one toward evil are referred to as vices. Virtues are what help to perfect man's powers and are divided into categories as they relate to the different powers. There are the speculative intellectual virtues of wisdom, science, and understanding; the practical intellectual virtues of art and prudence; and the virtue of the will, which is justice. There are also virtues related to the concupiscible appetite (i.e. temperance), and to the irascible appetite (i.e. fortitude). When applied to the intellect, virtues refer to those habits that orient a person to correct thinking regarding specific subjects. For Wallace (1996) this means that the individual can think correctly, and consistently arrive at the truth in various areas of investigation.

In addition to these virtues, Aquinas identifies the theological virtues of faith, hope, and charity. He asserts that faith is the belief in what cannot be seen and, in this context, applies to the things of God, or more broadly the *intangible reality*. He also

argues that faith from this perspective is the object of the intellect, as one must understand what cannot be observed by the senses. Returning to the study by Anderson (2011), he argues that within each person is the seed for spiritual growth. Specifically, that each person, in the right setting, could experience an event or set of events that lead him or her to become aware of an *intangible reality*. According to Aquinas, this seed is the theological virtue of faith. However, it should be understood that faith, while resident in each person in potential, can be cultivated and nurtured as one engages in habits that perfect one's faith and this process should be viewed as spiritual growth. It is argued herein that faith then stands as the connection or link between the spiritual and the religious. One way to represent this is shown by rotating the model provided by Anderson (see Figure 2).

As we evaluate Aquinas, we find that when one becomes aware of, or connects with, an *intangible reality*, the rational soul of man is engaged. More specifically, the intellect comprehends this reality. As such, humankind would be drawn toward a real, not merely intentional, union with this *intangible reality*. Consequently, the concept *intangible reality* (e.g. God) would be understood and, as will be shown shortly, the virtues of charity and hope would serve to perfect faith through the act of the will. It is at this point that Aquinas (1920) differentiates between a living faith and a lifeless faith. While faith pertains to the intellect, it does not pertain to the will, directly. However, in order for faith, or more specifically living faith, to be perfected, it must have an act in the will as well as the intellect. "For since to believe is an act of the intellect assenting to the truth at the command of the will, two things are required that this act may be perfect (Aquinas, 1920 IIa IIae q. 4 a. 5)." The first is that the intellect attends to the truth (i.e.

intangible reality), and the second is that the will is directed toward this end. Aquinas argues that this direction of the will comes from a) a hope that one can connect with the intangible reality, and b) that through charity, one actually connects. As such, he states that charity be viewed as the form of, or what gives life to, faith. In the absence of the theological virtue of charity, faith is lifeless. In other words, one can hold to a belief in the existence of an *intangible reality* within the intellect, and yet the will not be drawn through charity to connect with it. This is an important distinction because it is on this point that the nature of the relationship between religion and spirituality hinges.

If we view religion as the structure, rules, or doctrine related to the sacred and spirituality as a personal connection to the *intangible reality*, we must conclude the two are necessarily linked. This is so because a living faith must have an understanding in the intellect in order for the will to act. More precisely, there would be nothing for the will to attend to, were it not for the concepts and meanings generated in the intellect. Therefore, if one is to connect to an *intangible reality*, the intellect must understand the nature of the *intangible reality* and the ways in which connection to it can be attained. As such concepts are understood, the will can assent to, or reject, those concepts. From this, religious doctrine, dogma, and symbols are enumerated in an effort to know the *intangible reality*. Put another way, a cognitive being cannot be satisfied with merely experiencing God, but will, as a product of the intellect, seek to know God as He is in Himself. In so doing, the intellect (agent and possible) seeks to grasp the content and meaning associated with God. Because man is an integrated whole, and because spirituality involves man, it would be impossible for man to approach spirituality without using his rational powers. To suggest otherwise would be tantamount to the

disintegration of the person. That is, spirituality does not create some other powers of man, but rather the powers and habits of man are integrated in order to know the *intangible reality* in the same way that man seeks to know anything else – through a union of the cognitive and appetitive powers.

Now as mentioned, the intellect is only half of the requirements for a living faith. The will must also act out of love for God. The result is that religious beliefs, in tandem with the will, allow one to connect with the sacred. In returning to the amended model by Anderson (2011) in Figure 2, we can see how this functions. If a person has a living faith, that is the intellect believes and the will moves one through charity, then one's beliefs will be integrated into the whole of man. The model shows this as religion connecting by faith to the spiritual. For example, a person with a living faith and who believes in prayer, will be motivated by his or her love of God to pray, and consequently, will view prayer as a useful construct in making spiritual sense of the world. Conversely, a person with a lifeless faith may believe in prayer, but because the will is not motivated by his love for God, fails to see prayer as a meaningful way to make spiritual sense of the world. Thus, faith is not exercised and no connection with God is made. Now it is important to understand that this does not mean the person will never pray. For example, imagine a person who attends a religious service merely out of duty. During the service there are moments in which the congregation engages in prayer. This individual would likely be seen participating in this behavior, but in such a case, the behavior is not an exercise of his faith. Similarly, one could observe an individual engaging in any number of religious behaviors, but unless those behaviors exercise his or her faith, the behaviors do nothing for the spirituality of the individual. So, those who engage in behaviors that

exercise one's faith, will find themselves developing in their spirituality while those who do not exercise faith will not grow spiritually.

This is why many who are religious appear to be hypocrites. They have a lifeless faith. They hold within their intellect beliefs regarding the *intangible reality*, but fail to act on those beliefs by faith through love. So, the one who is spiritual (i.e. whose faith connects to the *intangible reality*) also holds particular beliefs regarding the *intangible reality* (i.e. is religious), but the one who is merely religious holds particular beliefs regarding the *intangible reality*, but would not be seen as spiritual. So again, if we think of religion as the set of rules governing the way one successfully approaches the *intangible reality*, it would seem impossible to have spirituality apart from religion. The converse is not true however, because it is possible to participate in religious behaviors without exercising faith, and thus failing to connect to the *intangible reality*.

Modification of Personal Construct Grid

As mentioned before one of the issues to be addressed with the SRA-CV involves a modification of the Personal Construct grid. The recommended change, as suggested by Anderson (2011), lies in how the individual rates himself or herself in relation to Jesus. Returning to the original study, participants were asked to rate themselves, Jesus, and five other individuals. This was accomplished by asking participants to rate how often he or she felt each of these persons would use the generated construct. After analyzing the results, Anderson concluded that individuals do not need to follow this pattern in order to accomplish the goals of the assessment. The rationale for this is simple. First, since the individual has generated the construct, assessing whether or not

the construct reflects how he or she would respond is redundant. However, by removing this rating, a standardized Euclidian distance (the geometric distance between self and Jesus as calculated by converting grid scores to a two-dimensional plot) cannot be calculated. Therefore, a modification in the ratings procedure, which will be discussed at a later point, needs to be made as well. Secondly, since it is assumed that the individual uses the generated construct, it becomes important to know two things. The first is whether or not the individual believes Jesus would use the construct. The second is whether or not the construct reflects an act of the individual's will in exercising faith through love. More specifically, does the construct reflect a living faith? Therefore, in order to accomplish these tasks, the current study altered the rating questions by having participants respond to two questions/statements. Question one asked, "Would Jesus respond the same way?" For example, suppose an individual, responding to the construct "The most important thing I do for others is _____," generates the statement "help them when they are in need." The individual would then be asked, "I think the most important thing I do for others is 'help them when they are in need.' Would Jesus respond the same way?" In answering this question the individual reveals if he or she thinks the construct would mirror what Jesus would do. In addition, the individual is asked to respond to the following: "I think the most important thing I do for others is 'help them when they are in need.' This response reflects my love for Jesus." This particular statement was added in order to assess the intention behind the constructs' use. More specifically, was this construct something the individual used as a way to demonstrate his or her love for Christ (i.e. did it exercise faith)?

Amending the Measurement Scales

The last issue with the SRA-CV that needs to be addressed regards measurement. Since S. S. Stevens (1946) first created the four scales of measurement in response to critics of psychological measurement, most psychologists have routinely relied on his definition of measurement without understanding the implications of its application. Michell (1997, 2008) has argued that the application of measurement as defined by Stevens is inaccurate as it assumes attributes are quantitative without adequately demonstrating the continuous nature of those attributes. This aspect of continuity is critical in order to assume attributes are quantitative. Michell argues that psychologists should not make the assumption because it is a scientific question. What should be done then is either test the assumption, or move forward without making the assumption.

In regard to the SRA-CV, the assumption of continuity has not been demonstrated. Consequently, the method of scoring needs to be changed from continuous to discrete. In so doing, this will also correct the issue created in doing away with the Euclidean distances mentioned previously. To accomplish this two changes will need to be made: one to the Personal Construct Grid and the other to the Ideal Guide Grid.

To use discrete scoring on the Personal Construct Grid, Euclidian distances between self and Jesus will be removed. Instead, this study will prompt individuals to respond with “Yes”, “No”, or “Uncertain.” For example, in the original version one’s proximity to Christ (i.e. spirituality) was measured through a series of 30 scenarios (see Appendix A) in which the individual rated, on a scale ranging from -2 to 2, how likely he

or she, as well as Jesus, was to use the generated construct. So, if an individual generated the construct “Pray for others” a rating would be generated for how likely the individual was to “Pray for others” and how likely Jesus was to use the same construct. If, for instance the individual rated himself or herself as a 2 (meaning he or she was likely to use this construct) and also rated Jesus as a 2, it would demonstrate that the individual is like Jesus in this respect. However, this assumes a continuity of measurement. With the new version, this assumption can be eliminated. Instead of a rating scale ranging from -2 to 2, individuals will be asked to respond, separately for each generated construct, to the questions/statements “Would Jesus respond the same way?” and “This response reflects my love for Jesus.” They do this by selecting either “Yes”, “No”, or “Uncertain” for each of the questions/statements presented for each of the constructs. For example, using the illustration above, if individuals believe Jesus would “Pray for others” they would select “Yes.” If they believe “Pray for others” reflects their love for Christ they would also select “Yes.” For this construct then, there would be a total of 2 “Yes” boxes marked. This would be repeated for all 30 constructs resulting in a total of 60 responses. The final scores would be tallies of the number of “Yes”, “No”, and “Uncertain” responses to arrive at scores for the categories in each question/statement (though the primary focus is on the number marked “Yes”). For instance, imagine two individuals who take the assessment. Both generate 30 constructs, but the first individual believes Jesus would use 20 of his or her constructs (i.e. answers “Yes” to the first question), is “Uncertain” about five constructs and believes Jesus would not use five (i.e. answers “No”). Additionally, suppose the individual feels that 15 of those constructs reflect his or her love for Christ (i.e. answers “Yes” to the second statement) and 15 do not. The individual would then

have two sets of scores, one for each question/statement. For the first question this individual has a total of 20 “Yes”, 5 “No”, and 5 “Uncertain.” For the second statement, this individual has a total of 15 “Yes”, 15 “No”, and 0 “Uncertain.” Now, suppose the second individual believes Jesus would use 10 of his or her constructs (i.e. answers “Yes” to the first question), is “Uncertain” about 15 constructs and believes Jesus would not use five (i.e. answers “No”). Furthermore, suppose this individual feels that five of those constructs reflect his or her love for Christ (i.e. answers “Yes” to the second statement), five do not, and is “Uncertain” about 20. The individual would then have scores of 10 “Yes”, 5 “No”, and 15 “Uncertain” for the first question, and 5 “Yes”, 5 “No”, and 20 “Uncertain” for the second statement. For these individuals the pattern of “Yes” answers suggests that the first person sees himself or herself as using more constructs like Christ (i.e. 20 versus 10) and also as doing so intentionally out of a love for him (i.e. 15 versus 5). This difference in patterns would suggest that the first individual sees himself or herself as behaving in a way that is more consistent with a religious ideal than the second, and as such could be viewed as more spiritual. By scoring responses in this manner, this assessment will avoid any assumption of continuity.

The second change in scoring involves the Ideal Guide Grid. Originally, participants placed themselves and five others on a dynamic scale anchored on either end by eight sets of opposing viewpoints (e.g. Jesus is not God versus Jesus is God) (see Appendix B). However, this also relies on an assumption of continuity. In order to remove this assumption, discrete options are provided. Instead of placing themselves and five others, it is now only necessary that they rate with which perspective they agree. In order for all options to be presented, participants can select “View 1”, “View 2”,

“Neither”, or “Both.” For the purposes of this study, the main interest is in those marked “View 2” as this perspective has been set to reflect traditional Christianity’s view of Christ. Thus, the score would simply be the total numbers of “View 2” selected.

Hypotheses

This study is attempting to further Anderson’s (2011) prior research by making the adjustments previously listed. As such it is expected that these new changes will allow the measure to distinguish the patterns of scores between: a) those who are presumed to be more spiritual and those who are presumed to be less spiritual within Christianity, and b) those who are Christian and those who are not.

CHAPTER III

METHODOLOGY

Participants

The current study included a convenience sample of 81 participants classified within three groups. The first group, non-Christians, was comprised of 22 undergraduate and graduate students (14 men, 8 women; 18 to 23 years of age, $M = 19.76$, $SD = 1.30$) who were recruited from a secular university in the Southwest. Of these individuals, 15 identified themselves as Caucasian, 1 as African American, 2 as Asian, and 4 as Native American. From this group one participant was removed from analysis because it was discovered during debriefing that she had completed the assessment as she thought her Christian friend would have completed it. The second group, Christians(secular), was comprised of 28 undergraduate and graduate students (18 men, 10 women; 18 to 24 years of age, $M = 19.36$, $SD = 19.52$) who were also recruited from a secular university in the Southwest in which they were enrolled in a non-ministry related major. Of the 28 participants in this group, 23 identified themselves as Caucasian, 1 as African American, 1 as Hispanic, 1 as Asian, and 2 as multiple ethnicities. The final group, Christians(ministry), was comprised of 31 undergraduate and graduate students (9 men,

22 women; 18 to 53 years of age, $M = 30.70$, $SD = 8.09$) who were recruited from a Christian university in the Midwest in which they were enrolled in a ministry related major. Of the 31 participants in this group, 25 identified themselves as Caucasian, 3 as African American, 1 as Asian, 1 as Hispanic and 1 declined to answer.

Materials

A questionnaire was used to assess basic demographic information (e.g. age, ethnicity) and to measure aspects of the individual's religious practices (e.g. how long one has been a Christian, how often one prays; see Appendix C).

Idiogrid (Version 2.4; Grice, 2007) computer software, designed specifically for use with repertory grids, was used to collect and analyze the repertory grids used in this study.

This study also used the Spirituality Repertory Assessment – Christian Version (SRA-CV) (Anderson, 2011). However, some modifications to this measure were made as noted above. As with the original SRA-CV, the measure contained two grids, the Personal Construct Grid and the Ideal Guide Grid, to be completed by each participant. The first grid was completed in two stages. In the first stage participants were asked to generate constructs from 30 open-ended statements (e.g. Whenever I feel anxious/nervous, the best thing for me to do is _____.; see Appendix A). In the second stage, participants were asked to respond with a “Yes”, “No”, or “Uncertain” to two questions/statements for each construct resulting in a 30 X 2 repertory grid. An

example, completed grid can be seen in Figure 3, and the objective was to see how often the individual answered “Yes” to the two questions/statements.

For the 80 participants in this study, the objective was to examine the number of personal constructs each person generated which demonstrated 1) congruence (i.e. Yes responses to question 1) between the participant’s view of himself or herself and Jesus and 2) a living faith (i.e. Yes responses to statement 2). To the amount the self is viewed as similar to Jesus and as acting from a living faith on the participant’s personal constructs, this is understood as indicating integration between religion and spirituality.

Using two examples from Anderson (2011) provides a simple illustration of this.

Suppose a Christian woman generated the construct “think about other people’s needs before my own” to the prompt, “To be successful in life, I think it is important to ____.” If she responded that Jesus would use this same construct (i.e. answered Yes to the first question) and that this construct reflected her love for Jesus (i.e. answered Yes to the second statement), it would indicate she was consistent within her beliefs regarding the Christian ideal for connecting to the spiritual world. In other words, she would be considered to have a living faith in which her beliefs (i.e. religion) were used to connect with Christ (i.e. spirituality). Conversely, suppose a Christian man generated the construct “accumulate wealth” to the same prompt and then responded that Jesus would not use this construct (i.e. answered No to the first question) and that the construct does not reflect his love for Christ (i.e. answered No to the second statement). In this case he was not consistent within his beliefs regarding the Christian ideal for connecting to the

spiritual world. That is, he would be considered to have a lifeless faith in which his beliefs (i.e. religion) were not used to connect with Christ. One could also imagine this man, using the same construct, but responding “Yes” to question 1 and “No” to statement 2. That is, the man could believe Jesus would use the construct, but at the same time the man is not using the construct in a way that connects with Christ via faith. This type of response would still indicate the man has a lifeless faith. However, suppose the man answered “No” to the first question and “Yes” to the second. In this case the individual does not believe Jesus would use that construct, yet sees the construct as a way to connect with Christ. This type of response might reveal that a) he is growing in his relationship with God, but not yet fully conformed to Christ in this area, or b) while acknowledging Christ might respond differently, does not view himself as violating the principles of Christ. More specifically, he might view his response as one of several possible responses in line with Christ, though his response may not be the exact response he believes Jesus would choose.

The second grid, the Ideal Guide Grid, contained descriptions of eight different doctrinal stances held by most traditional Christian denominations as presented in the original SRA-CV. This grid included two opposing viewpoints for each doctrine (e.g. When it comes to the death of Jesus, some historians argue that he was not crucified; When it comes to the death of Jesus, some historians argue that he was crucified). Participants were asked to select with which position they agree, and could select one of the following options: “View 1”, “Neither”, “Both”, or “View 2.” The grid is arranged in

such a way that each “View 2” response reflects agreement with traditional Christian doctrine and produced an 8 X 1 grid for each participant. An example grid can be seen in Figure 4. As with Anderson’s (2011) study, the objective for this grid was to examine the degree to which individuals hold an accurate (i.e. orthodox) view of Jesus.

CHAPTER IV

FINDINGS

Personal Construct Grid

The numbers of “Yes” responses to the two questions/statements on the Personal Construct Grid were tallied resulting in two scores for each participant. The first of these scores was the total of “Yes” responses to the first question (PC1_Yes) and the second score was the total of “Yes” responses to the second statement (PC2_Yes). The basic descriptive statistics for these can be seen in Table 2.

The two sets of scores from the Personal Construct Grid were analyzed using Observation Oriented Modeling (OOM; Grice, 2011). In the first analysis the scores from PC1_Yes of all three groups were analyzed. Contrary to what was expected, the results indicated that the three groups could not be differentiated with only 51.25 % of the participants correctly classified ($c = .04$, 1000 randomization trials). Furthermore, the multi-gram confirmed that no discernable pattern in the observations was apparent (see Figure 5). The same analysis was conducted again, only this time the PC1_Yes scores of Christians(secular) were compared to those of Christians(ministry). Again, contrary to what was expected, the results indicated that the two groups could not be differentiated with 59.32% of participants correctly classified ($c = .62$, 1000 randomization trials). Moreover, the multi-gram again revealed no pattern in the observations (see Figure 6).

Next, the PC2_Yes scores of all three groups were analyzed. As expected, results indicated that the three groups could be differentiated with 67.5% of the participants correctly classified ($c < .001$, 1000 randomization trials). The multi-gram revealed a moderately clear pattern in the observations though several individuals from different groups did overlap (see Figure 7). In order to better understand the pattern, the same analysis was repeated twice more comparing only two groups at a time. First, the non-Christians were compared to the combined group of Christians(secular) and Christians(ministry). The results indicated that 90% of individuals were correctly classified ($c < .001$, 1000 randomization trials) and the multi-gram showed a clear pattern of results (see Figure 8). Second, the Christians(secular) were compared to the Christians(ministry). The results continued to indicate the groups could be differentiated with 67.8% of individuals correctly classified ($c = .04$, 1000 randomization trials). The multi-gram still showed a fairly clear pattern with the majority of Christians(secular) scores being lower than the majority of Christians(ministry) scores (see Figure 9). Other exploratory analyses were conducted on these patterns and will be discussed later.

Ideal Guide Grid

The numbers of “View 2” responses on the Ideal Guide Grid were tallied for each participant (IG_View 2). The IG_View 2 basic demographics can be seen in Table 2. OOM (Grice, 2011) was again used to compare the IG_View 2 scores of all three groups. As expected, results indicated that the groups could be differentiated with 66.25% of participants correctly classified ($c < .001$, 1000 randomization trials). The multi-gram revealed a clear pattern between Christians and non-Christians, though there was significant overlap between the two Christian groups (see Figure 10). As the objective of

this grid was to differentiate Christians from non-Christians, both the Christians(secular) and Christians(ministry) groups were combined and then compared to the non-Christians on the IG_View 2 scores. The results indicated that the groups could be differentiated with 97.5% of individuals correctly classified ($c < .001$, 1000 randomization trials). The multi-gram showed a very clear pattern between the two groups (see Figure 11).

Demographics

Responses to the demographic questionnaire were analyzed in OOM to see if the demographic characteristics could be used to differentiate between groups for the scores on the SRA-CV. Results indicated that none of the demographic characteristics showed an ability to differentiate between the groups on scores of PC1_Yes, PC2_Yes, or IG_View 2 observations. Similarly, none of the responses regarding religious practices (e.g. how long one spends in prayer) by those identifying themselves as Christian revealed an ability to differentiate between Christians(secular) and Christians(ministry) on PC1_Yes, PC2_Yes, or IG_View 2 observations. Also, analyses of “No” and “Uncertain” responses on the Personal Construct Grid; and “View 1”, “Neither”, and “Both” responses on the Ideal Guide Grid did not reveal an ability to differentiate between groups.

Additional Analyses

Additional analyses were conducted to investigate more fully the observed patterns of the primary results reported previously. One such set of analyses involved the individuals in the Christians(secular) and Christians(ministry) who overlapped at the 16-20 range on PC2_Yes (see Figure 7). This range was selected due to fact that it resulted

in the greatest numbers of overlap. Specifically, analyses were conducted to see if the 20 individuals (10 from the Christians(secular) group and 10 from the Christians(ministry) group) could be differentiated in regard to other measured characteristics. All of the demographics, including religious practices, were analyzed and only one revealed any differences: the average hours a week spent reading the Bible. Results indicated that the two groups could be differentiated with 17 out of 19 individuals (one person was removed from analyses as she did not provide a response to the amount of time spent reading the Bible) correctly classified ($c < .001$, 1000 randomization trials). The multi-gram revealed a clear pattern with each of the 10 individuals in the Christians(secular) group reading between 0-2 hours each week, and seven of the nine individuals in the Christians(ministry) group reading more than 2 hours each week (see Figure 12).

Additionally, the four individuals from the non-Christians group who scored above five on PC2_Yes (see Figure 8) were investigated. These individuals were selected as their responses differed from the rest of the non-Christians. Each of the demographic characteristics was analyzed and there were no differences between those who scored above five and those scoring five or below. However, for the individuals with the two highest scores, an anomaly was revealed in their IG_View 2 scores. A pattern analysis revealed that the individual who scored an 11 (the highest in the non-Christians group) on the PC2_Yes had responses on IG_View 2 that differed greatly from the others in the group (see Figure 13). Likewise, a pattern analysis of the second-highest scoring (i.e. 9) individual also revealed responses that did not match the patterns of the other non-Christians (see Figure 14). Specifically, this individual's pattern more closely resembled those in the Christian groups.

Finally, in an effort to account for differences, the patterns of observations on IG_View 2 for participants who did not score as predicted for their respective groups were examined. Specifically, those individuals whose response patterns varied greatly from the modal response pattern were compared to those individuals within their respective groups whose response patterns were similar to the modal response pattern. However, none of the measured demographic characteristics or religious practices provided an ability to differentiate between those whose patterns matched the modal response pattern and those whose patterns did not match the modal response pattern.

CHAPTER V

CONCLUSIONS

The area of religion and spirituality has seen a dramatic increase over the past decade in the numbers of studies being conducted. Despite the increase in research it seems that there is still no consensus regarding the nature of the relationship between the two concepts. The debate is centered on whether or not the two are separable. While the prevailing view within the scientific literature is that religion and spirituality are separable, some suggest such a relationship is not accurate (Schneider, 2003). In fact, some researchers point to the relatively recent influences of western secularism and a positivist science (Morrison-Orton, 2004) as antecedents to the current conceptualization. Some argue that these influences have closed off the communication between science, philosophy, and theology; and that the best way to conceptualize the relationship between religion and spirituality requires a reintegration of the three (Pesut, Fowler, Taylor, Reimer-Kirkham, & Sawatzky, 2008). In order to address these concerns, Anderson (2011) developed a novel model and measure that conceptualized the relationship between religion and spirituality as partners. However, Anderson did not sufficiently explain the philosophical underpinnings for his perspective, nor did he adequately address some measurement issues within the assessment. Therefore, in order to further our understanding of the nature of the relationship between religion and spirituality, the current study expanded on Anderson's model and provided some changes to his measure in order to better distinguish those who are more spiritual from those who are less spiritual within a Christian context. This study attempted to demonstrate the validity of

those changes by being able to distinguish between those who identified themselves as Christians and those who identified themselves as non-Christians, and between those who were assumed to be more spiritual (i.e. Christians being trained in a ministry program) and those who were assumed to be less spiritual (i.e. Christians being trained in a secular program).

The results of the analyses of the two questions/statements from the Personal Construct Grid provided mixed results. Using a question similar to the original study by Anderson (2011), Question 1 (Would Jesus respond the same way?) did not distinguish between any of the groups. In analyzing the responses of the three groups individually, it appeared that non-Christians believed Jesus would have used many of their constructs in roughly the same proportions as those who identified themselves as Christians; and the two Christian groups (secular and ministry) showed little difference in their number of “Yes” responses. This was not what was expected and differed from Anderson’s original results. It appears that in changing the scaling method, Question 1 lost its ability to discriminate, especially between the different Christian groups. This however, should not be mistaken as making Question 1 unimportant, but rather as having a specific function. As this test is an idiographic measure, it is intended to be used to help understand how individuals view aspects of their faith in making sense of the world. Question 1, while unable to discriminate between those who are more or less spiritual within a Christian context, could provide Christians or Christian organizations (e.g. Christian Universities) with insight into how they or their constituents perceive both themselves and their Ideal (i.e. Jesus). For example, imagine a Christian University using this to assess how well it is doing in helping students develop spiritually. Further

imagine a student who provides the construct “look out for number one” when responding to the statement “My motto in life is _____.” If this student viewed his or her motto as something Jesus would use, then it would provide an opportunity to explore with the student what is meant by the motto and to help him or her grow in an understanding of who Jesus is. In short, it could help to identify areas where one’s view of Jesus is inaccurate or misapplied.

The second statement from the Personal Construct Grid (This response reflects my love for Jesus) exceeded expectations by being able to differentiate between all three groups by itself. In differentiating between non-Christians and Christians, Statement 2 was able to correctly identify the appropriate group for just over 90% of participants. Additionally, nearly 68% of the Christians could be correctly placed in their appropriate group. The addition of this statement to the measure appears to have improved the test’s overall ability to assess spirituality. This result further validates the measure and provides a more direct connection between the philosophical and the theological. In particular, it reflects the synthesis of Aristotelian philosophy with the theology of St. Thomas Aquinas. As Statement 2 was constructed to reflect an individual’s reasoned integration of religion and spirituality through a living faith (Aquinas, 1920), the fact that it could differentiate the groups is extremely important for the validity of the model. Specifically, the current study relied on St. Thomas Aquinas’ view that faith is made alive through love. Therefore, a person who uses religious constructs in a way that helps him or her make spiritual sense of the world (i.e. integration) should be motivated to act out of his or her love for Jesus. Conversely, those whose behaviors are not motivated by their love for Jesus should not be seen as spiritual from a Christian perspective.

Similarly, this would suggest that those who act, including religious behaviors, for reasons other than love for Jesus should not be viewed as spiritual. The results of the analysis of this question seem to provide compelling evidence that the measure is headed in the right direction. Furthermore, the question may provide the potential to more readily use the assessment with other faith traditions. For example, if it were to be used by Buddhists, one might be able to simply change “Jesus” to “Buddha” without having to alter the sentence stems – though this certainly would need to be explored.

The second objective in the current study was to see if the changes in scoring to the Ideal Grid Guide would continue to provide a high degree of differentiation between Christians and non-Christians. As was expected, just over 97% of individuals were correctly identified with their corresponding group as a result of this grid and is in line with Anderson’s (2011) original findings. Again, it is worth noting that the changes in the SRA-CV do not seem to require the Ideal Guide Grid in order to accurately distinguish between groups. As with Question 1 in the Personal Construct Grid, this is not to suggest that the Ideal Guide Grid is unimportant. Rather it can serve as a means to assess the congruence of beliefs with one’s standard. Returning to the previous example, imagine a Christian University using this to assess incoming freshman. The school would be able to ascertain a student’s agreement with orthodox doctrinal beliefs. The school could then use the assessment to focus on those aspects of faith that need to be highlighted in order to help the student develop spiritually. Such a tool could prove extremely beneficial in helping students develop in their faith. Furthermore, this grid could be adapted without fear of impacting the overall measure’s ability to assess spirituality. For example, the aforementioned university could change the views in the

Ideal Guide Grid to reflect any doctrinal position. In the same manner, the Views could be altered to reflect a religious tradition other than Christianity (e.g. Buddhism).

While the results overall are very encouraging, there were some other noteworthy findings regarding individuals who fell outside of the expected patterns. One of these in the additional analyses highlighted 20 Christian individuals who overlapped on Statement 2 of the Personal Construct Grid. The analysis attempted to ascertain if any underlying characteristic might account for why the 10 individuals in the Christian(secular) group scored similarly to the 10 individuals in the Christian(ministry) group. It is important to state that this does not suggest that all ministry students were expected, or should, score higher than all secular students; as careful observation and experience would inform researchers that some secular students are indeed more spiritual than some ministry students. Rather the goal of this analysis was to find what might be influencing, either positively or negatively, the individuals in their spirituality. Unfortunately, there were no measured characteristics that provided a significant explanation for the overlap. However, in the process of analyzing these 20 individuals' responses, it was discovered that the secular students did not spend as much time each week reading the Bible. Such a finding is somewhat curious as it is generally held among Christian leaders that reading the Bible is a necessary component for spiritual development. That is, it might have been expected for instance that the Christians(secular) students were reading the Bible more frequently, thus bringing their level of spiritual development up to the level of the ministry students. Regrettably, there were no interviews with participants that might have provided some idea as to what this might mean for one's spirituality.

Another noteworthy observation involved four individuals from the non-Christian group who, on Statement 2 in the Personal Construct Grid, scored above the remaining individuals in the group. An analysis of these individuals revealed no explanation as to why their scores appeared to be anomalous. However, it was discovered that the two highest-scoring individuals also had scores on the Ideal Guide Grid that did not match the pattern of the remaining individuals in the group. Consequently, one is left to wonder what might be transpiring (e.g. were the participants paying attention, were they responding randomly or dishonestly). These results suggest that future studies should include an interview as part of the assessment process. Providing additional support for this recommendation is the individual who was removed from analysis. The individual was originally part of the non-Christian group and during debriefing the researcher just happened to notice that the individual had selected “Yes” on Statement 2 for nearly all of the constructs. When questioned, the participant stated that she had several Christian friends and thought the study wanted their perspective and not hers. So she said she answered as she thought they would have answered. Had this conversation not taken place, a non-Christian score of 27 would have been merely unexplainable in this study.

As a whole, the results of this study suggest the modifications to the model and assessment appear to have improved upon Anderson’s (2011) original work. Among the improvements is the removal of scoring requiring the presumption of continuity. In using countable observations the current study was able to assess spirituality without the statistical assumptions that come from using continuous variables. It would seem that the model and measure have received meaningful support in arguing their validity as well as making a reasoned case for why religion and spirituality should be viewed as *partners*.

While this study has provided a significant advance, work still remains to be done. Consequently, future studies should look to add other measured demographic characteristics (e.g. Are your parents Christian? Are you involved in any Christian Clubs?), as well as an interview process. Furthermore, future studies should include a sample of Christians who are thought to be merely religious and not spiritual, to see if the assessment can distinguish such individuals. Additionally, the assessment should be adapted for use in other religious traditions.

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Appendix A

Incomplete Sentences

1. People have different mottos they live by, like 'keep your chin up', 'make love, not war', or 'never say die.' Take a moment to think about your personal motto and complete the following sentence: "At this point in my life, my personal motto is _____."
2. Imagine your best friend is hurting emotionally. One thing you might say to make him/her feel better is _____.
3. The main thing wrong with most people today is that they don't _____.
4. Take a moment to recall a specific time when you felt emotionally hurt as a child. Now that you are an adult, what words of comfort would you offer to yourself as a child during that time? Complete the following sentence: "I would say _____."
5. When I want to get rid of negative thoughts I might have about others, I _____.
6. To be successful in life, I think it is important to _____.
7. Imagine you just lost your life savings. Complete the sentence, "I would feel _____."
How would that make you feel? Complete the following sentence: "I would feel _____."
8. The most important thing about sex is that it is _____.
9. When a person is in the deepest state of despair imaginable, he or she should _____.
10. Suppose you saw a person whom you do not like stealing from a department store.
11. If I could pass on only one lesson to my child, it would be _____.
12. Many people do kind things for others. The main reason I do kind things is _____.
13. If I have to be in close contact with a person I don't like, I generally _____.
14. It is okay to break a promise when _____.
15. Divorce is a good solution when _____.
16. Many people drive recklessly. I usually respond to drivers who cut me off by _____.
17. There are times when other people will intentionally treat me badly. In such cases, I usually _____.
18. If I had to confront someone because of something he/she did wrong, I feel the most important thing to keep in mind would be _____.
19. Whenever I want to have a good time I _____.
20. When I see something I want while shopping, I usually _____.
21. Whenever I feel anxious/nervous, the best thing for me to do is _____.
22. Imagine you are feeling overwhelmed by a problem in life you can't handle. The most important thing to remind yourself is _____.
23. I would say the most important thing I do for others is _____.
24. Many people engage in petty theft (for example, a person might steal food from a restaurant at which he/she works). Why do people steal? Complete the following sentence: "I think people steal because they _____."

25. It is okay to lie when _____.
26. Suppose a friend of yours borrowed money from you and tells you he/she cannot pay it back as he/she does not have any money. You know for certain that your friend is lying. You react by _____.
27. When I see a stranger who needs help I usually _____.
28. When things don't go my way I usually tell myself _____.

29. When I hear something negative about another person I generally _____.
30. There are times when people can't keep a commitment. Whenever I can't keep a commitment I usually feel _____.

Appendix B

1.

View 1: Spiritual Guide

When it comes to understanding the Jesus of history, some scholars argue that he was a deeply spiritual man who essentially taught other people how to live spiritual lives, but was not the Son of God.

View 2: God Incarnate

When it comes to understanding the Jesus of history, some scholars argue that he was the incarnation of the living God; that is, he was the Son of God, or a God-Man.

2.

View 1: Humanitarian Mission

When it comes to the Jesus of history, some scholars argue that his primary mission was to teach people that they first and foremost needed to be humanitarians.

View 2: Salvation Mission

When it comes to the Jesus of history, some scholars argue that his primary mission was to teach people that they needed salvation and to worship God.

3.

View 1: Multiple Ways

Some scholars argue that there are numerous ways to gain entry to Heaven, in addition to Jesus Christ.

View 2: One Way

Some scholars argue that there is only one way to gain entry to Heaven, and that is through Jesus Christ.

4.

View 1: Symbolic Resurrection

When it comes to the historical figure of Jesus, some scholars argue that he died, but that he did not rise from the dead.

View 2: Bodily Resurrection

When it comes to the historical figure Jesus, some scholars argue that he died and then rose from the dead after three days in the tomb.

5.

View 1: Jesus not God

Some scholars argue that Jesus did not exist in the beginning of time and as such is not God.

View 2: Jesus is God

Some scholars argue that Jesus was with God from the beginning of time and as such is God.

6.

View 1: Death due to Message

When it comes to the death of Jesus, some scholars argue that it was not necessary, nonetheless he was put to death by the Roman authorities because of his message and his activities.

View 2: Death to Pay for Sins

When it comes to the death of Jesus, some scholars argue that it was necessary so that people could have their sins forgiven.

7.

View 1: Not Crucified

When it comes to the death of Jesus, some historians argue that he was not crucified.

View 2: Crucified

When it comes to the death of Jesus, some historians argue that he was crucified.

8.

View 1: Not Virgin Birth

When it comes to the Jesus of history, some scholars say he was not born to a virgin.

View 2: Virgin Birth

When it comes to the Jesus of history, some scholars say he was born to a virgin.

Appendix C
Demographics

Participant ID: _____

Date: _____

Gender: _____ Male _____ Female

Age: _____

For the following, answer only if you consider yourself a Christian

How long have you been a Christian? _____ year(s) and _____ month(s)

How many religious services do you attend during a typical week? _____

How many hours do you pray during a typical week? _____

How many hours do you read the Bible during a typical week? _____

Table 1

Overview of the Passions

Type	Good	Evil
Concupiscible (present)	Love	Hate
	Desire	Aversion
	Joy	Sorrow
Irascible (Distant)	Hope	Courage
	Despair	Fear
		Anger

Note: Adapted from “Thomistic Psychology” by Robert Edward Brennan, 1941.

Table 2

Descriptive Statistics

Ordering	Group	Mean	SD	Mdn	Min	Max
PC1_Yes						
	Non-Christian	7.86	6.31	11	0	18
	Christians(secular)	15.50	5.41	16	3	25
	Christians(ministry)	17.39	4.29	18	10	30
PC2_Yes						
	Non-Christian	2.05	3.32	0	0	11
	Christians(secular)	14.21	6.68	16	0	23
	Christians(ministry)	20.81	4.45	21	12	30
IG_View 2						
	Non-Christian	0.86	1.58	0	0	7
	Christians(secular)	6.93	1.56	7.50	1	8
	Christians(ministry)	7.45	1.01	8	4	8

Note. The possible ranges for PC1_Yes and PC2_Yes were 0 to 30; and for IG_View 2 was 0 to 8.

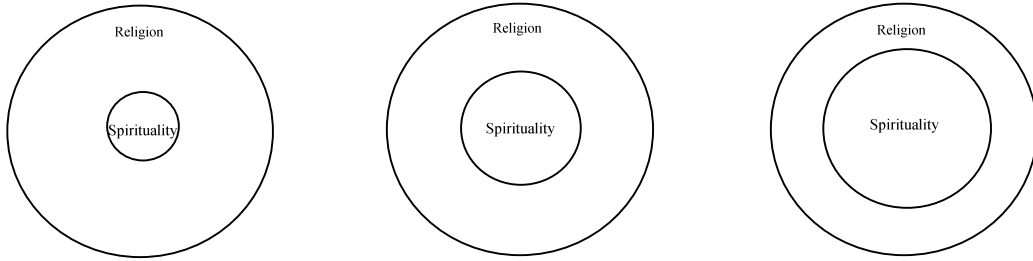


Figure 1: Original model of the relationship between spirituality and religion

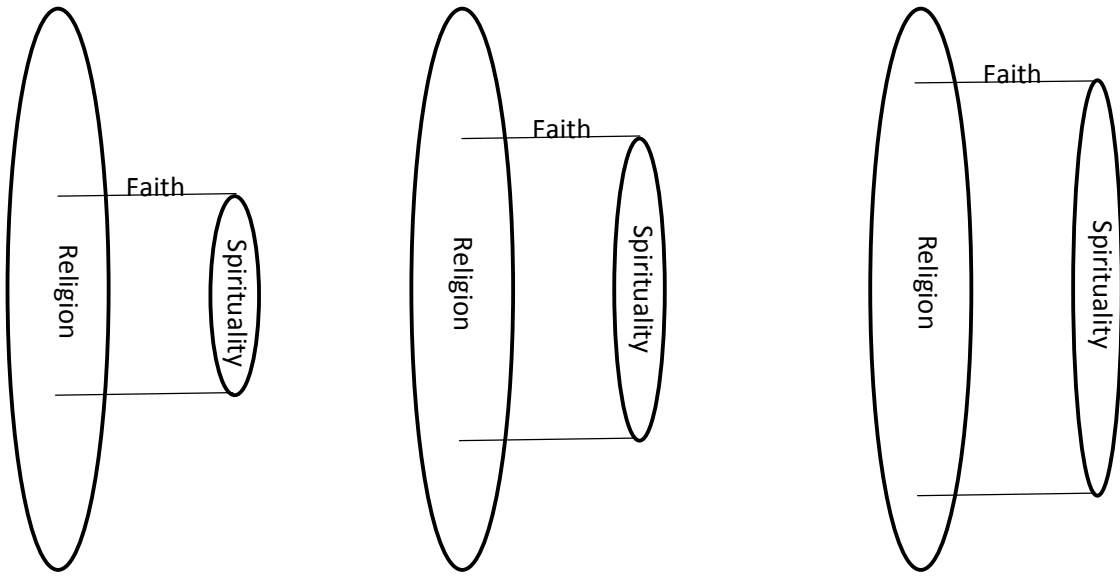


Figure 2: Rotated view of model of the relationship between spirituality and religion

	Question 1 (Would Jesus Respond this way)	Statement 2 (This reflects my Love for Christ)
it's got to get better	Yes	Yes
I'm here if you need me	Yes	Yes
care about others	Yes	Yes
it's going to get better	Yes	No
do something that releases energy and stress	Yes	Yes
had a positive image	Yes	No
keep a positive attitude	Yes	No
give yourself to someone with great pleasure	No	Yes
be with one they love	Yes	Yes
I didn't like them anymore	No	No

Figure 3: Abbreviated Sample Personal Construct Grid

Spiritual Guide	View 1	God Incarnate
Humanitarian Mission	Both	Repentance Mission
Multiple Ways	View 1	One Way
Symbolic Resurrection	View 2	Bodily Resurrection
Jesus not God	View 1	Jesus is God
Death due to message	Neither	Death to pay for sins
Not crucified	View 1	Crucified
Not Virgin Birth	View 1	Virgin Birth

Figure 4: Sample Ideal Guide Grid

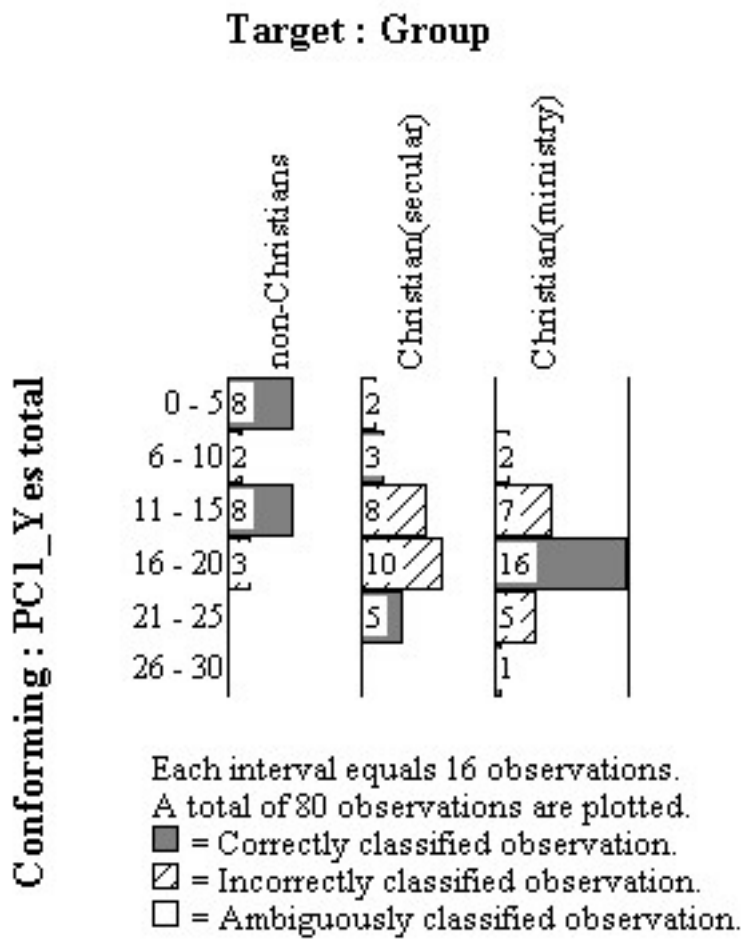


Figure 5: Multi-gram of PC1_Yes analysis of all groups

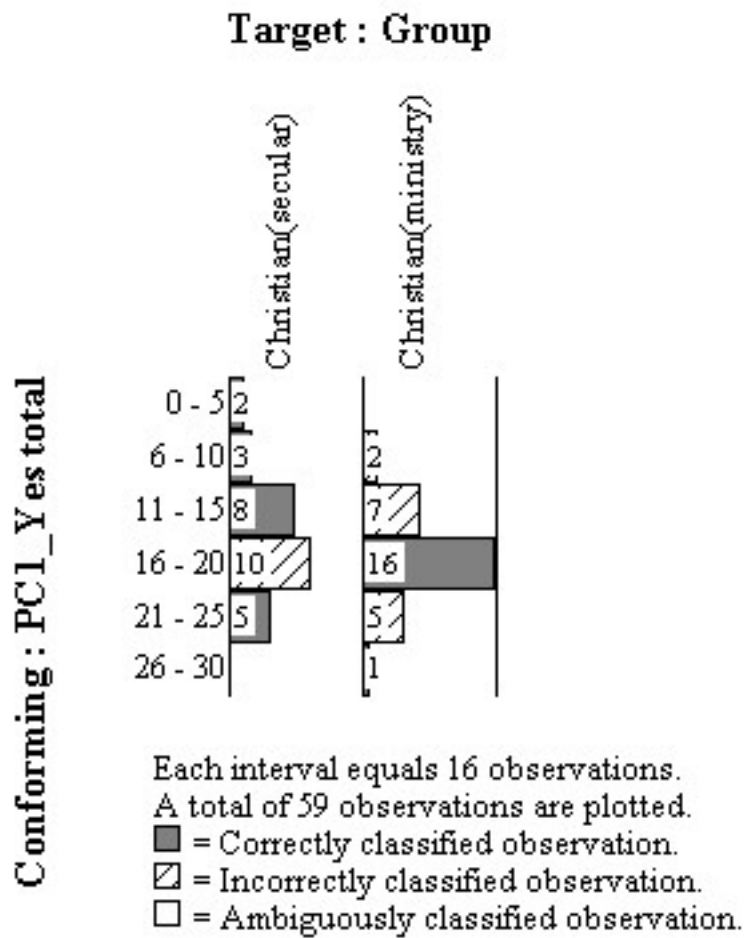


Figure 6: Multi-gram of PC1_Yes analysis of Christian Groups

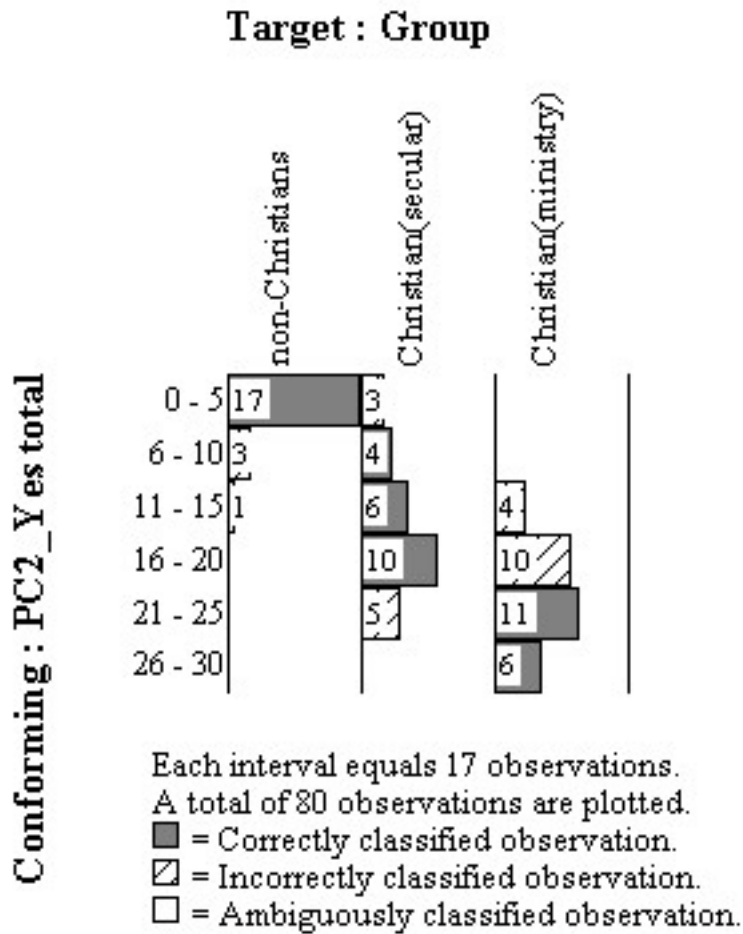


Figure 7: Multi-gram of PC2_Yes analysis of all groups

Target : Combined Group

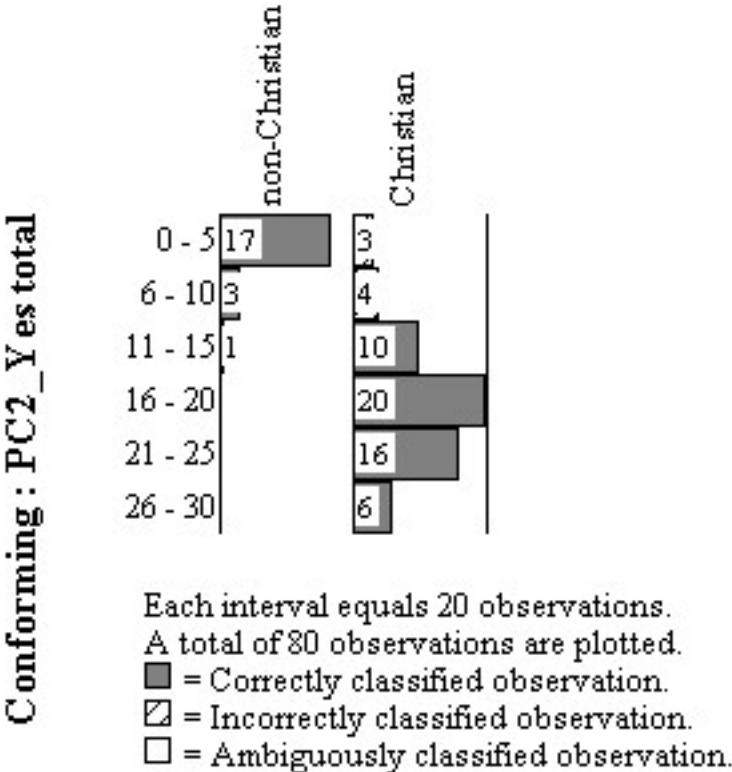


Figure 8: Multi-gram of PC2_Yes analysis of Christians and non-Christians

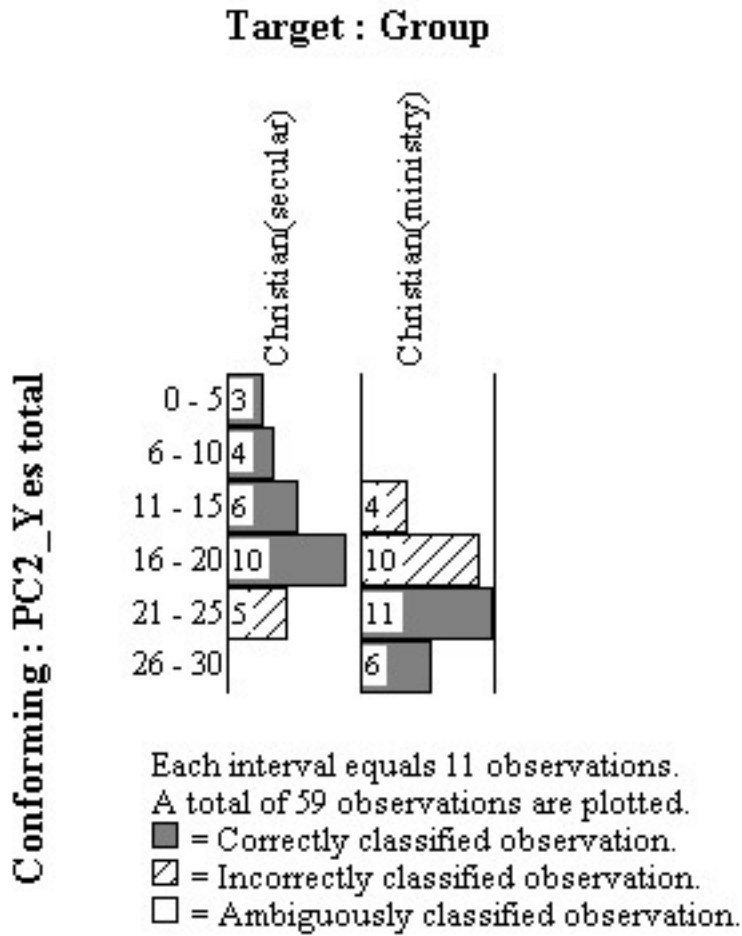


Figure 9: Multi-gram of PC2_Yes analysis of Christians

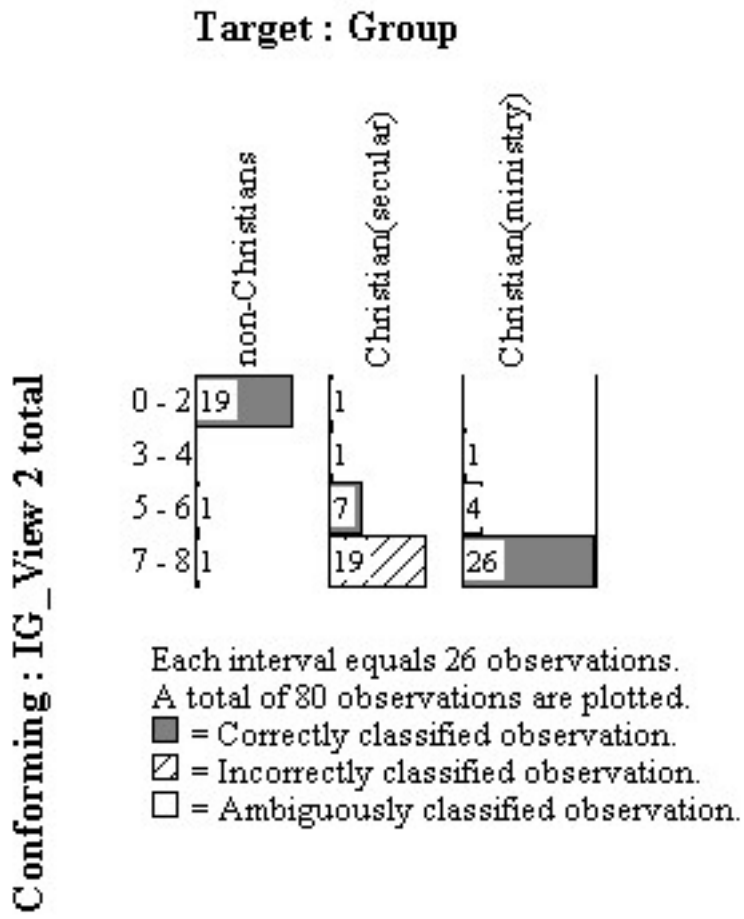


Figure 10. Multi-gram of IG_View 2 analysis of all groups

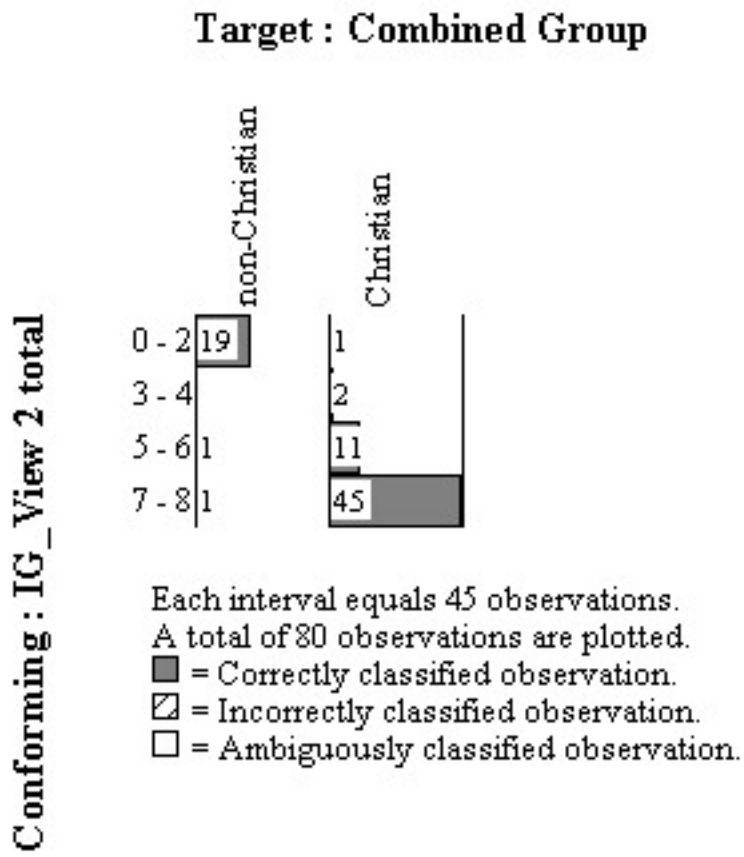


Figure 11: Multi-gram of IG_View 2 analysis of Christians and non-Christians

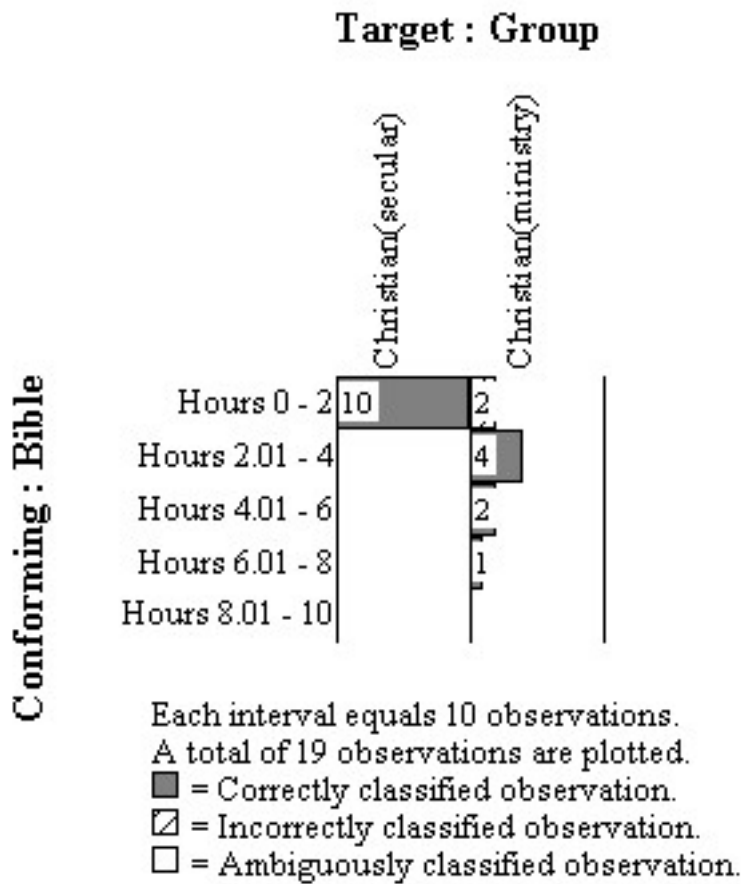


Figure 12: Multi-gram of Bible reading for overlapping Christians on PC2_Yes

		Concatenated Observations							
		IG_1	IG_2	IG_3	IG_4	IG_5	IG_6	IG_7	IG_8
Units	View 1		1	1				1	
	Neither				1				
	Both	1					1		
	View 2					1			1

Figure 13: Pattern analysis of IG_View 2 for highest scoring non-Christian. The colored squares represent the modes for the entire group, whereas the 1's reflect the individual's responses.

		Concatenated Observations							
		IG_1	IG_2	IG_3	IG_4	IG_5	IG_6	IG_7	IG_8
Units	View 1			1		1			
	Neither	1							
	Both								
	View 2		1		1		1	1	1

Figure 14: Pattern analysis of IG_View 2 for second-highest scoring non-Christian. The colored squares represent the modes for the entire group, whereas the 1's reflect the individual's responses

VITA

James A. Anderson

Candidate for the Degree of

Doctor of Philosophy

Dissertation: The Relationship Between Religion and Spirituality

Major Field: Lifespan Developmental Psychology

Biographical:

Education:

Completed the requirements for the Doctor of Philosophy in your major at Oklahoma State University, Stillwater, Oklahoma in July, 2012.

Completed the requirements for the Master of Science in Lifespan Developmental Psychology at Oklahoma State University in December, 2010.

Completed the requirements for the Master of Arts in Counseling at the Assemblies of God Theological Seminary, Springfield, Missouri in May, 2006

Completed the requirements for the Bachelor of Business Administration in Management from Evangel University, Springfield, Missouri in July, 2003

Experience:

Served as Statistician on Oklahoma Regents Grant: Integrating Science and Reading (2012). Taught Quantitative Methods (2011-2012), Psychological Testing (2011), and Experimental Psychology (2010) at Oklahoma State University. Served in ministry as an ordained minister in the Church of God, Cleveland, Tennessee (1993-2012).

Professional Memberships:

Ordained minister with the Church of God, Cleveland, TN
International Association for Research in Personality member

Name: James A. Anderson

Date of Degree: May, 2012

Institution: Oklahoma State University

Location: Stillwater, Oklahoma

Title of Study: THE RELATIONSHIP BETWEEN RELIGION AND SPIRITUALITY

Pages in Study: 65

Candidate for the Degree of Doctor of Philosophy

Major Field: Lifespan Developmental Psychology

Scope and Method of Study: The current study improved upon the Spirituality Repertory Assessment-Christian Version, a novel and integrated model and measure of spirituality based on the notion that religion and spirituality should be construed as partners (Schneiders, 2003). The nature of the relationship between religion and spirituality was explicated using the philosophical realism of St. Thomas Aquinas. The measure was modified to avoid problems with the assumptions of continuity presented by Michell (1998, 2005). The measure was developed within the structure of George Kelly's (1955) Personal Construct Theory and participants completed two repertory grids. In the first grid, participants generated constructs through a sentence completion task and then rated themselves on each construct according to two questions/statements. In the second grid, participants rated whether they agreed with either eight doctrines of traditional Christianity related to Jesus or with views that reflected their opposite. The number of "Yes" response was tallied on the Personal Construct grid, along with the number of "View 2" responses on the Ideal Guide grid. These scores were then analyzed to attempt to discriminate between a) Christians in a secular major and Christians in a ministry major, and b) Christians and non-Christians.

Findings and Conclusions: Analysis revealed that Question 1 in the Personal Construct Grid could not differentiate between Christians(secular) and Christians(ministry). However, Statement 2 was able to differentiate between all three groups. Additionally, the Ideal Guide Grid was also able to distinguish between Christians and non-Christians. The results suggest that the modifications to the measure provided greater ability to assess spirituality while providing a rationale for the view of religion and spirituality as partners.

ADVISER'S APPROVAL: Dr. James W. Grice
