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**COMPARING HIGHER ORDER VALUE DIFFERENCES BY RELIGIOUS AND
SPIRITUAL ASSOCIATION AND IMPLICATIONS FOR COUNSELING: AN
EXPLORATORY STUDY**

by

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May 2019

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ABSTRACT

COMPARING HIGHER ORDER VALUE DIFFERENCES BY RELIGIOUS AND SPIRITUAL ASSOCIATION AND IMPLICATIONS FOR COUNSELING: AN EXPLORATORY STUDY

Gregory C. Lemich
Old Dominion University, 2019
Chair: Dr. Christine Berger

The spiritual but not religious (SBNR) population in the U.S. has grown into a significant minority demographic (27%; Lipka & Gecewicz, 2017). Despite this emergence, scant literature has addressed this population and how it differs in values from others, specifically, how SBNR groups differ from those who identify as spiritual and religious (SAR), religious but not spiritual (RBNS), and not spiritual or religious (NSOR). To help this deficiency, this dissertation study explored the intersection of spirituality, religiosity, spiritual and religious categories (SRC; i.e. SAR, SBNR, RBNS, NSOR), and the theory of basic human values (Schwartz, 1992, 1994; Schwartz et al., 2012) in an undergraduate sample. Specifically, this study began with a factor analysis on the spirituality and religiosity scales. The results were that spirituality and religiosity factored into a singular factor named S/R. This new S/R factor was found to contribute to SRC self-identification through an ANOVA. Next, the S/R factor was correlated with values resulting in a positive correlation with *tradition* and a negative correlation with *universalism*. Finally, the SRC groups were compared by core and higher order values. The results were that the SBNR sample valued *self-direction thought* and devalued *tradition* more than the SAR sample. The conclusion of this study was that undergraduates in this sample may self-identify as an SRC not only because of spiritual and religious beliefs, but because of personal values as well.

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To my amazing wife, partner, and friend Jenn. This journey would not have been possible without your support and love. This dissertation is for you.

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CHAPTER I

INTRODUCTION

This introductory chapter will establish the groundwork for the upcoming exploratory study which consists of the following sections: the background of the problem, statement of the problem, purpose of the study, and significance of the study. The chapter will also include the research question relevant to the study as well as the theoretical framework and research design used in this study. Finally, assumptions and limitations will be addressed as well as pertinent terms.

Background of the Problem

Over the previous 30 years, the terms *spiritual* and *religious* have begun to shift from synonyms to polarized concepts (Pargament, 2007). Through separation, it became possible for a person to self-identify as *spiritual and religious* (SAR), *spiritual but not religious* (SBNR), *religious but not spiritual* (RBNS), or *not spiritual or religious* (NSOR). After these categories became popular, self-identification quickly began. By 1997, the U.S. trended at SAR (74%), SBNR (19%), RBNS (4%), and NSOR (3%). Ten years later, Pew Research (Lipka & Gecewicz, 2017) estimated that the identities changed to: SAR (48%), SBNR (27%), NSOR (18%) and RBNS (6%). This dramatic movement from academic concept to mass identification is visible across various US populations.

The increase in SBNR identification is not limited to demographic categorization, but instead appears to be a universal trend in America. Between 2012 and 2017, nearly equal increases were seen across demographics (Lipka & Gecewicz, 2017). For example, women who identified as SBNR increased from 20% to 29% and men from 18% to 26%. By race and ethnicity, Whites increased from 20% to 28%, Blacks from 19% to 26%, and Hispanics from

16% to 23%. The increase crossed political party lines as well. During the same period, Democrats who identified as SBNR increased from 22% to 32%, and Republicans increased from 15% to 23%. These increases demonstrate that the SBNR movement is not contingent on gender, race and ethnicity, or political association but instead, is its own individual phenomenon.

With such dramatic increases, the literature is sparse concerning those who identify as SBNR. One study which began to address this issue was conducted by Ammerman (2013). In her pivotal work on SBNR, she was able to categorize the SBNR population through factor analysis into four “packages”. The packages identified include a (1) Theistic Package where participants connect individually to a personalized deity. Most often this takes the form of a Christian who modifies their practices and beliefs to better reflect their relationship with God. For example, a devout Catholic woman who use birth control because she believes that God does not want her to have a child. Next is a (2) Extra-Theistic Package focusing on naturalistic forms of spirituality as well as transcendence. Adherents may abandon traditional churches for meditation centers, yoga studios, or outdoor activities. (3) The Ethical Package focuses on everyday compassion and benevolence over theological systems. For example, volunteering at a soup kitchen. The final package, (4) Belief and Belonging, focuses on cultural norms. In this package, participants identify with a religion because it is expected by society or family. For example, a woman in rural America who attends church because it is the communal social center. What each of these packages demonstrated is an emphasis on a personalized experience, turning a formalized religion into an individual journey. These packages, though insightful, only began to explain the similarities across the SBNR population and how they differ from the other spiritual and religious categories (SRC).

Statement of the Problem

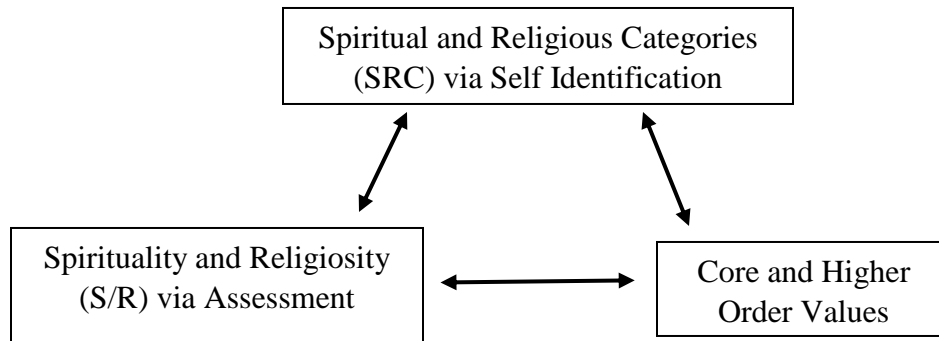
Those who identify as SBNR have clearly become a significant minority in the US. As such, it would benefit counselors to learn more about this aspect of clients. To do so, counselors need to understand not only what the terms spiritual and religion mean to the client, but also at a quantitative level, the differences between the SRC. This understanding can be accomplished in many ways including demographical statistics, categorization, personality types, and values. For the first, institutions such as Pew Research (Lipka & Gecewicz, 2017) have already provided much quantitative data on SBNR demographics. Additionally, work by authors like Ammerman (2013) have given definition to types of SBNR. Regarding personality, Saroglou and Munoz-Garcia (2008) determined that though personality is a factor in predicting religion and spirituality, values have greater predictive value. Despite this important finding, value comparisons have not been assessed with self-identified SRC samples. Specifically, no previous study to date had assessed how SRC samples differ in higher order values (thematic value categories).

Purpose of the Study

The purpose of this survey study was to explore SRC identification through the theory of basic human values (Schwartz, 1992; Schwartz, 1994; Schwartz et al., 2012) including levels of spirituality and religiosity in undergraduate students from a large, south-eastern, public university. The first component was the student's self-identified SRC. This was defined as their identity with being either (a) spiritual and religious (SAR), (b) spiritual but not religious (SBNR), (c) religious but not spiritual (RBNS), or (d) not spiritual or religious (NSOR). Next was their core and higher order values obtained through the Schwartz's PVQ-RR values survey. The third component was the participants level of spirituality (The Intrinsic Spirituality Scale; Hodge, 2003) and religiosity (The Duke University Religion Index; Koenig & Bussing, 2010).

Each connection between these three components were compared (see Figure 1). The controlled variables were race, ethnicity, age, nationality, and education.

Figure 1. Study comparisons



Significance of the Study

SBNR is still a relatively new and evolving concept with little existing research. As such, this study was significant through the following five ways. (1) This study compared two SRC samples on higher order values. Most of the literature regarding values, religion, and spirituality have been single sample correlational studies on core values. For example, researchers have performed correlation matrixes between core values and a unidimensional Likert scale rating of subjective religiosity and spirituality (Pepper, Jackson, & Uzzell, 2010; Saroglou, Delpierre, & Dernelle, 2004; Saroglou & Munoz-Garcia, 2008). This research differed by demonstrating between-group differences. (2) This study assessed value differences between those that self-identify as SBNR compared to those who self-identify as SAR. In other studies, researchers categorize participants into the four SRC based off various religiosity and spirituality assessments (Chavez, 2011; Lipka & Gecewicz, 2017). Though this method is valid and

important, Handal et al. (2015) demonstrated that SRC categorization via self-identification produces different results than categorization via assessment. Furthermore, the researcher performed a literature review and found a distinct lack of studies using self-identification. As such, this study intended to flesh out results through this technique. (3) The next significance of this study was the use of the newest model from the theory of basic human values. In 2012, Schwartz et al. refined the model by subdividing certain values. This new model had 19 core values instead of the previous 10 core values (higher order values remained intact). Since the new model's inception however, studies have stayed with the old model's framework despite the new model's superior ability (Schwartz et al., 2012). (4) This was one of the few studies which has used the new Schwartz model with a US population. Most studies currently done with the model have taken place in Europe. (5) The assessment utilized for this research was the PVQ-RR, the most recent instrument in the Theory of Basic Human Values (S. Schwartz, personal communication, August 6, 2018). In total, this research broke ground in several ways. It was the first study to compare higher order values, as defined by Schwartz (1992, 1994; Schwartz et al. 2012), between self-identified SRC samples. Additionally, it was one of few studies to use the new value model and assessment with a US population.

Research Questions

The primary purpose of this exploratory study was to explore SRC differences by core and higher order values. The second, was to explore SRC differences by spirituality and religiosity levels. As no previous study has examined self-identified SRC samples by values, spirituality and religiosity, any hypotheses would be speculative.

Q₁ What are the statistically significant differences in the higher order values between undergraduate samples who identify as SBNR, SAR, RBNS, and NSOR?

Q₂: What are the statistically significant differences in spirituality and religiosity between undergraduate samples who identify as SBNR, SAR, RBNS, and NSOR?

Research Design

This study explored the intersection of spirituality, religiosity, SRC, and values. Specifically, this study used an assessment which asked participants to fill out the Schwartz value survey, demographic questions, and to choose an SRC. The demographics section asked about education level, age, gender, race, ethnicity and nationality. Once the data was collected, descriptive statistics were assessed for the total sample and for each SRC. Next, the spirituality and religiosity assessments underwent a factor analysis resulting in a single variable. This new variable was compared to values and by SRC. After, core values were assessed hierarchically by SRC then higher order values were compared by SRC for statistically significant differences.

Theoretical Framework

The theoretical model implemented for this research proposal was the theory of basic human values originally proposed by Schwartz (1992, 1994). This model stated that human values can be categorized into distinct categories. The original categories, established in 1992, were (1) *power*, (2) *achievement*, (3) *hedonism*, (4) *stimulation*, (5) *self-direction*, (6) *universalism*, (7) *benevolence*, (8) *tradition*, (9) *conformity*, and (10) *security*. The new model (Schwartz et al., 2012) makes some modification by subdividing some values and adding two others. The 2012 core values are (1) *self-direction–thought*, (2) *self-direction–action*, (3) *stimulation*, (4) *hedonism*, (5) *achievement*, (6) *power–dominance*, (7) *power–resources*, (8) *face*, (9) *security–personal*, (10) *security–societal*, (11) *tradition*, (12) *conformity–rules*, (13) *conformity–interpersonal*, (14) *humility*, (15) *benevolence–dependability*, (16) *benevolence–*

caring, (17) *universalism–concern*, (18) *universalism–nature*, (19) *universalism–tolerance*. In both the old and the new models, the values are placed purposefully connected to form a wheel (for details on older model see Schwartz 1994, for details on the newer model see Schwartz et al. 2012).

Concerning value relatability, the values next to each other on the wheel have similar properties where values on the opposite side of the wheel have contradictory properties. These placements were originally determined using smallest space analysis (Schwartz, 1994), and later through multidimensional scaling analysis (Schwartz et al. 2012). For example, *benevolence* and *universalism* are next to each other because the caring of another human being is akin to caring for others globally. However, *benevolence* is on the opposite side of the wheel from *achievement*. This placement is because the caring for others and the advancement of self are contradictory to each other. In addition to the core values, values are clumped together to make higher order values.

Higher order values are broader value categories which are created through the combination of several related core values. These higher order values, as defined by Schwartz et al. (2012), include (1) *openness to change* which incorporated *self-direction–thought*, *self-direction–action*, *stimulation*, and *hedonism*, (2) *self-transcendence* incorporated *benevolence–dependability*, *benevolence–caring*, *universalism–concern*, *universalism–nature*, and *universalism–tolerance*, (3) *conservation* incorporates *security–personal*, *security–societal*, *tradition*, *conformity–rules*, and *conformity–interpersonal*, and (4) *self-enhancement* incorporated *achievement*, *power–dominance*, and *power–resources*. According to Schwartz (S. Schwartz, personal communication, August 6, 2018), core values *face* and *humility* are not used when calculating higher order values. The four higher order values, like their core values, are

thought to have more commonality with the higher order values adjacent, than the higher order values opposite. For example, *openness to change* opposes *conservation* as it is difficult to seek out new experiences while attempting to proceed in a traditional way. Additionally, *self-transcendence*, the aiding of others, is difficult to accomplish while focusing on *self-enhancement*, the empowerment of self. Due to the balance of the wheel, each person has a highlighted area, or higher order value strength, which in turn means that each person has a diminished higher order value (Schwartz 1992, 1994; Schwartz et al. 2012).

Assumptions and Limitations

This research by its very nature needed to make certain assumptions, and with those assumptions, came certain limitations. The fundamental assumptions include terminology, local demographics, and assumed distribution of the population. This created the limitations of generalizability. Despite these assumptions and limitations, the results are still informative.

The terms spiritual and religious are difficult to define scientifically. According to Pargament (2007), not only is there a vast number of definitions for each term, but the definitions are constantly evolving. For example, the term spiritual often means what the term religious meant only 40 years ago (Wulff, 1991). With the terms spiritual and religious also being personal, identification with an SRC may occur due to an unmeasurable number of confounding variables creating a great diversity within SRC populations. The purpose of this research however was not to define spiritual or religious, but only to compare self-identified SRC samples.

An assumption of this research was that SRC national demographics would be represented locally. Though organizations such as Gallup and Pew Research have attempted to

quantify SBNR populations nationally, this is not the case at the state and local levels. As to the author's knowledge, no survey has been conducted in the researcher's geographical area or on the university campus in which the survey took place. Therefore, it was unknown if the national SRC distributions would hold. For example, it was possible that the researcher's local region and university did not differentiate between the terms religious and spiritual. Though this would go against national norms, it was still a possibility. Another related limitation came from SRC demographic distribution.

While gathering data, limitations occurred from survey numbers. As previously stated, the trends in the U.S. for each SRC was estimated to be SAR (48%), SBNR (27%), NSOR (18%), and RBNS (6%; Lipka & Gecewicz, 2017). If this distribution was localized, to have 30 participants in the RBNS group, a total of 500 surveys would have been needed. If, RBNS was not included and only three of the four SRC were used, the needed surveys drop to 167. As such, not using RBNS, and eventually NSOR in the analysis, became necessary. Though doing so did not greatly harm comparison of the other two SRC, the situation was less than ideal.

The primary limitations of this study included generalizing and meaning. For the first, most surveys were completed with traditional (ages 18-23) undergraduate students. Though this restriction helped create a more homogeneous sample and as such, help highlight the dependent variable sought after, it also restricted the generalizability. The second limitation is that the analyses performed were on pre-existing information. Ideal formats like an experimental design were impossible as a person cannot be assigned to a spiritual or religious orientation. Additionally, as this is not a longitudinal study, it can only take a snapshot of values and SRC at the time of the survey. Therefore, this research cannot predict SRC identification or

deidentification. This study can only show current differences in values and spirituality and religiosity levels by self-identifying SRC.

The final assumption and limitation came from this study's place in the greater picture of research. Though the formal psychological study of religion began in 1882 when G. Stanley Hall spoke on moral and religious education, humans have been studying piety since antiquity (Wulff, 1991). Additionally, as the spiritual experience is historic, enduring, and global, the lived experience takes on an extraordinary number of forms (Campbell, 1949). As such, any study in this field can only capture a minute piece of the extensive narrative. With these restrictions, the goal of this research was not to find definitive answers, but to add to the working knowledge of the subject.

Study Specific Terms and Definitions

Core Values: The 19 individual values as assessed in the theory of basic human values (Schwartz et al. 2012).

Higher order values: Broad value categories created through the combination of several related core values (Schwartz, 1994).

Not spiritual or religious (NSOR): A person who does not identify with either the term spiritual or the term religious

PVQ-RR: The newest assessment in the theory of basic human values

Religion: The search for significance that occurs within the context of established institutions that are designed to facilitated spirituality (Pargament, Mahoney, Exline, Jones, & Shafranske, 2013)

Religious but not spiritual (RBNS): A person who identifies as religious but does not identify with the term spiritual

Spiritual: An individualized system of meaning making (Pargament, 2007)

Spirituality: A human being's subjective relationship (cognitive, emotional, and intuitive) to what is unknowable about existence, and how a person integrates that relationship into a perspective about the universe, the world, others, self, moral values, and one's sense of meaning (Senreich, 2013)

Spiritual and religious (SAR): A person who identifies as both spiritual and religious

Spiritual and religious categories (SRC): Refers to the four spiritual and religious combinations, spiritual and religious, spiritual but not religious, religious but not spiritual, and not spiritual or religious

Spiritual but not religious (SBNR): A person who identifies with the term spiritual but does not identify with the term religious

CHAPTER II

BACKGROUND OF THE STUDY

Chapter two will provide a review of the applicable literature. The three major topics covered will be (1) a truncated historical review of the psychological study of religion, (2) spiritual and religious categories (SRC), and (3) an overview of the theory of basic human values. The psychological study of religion section begins with its origins leading into modern history including its rise, fall and reemergence. Next, modern definitions, the emergence of spirituality as an individual construct, and hindrances to its study will be described. The SRC section includes demographics of the four SRC and how the survey participants are categorized into the SRC. Next, a specific look into the SRC group SBNR including practices and beliefs, packages, and criticisms. For the theory of basic human values section, a history of the model is provided including its precursors, the early versions, and what led up to the current model and instrument. Next, a review of where the theory of basic human values has previously been used to study religion and spirituality. The literature review ends by examining the difficulties pertaining to transposing this information to a U.S. population and how this study attempted to do so.

The Psychological Study of Religion

The psychological study of religion has an extensive past, with ever evolving terminology, significance, and meaning. Though formal psychological study did not begin until the 19th century (Wulff, 1991), the exploration of religion has a far greater history. As such, when studying religion from a psychological perspective, it is a study not only of the modern era, but of a past influencing contemporary perceptions.

History of the Term Religion

The term religion has undergone a dramatic history. According to Smith (1963), the word religion originated from the Latin word “*religio*,” which in the early ancient Roman times referred to a greater-than-human power, a feeling a person would get when encountering that power, or a ritual done for the benefit of that power. Then in the later Roman era, scholars became increasingly aware of multiple traditions. This occurred both through conquest as well as their observance of the emergence of Christianity. As such, religion changed to mean a designated ritual practice. Through this definition, the word could be pluralized and refer to multiple religions, in other words, multiple types of ritual practices. After this evolution the term fell out of disuse until the Renaissance and Protestant Reformation (Wulff, 1991).

According to Wulff (1991), over 1000 years after the fall of the Roman Empire, the term religion reemerged in popular language. During the Renaissance, the term religion referred to a disposition or piety, a personalized experience. In the Enlightenment, the term became abstract and referred to a system of ideas. Then in the romantic period of the 19th century, religions began to be tied to their historical dimensions. This tie made religions into an objective entity with a definable system. The original purpose of this definable system was to help outsiders understand a culture. In doing so, a group of people could be distinguished from another by the tradition they originated from and the rituals they used. From the inside of a religion the religious designations were irrelevant. The reason is that these designations leave out the critical factor of transcendence. As such, defining religions only served the purpose of introducing outsiders to a historic tradition (Wulff, 1991). During the 19th-century however, perception of religion changed with the evolution of science and its study of religion.

Early Psychological Study of Religion

The field of psychology originated under various names and principles, highly congruent with religious ideas and personalized spiritual beliefs. In the mid-19th century, psychology as we know it today, was viewed as a subcomponent of philosophy, often referred to as *mental science* or *intellectual philosophy* (Super, 1914). In this categorization, religious, spiritual, and subjective matters were viewed as authentic and worthy of study. This is well demonstrated in the later part of the 19th century when the field's purpose was stated as, "It proceeds at once to an analysis of inwards facts instead of questioning their possibility; and it conducts this analysis under principles of idealism instead of the methods of physiology" (Peabody, 1880, p. 1876). In defining mental science (psychology) this way, Peabody implied that those in the field should see inner truth as authentic and focus should be on an individual's personal philosophy. This emphasis on the internal and subjective also prompted literature on the essence of humanity, as demonstrated in Wilhelm Wundt's (1890) article titled *Spirit and Soul*. This philosophical origin of psychology then began to give way to scientific emphasis near the end of the 19th century.

From the last decade of the 19th century until the third decade of the 20th century, psychology, newly designated as an autonomous field, began to view religion from an impartial scientific lens over a philosophical one (Pratt, 1920). As a science, "its data and phenomena are capable of being coordinated and the relation to one another formulated as cause and effect" (Super, 1914, p. 266). This is what psychology then attempted to do with religion, "it takes religion as it finds it, is interested in it primarily as a great human fact, and quite leaves out of account the question whether or not the concepts of religion are true" (Pratt, 1920, p. 22). Early proponents of this form of study include G. Stanley Hall, the first president of the Clark School of Religious Psychology in 1889 and founder of the American Psychological Association in 1892 (Vande Kemp, 1992). Hall's legendary work is summed up in his description of

psychology as “advancing man’s knowledge of the soul” (Hall, 1904, p. 483). Other important authors include Edwin Starbuck (1901) who wrote *The Psychology of Religion: An Empirical Study of the Growth of Religious Consciousness* which outlined religious development throughout the lifespan. Another foundational author, William James, stated that the chief concern of life is to gain happiness. Additionally, that “the more complex ways of experiencing religion are new manners of producing happiness, wonderful inner paths to a supernatural kind of happiness” (James, 1902, p. 77). These authors each took humanities interaction with religion (almost exclusively Christianity), and attempted to view this subject through an impartial scientifically psychological lens. This lens then widened post World War I when psychologists began to study non-Christian religions.

After the first great world war, the field of psychology began to examine non-Christian religions and in doing so, began to see common global themes. James Pratt expanded the psychological study of religions by including ancient religions (Pratt, 1921), Buddhism (1934), and Hinduism (Pratt, 1933). One of the most iconic writers of that time, Carl Jung, wrote extensively on religious themes from a psychological perspective as exemplified in his work *Modern Man in Search of a Soul* (Jung, 1933).

According to Schaub (1926), because of these authors and many others, the psychological study of religion was a major component of psychology. Additionally, US researchers were leading the way globally through well-developed theories and articles. As such, the psychology of religion was a major academic subject from undergraduate to doctoral education. As the field of science evolved however, the psychological study of religion turned from a supportive examination to a method used to discredit.

The Decline of Study

Beginning in the 1920s, the psychological study of religion was truncated for nearly 60 years as psychology slowly turned against religion. Early examples of discreditation include James H. Leuba's (1919) *The Yoga System of Mental Concentration and Religious Mysticism* and *A Modern Mystic* (Leuba, 1920). In both, Leuba attempted to demonstrate that all mystical experiences could be explained by psychophysiological processes. Others included Robert Thouless's (1923) *An Introduction to the Psychology of Religion* which used psychoanalysis to view religious motivations. This movement was exemplified through Freud's 1927 work *The Future of an Illusion* which stated that all religion is based on falsehoods and that faith will eventually give way to reason. This transitional decline of the 1920s led to a near disappearance of the psychology of religion in the 1930s.

According to Wulff (1991), by the 1930s, the US had undergone multiple changes. In the wake of WWI, the public was more interested in conservation than exploration, as liberal theology turned into fundamentalism. At the same time, the behaviorist movement emerged which focused on the objective and observable. This new wave of psychology was inhospitable to religious experience and saw the field as speculative. Due to this line of thinking, intersections of religion and psychology were mostly confined to seminaries and pastoral psychology. In doing so, the study of religion was turned back over to the theologians. The field became too abstract and subjective for psychologists, and too concrete and objective for the theologians.

From 1940 through 1980 little changed. In 1950 Ruch's *Psychology and Life* textbook, the most widely used introduction to psychology book at the time, only made one passing reference to religion (Page, 1951). As Page (1951) noted at the time, "rightly or wrongly, psychologists have come to feel that nothing of psychological value can be extracted from the

study of religion” (p. 66). From 1950 to 1974, though articles and books became more frequent, textbooks still largely ignored the subject (Capps, Ransohoff, & Rambo, 1976). Additionally, the articles that were published were often not in major journals. Hunsberger (1980) stated that from 1951 to 1980, not one article on the psychological study of religion existed in any of the three major Canadian APA journals. This is summarized by Michaelson (1964, p. 26) who referred to this as, “a grossly ‘under-developed area’ in our academic life.” Despite this lack of formal research, the psychological study of religion would not be lost forever.

Resurgence of Academic Interest

Interest in the psychological study of religion slowly increased beginning in 1980s through mental health journals and academic standards. This rebirth led to several academic journals which focused on the intersection of counseling, religion, and spirituality. Today, these journals include *Counseling and Spirituality*, *Spiritual Psychology and Counseling*, *The Journal of Spirituality in Mental Health*, *Research in the Social Scientific Study of Religion*, and *Psychology of Religion and Spirituality*, the official journal of the American Psychological Association’s (APA) division 36, Society for the Psychology of Religion and Spirituality. Most related to mental health counseling and the American Counseling Association (ACA) is *Counseling and Values*, the official journal for the ACA’s division Association for Spiritual, Ethical and Religious Values in Counseling (ASERVC). Though these journals demonstrate academic acceptance, religion and spirituality have a minimal presence in counseling standards.

Another indicator in the field of counseling is counselor education. The Council for Accreditation of Counseling and Related Educational Programs (CACREP) is the governing body which sets academic standards for counselor education programs (CACREP, 2018). For this purpose, they regularly publish standards which all CACREP accredited universities need to

follow. In their most recent standards, the term spiritual, spiritual beliefs, or spirituality was mentioned five times, usually relating to a multicultural component or as a part of addiction recovery (CACREP, 2015). Religion or religious was only mentioned once. Specifically, the term only existed in the definition of *multicultural* as a “term denoting the diversity of racial, ethnic, and cultural heritage; socioeconomic status; age; gender; sexual orientation; and religious and spiritual beliefs, as well as physical, emotional, and mental abilities” (CACREP, 2015).

With new academic psychological and counseling journals focusing on religion and spirituality, and with CACREP’s newer acceptance of spirituality, journal article trends would be expected to mirror this. Interestingly, this is the case for spirituality which went from nonexistent rates in the mid-1960s to appreciable levels by 2000 however, during that same period, article rates on combining religion and health were nearly halved (Weaver, Pargament, Flannelly, & Oppenheimer, 2006). More recently, the number of counseling articles listed in PsycINFO containing *spirituality* were nearly equal the number containing *religion* from 2000 through 2017 (Lemich, ASERVIC conference presentation, July 14, 2018). Thus, in modern counseling and psychology, spirituality may be emerging as an equivalent factor to religion.

Spirituality as an Independent Construct

Spirituality took a long and tremulous journey from a subcomponent of religion to an independent construct largely spurred on by an increase of secularization and a movement towards personalizing the sacred (Turner, Lukoff, Barnhouse, & Lu, 1995). In the 19th century, spirituality was considered property of the church. For example, Webster’s 1880 dictionary defined spirituality as “That which belongs to the church, or to a person as an ecclesiastic, or to religion, as distinct from temporalities” (Goodrich & Porter, 1886, p. 1273). This definition remained stable through the beginning of the 20th century as demonstrated by the Oxford 1919

dictionary's definition as "what belongs or is due to the church or to an ecclesiastic" (Fowler & Fowler, 1919, p. 841). Despite these formal definitions, academia began to question how much the church owned spirituality.

At the dawn of the 20th century, initial movement began to separate spirituality from a possession of the church, to an individual construct. "There is, undoubtedly, something universal in religion, something adapted to all men, irrespective of temperamental and other peculiarities (Coe, 1901, p. 205)." This universal component was viewed by Coe as spirituality, humanities great goal, to find the final meaning of life. Furthermore, that religions are merely methods of enacting spirituality. The significance of this statement is subtle, but profound. That spirituality is innate to a person and is fostered through religion, not something owned by the religion itself. Though Coe helped move spirituality into a broader construct, he still viewed it as something which manifests exclusively through religions. This view remained largely unaltered until 1988 when the idea was posed that spirituality, "may or may not include involvement in organized religion" (Miller & Martin, 1988). From here, despite the vagueness of the terms religious and spiritual, some of the public began to attach differently to the two terms.

Identifying as Spiritual

The first great seminal work on self-identifying as spiritual outside a religious context came from Zinnbauer et al., in 1997. In that work, the authors asked participants to define and conceptualize religiousness and spirituality. Next, they asked the participants the degree in which they consider themselves to be religious and spiritual on a five-point Likert scale. Third, participants were asked to choose which statement best defined them. The options being "I am spiritual and religious; I am spiritual but not religious; I am religious but not spiritual; I am

neither spiritual nor religious” (p. 553). Fourth, participants selected statements they ascribed to including,

Spirituality is a broader concept than religiousness and includes religiousness;
religiousness is a broader concept than spirituality and includes spirituality;
religiousness and spirituality are different and do not overlap; religiousness and
spirituality are the same concept and overlap completely; religiousness and
spirituality overlap but they are not the same concept” (p. 553).

The fifth component was various religiousness and spirituality scales. Of all the results, the following were the most significant for this study. First, participants ($N = 329$) self-identified as the following, SAR (74%), SBNR (19%), RBNS (4%), and NSOR (3%). This meant that 78% of their sample rated themselves as religious where 93% rated themselves as spiritual. The second great finding was that only 2.6% of the sample stated that religiousness and spirituality were the same where 41.7% stated religiousness and spirituality overlap but were not the same. This demonstrated a large change in thought from the beginning of the century when spirituality was owned by the Church (Fowler & Fowler, 1919, p. 841).

The concept that a person could identify with the domain of spirituality and yet not identify with the domain of religiosity continued to gain traction. For example, two years after the Zinnbauer et al. (1997) study, Pargament (1999) formally questioned if the field of “psychology of religion” should be called the “psychology of religion and spirituality” (p. 14). The next major survey came a decade later when Chavez (2011) stated that those who identified as spiritual but not religious increased from nine to 14 percent from 1998 to 2011. More recently, Pew Research estimated that 27% of the

population saw themselves as spiritual but not religious (Lipka & Gecewicz, 2017). In a relatively short amount of time, a large part of the population abandoned their identification with the term religious though embraced the term spiritual. These studies also began to show the movement of spirituality and religion from synonyms to polarized concepts. In the words of Pargament (2007), religion has taken on the role of “bad guy” and spirituality the “good guy” (p. 30).

Spirituality and Religion Newly Defined

As spirituality separated from religion both terms needed independent definitions. Ken Pargament (1999) stated that spiritual refers to “the personal, the affective, the experiential, and the thoughtful” (p. 6) and defined spirituality simply as “a search for the sacred” (p. 12). Senreich (2013) expanded the definition by saying that spirituality is “a human being's subjective relationship (cognitive, emotional, and intuitive) to what is unknowable about existence, and how a person integrates that relationship into a perspective about the universe, the world, others, self, moral values, and one's sense of meaning” (p. 553). In 2009, The Council for Accreditation of Counseling and Related Educational Programs (CACREP) defined spirituality “as a sense of a relationship with or belief in a higher power or entity greater than oneself that involves a search for wholeness and harmony”. In the new 2016 CACREP standards, however, both religion and spirituality are omitted from the definitional section. According to the Cashwell and Young, (2011), spirituality is spontaneous, universal, internal, and private. Each definition, though different, hints at an individualized search or relationship with something greater than oneself. Defining religion or religious has had equal complexity.

Often, when separated from spirituality, religion is assumed to be organized, traditional and communal (Ammerman, 2013). For example, Pargament, Mahoney, Exline, Jones, and

Shafranske (2013) defined religion as “the search for significance that occurs within the context of established institutions that are designed to facilitated spirituality” (p. 15). As such, spirituality is an experience or connection with something greater that may or may not occur within a religion: in other words, an established institution.

Hindrances to Studying Religion and Spirituality

According to Wulff (1991), the psychological study of religion holds two cultural components each hindering objective research and education. The first is the innate sensitivity around religion. Humans in general are particularly sensitive when their political or religious views are questioned as these ideas can be a core part of a person’s identity. As a result, some psychological researchers of religion deemphasize these works to avoid strong academic disagreements. The second hindrance is that an objective study of religion or spirituality has the potential to rob participants of their understanding of the mysterious. Therefore, a subjective view of otherworldly matters may be more attractive than an empirical exploration. Through cultural components, the sensitivity of the subject, and preferred worldview, religion has received less psychological visibility then other components of humanity. When religion has been assessed in psychology, the researcher bias often becomes apparent. Either the study is a sweeping condemnation, viewing religion as irrational and destructive, or the opposite, that it is an essential resource needed for full human potential. Though this bipolar view is declining, it is far from absent.

Spiritual and Religious Categories

As spiritual and religious identities are viewed as separate by many (Pargament, 2011), it became possible to be one, the other, neither, or both. This division created a two-by-two grid

where an individual could or could not be spiritual and religious (Ammerman, 2013; see Table 1). Each of these four quadrants also has a corresponding term used to describe them: spiritual and religious (SAR), spiritual but not religious (SBNR), religious but not spiritual (RBNS), and not spiritual or religious (NSOR). In total, these possibilities make up the four spiritual and religious categories (SRC).

Table 1

Spiritual and Religious Categories in a Two-By-Two Grid

	Religious	Not Religious
Spiritual	Spiritual and Religious (SAR)	Spiritual but not Religious (SBNR)
Not Spiritual	Religious but not Spiritual (RBNS)	Not Spiritual or Religious (NSOR)

Note: as described in Ammerman (2013)

One system of differentiating the four SRC is by their rates and demographics. In 2017, Pew Research) conducted a national survey ($N = 5,002$) looking at the four SRC (Lipka & Gecewicz, 2017). The results demonstrated that U.S. percentages trended at: SAR (48%), SBNR (27%), NSOR (18%), and RBNS (6%). Concerning demographics, there were surprisingly few differences (see Table 2). Notes of interest include that SBNR groups were not largely different than the general population by gender, race, and age, however, they leaned towards higher education and political independence. RBNS groups tended to be Hispanic with lower levels of education. Younger people made up lower percentages of SAR than in other SRC groups. Finally, NSOR groups lean towards young males.

Table 2

SRC Demographics

	U.S. Adults	SAR	RBNS	SBNR	NSOR
Total Percentages	100	48	6	27	18
Gender					
Men	48	45	55	47	65
Women	52	55	45	53	38
Race & Ethnicity					
White	65	64	55	65	63
Black	12	15	11	11	6
Hispanic	16	15	29	14	18
Other/Mixed	8	6	4	10	13
Age					
Age 18-29	22	15	25	22	30
30-49	34	29	29	36	36
50-64	26	31	17	30	20
65+	19	24	30	12	14
Education					
High school or less	40	43	60	29	40
Some college	31	30	23	37	30
College graduate	28	27	16	34	30
Political Orientation					
Rep./lean Rep.	41	44	34	30	28
Dem./lean Dem.	50	39	41	52	52
Ind./other/no lean	9	17	25	18	20

Note: Information retrieved from Lipka & Gecewicz (2017)

SRC Labeling

Researchers have used multiple methods when classifying participants into the four SRC. One method was to administer a battery of assessments which evaluate levels of spirituality and religiosity (i.e. Daily Spiritual Experiences Scale, Spiritual Transcendence Scale, Spiritual Involvement and Beliefs Scale, PRI, Duke University Religion Index; Handal et al., 2015). The researcher then uses the results from these assessments to place participants into the SRC

themselves. Specifically, the researcher categorizes those who scored low on religiousness and high on spirituality as SBNR. Similarly, those who were high on both religiosity and spirituality were categorized as SAR, those high on religiosity but not spirituality were categorized as RBNS, and those who score low on both religiosity and spirituality were categorized as NSOR. In another method, participants ranked themselves on two unidimensional Likert scales (Chavez, 2011). One scale covered how religious the participants saw themselves and the second, how spiritual. The researcher then used the method above to place the participants into the four SRC based on their scores. The third method, performed by Pew Research, was even more simplified (Lipka and Gecewicz, 2017). In that study, the researchers asked the participants two questions: “Do you think of yourself as a religious person, or not?” and “Do you think of yourself as a spiritual person, or not?” These two questions were answered with ‘yes’ or ‘no’ answers to place participants into the four SRC. The fourth method differed and asked participants to place themselves into one of the four SRC (Zinnbauer, 1997). For example, a survey question may ask “do you consider yourself (a) spiritual and religious, (b) spiritual but not religious, (c) religious but not spiritual, (d) not spiritual or religious.” Doing so meant that the participants were specifically labelling themselves as such without an assessment or researcher interpretation. On the surface, each system should yield identical classifications however, those classified via each method may not be the same.

Self-labeling as a SRC may not mean what it appears to. One study compared the four SRC on three spirituality scales (Daily Spiritual Experiences Scale, Spiritual Transcendence Scale, Spiritual Involvement and Beliefs Scale) and two religious scales (PRI, Duke University Religion Index; Handel et al., 2015). Their findings were that though the SAR and RBNR groups scored higher on the religiosity tests than the SBNR and NSOR groups, the SAR and

RBNS groups scored higher on the spirituality scales than the SBNR and the NSOR groups.

This demonstrated that either those who identify as RBNS were more spiritual than those who identified as SBNR (a direct contradiction of terms), or that current assessments and vocabulary were not enough to capture what it means to identify as an SRC. One explanation of this may be the great diversity in each SRC.

Spiritual but not Religious Practices and Beliefs

Like their demographic distribution, beliefs among SBNR individuals vary. According to a Pew Research study (Lipka & Gecewicz, 2017), SBNR have a belief in God which is absolutely certain (67%), fairly certain (24%), or do not believe in God (5%). Frequency of prayer is daily (57%), weekly (12%), monthly (6%), seldom/never (22%), don't know (4%). Despite assumptions, SBNR groups do not always dismiss religion. SBNR groups saw religion as very important (25%), somewhat important (30%), not too important (16%), and not at all important (29%). Additionally, SBNR groups attended church weekly (13%), once or twice a month/a few times a year (18%), and seldom/never (69%). Finally, where SBNR groups found guidance on right and wrong came from religion (18%), philosophy/reason (18%), common sense (50%), science (11%), and don't know (2%). These statistics demonstrated the complexity of the SBNR demographic and the need to explore its diversity. The interesting trends being higher levels of prayer, low levels of church attendance, and emphasis on common sense. In other words, wanting personal autonomy of their belief and ritual systems.

SBNR Packages

In contrast to the previously defined binary categories and to explain differences in the SBNR populations, Ammerman (2013) attempted to find “packages” which describe types of

SBNR groups. Using a qualitative study of 95 participants, and a factor analysis of the themes, she established four packages of spirituality. These packages were described as independent though the author stated that it is possible for people to self-identify with multiple packages.

The first package defined by Ammerman (2013) was *theistic*. In this package, people used spiritual practices as a personalized method to become closer to their God or gods. Religion and spirituality were defined similarly. This population was not against religion, they embrace it, however their personalized journey outweighed the traditional teachings. Ammerman also found that most people under this package were Christians who regularly attend church.

Extra-Theistic was the second package. Ammerman (2013) defined these adherents as those who seek transcendence and something greater than self though usually not in the monotheistic sense. This package believed in no authority beyond personal experience. These individuals searched not for a transcendent deity, or the supernatural, but to find transcendence of character. This was often accomplished through the appreciation of art, music, nature, and beauty. These individuals appreciated interconnectedness and compassion. Religiously, everything may or may not have been defined as divine. They often searched for a “path” or “truth” that guided their personal spirituality. Some meditation, and yoga practices that deemphasize the theological components and promote personal transcendence became popular forms of extra-theistic spirituality. Further, it was theorized that religious devotion was being transferred from traditional churches to yoga classes, Reiki practitioners, and meditation centers (Heelas, Woodhead, & Woodhead, 2005).

The third package, based on morality, was titled *ethical spirituality*. This category saw spirituality as communion with others, performed through random acts of kindness, and aiding

those in need. For example, volunteering at a homeless shelter would be considered a spiritual act. Those who identified this way saw their spirituality as a guiding principle in the aid of humanity. This package was found to be popular with Jews and Atheists (Ammerman, 2013).

The forth package, one Ammerman (2013) admitted to being contested, is *belief and belonging*. In this package, spirituality was about being a part of a community. It may also be for checking a box because nothing else feels right. For this package spirituality was about identity, whether locally or globally. For example, a person who identifies as Jewish not for theological reasons but because they see themselves as culturally Jewish.

These subcategories of SBNR identification help illuminate why scales of spirituality (Daily Spiritual Experiences Scale, Spiritual Transcendence Scale, Spiritual Involvement and Beliefs Scale) and religiosity (PRI, Duke University Religion Index) may not fully explain SRC groups differences. For example, those in the first package may have scored high on both religiosity and spirituality where in the second package, they may have scored high on spirituality but low on religiosity. The third package may have been driven by what might be called religion or spirituality. Those in the fourth may have had low scores on both scales. As someone from each of the four packages above could potentially be identified as SBNR, predetermined cutoffs may not be applicable. This indicated a predominant theme.

In each of the packages, the participant diminished formalized theology and religion in order to personalize their experience. In the first package, though religion was important, the individual felt the need to customize religious teachings to fit their personal beliefs. To pick and choose which traditions they followed. In the second package, formalized religion may completely be disavowed. This individual had chosen to completely disregard theological traditions in search of a personalized path. In the third group, though fundamental components

of the religion may have still been relevant such as compassion and benevolence, how those traits were to be enacted was decided by the individual. In the fourth, though the participants still took part in religious traditions, they were not emotionally vested in the theology, only the personal experience they had with others in their community.

SBNR Criticisms

Though many have embraced the SBNR identity, the movement is not without its critics. Some authors stated that if one form of spirituality is the cultivation of ethics, then all people are spiritual (Pigliucci, 2010). Others stated that identifying as SBNR is an acceptance of adolescent views and an unwillingness to advance theological understanding (Longenecker, 2018). Others claimed that SBNR is a type of schizotypy (Willard & Norenzayan, 2017). Another common critique is that those who identify as SBNR have become so highly focused on their own journey, that they have discarded some of the benevolence from religion (Blake, 2010). These critiques pose the questions, how sincere is the identification and are there negative repercussions?

Theory of Basic Human Values

The theory of basic human values, as created by Schwartz (1992, 1994, Schwartz, et al. 2012), attempted to classify value contents. Based on previous works such as Allport (1960) and Rokeach (1973), Schwartz was credited for devising the first modern, comprehensive value system (Schwartz, 1994). Specifically, to examine values defined as “desirable transsituational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity” (Schwartz, 1994, p. 12), and arrange them in a systematical and comprehensive

order. Through its iterations in the last several decades, the theory produced varying assessments and has inspired a litany of research.

Early Value Models

The study of values and how they relate to human understanding has already had an extensive history. In 1960, Allport broke from the predominant personality theory and stated that biological beings do not exist in closed systems. He postulated that humans exist as open systems though to various degrees. Furthermore, he specified that all open systems have four central components. These were (1) input and output of energy and matter; (2) achievement and maintenance resulting in homeostasis to protect the internal system from disruption; (3) an increase in complexity and differentiation over time; and (4) that humans are more than an input and output of matter and energy, that there exists an extensive interaction with the environment. These four conditions and arguments culminated into a theory-based system of values (Allport, 1960). Though revolutionary, this system failed to gain traction (Schwartz et al., 1994).

A decade later, Rokeach (1973) continued the search for universal values. Specifically, he sought to create a list of values that could be seen in all countries and in all populations. Through his research, he concluded that there were 36 universal values, and insisted this number was not reducible. He further concluded that his defined values could be used to compare one country's value system to that of another. His system never gained traction either.

Two decades later, studying values became more popular with the groundbreaking work of Schwartz and his team. In their innovative work, they provided the conceptual definition of a value as: "a (1) belief, (2) pertaining to desirable end states or modes of conduct, that (3) transcends specific situations, (4) guides selection or evaluation of behavior, people, and events,

and (5) is ordered by importance relative to other values to form a system of value priorities (Schwartz, 1994, p. 20).” This definition which has become heavily utilized, gave values a universal foundation. The difficulty with this definition was that it led to an infinite quantity of potential values, far greater than Rokeach’s 36. As such, Schwartz (1994) set out to find universal core values and a unified structure and relationship between those values.

To find core values based on his previous definition, Schwartz (1994) examined universal societal requirements, traits that all cultures need to survive. Built off Rokeach (1973), he stated that all values are conscious goals, derived from three universal requirements. These requirements are the “needs of individuals as biological organisms, requisites of coordinated social interaction, and requirements for the smooth functioning and survival of groups (p. 21).” From these universal requirements, Schwartz established 10 distinct values; (1) *power*, (2) *achievement*, (3) *hedonism*, (4) *stimulation*, (5) *self-direction*, (6) *universalism*, (7) *benevolence*, (8) *tradition*, (9) *conformity*, and (10) *security*. These value categories, Schwartz attested, contain all specific values from every culture. To continue his theory, Schwartz investigated the relationship between those 10 values.

Schwartz’s First Model of Values. Schwartz’s (1994) greatest contribution to values science came not from his listing of values, but his theoretical model containing the relationship of values to each other. When he examined and tested the 10 values, he discovered that some values complemented each other, where others were in direct opposition meaning that when one value is being emphasized, similar values were also emphasized. Additionally, when a value was deemphasized, similar values were deemphasized as well. For example, when *benevolence* was prioritized, *universalism* was likely prioritized as they highly correlate, therefore, they belonged next to each other on the model. However, *benevolence* negatively correlated with

achievement. As such, they belonged on opposite ends of the model. Through examination of these positive and negative correlational relationships, Schwartz created the theory of basic values model. The originality of this model is that it is circular implying that values are on a spherical continuum and not purely categorical. As such, the lines between one core value and another is blurred and should only be viewed loosely. With these 10 core values arranged, Schwartz tested 56 individual values to assess where they fell into the 10 core values.

To test his model, Schwartz (1994) created the Schwartz Value Survey (SVS). In it, he listed 56 individual values of which 52 represented the 10 postulated value types. He next listed four additional values to capture a possible spirituality core value. In his questionnaire, he listed 30 values as nouns and the remaining 26 as adjectives. Participants were instructed to examine each value, and the definition provided with each value, and rate each on a 9-point important scale. In the scale, a 7 signified extreme importance, a 3 meant it was important, a 0 not important, and -1 opposed personal values. Additionally, participants were instructed to give at least one 7 and at least one -1. Schwartz then distributed this survey globally.

The first large-scale values survey took place between 1988 and 1993 and included 97 samples from 44 countries across all continents (Schwartz 1994). Of these 97 samples, 41 were of school teachers, 42 of university students from mixed majors, 12 from various occupations, and two from adolescence. In total, 25,863 respondents completed the SVS. Once completed, the researchers analyzed the 56 single values through Smallest Space Analysis (SSA). The first major finding was that the core values were largely universal. Additionally, that the core values' relative positioning was consistent in Western cultures, though differed in far east and South American populations. When positioning differences did occur, the core values remained the same though their relative placing to each other on the model changed. As such, the researchers

theorized that though the core values are universal, their relationship to each other may not be (Schwartz & Sagiv, 1995). Additionally, the researchers examined the value profiles of each nation surveyed. As would be imagined, Eastern Europe, Western Europe, the Far East, North America, and nations influenced by Islam each showed distinct and meaningful characteristic patterns. These differences demonstrated that though core values are universal, their relation to each other and their perceived importance varies depending on culture.

Through this analysis, the authors also found answers to their hypothesized core value *spirituality* (Schwartz, 1994). Through smallest space analysis, the researchers found that *spirituality* was a distinct core value in only 42% of the samples. This continued to apply even when the five individual values of (1) spiritual life, (2) devout, (3) inner harmony, (4) meaning in life, and (5) detached were reduced to three. Additionally, when the *spirituality* region did emerge, it was always adjacent to *tradition* and/or *benevolence*. As *spirituality* appeared to not be a universal core value, they placed the five *spirituality* values into the *traditional* and *benevolence* core values as statistically appropriate.

From the original study, Schwartz et al. (2001) continued to evaluate different cultures around the world. As of 2001, he had accumulated 200 samples from over 60 nations. Through this added accumulation of samples, the researchers discovered that 5% of the samples deviated considerably from model. These divergent samples were most extreme and common from sub-Saharan Africa, India, Malaysia, and less-developed rural nations. The researchers theorized that the deviations were due to a lack of Western education and an inability to perform abstract and context free thinking. To test this hypothesis, the researchers developed a new assessment, the Portrait Values Questionnaire (PVQ). This assessment was then used with samples from Italy, Black South Africa, and Uganda. The results from this new assessment showed improved

validity and reliability above the SVS. It also showed that the previous deviated samples came from instrument error and not model error.

The third major theory of basic human values assessment was the European Social Survey (ESS; Davidov, Schmidy, & Schwartz, 2008). This assessment attempted to capture the 10 core values through a 21-item instrument. To validate the instrument, the authors administered the ESS across 20 countries between 2002 and 2003. The results of this study were less than exemplary. The researchers concluded that the assessment was only valid with certain demographics and that it provided lower sensitivity than in previous instruments. Literature beyond 2008 shows a distinct lack of ESS use and a return to the SVS.

Current Model

After a myriad of studies, Schwartz (2012) updated his theory with clearer definition of each value and then subdivided certain core values. The first update gave a greater description of each core value, citing its defining goals, the academic origins of the goals, as well as listing the most recent individual values associated with each core value. In his second paper, Schwartz et al. (2012) stated that in certain populations individual values, inside a core value, did not always highly correlate. For instance, he cited that a person could be capable of highly valuing social family security though give low priority to national security. As such, he divided the 10 core values making a new set of 19 core values. Specifically, he made the following changes. *Stimulation*, *achievement*, *tradition* and *hedonism* remained the same. *Self-Direction* was divided into *self-direction thought* and *self-direction action* to differentiate between the freedom to cultivate one's own ideas compared to one's own actions. *Power* became *power dominance*, *power resources*, and *face* or maintaining one's public image. *Security* was divided into *personal security* and *societal security*. *Conformity* split into *conformity rules* and *conformity*

interpersonal, differentiating between conforming to rules and laws compared to avoiding upsetting or harming others. *Benevolence* became *benevolence dependability* and *benevolence caring*; the first equating to reliability and trustworthiness in a group where benevolence caring referred to the promotion of the welfare of the group. Finally, *universalism* was split into three categories *universalism concern*, *universalism nature*, and *universalism tolerance*. *Universalism concern* referred to equality, justice, and protection of people. *Universalism nature* indicated a preservation of natural resources. The third, *universalism tolerance*, reflected acceptance and understanding of human differences. Each of these 19 categories contained three questions each in the new survey. In addition to the 19 core values, the researchers came up with improved higher order values.

The concept of higher order values began in the 1992 (Schwartz, 1992) model then were expanded upon in the 2012 model (Schwartz et al., 2012). Since their inception, researchers have regularly used these higher order values instead of the 10 or 19 core values when analyzing cross-cultural comparisons (Schwartz et al., 2012). These higher order values were mergers of related core values that correlated more with each other than with other values on the wheel. In total, the researchers derived three distinct layers of such higher order values. The first layer began in the 1992 model and divided the previous 10 and current 19 values into four higher order values. The first higher-order value is *openness to change* which emphasizes ready and willingness to engage with new experiences actions and ideas. It included in the old model the core values *self-direction* and *stimulation*. This higher-order value contrasted with *conservation*, which emphasized avoiding change, self-restriction, and order and included the core values *security*, *tradition* and *conformity*. Next, was the higher-order value *self-enhancement* which emphasized pursuing passions and personal interests. It included *achievement* and *power* and

directly conflicted with *self-transcendence*. Next, *self-transcendence* was a merger of *benevolence* and *universalism* and emphasized forgoing one's personal interests for the sake of others. Despite these clear boundaries, in the new model, three out of the 19 values are split between two different higher order values. These are *hedonism*, *face*, and *humility*. For research purposes, Cieciuch, Davidov, Vecchione, Beierlein, and Schwartz (2014) placed *hedonism* in *openness to change* and *face* and *humility* in *conservation*.

In addition to this first layer of higher order values, the researchers (Schwartz et al., 2012) also provided two other layers of higher order values. The first separated the 19 values in half between a *social focus* and a *personal focus*. Another division created a third layer of higher order values and separated the 19 core values into *self-protection/anxiety-avoidance* and *growth/anxiety-free*. Unfortunately, the researchers provided less insight into these two higher-order value distinctions. As such, only the four higher order values of *openness to change*, *self-enhancement*, *conservation*, and *self-transcendence* were applied to this study.

Religion and the Theory of Basic Human Values

Since its inception, Schwartz's theory of basic human values has sparked a litany of diverse research lines including the intersection of values and religion. This merger began by Schwartz himself when he investigated the correlations between religiosity and his defined core values (Schwartz & Huisman, 1995). In his first religiosity study, his team began by assessing four major religions across Europe, Jews from Israel, Protestants from the Netherlands, Roman Catholics from Spain, and Greek orthodox from Greece totaling ($N = 1,716$) participants. The second half of the study compared German Lutherans with German Roman Catholics. Each of these groups they hypothesized would conform to a distinct curve on his model.

In the researcher's (Schwartz & Huisman, 1995) views, religions encourage people to look beyond everyday life and foster attitudes of awe, respect, and humility. This is accomplished by emphasizing the vastness of existence and the pursuit of causes greater than personal desire. They also viewed religion as being opposed to self-indulgent materialism and consumption seeking. That the primary purpose of religion is to temper self-indulgent desires and foster transcendental beliefs predominantly through moral teachings, ritual requirements and religious creeds. Due to these assumptions, they expected predominant values would imply submitting to forces beyond the self and deemphasize material desires and gratifications.

When the researchers (Schwartz & Huisman, 1995) examined the assumed religious beliefs and applied them to Schwartz's model, their primary hypothesis was that *tradition* would correlate the most with religiosity. In the researchers view, *tradition* is the acceptance of customs and beliefs in a culture. Under the same assumption, they hypothesize that *conformity*, *benevolence*, and *security* would each correlate positively with religiosity, though to a lesser extent than *tradition*. This is because each of these values contain aspects of self-denial and contribute to preserving social order and the reduction of uncertainty in relationships. Additionally, they were adjacent to *tradition* and as such, share values. They further hypothesized that *hedonism*, which emphasized materialism and a threat to social order, would correlate most negatively with religiosity. On these assumptions, they hypothesized that *stimulation* and *self-direction* would also negatively correlate with religiosity as they each threaten social norms and increase uncertainty; though to a lesser extent than *hedonism*. Finally, they hypothesized that *universalism*, *power*, and *achievement* would correlate less positively with religiosity than *conformity*, *benevolence*, and *security* though less negatively than *self-direction* and *stimulation*. When each of these hypotheses were placed on the model, a natural

curve occurred. *Tradition* at the highest peak organically flowed down to *hedonism* at the bottom, and then rising back up to once again meet *tradition*.

The results of the first study (Schwartz & Huismans, 1995) confirmed all their hypotheses. When they compared the response of “How religious, if at all, do you consider yourself to be?”, with the continual result for each of the 10 core values, their hypothesized curve was realized. The average correlation of *tradition* to religiosity was $r(1,714) = .54, p < .01$, with the highest Jews $r(627) = .61, p < .01$, and the lowest Protestants $r(214) = .45, p < .01$. On the other extreme, *hedonism* negatively correlated with religiosity as predicted by the model as well. Specifically, the average was $r(1,714) = -.39, p < .01$, with the highest being Roman Catholics $r(471) = -.49, p < .01$, and the lowest with Jews $r(627) = -.32, p < .01$. Each of the other eight core values aligned according to the model. The second study held in Germany provided similar results, *tradition* had the highest positive correlation $r(1,805) = .37, p < .01$, though the strongest negative correlation was *stimulation* $r(1,805) = -.32, p < .01$ followed by *hedonism* $r(1,805) = -.25, p < .01$. These results though isolated to five samples, were regularly confirmed by a multitude of other studies.

Nine years later, Saroglou et al. (2004) conducted a meta-analysis reviewing 21 samples from 15 countries ($N = 8,551$) across 12 studies. Each study used the Schwartz model to investigate the correlations of religiosity to each core values. Testing predominantly occurred using the SVS though one study still used the PVQ (Portrait Values Questionnaire). To measure religiosity, a large majority of the studies used a simple, one or few item measures. The simplicity of the religiosity measurement occurred because according to Schwartz and Huismans (1995), “a unidimensional approach is more appropriate when the primary interest is in relating religiosity to broad cultural attitudes (values) rather than in unraveling relations among the

various components of religion'' (p. 96). The authors then averaged the r (Pearson product moment correlation) of each study by unweighted mean effect size then secondly by weighted mean effect size. From here, they placed an effect size cut off at 0.20. This style of analysis was performed because the denominations across studies were highly unequal. Additionally, denominations were nationally based, meaning that separating religion from local culture could not be distinguished. The researchers also examined the differences in hierarchal value order between the three main monotheistic traditions, Catholics, Muslims, and Jews. In the analysis, they saw no reason to separate between Catholics and Protestants in the same country as previous studies already demonstrated a lack of differences (Schwartz & Huismans, 1995). The results of the Saroglou et al. (2004) meta-analysis confirmed the work of Schwartz and Huismans (1995). The authors found that across all 21 samples, religiosity positively correlated with the higher order value *conservation* (mainly *tradition* and *conformity*, though still positively with *security*). Additionally, religiosity negatively correlated the strongest with *openness to change* (*hedonism*, *stimulation*, and *self-direction*). In the middle, *benevolence* was the only positive correlation though small, and *universalism*, *achievement* and *power* each held small negative correlations. When grafted, the hierarchy is near identical to the Schwartz and Huismans (1995) study.

In addition to a hierarchical listing of the core values from the meta-analysis (Saroglou et al., 2004) it is also possible to view the hierarchal system using higher order values as outlined in Schwartz (1992, 1994). To do such, Schwartz (1994) recommends adding the core values that make the higher order value and dividing by the number of core values. Doing such reveals the higher order value hierarchy in the meta-analysis. The results are that *conservation* (*conformity*, *tradition*, and *security*) have a weighted score of $r = .25$, *self-transcendence* (*universalism* and

benevolence) is $r = .05$, *self-enhancement* (*achievement* and *power*) $r = -.10$, and *openness to change* (*self-direction*, *stimulation*, and *hedonism*) is $r = -.27$. These higher order value relations were then theorized to exist in all religious populations.

Separating Religion and Spirituality

Separating religion from spirituality and the individual relationships they have with values was explored by Saroglou and Munoz-Garcia (2008). In their study, Spanish university students were given an eight item, seven-point scale of religiousness introduced by Saroglou et al. (2004). In it, participants answered questions in three distinct categories including personal and classic religiosity, emotional religion, and spirituality. Additionally, the participants were administered the SVS. Interestingly, the results of this study began to show conflict with the previous data (Saroglou et al., 2004). Saroglou and Munoz-Garcia (2008) found in their Spanish study that religiosity, emotional religion, and spirituality had different correlations significant at $p < .01$. Religiosity correlated positively with *benevolence* (0.24), *tradition* (0.19), and *conformity* (0.20) and negatively with *hedonism* (-0.23), *self-direction* (-.20), and *universalism* (-0.18). These results are similar though not identical to the previous studies (Saroglou et al., 2004). The second factor, emotional religion, which emphasizes relationships and experiences received different results. In it, the statistically significant positive correlations at $p < .01$ were *benevolence* (0.35), and *conformity* (0.21) only. The statistically significant negative correlations at $p < .01$ were *power* (-0.17) and *hedonism* (-0.15). Spirituality differed from both. Spirituality had a statistically significant positive correlation at $p < .01$ with only *benevolence* (0.30), though a statistically significant negative correlation at $p < .01$ with both *power* (-0.22) and *achievement* (-0.20). These results demonstrate the complexity and diversity that may fall under the spiritual and religious umbrella.

A similar study originated from the UK (Pepper et al., 2010) which also measured the value correlations for religiosity and spirituality separately with the core values. The result of this UK study confirmed the Spanish study's results (Saroglou & Munoz-Garcia, 2008). Specifically, that religiosity positively correlates the strongest with *conformity-tradition* (.287) and negatively correlates the strongest with *self-direction* (-.351). For spirituality, the greatest positive correlation was with *benevolence* (.263). This again demonstrates the differences between religiosity to spirituality and how the emphasis shifts around the model.

Projecting Theory on US Populations

Despite the vast literature and confirmation of Schwartz's model on global populations, projecting the theory to the United States may contain overgeneralization and validity issues. Schwartz (1992; Schwartz et al. 2012) has previously stated that his model is universal and assesses all values across all cultures. Additionally, that global cultures are more similar than they are different. Specifically, that between-country differences are far fewer than in-country differences. Therefore a country's culture is minimal in how it influences values compared to the person's individuality in that culture (Fisher & Schwartz, 2010). This view of universalism however is recently refuted by the lexical values theory (De Raad, et al., 2016).

According to De Raad, et al. (2016), cultures only look the same in Schwartz's theory because the model ignores the valued cultural specifics. These idiosyncrasies of a culture cannot fit into Schwartz's model as they are a unique component of their origin. Additionally, the author advocated that Schwartz took a largely etic approach by overgeneralizing the population from an outsider viewpoint and not attempting to see the culture for its uniqueness. As such, De Raad advocated for an emic approach by examining cultures one at a time through their language

in effort to find their local values and create regionally appropriate assessments. This issue of assumed universality may also hinder the validity of Schwartz's assessment of religions.

In the literature, there are few studies that examined religious and spiritual differences using the Schwartz's model in US samples (Saroglou et al., 2004). The model stated that projection onto a U.S. based population should be valid, however, religious demographics in the US differ from European countries. According to Pew Research (Theodorou, 2015), 55% of the US population believed that religion is very important to their lives. In Europe, those that felt the same were often lower. Specifically, those that say religion was very important by country include Israel (34%), Poland (28%), Italy (26%), Germany (21%), Spain (21%), UK (21%), and France (14%). In addition to the overall importance of religion, the proportions and categorizations of specific religions differ as well.

A substantial aspect of the argument that denominations of Christianity do not need to be subdivided comes from Schwartz and Huismans (1995). In their study, they established that when religiosity is correlated with the 10 core values, there was very little difference between German Lutherans and German Roman Catholics. Though this may be the case, US Christianity has far more diversity. In addition to the US's observed 20.8% Catholic population, and 14.7% mainline Protestant population, 25.4% of the US trends Evangelical Protestant (Pew Research, 2016). In addition to these three, there are many other denominations of Christianity in the US including historically black Protestant, Mormon, and Jehovah's Witness. Additionally, the US is also different in non-monotheistic traditions as well. In 2010 (Pew Research), European religious practitioners outside Christianity, Judaism, and Islam constituted only 0.6% of the population. In the US, that number was 2.5%. These differences demonstrate that though Schwartz's model may be well suited to find differences across specific European populations,

projecting this theory onto US religions, faith traditions and non-institutionalized spiritualities has yet to be confirmed.

Current Study

The purpose of this survey study was to test the theory of basic human values (Schwartz, 1992; Schwartz, 1994; Schwartz et al., 2012) as it related SRC groups to higher order values while controlling for demographics in undergraduate students at a south-east, public university. Specifically, the author used the PVQ-RR instrument, based on Schwartz's theory of basic human values, to assess core and higher order values. These values were then compared to spiritual and religious levels and self-identified SRC. Doing these analyses provided insight into value, spiritual and religious differences by SRC.

CHAPTER III

METHODOLOGY

This section explains the methodology that was used in the study. First, the research question is stated and then the research design, participant characteristics, and data collection procedures. After is instrumentation and data analysis.

Research Questions

The primary purpose of this study was to explore SRC differences by core and higher order values. The second, was to explore SRC differences by spirituality and religiosity levels. As no previous study had examined self-identified SRC by values, spirituality and religiosity, any hypotheses would have been speculative.

Q₁ What are the statistically significant differences in the higher order values between undergraduate samples who identify as SBNR, SAR, RBNS, and NSOR?

Q₂: What are the statistically significant differences in spirituality and religiosity between undergraduate samples who identify as SBNR, SAR, RBNS, and NSOR?

Research Design

This ex post facto survey study assessed a convenience sample of four SRC groups using the PVQ-RR. This took place through a transformative worldview. According to Creswell and Plano Clark (2014), a transformative worldview has the purpose of creating political and social change. To this point, the author wants to demonstrate the diversity of each SRC and help counselors understand the value priorities of the SRC. This is also an ex-post-facto study in that the participants have already become part of a SRC before the assessment begins. To define the variables, the independent variable (IV) was the participant's stated SRC, and the dependent

variables (DV) was the participant's scores on the PVQ-RR and their levels of spirituality and religiosity.

Though the number of participants needed for each SRC was clear, the sample size was speculative. According to Cohen (1988) 30 participants are needed per cell to achieve a medium to large effect size and 80% power. Using the information from Table 2, to achieve 30 participants in the smallest category (RBNS at 6%), a total sample of 500 was needed. However, this sample size was altered as the RBNS group is proportionally lower in educational attainment. The national average for high school education or less is 40%. This is far lower than the RBNS groups level of high school education or less (60%). As this survey used students who are all in the 'some college' category, it was expected that the RBNS group would be even lower than the national average. As such, the sample size needed to capture all four SRC was a logistical unlikelihood.

To apply the national percentages (see Table 2) calculation to only three SRC meant that the total sample became 167. However, as demonstrated in Table 2, each SRC has a different age demographic skew. For example, SAR, the largest national percentage (48%), has a proportionally smaller number of 18 to 29-year-olds (15%) compared to the national average (22%). Opposingly, the second smallest SRC, NSOR (18% of national population), has a proportionally larger number of 18 to 29-year-olds (30%) compared to the national average (22%). Therefore, in a traditional student population (ages 17 to 23), it would be expected that a sample would have lower than national averages on SAR and higher than national averages on NSOR. Using the national and age percentages, a sample size ($N = 112$) should have resulted in cell sizes of SAR (40), SBNR (33), and NSOR (30). As estimates were speculative, the desired

sample size was ($N = 200$). This meant that using national and age percentages, the likely cell sizes would have been SAR (72), SBNR (59), and NSOR (54).

Participant Characteristics

Participants in the study were limited to minimize the confounding variables. As the research has demonstrated that values change over the lifespan (Schwartz & Rubel, 2005), participants in values analyses were limited to only those categorized as traditional students (those between the ages of 18 and 23). Additionally, as culture is the largest variable in values (Schwartz, 1994; Schwartz & Rubel, 2005), only domestic students (students who are US nationals), were used in the same limiting analyses. Next, as education is speculated to influence values, all participants were undergraduate students. This also assured that if the student can gain admittance to the university, their English language ability should suffice to take the assessment. Finally, participants had to identify with one of the four SRC. Race, ethnicity, and gender were also collected for the purposes of assessing between group differences.

Data Collection Procedures

After IRB approval, participants took the survey in the classrooms or online. For the first, effort was made to have undergraduate students take the survey as a part of their normal class. The goal was to have Human Services professors allow the researcher to distribute the survey to students during normal class time. The researcher then collected the surveys himself. The second form used was an online version of the survey. This online format was emailed to students via professors and other ODU staff.

Instrumentation

The instrumentation used in this study was a single use survey (Appendix A). The parts included a consent form followed by the PVQ-RR values survey (Schwartz et al., 2012), The

Intrinsic Spirituality Scale (Hodge, 2003), The Duke University Religion Index (Koenig & Bussing, 2010), and then demographic questions and spiritual religious questions. The PVQ-RR is the newest, English language, assessment for the theory of basic human values (S. Schwartz, personal communication, August 6, 2018). The assessment began with the instructions “Here we briefly describe different people. Please read each description and think about how much that person is or is not like you. Put an X in the box to the right that shows how much the person described is like you”. Next, 57 statements were made in which the participant responded by selecting either not like me at all, not like me, a little like me, moderately like me, like me, or very much like me. For the participants to better connect with the instrument, the statements were worded using a gender. For example, “it is important to her to have a good time”. Due to the gender influence in the questions, there were two PVQ-RR, one labeled Male and the other Female. The use of the terms him and he and her and she however were the only difference between the two. For the purpose of this study, only the female version was used. For scoring, each of the 19 core values has three questions each making for a total of 57 questions. The 19 core values could then be combined into the four higher order values openness to *change*, *self-transcendence*, *conservation*, and *self-enhancement*. For scoring, each of the core values and higher order values were centralized to the individual. This changed the score range from 0 to 7 to a centralized scoring of -2 to 2. The reasoning for this was that centralizing was better suited in showing how scores relate to each other (Schwartz, personal communication, August 6, 2018). The scale has also shown strong validity and reliability.

To assess the validity and reliability of the PVQ-5X compared to the previous PVQ – 21, Cieciuch et al. (2014) performed the first major study (the PVQ-RR is the American English version of the PVQ-5X). Their research utilized participants from Finland, Germany, Israel,

Italy, New Zealand, Poland, Portugal, and Switzerland. Half the countries used a written questionnaire and the other half used an online one. Each questionnaire contained 57 questions comprising of three questions for each of the 19 values. For each statement, participants were asked to rate the statement from a one to a six based off how much they identified with the theoretical person in each statement. The values were then added and averaged for each section.

For analysis, Cieciuch et al. (2014) began with a confirmatory factor analysis (CFA) for each country as an individual demographic. To accomplish this, they used root mean square error of approximation (RMSEA) to assess the degree which the model fit the population. Next, they performed a multigroup confirmatory factor analysis to assess configural invariants. Finally, the researchers used the Jrule program to detect local misspecifications of the parameters. Their conclusions were that 16 of the 19 values demonstrated full metric invariants across all demographics. The remaining three values demonstrated full metric invariants in all but two countries. Additionally, all 19 values differentiated in each country in single CFA and MG CFA analysis at the configural level. These conclusions demonstrated that the PVQ-5X has better invariance properties than the PVQ-21. This was true not only when measuring the refined 19 values but was also better at measuring the original 10 values.

Next in this survey was the Intrinsic Spirituality Scale (Hodge, 2003). This is a six-item assessment which stated, “for the following six questions, spirituality is defined as one’s relationship to God, or whatever you perceive to be the ultimate transcendence”. The survey goes on to give instructions about answering questions on a 0 to 10 scale based on agreement of various statements. For scale assessment, it has been shown to have strong validity and reliability. In creation, it had a reliability coefficient of .80 and a Cronbach’s alpha on internal consistency of .96. For concurrent validity, the scale correlated with other spirituality scales and

intrinsic religiosity scales at $r = .91$ ($p < .001$). This scale was also relevant to this study because the scale's creation utilized students at a Baptist-affiliated university. Though this study used students from a secular university, the university had a high proportion of Baptists.

After the spirituality scale was the Duke University Religion Index (DUREL). This five-question survey asked about the participants church attendance, time in private religious activity, experiencing the divine, life approach, and the permeation of religion into all of life. The first two items were considered independent subscales with the last three being the final subscale. When all five questions were totaled, the scale has an overall score range of five to 27. The assessment had a high two-week test-retest reliability with an intra-class correlation coefficient of 0.91. It also had a Cronbach's alpha of internal consistency between 0.78 and 0.91 and convergent validity with other measures of religiosity between 0.71 and 0.86. By 2010, the DUREL had been used in over 100 studies, had demonstrated construct validity, and became one of the most widely used religiosity scales in psychology (Koenig & Bussing, 2010).

At the end of this survey were demographic questions on age, race, ethnicity, nationality, gender, education level. These were used to assess the inclusion criteria and between group differences. Next were questions that asked about personal SRC and how the terms spiritual and religious relate. After these questions, participants were asked to fill in a blank space to identify their spiritual/religious tradition. On average, it took participants 15 minutes to complete the survey.

Data Analysis

Analysis involved cleaning and screening, descriptives, and exploratory analyses. The initial analysis process first involved data screening and cleaning procedures. Specifically, participants who left blank, or had invalid answers for more than 5% of the questions were

removed from the data set. Additionally, participants who did not meet the inclusion criteria (i.e. age, education, nationality) were filtered for certain analyses. If a participant had fewer than 5% of the questions missing, categorical variables were left blank though continuous variables used the individual mean. Each SRC group with enough participants for ample power were analyzed for its descriptive statistics. Specifically, the author analyzed central tendencies, standard deviations, kurtosis, and skew with the higher order values, each of the 19 core values, levels of spirituality, and religiosity. This occurred next by SRC. Each variable was analyzed for all the central tendencies using only specific SRC. Data which was non-normal was evaluated individually to assess for sampling error. However, some core values in certain SRC groups were expected to be highly skewed. For example, SAR was expected to skew negatively for *tradition* per earlier research (Saroglou et al., 2004; Saroglou and Munoz-Garcia, 2008). Despite these discrepancies, the total data set formed normally. Any outliers were assessed for mistakes however, no outliers were found. Once collected, exploratory analyses were performed on values, higher order values, spirituality, religiosity, and SRC.

Analyses ran included correlation tables, a factor analysis and an ANOVA. The first analysis involved correlating the spiritual and religious scales internally and to each other. Due to the high between scale correlations, a factor analysis was performed using both the spirituality and religiosity scale. This resulted in a single factor termed S/R. This factor was then compared to values and SRC identification via correlations. Next, an ANOVA analysis was performed which demonstrated that 45.5% of the variance in SRC comes from S/R. Core values were then compared hierarchically, and higher order values compared through t-tests. These analyses demonstrated differences by core values *tradition* and *self-direction* and higher order value *conservation*.

CHAPTER IV

RESULTS

The following chapter presents the study's results and begins by describing the data collection methods. Preliminary information including survey error, data cleaning and screening, general descriptives, and variable creation were described. Next is the spirituality and religiosity scales including a factor analysis resulting in a singular variable (S/R). This new variable was then correlated with the higher order values and the 10 core values. Then, SRC differences were analyzed through demographics, spiritual-religious relationship (SRR), spiritual-religious tradition (SRT), S/R levels and by higher order values. The results demonstrated that when demographics are held relatively constant, the spiritual and religious categories (SRCs) spiritual and religious (SAR) and spiritual but not religious (SBNR) show statistically significant differences in S/R and in higher order values.

Data Collection

The sampling process was based on convenience, as data were collected mostly from the distribution of surveys to undergraduate students during their normal class time. With prior permission from the professors, the primary researcher attended eight undergraduate Human Services classes. Before distribution, students were informed that the survey was optional, and that abstaining would not negatively affect them in any way. He dispersed the surveys and informed consent documents to all in attendance who had not previously taken the survey. When each student was complete, the researcher collected the survey from the student and stored it in a secure container. One hundred thirteen surveys were handed out, 99 were returned to the researcher, and 95 were sufficiently completed for data analysis creating an 84% survey usability rate. In addition to paper surveys, an online version of the survey was created through Qualtrics.

The link to this survey was sent to 12 Human Services professors who teach online classes. Two responded and said that they would give the link to their classes, and only one student took the survey.

Preliminary Analyses

A number of analyses were conducted to ensure the data set was fully vetted and appropriate for descriptive and inferential statistics. First, potential survey errors were examined.

Survey Error

In the early stages of survey distribution, the researcher noticed a problem with the spirituality scale. On the original assessment, there were six questions which were answered on a zero to 10 scale, with zero equating to complete disagreement or a total lack of spirituality and a 10 equating to high levels of spirituality or complete agreement. For each question, the numbers zero and 10 were both anchored with statements. For example, in question one, “In terms of the questions I have about life, my spirituality answers”, a response of zero was anchored with “no questions” and a 10 was anchored with “absolutely all my questions”. In between these two statements were a continuum from one to nine with one being next to the zero and nine being next to the 10. In the original assessment the questions alternated between zero on the left and 10 on the right and 10 on the left and zero on the right. Therefore, when reading the scale, in question one complete agreement was on the right where in question two complete agreement was on the left. Where the researcher made an error in the first set of surveys was that though he had the anchored descriptors of zero and 10 correct, the numbers one through nine did not match on half the questions. For example, in question two, an anchored score of 10 was on the left however on the number continuum, one was closest to the 10 and nine was closest to the

zero. Due to this confusion, it was unclear to the participants if they were circling the number closest to the anchored statements or if they were circling the number which equated to the appropriate value. As participant intention could not be ascertained, for these surveys only the three questions with correct numbering were used. An exception was allowed if the participant circled either the zero or 10 anchored statements. After realizing the issue, the researcher crossed out the one through nine numbers and hand wrote them in the correct order. These surveys were then scored as the survey intended. Between the second and final batch of surveys, the researcher was able to reprint the surveys with the numbering in the correct order. The online survey had the correct numbering from the start. In summary, of the surveys completed ($N = 96$), 65 cases involved errors relating to reverse numbering ($n = 30$) or scratching out ($n = 35$); thus, of the total sample, 31 did not have these issues, including the one online respondent.

Data Cleaning and Demographics

Once collected, the data were inputted and cleaned in software Statistical Packages for Social Sciences (IBM SPSS) version 25. First, the data were screened for missing values. In all completed surveys ($N = 96$), the missing values were relatively minimal. Missing value analyses are summarized below (see Table 3 & 4).

First, the demographic variables were examined. Of the 96 valid surveys, 94 and 95 completed the race and the age questions, respectively. Ethnicity, nationality, gender, and education questions had no missing values. Table 3 presents frequency data for each of the demographic variables.

Table 3

Frequency Table of Demographic Variables

Variable	<i>n</i>	%	Valid %	Cumulative %
Race				
White, European, or European American	23	24.0	24.5	24.5
Black, African, or African American	62	64.6	66.0	90.4
Asian or Asian American	3	3.1	3.2	93.6
Other	6	6.3	6.4	100.0
Missing	2	2.1		
Total	96	100.0		
Hispanic Ethnicity				
Yes	10	10.4	10.4	10.4
No	86	89.6	89.6	100.0
Total	96	100.0		
Gender				
Male	18	18.8	18.8	18.8
Female	78	81.3	81.3	100.0
Total	96	100.0	100.0	
Age				
Traditional Student (18-23)	79	82.3	82.3	82.3
Non-Traditional Student (24+)	17	17.7	17.7	100.0
Total	96	100.0	100.0	
Nationality				
U.S.	94	97.9	97.9	97.9
Non-U.S.	2	2.1	2.1	100.0
Total	96	100.0	100.0	

Of the 57 value items on the PVQ-RR, no single item had more than two missing responses. Additionally, every participant had at least two responses per value meaning all 19 value scores were calculable for every participant (see Table 4). For the religiosity questions, there was only one missing answer. When religiosity was later determined to be a single factor, the participant with a missing value was retained for further analyses using the respondent's other four scores on the religiosity assessment.

The spirituality survey using the Intrinsic Spirituality Scale (Hodge, 2003) proved more complicated. As previously stated, the participants who had reverse scoring on their spirituality assessments were only able to have some of their questions scored. Therefore, the number of valid answers on the spirituality items ranged from 70 to 96. All participants had at least three valid questions which were utilized when assessing overall spirituality levels.

Next, each question associated with Spiritual and Religious Relationship (SRR), the Spiritual and Religious Category (SRC), and the Spiritual and Religious Tradition (SRT), respectively, were assessed (see Table 4). The SRR and SRC had 93 and 96 valid responses respectively. Forty-six participants answered the SRT question with the name of a religion, 17 answered by describing activities such as prayer or attending church, and 33 either left the question blank, wrote “none” or “N/A” (see Table 4).

Table 4

<i>Frequency Table for Spiritual and Religious Questions</i>				
Variable	<i>n</i>	%	Valid	Cumulative
Spiritual and Religious Category				
Religious and Spiritual (SAR)	43	44.8	45.3	45.3
Spiritual but not Religious (SBNR)	34	35.4	35.8	81.1
Religious but not Spiritual (RBNS)	9	9.4	9.5	90.5
Neither Spiritual or Religious (NSOR)	9	9.4	9.5	100.0
Missing	1	1.0		
Total	96	100.0		
Spiritual-Religious Relationship				
Spirituality is broader and includes religiousness	24	25.0	25.8	25.8
Religiousness is broader and includes spirituality	9	9.4	9.7	35.5
Religiousness and spirituality are different	7	7.3	7.5	43.0
Religiousness and spirituality are the same	7	7.3	7.5	50.5
Religiousness and spirituality overlap some	46	47.9	49.5	100.0
Missing	3	3.1		
Total	96	100.0		
Spiritual and Religious Tradition				
Religion				
Christian	46	47.9	47.9	47.9

Variable Continued	<i>n</i>	%	Valid	Cumulative
Pagan	1	1.0	1.0	49.0
Buddhist	1	1.0	1.0	50.0
Total Religion	48	50.0	50.0	50.0
Activity				
Prayer	11	11.5	11.5	61.5
Attend Church	3	3.1	3.1	64.6
Meditate	1	1.0	1.0	65.6
Total Activity	15	15.6	15.6	65.5
Other				
None	4	4.2	4.2	69.8
Unsure	1	1.0	1.0	70.8
N/A	6	6.3	6.3	77.1
Total Other	11	11.5	11.5	77.1
Missing	22	22.9	22.9	100.0
Total	96	100.0		

Variable Creation and Descriptive Statistics

Using instructions by Schwartz, the creator of the values survey (Schwartz, personal communication, August 6, 2018), the 19 core values and the four higher order values were computed. First the mean score was calculated for all value questions and this score was labeled MRAT. Next, each core value's raw score was calculated by averaging the three questions that make up the core value. Next, the MRAT was subtracted from each of the 19 values' raw scores. This process centralized each of the core values. Next, higher order values were created. This was done by averaging (1) *universalism-nature*, (2) *universalism-concern*, (3) *universalism-tolerance*, (4) *benevolence-care*, and (5) *benevolence-dependability* to make up the higher order value (a) *self-transcendence*. Similarly, the higher order value (b) *self-enhancement* was made up by averaging (1) *achievement*, (2) *power-dominance*, and (3) *power-resources*. (c) *Openness to change* was a combination of (1) *self-direction thought*, (2) *self-direction action*, (3) *stimulation*, and (4) *hedonism*. Finally, (d) *conservation* became the mean of (1) *security-*

personal, (2) *security-societal*, (3) *tradition*, (4) *conformity-rules*, and (5) *conformity-interpersonal* (see Table 5). Per analysis instructions, *humility* and *face* are not used when creating higher order values. After the core and higher order values were created, the spirituality and religiosity scales were calculated. For each of the two scales, the completed answers were averaged creating a MeanR and a MeanS variable.

Next, normative properties were assessed for the core and higher order values and the spirituality and religiosity scales. A descriptive analysis was run on the six spirituality questions, five religiosity questions, 19 core values, and four higher order values specifically checking for skewness and kurtosis. Of all 34, the highest skewness and kurtosis occurred both in *security-societal* at -1.077 and 2.335 respectively. With this exception, all other skewness values were less than 1, and all kurtosis values were less than 1.6 (see Table 5).

Table 5

<i>Descriptive Statistics for Continuous Variables</i>					
Characteristic	<i>n</i>	<i>M</i>	<i>SD</i>	Skewness(SE)	Kurtosis(SE)
Spirituality					
Question 1	89	5.94	2.66	-0.39(.26)	-0.38(.51)
Question 2	73	6.78	3.02	-0.83(.28)	-0.06(.56)
Question 3	95	5.84	3.03	-0.52(.25)	-0.67(.49)
Question 4	74	6.28	3.03	-0.48(.28)	-0.55(.55)
Question 5	96	6.68	2.92	-0.71(.25)	-0.24(.49)
Question 6	70	6.40	3.05	-0.67(.29)	-0.34(.57)
Religiosity					
Question 1	96	3.19	1.50	0.17(.25)	-0.80(.49)
Question 2	95	2.81	1.75	0.33(.25)	-1.50(.49)
Question 3	95	3.88	1.22	-1.00(.25)	0.25(.49)
Question 4	96	3.49	1.24	-0.57(.25)	-0.62(.49)
Question 5	96	3.11	1.41	-0.21(.25)	-1.29(.49)
Core Values					
Self-Direction Thought	96	0.54	0.64	-0.34(.25)	0.16(.49)
Self-Direction Action	96	0.41	0.57	-0.40(.25)	1.27(.49)
Stimulation	96	0.03	0.70	-0.27(.25)	0.60(.49)
Hedonism	96	0.43	0.62	-0.76(.25)	0.69(.49)

Characteristic Continued	<i>n</i>	<i>M</i>	<i>SD</i>	Skewness(SE)	Kurtosis(SE)
Achievement	96	0.46	0.53	0.02(.25)	0.07(.49)
Power Dominance	96	-1.61	0.95	0.19(.25)	-0.48(.49)
Power Resources	96	-0.94	1.10	-0.04(.25)	-0.78(.49)
Face	96	-0.19	0.71	-0.61(.25)	0.49(.49)
Security Personal	96	0.49	0.60	-0.29(.25)	0.14(.49)
Security Societal	96	0.31	0.78	-1.08(.25)	2.33(.49)
Tradition	96	-0.79	1.17	-0.41(.25)	-0.65(.49)
Conformity-Rules	96	-0.16	0.86	-0.25(.25)	-0.32(.49)
Conformity-Interpersonal	96	-0.60	1.03	-0.49(.25)	-0.23(.49)
Humility	96	-0.08	0.69	-0.35(.25)	0.60(.49)
Universalism-Nature	96	-0.63	1.05	-0.50(.25)	-0.23(.49)
Universalism-Concern	96	0.57	0.59	-0.02(.25)	-0.26(.49)
Universalism-Tolerance	96	0.61	0.64	-0.33(.25)	-0.19(.49)
Benevolence-Care	96	0.69	0.50	-0.46(.25)	-0.30(.49)
Benevolence-Dependability	96	0.45	0.62	-0.65(.25)	1.00(.49)
Higher Order Values					
Self-Transcendence	96	0.34	0.37	0.33(.25)	0.34(.49)
Self-Enhancement	96	-0.70	0.62	-0.10(.25)	-0.55(.49)
Openness to Change	96	0.35	0.41	0.24(.25)	0.13(.49)
Conservation	96	-0.15	0.39	-0.23(.25)	-0.09(.49)

Spirituality and Religiosity Items

Spirituality and religiosity questions were analyzed using intercorrelation matrices. In examining the spirituality questions, the six which comprised the scale were highly intercorrelated. The magnitude of correlations ranged between .765 ($p < .001$) and .932 ($p < .001$). The intercorrelational matrix related to the five religiosity questions produced moderate to strong correlations, ranging from .507 ($p < .001$) to .645 ($p < .001$). Next, the mean spirituality score was correlated with the mean religiosity score. The result also generated a strong correlation, $r = .784$ ($p < .001$). Due to these high correlations, a principal factor analysis (PFA; principal axis factoring) was utilized to determine whether these items formed a single dimension, rather than separate scales.

S/R Factor Analysis

A PFA was performed using all five religiosity and six spirituality questions. Under assumption checking, the Kaiser–Meyer–Olkin Measure of Sampling Adequacy (KMO) test generated a high value, $KMO = .937$. The Bartlett’s Test of Sphericity was acceptable as well with, $\chi^2 = 782.554$, $df = 55$, $p < .001$. The PFA showed that the spirituality and religiosity questions could be combined into a single factor, explaining 74.04% of the total variance. The factor loadings were very strong, ranging from 0.678 to 0.962 (see Table 6). Due to this result, a singular S/R variable was created.

Table 6

<i>Principal Factor Analysis of Religiosity and Spirituality Items</i>	
Item	Factor Loading
Spirituality Question 6	0.962
Spirituality Question 5	0.954
Spirituality Question 4	0.927
Spirituality Question 3	0.922
Spirituality Question 2	0.884
Spirituality Question 1	0.866
Religiosity Question 3	0.857
Religiosity Question 4	0.838
Religiosity Question 5	0.771
Religiosity Question 1	0.759
Religiosity Question 2	0.678

To create the S/R variable, the spirituality and religiosity items needed to be merged. To accomplish this, each of the 11 scores was first converted into Z and then T-scores. The conversion to T-scores was done so that all participants would have a positive score. Once converted, the variable was created by averaging the 11 T-scores. The result was a S/R variable with the following descriptive statistics, $n = 96$, $M = 49.89$, $SD = 8.21$, skewness(SE) = -

0.53(.25), kurtosis(SE) = -.12(.49). Additionally, the new S/R variable had a Cronbach's alpha of .960 meaning that the scale had strong internal consistency.

Correlating S/R with Values

Once the S/R variable had been defined it was correlated with each of the four higher order values (see Table 7). The statistically significant results from this analysis were that the higher order value *self-transcendence* (composed of *universalism-nature*, *universalism-concern*, *universalism-tolerance*, *benevolence-care*, and *benevolence-dependability*) had a negative correlation with S/R (-.266, $p < .01$). In contrast, *conservation* (composed of *security-personal*, *security-societal*, *tradition*, *conformity-rules*, and *conformity-interpersonal*) had a positive correlation (.341, $p < .001$). Both *self-enhancement* and *openness-to-change* did not demonstrate statistically significant correlations.

Table 7

<i>Correlations of S/R to the Higher Order Values</i>	
Variable	S/R
Self-Transcendence	-.266**
Self-Enhancement	-.091
Openness to Change	-.026
Conservation	.341***

Note. ** $p < .01$, *** $p < .001$

The next intriguing difference came from the strong negative correlation S/R had with *self-transcendence* (-.266, see Table 7). In the previous literature, *benevolence* is positively correlated with religiosity, however, *universalism* is negatively correlated (Saroglou et al., 2004). To see if this held true for the current study, the data were analyzed by converting the 19 higher

order values into the original 10-values (Schwartz, personal communication August 6, 2018).

The 10-values were chosen over the 19-value system for this analysis in order to compare the data to previous literature. The results showed that the strength of the correlation in *self-transcendence* came from *universalism*, not *benevolence* (see Table 8). Therefore, even though a participant's S/R negatively interacts with their sense of *universalism*, their sense of *benevolence* is statistically irrelevant. Having the 10 core values correlated also showed that the higher order value *conservation* was strong due to *tradition* (not *security* or *conformity*; see Table 8).

Table 8

<i>Correlations of R/S to the 10 Core Values</i>	
Value	S/R
Openness to Change	
Self-Direction	-.027
Stimulation	.091
Hedonism	-.126
Self-Enhancement	
Achievement	-.033
Power	-.087
Conservation	
Security	.122
Tradition	.461***
Conformity	-.046
Self-Transcendence	
Universalism	-.294**
Benevolence	-.027

Note. ** $p < .01$, *** $p < .001$

SRC Analysis

The next step of analysis came from taking the entire sample and dividing it into usable categories to compare different SRCs. To do so, the sample was first narrowed down to only

students who were US national and traditional-aged (18 to 23). This process was done because nationality and age are strong influences on values (Schwartz & Rubel, 2005). By removing these cases, this study could focus on the interaction of SRC on values without adjusting for age and nationality. Once this process was complete, 79 students remained. These 79 students were then sorted by their chosen SRC (see Table 9). The results showed that only the SAR and SBNR categories had enough participants for statistically relevant analyses.

Table 9

Frequency Table of SRC for U.S. Traditional Students

Variable	<i>n</i>	%	Valid %	Cumulative %
Religious and Spiritual (SAR)	32	40.5	41.0	41.0
Spiritual but not Religious (SBNR)	31	39.2	39.7	80.8
Religious but not Spiritual (RBNS)	8	10.1	10.3	91.0
Neither Spiritual nor Religious	7	8.9	9.0	100.0
Missing	1	1.3		
Total	79	100		

The next step of analysis was to find the demographics of the SAR and SBNR groups in order to see their similarities and differences (see Table 10). When comparing the SAR and SBNR groups by demographics, there were no major differences. Race, ethnicity, and gender all were very similar. However, this sample was not consistent with national averages. For example, there were 40 African-American, non-Hispanic females and three European American, non-Hispanic males in a survey of 63. As such, all inferences should remain in their appropriate context.

Table 10

Frequency Table of SRC Demographics

Variable	SAR		SBNR		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Race						
White, European, or European American	4	12.5	6	19.4	10	15.9
Black, African, or African American	25	78.1	23	74.2	48	76.2
Asian or Asian American	1	3.1	1	3.2	2	3.2
Other	1	3.1	0	0.0	1	1.6
Missing	1	3.1	1	3.2	2	3.2
Total	32	100.0	31	100.0	63	100.0
Ethnicity as Hispanic						
Yes	5	15.6	2	6.5	7	11.1
No	27	84.4	29	93.5	56	88.9
Total	32	100.0	31	100.0	63	100.0
Gender						
Male	5	15.6	7	22.6	12	19.0
Female	27	84.4	24	77.4	51	81.0
Total	32	100.0	31	100.0	63	100.0

SRC Comparisons by SRR and SRT

With demographics assessed, the next step in the SRC comparison was to explore student opinion on spiritual-religious relationship (SRR) and the student's stated spiritual and religious tradition (SRT). The largest noticeable result in SRR came from the two categories which said religiousness and spirituality are completely the same, or completely different (see Table 11).

Those that said religiousness and spirituality are completely different, with no overlap, comprise 16.1% of SBNR, and 3.1% of SAR. On the other extreme, 18.8% of SAR said that religiousness and spirituality are the same concept, yet no respondent stated such from the SBNR group.

Concerning the SRT category, the largest noticeable differences came from Christian affiliation and the none category. Those that identified as Christian (wrote in Christian, Christianity, or

listed a form of Christianity such as Southern Baptist) comprised 59.4% of the SAR group, yet only 32.3% of SBNR group. Next, those who wrote none, N/A, unsure, or left the item blank made up 25% of SAR group where 48.4% did the same thing in the SBNR group.

Table 11

Frequency Table for SRR and SRT by SRC

Variable	<u>SAR</u>		<u>SBNR</u>	
	<i>n</i>	%	<i>n</i>	%
Spiritual-Religious Relationship (SRR)				
Spirituality is broader and includes religiousness	9	28.1	9	29.0
Religiousness is broader and includes spirituality	4	12.5	1	3.2
Religiousness and spirituality are different and do not overlap	1	3.1	5	16.1
Religiousness and spirituality are the same, complete overlap	6	18.8	0	0.0
Religiousness and spirituality overlap but are not the same	12	37.5	16	51.6
Missing	0	0.0	0	0.0
Total	32	100.0	31	100.0
Spiritual and Religious Tradition (SRT)				
Christian	19	59.4	10	32.3
Buddhist	0	0.0	1	3.2
Prayer	4	12.5	4	12.9
Attend Church	1	3.1	0	0.0
Meditate	0	0.0	1	3.2
None, N/A, Unsure	0	0.0	6	19.4
Missing	8	25.0	9	29.0
Total	32	100.0	31	100.0

SRC S/R Differences with *t*-test and ANOVA

The next SRC comparisons examined S/R using correlations, a *t*-test, and an ANOVA.

First correlations between spirituality and religiosity were assessed for the two primary SRCs.

The results of this analysis were SAR of $r(32) = .745, p < .001$ and SBNR $r(31) = .513, p = .003$.

This demonstrates that though SAR correlate highly with spirituality and religiosity, SBNR only correlate moderately.

Next was a *t*-test comparison of S/R between the SAR group and the SBNR group (see Table 12). For analysis, the Levine's test was run and demonstrated equal variances were assumed ($p = .635$). The results of the *t*-test demonstrated that there was a statistically significant difference in S/R between SAR ($M = 55.097$, $SD = 5.600$) and SBNR ($M = 47.546$, $SD = 6.324$) with $t(61) = 5.021$, $p < .001$. Next, analyses showed statistically significant differences not only in religiosity but also in spirituality between SAR and SBNR (see Table 12). With the Levine statistic for spirituality of .081 and religiosity at .793, *t*-tests were done. The results demonstrated a statistically significant difference in religiosity between SAR ($M = 4.125$, $SD = .861$) and SBNR ($M = 2.807$, $SD = .932$) with $t(61) = 5.838$, $p < .001$. Additionally, there was a statistically significant difference in spirituality between SAR ($M = 7.632$, $SD = 1.802$) and SBNR ($M = 5.869$, $SD = 2.330$) with $t(61) = 5.838$, $p = .001$.

Table 12

<i>T-test of S/R, Spirituality, and Religiosity by SRC</i>					
Variable	SAR		SBNR		t-test
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
Spirituality	7.632	1.802	5.869	2.33	5.021***
Religiosity	4.125	0.861	2.807	0.932	5.838***
S/R	55.097	5.6	47.546	6.324	5.838***

Note. *** $p < .001$

After SAR and SBNR differences were examined, the next level of analysis was to see if S/R differences existed across the whole sample with all SRCs. To do so, a one-way between-

subjects ANOVA was conducted to compare SRC on S/R in SAR, SBNR, RBNS, and NSOR groups. There was a significant effect of SRC on S/R for the four groups, $F(3, 91) = 25.309, p < .001, \eta^2 = .455$. Meaning 45.5% of the variance between SRCs is explained by S/R. Post hoc comparisons using Tukey HSD test indicated that the mean score for the SAR group ($M = 54.980, SD = 5.609$) was significantly different than the SBNR group ($M = 47.278, SD = 6.654$), the RBNS group ($M = 48.507, SD = 5.532$), and the NSOR group ($M = 36.767, SD = 7.621$). Additionally, the NSOR group was statistically significantly different than the SBNR group and the RBNS group though the SBNR group did not differ from the RBNS group. In summary, when all four SRC were compared, SAR had the highest, NSOR had the lowest, and SBNR and RBNS were both in the middle and not statistically significantly different from each other (see Figure 2).

Figure 2. SRC comparison by S/R

NSOR < SBNR, RBNS < SAR.

SRC Value Differences

With SRC demographics and S/R compared and values assessed, the next step involved comparing SRC by values. To do so, first each of the 19 core values were listed in order by SRC (see Table 13). The most striking result of this listing came from the core values *tradition* and *self-direction thought*. In the SAR group, *tradition* had a small but negative Z score (-.278). This finding was somewhat surprising considering this group identified as religious and *tradition* typically correlates with religiosity (Saroglou et al., 2004). What is interesting is how negative the Z score was for *tradition* in the SBNR group (-1.308). Another striking difference was that

self-direction thought was the highest for SBNR meaning, that those of this group care more about independence of thought than anything else. For similarities, SAR and SBNR both listed the same values as either having a positive Z score or a negative Z score. To look for statistically significant differences, comparisons were next made by higher order values.

Table 13

19 Core Values by SRC

Core Value	<u>SAR</u>		<u>SBNR</u>	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Benevolence-Care	0.681	0.454	0.682	0.532
Security Personal	0.639	0.450	0.397	0.673
Benevolence-Dependability	0.566	0.675	0.305	0.583
Achievement	0.535	0.426	0.531	0.536
Hedonism	0.524	0.519	0.601	0.501
Universalism-Tolerance	0.483	0.667	0.666	0.671
Self-Direction Thought	0.441	0.707	0.838	0.601
Universalism-Concern	0.306	0.554	0.709	0.492
Self-Direction Action	0.280	0.577	0.590	0.570
Security Societal	0.082	0.981	0.461	0.652
Stimulation	0.045	0.625	0.144	0.672
Humility	-0.038	0.597	-0.367	0.726
Face	-0.184	0.783	-0.141	0.688
Tradition	-0.205	0.780	-1.308	1.064
Conformity-Rules	-0.278	0.733	-0.469	0.862
Conformity-Interpersonal	-0.684	1.032	-0.786	1.154
Universalism-Nature	-0.866	1.027	-0.549	1.120
Power Resources	-0.924	0.948	-0.765	1.133
Power Dominance	-1.403	0.822	-1.587	1.064

Note. $n = 32$ for all SAR values and $n = 31$ for all SBNR values. All values listed are in Z scores.

To check for statistically significant differences, a *t*-test was computed on higher order values (see Table 14). The first step in the *t*-test was to examine the Levine's test for equality of

variances. This test demonstrated that equal variances were assumed for all four higher order values (*self-transcendence* $p = .094$, *self-enhancement* $p = .064$, *openness to change* $p = .997$, *conservation* $p = .786$). Using the equal variances assumed category, individual t -tests were run (see Table 12). The results showed there was a statistically significant difference in *openness to change* between SAR ($M = .322$, $SD = .366$) and SBNR ($M = .543$, $SD = .399$) with $t(61) = -2.291$, $p = .025$ and in *conservation* between SAR ($M = -.089$, $SD = .336$) and SBNR ($M = -.341$, $SD = .373$) with $t(61) = 2.816$, $p = .007$. The *openness to change* score though should be viewed apprehensively due to the Bonferroni correction.

Table 14

T-tests on Higher Order Values and SRC

Variable	<u>SAR</u>		<u>SBNR</u>		t test
	M	SD	M	SD	
Self-Transcendence	0.234	0.280	.362	.398	-1.488
Self-Enhancement	-.597	.499	-.607	.681	0.064
Openness to Change	.322	.366	.543	.399	-2.291*
Conservation	-.089	.336	-.341	.373	2.816**

Note. * $p < .05$, ** $p < .01$

Through these analyses, light was shed on the original research question, “Does the theory of basic human values explain the relationship between spiritual and religious categories and higher order values while controlling for the effects of race, ethnicity, gender, age, nationality, and education?” Comparing two samples with similar nationality, education, age, race, ethnicity, and gender demographics, there were hierarchical core value differences as well as a compared higher order value difference between the SAR and SBNR groups.

Conclusion

Data analyses of the current study produced exciting contextualized results. To put the study in perspective, the sample was exclusively undergraduate students at a mid-Atlantic University who were predominantly African-American females. However, SRC distribution showed similarities to the US distribution. Specifically, the US is 48% SAR and 27% SBNR (Lipka & Gecewicz, 2017) where this sample was 44.8% SBNR and 35.4% SBNR. After looking at demographics, factor analysis demonstrated that for this sample, religiosity and spirituality were viewed nearly identically resulting in a single factor. This factor (S/R), correlated positively with *tradition* and negatively with *universalism*. After the entire sample was analyzed, two distinct subgroups were created. These two groups were both US national, traditional-aged, undergraduate students with one group identifying as SAR and the other as SBNR. These SAR and SBNR groups were first compared by demographics. The results demonstrated that race, ethnicity, and gender variables were similar between the two groups. With this comparison complete, nationality, age, education, race, ethnicity, and gender could be held constant as their views on spiritual-religious relationships (SRR), spiritual-religious traditions (SRT), level of spiritual and religiosity (S/R), and values were compared. The most significant results were (1) that undergraduates highly correlate spirituality and religiosity resulting in a single factor (S/R), (2) that S/R positively correlates with core value *tradition* and negatively with core value *universalism*, (3) that the SAR group had a higher S/R score, as well as spirituality and religiosity self-rating than the SBNR group, and (4) that the SAR group and the SBNR group differed in core value rankings and in higher order value *conservation*. In summary, individuals in the SBNR group differ from those in the SAR group in that the SBNR group placed a greater significance on freedom of thought and dislike of *tradition*, however, this freedom seemed to come with a diminished sense of spirituality and religiosity.

CHAPTER V

DISCUSSION

The following section both summarizes and elaborates on the study. It begins with a review of the study including procedures and research questions. The major findings follow, highlighting the central themes which arose from the study. The next section integrates the results where the findings are compared to the previous literature. Following is the implications; how the work of this study can help the counseling field. Like all studies, this one has certain limitations which need to be considered and as such, these are listed as well. This chapter ends with the conclusion, summarizing the central themes and implications of this study.

Review of Study

This exploratory study was conducted to better understand the term *spiritual but not religious*. Specifically, this study examined the relationship between SRC, spirituality and religiosity, and values. To do so, an assessment was distributed to undergraduate students at a southeastern public university, of which 96 were successfully completed and returned. In the assessment, students selected the SRC with which they self-identify, how they see the terms “spirituality” and “religiosity” and answered an open-ended question on their spiritual or religious tradition. In addition, the students took the PVQ-RR values survey (Schwartz et al., 2012), the Intrinsic Spirituality Scale (Hodge, 2003), the Duke University Religion Index (Koenig & Bussing, 2010), along with answering demographic questions on race, ethnicity, nationality, gender, education, and age. These surveys were then inputted into SPSS, the data were cleaned and screened, normality was assessed, and then the information was analyzed.

The major analyses performed were a factor analysis, a correlation matrix, an ANOVA, and multiple t-tests. The first analysis was a factor analysis in which the religiosity questions were assessed, the spirituality questions were assessed, and then the religious and spiritual questions were assessed together. The resulting factor from this analysis was then correlated with the four higher order values and the 10 core values. Next, an ANOVA was performed to assess spiritual and religious differences between the four SRC. The final assessment was conducted using multiple t-tests on the higher order values comparing the SAR group to the SBNR group.

Major Findings

In this section, the significant findings are highlighted. First the spirituality and religiosity scales and their factored S/R variable are compared by SRC and values. The second section focuses on the second research question by exploring how SRC differ by values.

Spirituality and Religiosity

A striking result occurred when the spirituality and religiosity assessments were first correlated and then placed in a single factor analysis. When the students' spirituality mean score was correlated with their religiosity score it created a strong correlation of $r = .784$ ($p < .001$). These results were reiterated in the factor analysis which showed that all the religiosity and spirituality questions were a singular factor, later termed S/R, meaning that at least for this sample, there was very little differentiation between religiosity and spirituality (see Table 6).

S/R and SRC

To further assess the S/R and SRC correlations, a t-test and ANOVA were performed. First, correlations were completed on the sample using the two prominent SRCs to assess each

SRC individually. The correlations found were SAR of $r(32) = .745, p < .001$ and SBNR $r(31) = .513, p = .003$. These results showed that though both groups view spirituality and religiosity similarly, SAR individuals do this more. Next, a t-test demonstrated SAR and SBNR differ in S/R. To take this analysis further, an ANOVA was administered.

An analysis of variance (ANOVA) was conducted to compare S/R in SAR, SBNR, RBNS, and NSOR groups. The result were that there was a significant effect of SRC on S/R for the four groups, $F(3, 91) = 25.309, p < .001, \eta^2 = .455$. Meaning 45.5% of the variance between SRCs is explained by S/R. Additionally, the result of this analysis showed that the SAR group ($M = 54.980, SD = 5.609$) was statistically significantly higher than the other three groups. Second was the SBNR group ($M = 47.278, SD = 6.654$) and the RBNS group ($M = 48.507, SD = 5.532$) which did not statistically differ from each other. Than was the NSOR group ($M = 36.767, SD = 7.621$) which was statistically significantly lower than the other three. These results are not surprising as those who are SAR identify as having both components of the variable, NSOR identify as having none of the components, and SBNR and NSOR identify as having one or the other.

There are statistically significant differences in not only religiosity but also in spirituality between the SAR group and the SBNR group. With the Levine statistic for spirituality of .081 and religiosity at .793, t-tests were done between the groups. The results demonstrated an expected statistically significant difference in religiosity between the SAR group ($M = 4.125, SD = .861$) and the SBNR group ($M = 2.807, SD = .932$) with $t(61) = 5.838, p < .001$. However, there was also a statistically significant difference in spirituality between the SAR group ($M = 7.632, SD = 1.802$) and the SBNR group ($M = 5.869, SD = 2.330$) with $t(61) = 5.838, p = .001$. Therefore, those who identified as SBNR not only had lower religiosity as would be assumed

from the term but their spirituality score was lower as well. This finding provided answers to the secondary research question, “What are the statistically significant differences in spirituality and religiosity between undergraduate samples who identify as SBNR, SAR, RBNS, and NSOR?”

After these results were observed, S/R was compared with values.

S/R and Values

The next major finding came from correlating the newly created S/R variable with the higher order values and core values. First, S/R was correlated with the four higher order values. The results were that *self-transcendence* negatively correlated with S/R ($-.266, p < .01$) however, *conservation* positively correlated with S/R ($.341, p < .001$). Meaning, the more a sample participant valued the means of *conformity*, *tradition*, and *security*, the higher their level of S/R. Additionally, the less a sample participant valued the means of *universalism* and *benevolence*, the higher their S/R. Though the first result is congruent with the previous literature, the second is contradictory (Saroglou & Munoz-Garcia, 2008). To gain further understanding into these correlations, an analysis was performed on the 10 core values.

For core value analysis the 10-value model was utilized instead of the 19-value model in order to compare the results with the previous literature (Saroglou & Munoz-Garcia, 2008). The results were that the S/R correlation to higher order value *self-transcendence* was driven by *universalism* ($-.295, p < .01$) and not *benevolence*. Additionally, the S/R correlation with *conservation* is driven by *tradition* ($.461, p < .001$) and not *security* or *conformity*. Meaning, that the entirety of each higher order value did not relate to S/R but only a portion (see Table 8). The next point of interest in values examination came from its relationship to SRC.

SRC and Values

The second primary purpose of this study was to examine how SRC groups differed by values. For clarity, the only two groups compared in this section were SAR and SBNR as they had sufficient sample size. The first assessment was descriptive and listed each of the 19 core values in order by SRC (see Table 11). Though t-tests or a MANOVA were not conducted due to the number of variables, points of interest arose from this assessment. The first is that the SBNR group had their highest value as *self-direction-thought* (.838) where SAR had it (.441) as their seventh highest value. This result is compounded by the fact that the SAR group had a *tradition* score of -.205 where the SBNR group placed *tradition* at -1.308. In fact, for the SBNR group, the only value lower was *power dominance*. This demonstrated that for this sample, those who identify as SAR were not particularly favorable towards *tradition* but instead, those who identified as SBNR appear to be strongly negative toward *tradition*.

To reiterate these findings, t-tests were done on the higher order values. The results showed there was a tentative statistically significant difference in *openness to change* (which contains *self-determination*) between the SAR group ($M = .322$, $SD = .366$) and the SBNR group ($M = .543$, $SD = .399$), with $t(61) = -2.291$, $p = .025$ and a strong statistically significant difference in *conservation* (which contains *tradition*) between the SAR group ($M = -.089$, $SD = .336$) and the SBNR group ($M = -.341$, $SD = .373$) with $t(61) = 2.816$, $p = .007$.

These two analyses showed that independence of thought and forging new mindsets may be a central factor in religious and spiritual identification. In other words, identifying as SBNR may be due to highly valuing individualism. This sheds light on the primary research question, “does the theory of basic human values explain the relationship between spiritual and religious categories and higher order values while controlling for the effects of race, ethnicity, gender, age, nationality, and education?”. In this study, the theory of basic human values (Schwartz, 1994)

can be used to differentiate between the SAR and SBNR groups however, only by certain values. Specifically, differences were observable between the SAR and SBNR groups through analysis of *tradition* and *self-direction*. It was not determined if the theory of basic human values could also be used to differentiate between RBNS and NSOR groups.

Integrating the Results

The following section compares the results of this study with the previous literature. Specifically, this section focuses on demographic similarities and differences, the relationship of spirituality and religiosity, how spirituality and religiosity relate to SRC and values, and finally how SRC and values directly relate. This section is also designed to connect the current research to the previous literature review.

Demographics

The first noticeable comparison to the literature was that though this study's demographic statistics were not representative of the nation, the SRC statistics were similar to national trends (see Table 15). Of the 96 participants in the survey, 64.6% were African-American and 81.3% were female, a large difference from national demographics where 13.4% were African-American and 50.8% female (United States Census Bureau, 2017). Despite the race and gender demographic differences, SRC distribution was much more akin to national samples. Specifically, all differences between this study and others were less than 9%. Additionally, the lower proportions of SAR individuals and higher levels of SBNR individuals from national norms is not surprising. This is because college student during their first year often become less religiously active though more committed to their spirituality (Bryant, Choi, & Yasuno, 2003).

Table 15

Percent Table for Race, Ethnicity, Gender, and SRC in the Study and US

Variable	Study %	U.S. %
Race		
European American or White	24.0	76.6
African American	64.6	13.4
Other/Multi	9.4	10.0
Missing	2.1	0.0
Ethnicity		
Hispanic	10.3	18.1
Not Hispanic	88.7	81.9
Missing	1.0	0.0
Gender		
Male	18.6	49.2
Female	80.4	50.8
Missing	1.0	0.0
Spiritual-Religious Category		
Religious and Spiritual (SAR)	43	48
Spiritual but not Religious (SBNR)	34	27
Religious but not Spiritual (RBNS)	9	6
Neither Spiritual or Religious	9	18

To further understand SRC distribution, descriptives were performed by race (see Table 16) with the goal of understanding how SCR distribution may differ in samples with other racial distributions. The first result was that European Americans were lower in SAR identification (34.8%) compared to US trends (48.0%) however, African Americans were nearly identical (46.8%). Opposingly, SBNR identification in European Americans in this sample (30.4%) was similar to national trends (27.0%) however, African Americans skewed higher (40.3%). This

demonstrates that in this sample compared to national trends, European Americans were less likely to identify as SAR and African Americans were more likely to identify as SBNR.

Table 16

<i>Percent Table for Ethnicity, Gender, and SRC by Race compared to US Trends</i>			
Variable	European American	African American	US
Ethnicity			
Hispanic	8.7	9.7	18.1
Not Hispanic	91.3	90.3	81.9
Gender			
Male	13.0	21.0	49.2
Female	87.0	79.0	50.8
Spiritual-Religious Category			
Spiritual and Religious (SAR)	34.8	46.8	48.0
Spiritual but not Religious (SBNR)	30.4	40.3	27.0
Religious but not Spiritual (RBNS)	13.0	8.1	6.0
Neither Spiritual or Religious	21.7	4.8	18.0

The number of African Americans who identified as SAR and SBNR bears examination. First, it is not surprising that the African American sample had proportionally lower numbers of NSOR participants than national trends. This is because many demographical surveys have demonstrated higher spiritual and religious dedication in African Americans compared to European Americans (Lipka & Gecewicz, 2017; Masci, 2018). What is noteworthy is that though SAR proportions are near U.S. trends, SBNR proportions are higher (see Table 15). This difference could be due to the high prevalence of Evangelicalism in the researcher's region. There is some evidence that some Evangelicals may see their faith as a spiritual connection and

not religious based (NAE, 2019). However, this is speculative as it is currently unknown which Christian denominations have a preference of SBNR categorization over SAR. However, it is clear that SBNR identification is not purely demographical, but instead, part of a larger phenomenon. This is recent demonstrated by increases in SBNR identification across genders, races, ethnicities, political associations, education, and age (Lipka & Gecewicz, 2017).

Spirituality and Religiosity

The terms spirituality and religiosity have had a long and complex relationship. To add to this complexity, this study not only found high correlations between the two terms, but in fact, they turned out to be a singular factor in this sample. These results aligned with the academic trend from the previous literature in the following ways. The first seminal work correlating the two concepts came from Zinnbauer et al. (1997). In that study, self-rated spirituality correlated with self-rated religiousness at .21 ($p < .01$). Additionally, intrinsic religiosity, which may be viewed as closer to spirituality than extrinsic religiosity, correlated with self-rated spirituality at .41 ($p < .01$). Nineteen years later, Henningsgaard and Arnau (2008) found in their sample that spirituality and intrinsic religiosity had a medium relationship. More recently Handal et al. (2017) correlated various spirituality and religiosity scales with undergraduate students and found between a .57 and .74. correlation, not a far difference from this study's correlation of .784 ($p < .001$). Additionally, in this study, when the SAR and SBNR groups had their spirituality and religiosity scores correlated individually (SAR of $r(32) = .745, p < .001$ and SBNR $r(31) = .513, p = .003$), there were striking similarities to the previous literature.

To explain this correlation, it might be assumed that the skewed demographic played a role. However, when this study's sample is divided between traditional age students (18-23) and nontraditional age students (24+) the correlation is not lessened. In fact, the traditional students

with a mean age of 20.7 scored $r(79) = .769, p < .001$ where the nontraditional students with a mean age of 30.44 scored at $r(16) = .846, p < .001$. In other correlation comparisons, African Americans $r(62) = .775, p < .001$ and Caucasians $r(23) = .927, p < .001$ were both high. This was also true for males $r(18) = .623, p = .006$ and females $r(78) = .816, p < .001$. Due to these outcomes, explanations include either that the assessments themselves correlated and that the use of other assessments may have provided different results. Or, undergraduates really do have a low differentiation between the two components.

S/R and SRC

This study examined the S/R and SRC relationship through t-tests and an ANOVA. First, this study found that those who identify as SAR are higher in spirituality, religiosity, and combined S/R than those who identify as SBNR. This largely agrees with the previous literature. Handal et al. (2017) gave undergraduate students three spirituality assessments and two religiosity assessments. One of the religiosity assessments was the DUREL, the same assessment used to examine religiosity in this study. The results of that study were that the SAR sample scored statistically significantly higher than the SBNR sample, not only on all facets of the religiosity assessments, but also on all facets of the spirituality assessments. As such, this study adds to the literature in confirming these results.

The second point of significance is the 45.5% variance explained in SRC by S/R. This result demonstrates that though spirituality and religiosity highly contribute to SRC identification, there are many other factors which may be influencing this decision. As stated by Ammerman (2013), there are many reasons why a person would identify as SBNR. Additionally, as SBNR demographics are diverse (Lipka & Gecewicz, 2017), reasoning could vary based on sample.

S/R and Values

As previously stated, this study found a positive correlation with core value *tradition* and higher order value *conservation* though a negative correlation with core value *universalism* and higher order value *self-transcendence*. This result is noteworthy as the theory of basic human values suggests that when a value is emphasized the opposite value is deemphasized (Schwartz, 1994). As such, when *tradition* is positively correlated, the expectation would be that *self-directedness*, *stimulation*, or *hedonism* would be negatively correlated. Instead, each of these three had nonsignificant correlations in this study. Additionally, the higher order value *openness to change* was only -.026. Likewise, with *universalism* having such a negative correlation, it would be expected that *achievement* or *power* would have a strong positive correlation and yet their higher order value of *self-enhancement*, had an insignificant correlation of -.091. These findings demonstrate that though S/R can be viewed through the theory of basic human values, the findings are unconventional. This could be due to sample size or the demographic surveyed.

SRC and Values

This study first examined hierarchical differences between of the 19-core values in SBNR and SAR groups. Next, it found statistically significant higher order value differences between the groups. The summary of these analyses were that those who identify as SBNR value *self-direction* and devalue *tradition*. These results agree with the previous literature including Ammerman (2013) who found different styles of SBNR participants. Her study found types of SBNR individuals to include: (1) *theistic*, where participants individualized an organized religion, (2) *extra-theistic* who focused on nature, spirituality, transcendence, and a personal connection with otherworldly, (3) *ethical* who focused on compassion and benevolence disregarding theological systems and, (4) *belief and belonging* where participants disliked

organized religion but took part due to relationships. Commonalities include a diminishing of traditional religion and an emphasis on the individualized experience. Her central themes are well reflected in this study's results in that those who identified as SBNR showed a clear appreciation for individualism. With highest regard for *self-direction- thought* (freedom to have new and personalized ideas) and a clear de-emphasis for *tradition* (looking to the past on how to live).

Integrating Fowler's Faith Stage Theory

In 1981 James Fowler wrote his seminal work *Stages of Faith*, a text which outlined human development throughout the lifespan. According to Fowler (1981), humans learn to encounter transcendence through a series of stages. In the first stage, *intuitive-projective*, children combine fantasy and reality forming fundamental ideas about divinity from imagination and parental influence. In the second stage, *mythic-literal*, children understand faith through concrete interpretations of stories told to them by their community. In the *synthetic-conventional*, the third stage, adolescents begin formal operational thinking. In that stage, it is possible to reason in terms of systems and see the self as others do. With changes of awareness comes a developing identity composed of values and beliefs. The synthetization of values and beliefs is derived from influences of others and remains largely tacit, or not yet fully self-examinable. When the individual approaches the fourth stage, *individuative- reflective*, they begin to evaluate their sense of beliefs and values. This reevaluation modifies their sense of identity. One type of identity that may occur during these stages is SRC (for a comprehensive understanding of these four stages as well as the following two stages see Fowler, 1981, 1984).

This study adds weight to Fowler's theory (1981) that self-identity is made up of beliefs and values. Specifically regarding SRC self-identity, this study found that S/R beliefs made up

45.5% of the variance in SRC identification. Additionally, hierarchical core value differences as well as statistically significant differences in higher order values exist between SRCs even when other demographics are similar. As such, identity, in this case spiritual and religious identity (SRC), is multifaceted. In congruence with Fowler's work, this study found spirituality and religiosity (beliefs) and values relate to SRC identity.

SBNR's Place in History

The term SBNR may be new, however, the concept is ancient: "old wine, we find, tastes better from new bottles" (Allport, 1960, p. 301). Over 2000 years ago, the term *religio*, the root of the word religion, referred to an individual experience while connecting with the divine. This spirituality then gave way to the formalization of religion through Roman expansion and the introduction of Christianity (Wulff, 1991). Then in the Renaissance period, the dogmatic practices of medieval Europe weakened. Tradition partially gave way to individualized spirituality including the founding of Protestantism. After a stint of philosophy and then orthodoxy came the next resurgence of individualized spirituality in the Victorian era. In the later 19th century, during the dawn of non-conformist churches, religious orthodoxy turned into spiritual freedom for many (Wulff, 1991). This movement was demonstrated by William James who stated that, "the more complex ways of experiencing religion are new manners of producing happiness, wonderful inner paths to a supernatural kind of happiness" (James, 1902, p. 77). Shortly after came World War I and the 1920s when individual spirituality was again replaced by both scientific skepticism (Leuba, 1920), orthodoxy, and fundamentalism (Wulff, 1991). This takes history up to the modern era in which the term SBNR emerges. Though this historical review is heavily truncated, and many other historical examples exist, what is apparent are the phases of individualized spirituality. Even though this era is the first time that the term SBNR

has been used, Western history has repeatedly shown periods of a personalized connections with transcendence. These periods, however, were separated by movements of strong orthodoxy, fundamentalism, and tradition or, on the other extreme, a complete disavowing of transcendence. Therefore, it is likely this movement will eventually fade; however, its return is nearly inevitable.

Implications

The study of self-identification regarding spirituality and religiousness is both complex and evolving. In this study, SRC identification was the central theme and was viewed through its interactions with spirituality, religiosity, and values. Through these insights, counselors will better be able to work with their emergent adult clients in the following ways.

Spirituality and Religiosity

This study confirmed the literature trend that not only are emergent adults losing distinction between spirituality and religiosity, but they have already grown to a place where they see them very similarly (Handal et al., 2017). This lack of differentiation is very important for counselors to understand when working with emerging adults as the two may be using the same terminology to describe different matters. For example, though a counselor in their 40s may describe spirituality as feeling close to God, a traditional-aged undergraduate student may consider spirituality the denomination in which they were raised. This may be especially true for those who identify as SBNR. In this study when participants were asked about their tradition, 13 (38.2%) of the 34 participants who self-identified as SBNR stated a religion, five (14.7%) stated an activity, and 16 (47.1%) stated none or the value was missing. This further emphasizes that terminology may be a hindering factor in identification. As such, it is prudent for counselors to first understand the student's meaning of the two terms before attempting to interpret them.

The striking finding in this survey was that even if students do not highly differentiate spirituality from religiosity, or associate it with a tradition, their S/R levels strongly relate to SRC identification. Specifically, S/R made up 45.5% of the variance. Additionally, that the SAR group had the highest levels of S/R followed by the SBNR and RBNS groups, with the lowest levels found in the NSOR group. This is important for counselors to know that not only do some undergraduate students poorly distinguish between the term spirituality and religiosity, but this combined factor is a large contributor to identity. Therefore, when a client states an SRC, this may be an indicator of not only their spirituality, but religiosity levels as well.

SRC

It is easy for counselors to interpret the term SRC literally. To think that those who identify as SAR are high in both spirituality and religiosity, that those who identify as SBNR are high in spirituality but low in religiosity, that those who identified as RBNS are high in religiosity but low in spirituality, and those who identifies as NSOR are neither. Though this study did not have enough participants to fully analyze the second two categories, this sample clearly showed that those who identified as SBNR were not only spiritual, but religious as well. Additionally, that though those who identified as SBNR were spiritual, their levels of spirituality were lower than those who identified as SAR. As such, it is important for counselors not to take SRC identification literally but instead, flesh out what the identification means to the individual.

Values

Unlike previous studies, this study found surprisingly few differences in values based on S/R. The reason this is important is that assumptions from previous literature may not always apply to every sample. For example, a student who enjoys *hedonism* may also be religiously

active. Alternatively, a student who values *conformity* may dislike attending religious services. Even though *tradition* is a clear factor in S/R, counselors should not make assumptions on spirituality and religiosity based off values.

It is important to note that, in this sample, the value of *tradition* was usually deemphasized where *self-direction* was usually emphasized. This was especially true for those who identify as SBNR. As such, it may be important for counselors to find out what traditions the person is trying to disassociate from. In seeking out independence and freedom, are they moving towards a desired way of being or, are they trying to get away from familial patterns?

Interventions with SBNR Clients

In each of the previous implications, it is imperative counselors understand how the client views spirituality and religiosity and not to project their own definitions. Once these views are understood, other interventions with SBNR-identifying clients may be possible provided the counselor adheres to cultural considerations. These interventions may include prayer, meditation, mindfulness, and written resources.

Prayer with SBNR individuals may take on a large variety of forms. As some who identify as SBNR may see spiritual guidance as originating from nature, cosmic forces, or universal energy (Ammerman, 2013), prayer may take on forms unfamiliar to the counselor. For example, a client may wish to pray to mother nature or to “the spirits”. Alternatively, clients may perceive a grand and unifying force such as the Taoist concept of Ki or the Hindu system of Prana and wish to talk directly to that force. As some who are SBNR may mix religions, counselors should not be surprised if a client wants to pray to both Jesus and Buddha. These examples reiterate that though prayer can be an important component of therapy (Sperry, 2012),

it must be the client who dictates the direction. In addition to prayer, spiritual connection in the counseling room may also take on the form of meditation or mindfulness.

Meditation and yoga practices that deemphasize theological components and promote personal transcendence have become popular with some SBNR populations (Ammerman, 2013). Further, it is theorized that for some, religious devotion is being transferred from traditional churches to yoga classes, Reiki practitioners, and meditation centers (Heelas, Woodhead, & Woodhead, 2005). What this means is that spiritual and religious practices may occur in locations and in forms not normally assumed by the counselor. For example, a client may see their meditation group as a good replacement for their previous church or they may attend a yoga class to increase mindfulness to bolster their spirituality. If clients find comfort in these forms of spirituality and religiosity, it may be beneficial to bring them into the counseling room. This may take the form of a silent meditation at the beginning of the session or yoga activities during the session. Counselors should respect these forms of spirituality the same way they would traditional prayer.

According to Sperry (2012), every major spiritual tradition in both the West and the East have sacred writings which are sources of spiritual wisdom. When a client identifies as SBNR, he or she may still have a strong connection to a religious text (Ammerman, 2013). For example, a Southern Baptist may describe themselves as SBNR though avidly read the Bible. Another person who identifies as SBNR may gain inspiration from Buddhist scriptures or the Tao Te Ching. Spiritually inspirational texts may also take on other forms including poetry or philosophy in what Pargament (2007) describes as spiritual bibliotherapy. Due to the broad nature of possible spiritual texts, counselors may want to word their questions broadly such as

“what do you read when you feel spiritually drained?”. Or, “what is the most inspirational written work for you?”

Whether prayer, meditation, mindfulness, written texts, or any other spiritual intervention is used, it must be appropriate and culturally sensitive. Clinicians must always remember that not every client is suitable for spiritually integrated interventions. Both the client and clinician must have sufficient ego strength, stability, and boundaries to handle such an intervention. The intervention is desired by the client and that the clinician is willing to be a part of the intervention. Finally, the intervention is a relevant part of treatment and is not frivolous (Sperry, 2012). If done ethically and in a sensitive manner, those to identify as SBNR may see spiritual interventions as a productive part of therapy.

Limitations

This survey was hindered and limited by many aspects including demographics, self-reporting, survey error and sample size. For demographics, this was a small convenience sample study using students from a southeastern, large public university with a high Evangelical population. Next, as the students self-reported their values, spirituality, and religiosity, internal bias could be present. Additionally, the participants of this study were predominantly African-American, female, and enrolled in a Human Services class making projections difficult. In addition to the geographical location and demographic influences, the students may have been influenced in values, spirituality, religiosity, and identity based off their major and setting. For example, *benevolence* may have been lower in a different major. Additionally, levels could change if they were not sitting in a classroom. As such, even though many of the results concur with previous studies, the implications of this work must always remain in the context of this specific and narrow sample. The next hindrance came in survey error.

The researcher both erred in writing several questions of the spirituality scale and had to use short scales. As such, the use of the scales may be subject to unforeseen error. Though he tried to fix the spirituality inaccuracies by only scoring correctly stated questions, it is impossible to know what the students thought while taking the assessment. The next problem with the spirituality and religiosity assessments were that they were both short and topic specific. The spirituality scale made specific reference to transcendence and had many similarly worded questions. The religiosity scale only had five questions and covered three areas. Though the researcher needed to use these scales due to the limited participation time, the use of larger scales may be more appropriate. In addition to demographics and assessment, this research was also limited by sample size.

The study sample size was lower than expected and because of this, certain analyses were hindered or inappropriate. For example, with a higher sample size more correlations would likely have been found between S/R and values. With more participants there may have been enough in each SRC to compare all four in every analysis. Additionally, the low sample size meant that there were not enough numbers for more complex analyses. As such it would be good for future researchers to have more participants.

The final major limitation came from asking college students to identify as an SRC. The terms spiritual and religious, though common, are highly complicated constructs. Both terms not only have a litany of definitions from across various academic fields (Pargament, 2007), but their definitions appear to be quickly evolving. With such abstract and evolving concepts, college students may not arrive at their stated identity based off a thorough self-examination. Using Fowler's theory of religious development, most college aged students are only beginning to question their identities (Fowler, 1991). Therefore, a college student's identity as an SRC could

have come from what a parent, friend, or minister told them and not a personal reflection of their belief system. Therefore, it is important to see SRC identification in this sample as fluid and possibly superficial and not necessarily generalizable.

Future Research

This study helped reveal the literature gap in spiritual and religious assessments and identification. Currently there is a plethora of research on spirituality and religiosity with many scholars grappling with the definition of the two terms (Pargament, 2007). Though this has led to an abundance of assessments, most have poor psychometric properties and contain questions not specific to spirituality or religiosity (Monod et al., 2011). To complicate matters, some questions about intrinsic religiosity bear a resemblance to questions of spirituality. For example, in the DUREL religiosity assessment used here as well as frequently in the literature, question three stated “In my life, I experience the presence of the Divine (i.e., God)”. Connecting with divinity, however, is often stated in the definition of spirituality (Senreich, 2013; Pargament, 2007). As such, it is paramount that the terms are differentiated and agreed upon in order to properly assess them. In addition to terminology and assessments, SRCs need further examination.

The literature on differences in SRC self-identification is miniscule at best. The sources of information are predominately demographical from institutions such as Pew Research. Others focus only on one SRC per study. What is still unknown is how SRC samples differ in personality traits, levels of well-being, religious beliefs, cultural influences, ties to geographic region, and rates by religion. Additionally, these differences need to be understood by assessment and self-identification.

Though the literature is sparse on SRC by assessment, the broader deficiency is on spiritual and religious identification, specifically, SRC permanence, strength of identification, and reason for identification. Currently it is unknown if SRC identification changes over the lifespan or because of an event such as attending college. Next, it should be determined how strongly people attach to the SRC terms: are the terms passively accepted or are they a strong part of a person's identity? Finally, where did the identification come from? How did the participant arrive at the definitions of the terms and is their definition congruent with others? Though this survey began to explore differences in SRC samples, more needs to be known about identification itself. In addition to SRC identification, other forms of spiritual and religious identification need exploration.

Spiritual and religious identification may take on many forms including the name of a religion, denomination, action, or culture. In this survey alone, participants had varying answers when their spiritual and religious tradition was asked. This raised the question, how is someone who identifies as a churchgoer different than someone who identifies as Christian or Baptist? Though this paper helped open the door on spiritual and religious identity, it created more questions than it answered. Specifically, future research should include the following questions. Do spiritual beliefs, religious activities, or personal values influence a client's decision the most when self-identifying? What are all the various identifications clients use when thinking about spirituality and religiosity? Where did these identifications come from, and what influences are the strongest? These questions are but a beginning in the world of religious identification research.

Final Remarks

The original inspiration of this research was to explore the term SBNR. In response, this research has made the following findings. The identity of SBNR is both complicated and unique when viewed through S/R and values. Though this SBNR sample had moderate levels of spirituality and religiosity, their levels remained lower than their SAR counterparts. Additionally, SBNR saw the concepts of spirituality and religiosity similarly, though less similarly than those who identified as SAR. Concerning values, the SBNR group in this sample had a strong disinterest in re-creating the past and instead, prized individualism. Interestingly, that both values and beliefs related to identification is congruent with Fowler's (1981) theories on religious development. This study has shown that specifically SRC identification maybe influenced by both levels of spirituality and religiosity (beliefs) as well as adherence to tradition verse individualism (values). For counselors, it is important to both understand these influences and identification and at the same time remember that each person's spirituality and religiosity is unique.

Though this is a new understanding of a new term, this phenomenon has a long history of reoccurring throughout the ages. Therefore, it is likely that the SBNR movement may subside and give way to either orthodoxy and/or spiritual disinterest. However, its return under this name or another is nearly inevitable.

CHAPTER VI

JOURNAL ARTICLE

Spiritual but not Religious Identification and Values: An Exploratory Study

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Abstract

The spiritual but not religious (SBNR) population in the U.S. has grown into a significant minority demographic (27%; Lipka & Gecewicz, 2017). Despite this growth, scant literature on this phenomenon exists. In response, this study explored SBNR identification using the theory of basic human values (Schwartz, 1992, 1994; Schwartz et al., 2012) in an undergraduate sample. This study summarizes the history of the terms spiritual and religious and emergence of the SBNR identification. Next, results through hierarchical comparisons and t-tests showed that those who identified as SBNR differed in core value prioritization and in higher order values. Implications for counselors including new ways of conceptualizing the term SBNR as well as applicable techniques follow.

Spiritual but not Religious Identification and Values: An Exploratory Study

It is becoming increasingly common for a person to identify as spiritual but not religious, but what does that mean? Over the previous 30 years, the terms spiritual and religious have shifted from synonyms to unique constructs (Pargament, 2007). Through this separation, it became possible for a person to self-identify as *spiritual and religious* (SAR), *spiritual but not religious* (SBNR), *religious but not spiritual* (RBNS), or *not spiritual or religious* (NSOR). This classification quickly became popular as demonstrated by Pew Research (Lipka & Gecewicz, 2017) who estimated that 27% of the U.S. identified as SBNR. This dramatic movement from academic concept to mass identification is visible across US demographics. Between 2012 and 2017, nearly equal increases in SBNR identification were seen across genders, race, ethnicity, and even political parties.

Spirituality as an Independent Construct

The construct of spirituality has been defined in contrasting and surprising ways as it has been used in various cultures throughout the past several centuries. The term spirituality began as a subcomponent of religion and transformed into an independent construct largely spurred on by an increase of secularization and a movement toward personalizing the sacred (Turner, Lukoff, Barnhouse, & Lu, 1995). Throughout the 19th century, spirituality was considered the property of the church. For example, Webster's 1880 dictionary defined spirituality as "that which belongs to the church, or to a person as an ecclesiastic, or to religion, as distinct from temporalities" (Goodrich & Porter, 1886, p. 1273). This view remained largely unaltered until 1988 when Miller and Martin (1988) posed the idea that spirituality may or may not include involvement in organized religion. This impression quickly took root in social science.

The first great seminal work on self-identifying as spiritual outside a religious context came from Zinnbauer et al., in 1997. In that study, their sample ($n = 329$) self-identified as SAR (74%), SBNR (19%), RBNS (4%), and NSOR (3%). This meant that 78% of their sample rated themselves as religious where 93% rated themselves as spiritual. The second major finding was that 41.7% of the sample stated religiousness and spirituality overlap but are not the same. This demonstrated a significant change from the beginning of the century when spirituality was considered a subcomponent of religion (Fowler & Fowler, 1919, p. 841).

The concept that a person could identify with the domain of spirituality and yet not identify with the domain of religiosity continued to gain traction. For example, two years after the Zinnbauer et al. (1997) study, Pargament (1999) formally questioned if the field of “psychology of religion” should be called the “psychology of religion and spirituality” (p. 14). More recently, U.S. trends were that 48% identify as SAR, 27% as SBNR, 18% as NSOR, and 6% are RBNS (Lipka & Gecewicz, 2017). In a relatively short amount of time, a large part of the population abandoned their identification with the term religious though embraced the term spiritual. In the words of Pargament (2007), religion has taken on the role of “bad guy” and spirituality the “good guy” (p. 30).

Spirituality and Religion Newly Defined

As spirituality separated from religion both terms needed independent definitions. Pargament (1999) stated that spiritual refers to “the personal, the affective, the experiential, and the thoughtful” (p. 6) and defined spirituality simply as “a search for the sacred” (p. 12). Senreich (2013) defined spirituality as “a human being's subjective relationship (cognitive, emotional, and intuitive) to what is unknowable about existence, and how a person integrates that relationship into a perspective about the universe, the world, others, self, moral values, and one's

sense of meaning” (p. 553). In 2009, The Council for Accreditation of Counseling and Related Educational Programs (CACREP) defined spirituality “as a sense of a relationship with or belief in a higher power or entity greater than oneself that involves a search for wholeness and harmony”. According to Cashwell and Young, (2011), spirituality is spontaneous, universal, internal, and private. Each definition, though different, hints at an individualized search or relationship with something greater than oneself.

Often, when separated from spirituality, religion is assumed to be organized, traditional and communal (Ammerman, 2013). For example, Pargament, Mahoney, Exline, Jones, and Shafranske (2013) defined religion as “the search for significance that occurs within the context of established institutions that are designed to facilitated spirituality” (p. 15). As such, spirituality is an experience or connection with something greater that may or may not occur within a religion or an established institution.

Spiritual and Religious Categories

As spiritual and religious identities separated (Pargament, 2011), it became possible to identify as one, the other, neither, or both. This division created a two-by-two grid (Ammerman, 2013). Each of these conditions corresponded to a spiritual and religious category (SRC): spiritual and religious (SAR), spiritual but not religious (SBNR), religious but not spiritual (RBNS), and not spiritual or religious (NSOR). These four categories have a few demographical differences. In one study by Pew Research, SBNR group were not largely different than the general population by gender, race, and age, however, they leaned towards higher education and political independence. RBNS group tended to be Hispanic with lower levels of education. Younger people made up lower percentages of SAR then in other SRC groups. NSOR groups leaned towards young males (Lipka & Gecewicz, 2017).

SRC Labeling

Researchers have used multiple methods when classifying participants into the four SRC. The primary method has been to administer a battery of assessments and have the researcher place the participants into the four SRC based on scores. The second method asked participants to rank themselves on a single religious and a single spirituality scale. The researcher then placed the participants into the four SRC based on these two scores. The third method asked the participants if they thought of themselves as religious or not and as spiritual people or not (Lipka & Gecewicz, 2017). The fourth method asked participants to place themselves into one of the four SRC (Zinnbauer, 1997). For example, a survey question may ask “do you consider yourself (a) spiritual and religious, (b) spiritual but not religious, (c) religious but not spiritual, (d) not spiritual or religious.” In this method, participants were specifically labelling themselves without an assessment or researcher interpretation. On the surface, each system should yield identical classifications however, those classified via each method may not be the same.

Self-labeling as an SRC may not mean the same thing to everyone as people sometimes define these terms counter-intuitively. One study compared the four SRC on three spirituality scales (Daily Spiritual Experiences Scale, Spiritual Transcendence Scale, Spiritual Involvement and Beliefs Scale) and two religious scales (PRI, Duke University Religion Index; Handel et al., 2015). Their findings were that though the SAR group and RBNR group scored higher on the religiosity tests than the SBNR and NSOR groups, the SAR and RBNS groups scored higher on the spirituality scales than the SBNR group and the NSOR group. This demonstrated that either those who were RBNS were more spiritual than SBNR (a direct contradiction of terms), or that assessments and vocabulary were not enough to capture what it meant to be in each of the SRC. One explanation for this could be found in the great diversity in each SRC.

Spiritual but not Religious Practices and Beliefs

Like their demographic distribution, beliefs among SBNR individuals vary. According to a Pew Research study (Lipka & Gecewicz, 2017), SBNR individuals have a belief in God which is absolutely certain (67%), fairly certain (24%), or do not believe in God (5%). In this group, frequency of prayer is daily (57%), weekly (12%), monthly (6%), seldom/never (22%), don't know (4%). Despite assumptions, SBNR do not always dismiss religion. SBNR see religion as very important (25%), somewhat important (30%), not too important (16%), and not at all important (29%). Additionally, SBNR attend church weekly (13%), once or twice a month/a few times a year (18%), and seldom/never (69%). Finally, where SBNR find guidance on right and wrong comes from religion (18%), philosophy/reason (18%), common sense (50%), science (11%), and don't know (2%). These statistics demonstrate the complexity of the SBNR demographic and the need to explore its diversity.

SBNR Packages

In contrast to the binary categories and to explain differences in the SBNR population, Ammerman (2013) attempted to find “packages” which describe types of SBNR people. Using a qualitative study of 95 participants, and a factor analysis of the themes, she established four packages of spirituality. The first package was *theistic* in which spiritual practices in a religious setting are personalized. This group embraces formalized religion however, their personalized journey overrides orthodox teachings. In the second package, *extra-theistic*, participants prioritize self-transcendence. These individuals search not for a transcendent deity, or the supernatural, but to find transcendence of character through art, music, nature, and beauty. Some meditation, and yoga practices that deemphasize the theological components and promote the personal transcendence have become popular forms of extra-theistic spirituality. The third

package, *ethical spirituality*, is based on morality. This category sees spirituality as communion with others and finds fulfillment through random acts of kindness and aiding those in need. For example, volunteering at a homeless shelter. In the fourth, *belief and belonging*, religion is internally dismissed but the individual stays in order to be a part of the community. In each of the packages, the participant diminished formalized religion to personalize their spiritual experience.

Theory of Basic Human Values

The theory of basic human values, as created by Schwartz (1992, 1994, Schwartz, et al. 2012), attempted to classify value contents. Based on previous works such as Allport (1960) and Rokeach (1973), Schwartz is credited for devising the first modern, comprehensive value system (Schwartz, 1994). Specifically, to examine values defined as “desirable transsituational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity” (Schwartz, 1994, p. 12) and arrange them in a systematical and comprehensive order. In the most recent model (Schwartz et al., 2012), the stated values are (1) *self-direction–thought*, (2) *self-direction–action*, (3) *stimulation*, (4) *hedonism*, (5) *achievement*, (6) *power–dominance*, (7) *power–resources*, (8) *face*, (9) *security–personal*, (10) *security–societal*, (11) *tradition*, (12) *conformity–rules*, (13) *conformity–interpersonal*, (14) *humility*, (15) *benevolence–dependability*, (16) *benevolence–caring*, (17) *universalism–concern*, (18) *universalism–nature*, (19) *universalism–tolerance*. These values are placed purposefully to form a wheel (for details on older model see Schwartz 1994, for details on the newer model see Schwartz et al. 2012).

In the theory of basic human values model, values next to each other on the wheel have similar properties where values on the opposite side of the wheel have contradictory properties. These placements were originally determined using smallest space analysis (Schwartz, 1994),

and later through multidimensional scaling analysis (Schwartz et al. 2012). For example, *benevolence* and *universalism* are next to each other because the caring of another human being is akin to caring for others globally. However, *benevolence* is on the opposite side of the wheel from *achievement*. This placement was because the caring for others and the advancement of self are contradictory to each other. In addition to the core values, values are clumped together to make higher order values.

Higher order values are broader value categories which were created through the combination of several related core values. These higher order values, as defined by Schwartz et al. (2012), included (1) *openness to change* which incorporated *self-direction–thought*, *self-direction–action*, *stimulation*, and *hedonism*, (2) *self-transcendence* which incorporated *benevolence–dependability*, *benevolence–caring*, *universalism–concern*, *universalism–nature*, and *universalism–tolerance*, (3) *conservation* which incorporated *security–personal*, *security–societal*, *tradition*, *conformity–rules*, and *conformity–interpersonal*, and (4) *self-enhancement* which incorporated *achievement*, *power–dominance*, and *power–resources*. *Face* and *humility* are not used when calculating higher order values. The four higher order values, like their core values, are thought to have more commonality with the adjacent higher order values, than the opposite higher order values. For example, *openness to change* opposed *conservation* as it is difficult to seek out new experiences while attempting to proceed in a traditional way. Additionally, *self-transcendence*, the aiding of others, is difficult to accomplish while focusing on *self-enhancement*, the empowerment of self. Due to the balance of the wheel, each person has a highlighted area, or higher order value strength, which in turn means that each person has a diminished higher order value (Schwartz 1992, 1994; Schwartz et al. 2012).

Values, Religiosity, and Spirituality

Shortly after the first values model was released in 1992 studies began comparing values to religiosity. The largest religiosity study was Saroglou et al. (2004) who conducted a meta-analysis reviewing 21 samples from 15 countries ($N = 8,551$) across 12 studies. Each study used the Schwartz model to investigate the correlation of religiosity to each core value. The authors averaged the r (Pearson product moment correlation) of each study by unweighted mean effect size and by weighted mean effect size placing an effect size cut off at 0.20. The results were that across all 21 samples, religiosity positively correlated with the higher order value *conservation* (mainly *tradition* and *conformity*, though still positively with *security*) and negatively with *openness to change* (*hedonism*, *stimulation*, and *self-direction*). In the middle, *benevolence* was the only positive correlation, though small, and *universalism*, *achievement* and *power* each held small negative correlations.

Separating religion from spirituality and the individual relationships they have with values was later explored by Saroglou and Munoz-Garcia (2008). In their study, participants answered questions in three distinct categories including personal and classic religiosity, emotional religion, and spirituality in addition to the SVS values assessment. Interestingly, the results of this study began to show conflict with the previous data (Saroglou et al., 2004). Saroglou and Munoz-Garcia (2008) found in their Spanish study that religiosity, emotional religion, and spirituality had different correlations significant at $p < .01$. Religiosity correlated positively with *benevolence* (0.24), *tradition* (0.19), and *conformity* (0.20) and negatively with *hedonism* (-0.23), *self-direction* (-.20), and *universalism* (-0.18). These results are similar though not identical to the previous studies (Saroglou et al., 2004). The second factor, emotional religion, which emphasizes relationships and experiences, had statistically significant positive correlations at $p < .01$ with *benevolence* (0.35), and *conformity* (0.21) and negatively with *power*

(-0.17) and *hedonism* (-0.15). Spirituality differed from both. Spirituality had a statistically significant positive correlation at $p < .01$ with only *benevolence* (0.30), though a statistically significant negative correlation at $p < .01$ with both *power* (-0.22) and *achievement* (-0.20). These results demonstrated the complexity and diversity that may fall under the spiritual and religious umbrella.

A similar study originated from the UK (Pepper, Jackson, & Uzzell, 2010) which also measured the value correlations for religiosity and spirituality separately with the core values. The result of this UK study confirmed the Spanish study's results (Saroglou & Munoz-Garcia, 2008), specifically, that religiosity positively correlated the strongest with *conformity-tradition* (.287) and negatively correlated the strongest with *self-direction* (-.351). For spirituality, the greatest positive correlation was with *benevolence* (.263). This again demonstrates the differences between religiosity from spirituality and how the emphasis shifts.

Method

The purpose of this exploratory study was to examine value differences by spiritual and religious category (SRC) in an undergraduate sample using the theory of basic human values (Schwartz, 1992; Schwartz, 1994; Schwartz et al., 2012). The independent variable was the student's SRC defined as their identity as being (a) spiritual and religious (SAR), (b) spiritual but not religious (SBNR), (c) religious but not spiritual (RBNS), or (d) not spiritual or religious (NSOR). The dependent variable was the student's values obtained through the Schwartz's PVQ-RR values survey. The controlled variables were race, ethnicity, age, nationality, and education level.

Research Design

This ex post facto study assessed a convenience sample of undergraduate students to determine value differences by SRC. The independent variable (IV) was the participant's stated SRC, and the dependent variables (DV) were the participant's scores on the PVQ-RR. Data sampling limited participation to minimize confounding variables. Limited participation meant that the sample only had enough participants to compare a SAR group to a SBNR group. These two groups had their core values hierarchically compared and then t-tests were performed on higher order values. The results demonstrated core and higher order value differences between SAR and SBNR groups.

Participants

The sampling process was based on convenience as distribution occurred with undergraduate students during their normal class time in Human Services classes. In total, one hundred thirteen surveys were handed out, 99 were returned to the researcher, and 95 were sufficiently completed for data analysis creating an 84% survey usability rate. In addition to paper surveys, an online version of the survey was created through Qualtrics. The link to this survey was sent to 12 online Human Services professors. Two professors responded and one student took the survey creating a total of 96 usable surveys. Next, surveys were assessed for inclusion.

Only undergraduate students who met the inclusion criteria of age, nationality, and education were analyzed. Because the literature has demonstrated that values change over the lifespan (Schwartz & Rubel, 2005), participants were limited to only those categorized as traditional students (those between the ages of 18 and 23). Additionally, as culture is the largest variable in values (Schwartz, 1994; Schwartz & Rubel, 2005), only domestic students (students who are US nationals) were assessed. Next, education is speculated to influence values and so

the researcher only wanted to use undergraduate students. Finally, participants had to identify with one of the four SRC.

Instrumentation

The instrumentation used in this study was a single use survey. The parts included the PVQ-RR values survey (Schwartz et al., 2012), demographic questions and the selections of an SRC. The PVQ-RR was the newest, English language, assessment for the theory of basic human values (S. Schwartz, personal communication, August 6, 2018). The PVQ-RR assessment began with the instructions “here we briefly describe different people. Please read each description and think about how much that person is or is not like you. Put an X in the box to the right that shows how much the person described is like you”. Next, 57 statements were made in which the participant responded by selecting either not like me at all, not like me, a little like me, moderately like me, like me, or very much like me. For scoring, each of the 19 core values had three questions each making for a total of 57 questions. The 19 core values were combinable into the four higher order values. Each of the core values and higher order values were also centralized into z-scores.

Results

The first result was that though this study’s demographic statistics were not representative of the nation, SRC statistics were similar to national trends. Of the 96 participants in the survey, 64.6% were African-American and 81.3% were female, a large difference from national demographics where 13.4% were African-American and 50.8% female (United States Census Bureau, 2017). Despite the race and gender demographic differences, SRC distribution was much more akin to national samples. Specifically, those who identified as SAR were 43%

in the study though represent 48% nationally. SBNR were 34% compared to 27% nationally, RBNS were 9% compared to 6% nationally, and NSOR were 9% compared to 18% nationally (Lipka & Gecewicz, 2017). The lower levels of SAR and higher levels of SBNR from national norms are not surprising as first year college students often become less religiously active though more committed to their spirituality (Bryant, Choi, & Yasuno, 2003).

SRC Demographics

The next step of analysis came from taking the entire sample, filtering out those who did not meet the inclusion criteria, and separating the rest into their self-identified SRC. The results were that only the SAR ($n = 32$, 40.5%) and SBNR ($n = 31$, 39.2%) samples had enough participants for statistically relevant analyses (Cohen, 1988). These two groups were first compared demographically. The results were that there were no major demographical differences between the groups. Race, ethnicity, and gender all were very similar (see Table 1). This is in line with the previous literature that SRC association spans demographics (Lipka & Gecewicz, 2017).

Table 1

<i>Frequency Table of SRC Demographics</i>						
Variable	<u>SAR</u>		<u>SBNR</u>		<u>Total</u>	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Race						
White, European, or European American	4	12.5	6	19.4	10	15.9
Black, African, or African American	25	78.1	23	74.2	48	76.2
Asian or Asian American	1	3.1	1	3.2	2	3.2
Other	1	3.1	0	0.0	1	1.6
Missing	1	3.1	1	3.2	2	3.2
Total	32	100.0	31	100.0	63	100.0
Ethnicity as Hispanic						
Yes	5	15.6	2	6.5	7	11.1

Variable Continued	<u>SAR</u>		<u>SBNR</u>		<u>Total</u>	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
No	27	84.4	29	93.5	56	88.9
Total	32	100.0	31	100.0	63	100.0
Gender						
Male	5	15.6	7	22.6	12	19.0
Female	27	84.4	24	77.4	51	81.0
Total	32	100.0	31	100.0	63	100.0

SRC Value Differences

After comparing SRC demographics, the next step involved comparing SRC by core values. To do so, first each of the 19 core values were listed in order by SRC (see Table 2). The most striking results came from the core values *tradition* and *self-direction thought*. In SAR, *tradition* had a small but negative Z score (-.278). This finding was somewhat surprising considering this group identifies as religious and *tradition* typically correlated with religiosity (Saroglou et al., 2004). Interestingly, is how negative the Z score was for *tradition* in the SBNR group (-1.308). Another striking difference was that *self-direction thought* was the highest for SBNR. Meaning, that this SBNR sample highly cared about independence of thought. In similarities, SAR and SBNR both listed the same values as either having a positive Z-score or a negative Z-score. For further differences, comparisons were made by higher order values.

Table 2

<i>19 Core Values by SRC</i>				
Core Value	<u>SAR</u>		<u>SBNR</u>	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Benevolence-Care	0.681	0.454	0.682	0.532
Security Personal	0.639	0.450	0.397	0.673
Benevolence-Dependability	0.566	0.675	0.305	0.583
Achievement	0.535	0.426	0.531	0.536

Core Value Continued	<u>SAR</u>		<u>SBNR</u>	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Universalism-Tolerance	0.483	0.667	0.666	0.671
Self-Direction Thought	0.441	0.707	0.838	0.601
Universalism-Concern	0.306	0.554	0.709	0.492
Self-Direction Action	0.280	0.577	0.590	0.570
Security Societal	0.082	0.981	0.461	0.652
Stimulation	0.045	0.625	0.144	0.672
Humility	-0.038	0.597	-0.367	0.726
Face	-0.184	0.783	-0.141	0.688
Tradition	-0.205	0.780	-1.308	1.064
Conformity-Rules	-0.278	0.733	-0.469	0.862
Conformity-Interpersonal	-0.684	1.032	-0.786	1.154
Universalism-Nature	-0.866	1.027	-0.549	1.120
Power Resources	-0.924	0.948	-0.765	1.133
Power Dominance	-1.403	0.822	-1.587	1.064

Note. $n = 32$ for all SAR values and $n = 31$ for all SBNR values. All values listed are in *Z* scores.

To check for statistically significant differences, a *t*-test was computed on higher order values between the SAR and SBNR sample. The results showed there was a statistically significant difference in *openness to change* between SAR ($M = .322$, $SD = .366$) and SBNR ($M = .543$, $SD = .399$) with $t(61) = -2.291$, $p = .025$ and in *conservation* between SAR ($M = -.089$, $SD = .336$) and SBNR ($M = -.341$, $SD = .373$) with $t(61) = 2.816$, $p = .007$. The *openness to change* score though should be viewed apprehensively due to the Bonferroni correction. *Self-enhancement* and *self-transcendence* did not show statistically significant differences. These two analyses show that independence of thought and forging new mindsets may be a factor in identification.

Discussion

The results of this study combined and echoed some of the previous literature on SBNR samples. First, Ammerman (2013) identified four different types of SBNR groups as *theistic*, *extra-theistic*, *ethical*, and *belief and belonging*. What each of these four groups had in common was a desire to personalize their faith. Though Ammerman did not use the theory of basic human values, her statements on commonalities lines up with the value *self-direction* assessed in this survey. In other words, this study's use of the theory of basic human values confirms Ammerman's work. Next, this study supports spiritual and religious definitions. Terms frequently used in defining spirituality include *personal* (Pargament, 1999, p.12), *subjective* (Senreich, 2013, p. 553), and *private* (Cashwell & Young, 2011). This is in line with the value *self-direction*, defined as "independent thought and action—choosing, creating, exploring" (Schwartz et al., 2012, p. 5). On the other hand, religion is often referred to as organized, traditional, and communal (Ammerman, 2013) or as part of a establish institution (Pargament et al., 2013). In this study and in others (Saroglou et al., 2004), religion took the side of *tradition*.

Limitations

This survey was hindered and limited by many aspects including demographics, self-reporting, and sample size. For demographics, this was a small convenience sample study using students from a southeastern, large, public university. Next, as the students self-reported their values, bias could have been present. Additionally, the participants of this study were predominantly African-American, female, and enrolled in a Human Services class making generalizability difficult. In addition to the geographical location and demographic influences, the students may have been influenced based off their major and setting. As such, the implications of this work must always remain in the context. In addition to demographics this

research was also limited by sample size. Due to this problem, certain analyses were hindered or inappropriate including only being able to assess two SRC.

The final major limitation came from asking college students to self-identify as an SRC. The terms spiritual and religious though common are highly complicated constructs. Both not only have a litany of definitions from across various academic fields (Pargament, 2007), but their definitions appear to be quickly evolving. With such abstract and evolving concepts, college students may not arrive at their stated identity based off a thorough self-examination. Using Fowler's theory of religious development, most college aged students are only beginning to question their identities (Fowler, 1981). Therefore, a college student's identity as an SRC could have come from what a parent, friend, or minister told them and not from a personal reflection of their belief system. As such, it is important to see SRC identification in this sample as fluid and possibly superficial.

Future Research

This study helped reveal the literature gap in spiritual and religious identification. What is still unknown is how SRC samples differ in personality traits, levels of well-being, religious beliefs, cultural influences, ties to geographic region, and rates by religion. Additionally, SRC literature still needs to understand SRC identity permanence, strength of identification, and reason for identification. Finally, where did the identification come from? How did the participant arrive at the definitions of the terms and is their definition congruent with others? Though this survey began to explore differences in samples, more needs to be known about SRC identification itself.

Implications for Counselors

In each implication it is imperative for counselors to understand how the client views spirituality and religiosity and not project their own definitions. Once understood however, spiritually integrated interventions with SBNR-identifying clients may be beneficial provided the counselor adheres to cultural considerations. A few of these possible interventions include prayer, meditation, mindfulness, and written resources.

Prayer with SBNR clients may take on a large variety of forms. As some who identify as SBNR may see spiritual guidance as originating from nature, cosmic forces, or universal energy (Ammerman, 2013), prayer may take on forms unfamiliar to the counselor. As example, a client may wish to pray to mother nature or to “the spirits”. Alternatively, clients may perceive a grand and unifying force such as the Taoist concept of Ki or the Hindu system of Prana and wish to talk directly to that force. As some who are SBNR may mix religions, counselors should not be surprised if a client wants to pray to both Jesus and Buddha. These examples reiterate that though prayer can be an important component of therapy (Sperry, 2012), it must be the client who dictates the direction. In addition to prayer, spiritual connection in the counseling room may also take on the form of meditation or mindfulness.

Meditation and mindful practices such as yoga that deemphasize theological components and promote personal transcendence have become popular with some SBNR populations (Ammerman, 2013). Further, it is theorized that for some, religious devotion is being transferred from traditional churches to yoga classes, Reiki practitioners, and meditation centers (Heelas, Woodhead, & Woodhead, 2005). What this means is that spiritual and religious practices may occur in locations and in forms not normally assumed by the counselor. For example, a client may see their meditation group as a good replacement for their previous church. Or, they may attend a yoga class to increase mindfulness to bolster their spirituality. If a client finds comfort

in these forms of spirituality and religiosity, it may be beneficial to bring them into the counseling room. This may take the form of a silent meditation at the beginning of the session or yoga activities during the session. Counselors should respect these forms of spirituality the same way they would traditional prayer.

When a client identifies as SBNR, he or she may have a strong connection to a religious text (Ammerman, 2013). According to Sperry (2012), every major spiritual tradition in both the West and the East have sacred writings as sources of spiritual wisdom. For example, a Southern Baptist may describe themselves as SBNR though avidly read the Bible. Another person who identifies as SBNR may gain inspiration from Buddhist scriptures or the Tao Te Ching. Spiritually inspirational texts, however, may also take on other forms including poetry or philosophy through what Pargament (2007) describes as spiritual bibliotherapy. Due to the broad nature of possible spiritual texts, counselors may want to word their questions broadly such as “what do you read when you feel spiritually drained?”. Or, “what is the most inspirational written work for you?”

Whether prayer, meditation, mindfulness, written texts, or any other spiritual intervention is used, it must be appropriate and culturally sensitive. Clinicians must always remember that not every client is suitable for spiritually integrated interventions. That both the client and clinician must have sufficient ego strength, stability, and boundaries to handle such an intervention. That the intervention is desired by the client and that the clinician is willing to be a part of the intervention. Finally, the intervention should be a relevant part of treatment and not frivolous (Sperry, 2012). If done ethically and in a sensitive manner, those who identify as SBNR may see spiritual interventions as a productive part of therapy.

Conclusion

The original inspiration for this research was to explore the term SBNR in order to better serve clients. In response, this research found that SBNR participants in this sample had a strong disinterest in re-creating the past and instead, prized individualism. For counselors, it is important to both understand these influences on identification. Though varying degrees of spirituality and religiosity may be a contributing factor, values are likely part of what it means to identify as an SRC. At the same time, it is important to remember that though categorization and identification may help, each person's spirituality and religiosity are uniquely their own.

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Here we briefly describe different people. Please read each description and think about how much that person is or is not like you. The questions are all worded using female pronouns. If you identify with male pronouns, please mentally change them to fit you. Check the box to the right that shows how much the person described is like you.

[illegible]

[illegible]

[illegible]

	Not like me at all	Not like me	A little like me	Moder- ately like me	Like me	Very much like me
57. It is important to her to accept people even when she disagrees with them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

For the following six questions, *spirituality* is defined as one's relationship to God, or whatever you perceive to be Ultimate Transcendence.

The questions use a sentence completion format to measure various attributes associated with spirituality. An incomplete sentence fragment is provided, followed directly below by two phrases that are linked to a scale ranging from 0 to 10. The phrases, which complete the sentence fragment, anchor each end of the scale. The 0 to 10 range provides you with a continuum on which to reply, with 0 corresponding to absence or zero amount of the attribute, while 10 corresponds to the maximum amount of the attribute. In other words, the end points represent extreme values, while five corresponds to a medium, or moderate, amount of the attribute. Please circle the number along the continuum that best reflects your initial feeling.

In terms of the questions I have about life, my spirituality answers

no questions 0	1	2	3	4	5	6	7	8	9	absolutely all my questions 10
-------------------	---	---	---	---	---	---	---	---	---	--------------------------------------

Growing spirituality is

More important than anything else in my life 10	9	8	7	6	5	4	3	2	1	of no importance to me 0
---	---	---	---	---	---	---	---	---	---	--------------------------------

When I am faced with an important decision, my spirituality

plays absolutely no role 0	1	2	3	4	5	6	7	8	9	is always the overriding consideration 10
-------------------------------	---	---	---	---	---	---	---	---	---	--

Spirituality is

the master motive of my life, directing every other aspect of my life 10	9	8	7	6	5	4	3	2	1	not part my life 0
---	---	---	---	---	---	---	---	---	---	-----------------------

When I think of the things that help me grow and mature as a person, my spirituality

has no effect on my personal growth 0	1	2	3	4	5	6	7	8	9	Is absolutely the most important factor in my personal growth 10
---	---	---	---	---	---	---	---	---	---	--

My spiritual beliefs affect

Absolutely every aspect of my life 10	9	8	7	6	5	4	3	2	1	no aspect of my life 0
---	---	---	---	---	---	---	---	---	---	---------------------------

Please circle or fill in the answer that best fits you

1. How often do you attend church or other religious meetings?

- a. Never
- b. Once a year or less
- c. A few time a year
- d. A few times a month
- e. Once a week
- f. More than once/wk

2. How often do you spend time in private religious activities, such as prayer, meditation, or Bible study?

- a. Rarely or never
- b. A few times a month
- c. Once a week
- d. Two or more times/week
- e. Daily
- f. More than once a day

3. In my life, I experience the presence of the Divine (i.e., God)

- a. Definitely not true
- b. Tends not to be true
- c. Unsure
- d. Tends to be true
- e. Definitely true of me

4. My religious beliefs are what really lie behind my whole approach to life

- a. Definitely not true
- b. Tends not to be true
- c. Unsure
- d. Tends to be true
- e. Definitely true of me

5. I try hard to carry my religion over into all other dealings in life

- a. Definitely not true
- b. Tends not to be true
- c. Unsure
- d. Tends to be true
- e. Definitely true of me

6. Which one of the following statements do you agree with the most?

- a. Spirituality is a broader concept than religiousness and includes religiousness.
- b. Religiousness is a broader concept than spirituality and includes spirituality.
- c. Religiousness and spirituality are different and do not overlap.
- d. Religiousness and spirituality are the same concept and overlap completely.
- e. Religiousness and spirituality overlap but they are not the same concept.

7. Which one of the following statements best describes you?

- a. I am religious and spiritual
- b. I am spiritual but not religious
- c. I am religious but not spiritual
- d. I am neither religious nor spiritual

8. If you have one, what is your religious/spiritual tradition? _____**9. What is your race?**

- a. White, European, or European American
- b. Black, African, or African American
- c. Native American or Alaska Native
- d. Asian or Asian American
- e. Middle Eastern or Middle Eastern American
- f. Other

10. Are you Hispanic, Latino or Latina?

- a. Yes
- b. No

11. Nationality

- a. U.S. Citizen
- b. Non-U.S. Citizen

12. Gender

- a. Male
- b. Female
- c. Transgender Female
- d. Transgender Male
- e. Gender Variant/Non-Conforming
- f. Prefer Not to Answer

13. Education

Currently an undergraduate student

Currently a graduate student

Currently not a university student

14. Are all of your ODU classes taken online?

- a. Yes
- b. No

15. What is your age? _____

APPENDIX B

SCORING GUIDE FOR THE PVQ-RR

Scoring Key for 19 Values in the PVQ-RR Value Scale

Self-direction Thought	1,23,39	Tradition	18,33,40
Self-direction Action	16,30,56	Conformity-Rules	15,31,42
Stimulation	10,28,43	Conformity-Interpersonal	4,22,51
Hedonism	3,36,46	Humility	7,38,54
Achievement	17,32,48	Universalism-Nature	8,21,45
Power Dominance	6,29,41	Universalism-Concern	5,37,52
Power Resources	12,20,44	Universalism-Tolerance	14,34,57
Face	9,24,49	Benevolence –Care	11,25,47
Security Personal	13,26,53	Benevolence-Dependability	19,27,55
Security Societal	2,35,50		

Scoring Key for 10 Original Values with the PVQ-RR Value Scale

Self-Direction	1,23,39,16,30,56	Security	13,26,53,2,35,50
Stimulation	10,28,43	Conformity	15,31,42,4,22,51
Hedonism	3,36,46	Tradition	18,33,40,7,38,54
Achievement	17,32,48	Benevolence	11,25,47,19,27,55
Power	6,29,41,12,20,44	Universalism	8,21,45,5,37,52,14,34,57

Scoring Key for Higher Order Values in the PVQ-RR Value Scale

Self-Transcendence Combine means for universalism-nature, universalism-concern,

universalism-tolerance, benevolence-care, and benevolence-dependability

Self-Enhancement Combine means for achievement, power dominance and power resources

Openness to change Combine means for self-direction thought, self-direction action, stimulation and hedonism

Conservation Combine means for security-personal, security-societal, tradition, conformity-rules, conformity-interpersonal

Humility and Face are best treated as separate values because they are on the borders between self-transcendence and conservation (humility) and of self-enhancement and conservation (face). Structural analyses (MDS) can reveal whether these two values could be added to the higher order values to increase reliability in your samples. Analyses in about 100 samples so far indicate that humility is best combined with self-transcendence in about 70% and with conservation in about 30% of samples. Face is best combined with self-enhancement in 75% and with conservation in 25% of samples.

APPENDIX C
FLYER TO PARTICIPATE FOR PROFESSORS

Dear ODU Professors:

I hope this email finds you well. My name is Gregory Lemich and I am a doctoral student in the Counseling and Human Services department at Old Dominion University in Norfolk, Va.

I am recruiting participants for a quantitative study examining the intersection of spiritual and religious associations with personal values. I am specifically seeking the participation of undergraduate students who are U.S. nationals and between the ages of 18 and 23.

The goal of this study is to better understand those who identify as *spiritual but not religious* and how they differ, especially in values, from those who identify as *religious and spiritual*, *religious but not spiritual*, and *not spiritual or religious*. The findings will benefit the counseling field by demonstrating underlying motivational differences and help counselors who work with clients which are struggling with spiritual and religious problems and transitions.

This study (1348295-1) has been approved by the Old Dominion University Institutional Review Board (IRB).

If you have students that meet the criteria as described above, I respectfully invite you to share the following link (link will be added here). Participation will require the students to fill out an online survey which will take approximately 10 minutes. The students can either participate at home or I can come into the classroom to facilitate the survey. Please contact me: Gregory Lemich (glemi001@odu.edu) or the dissertation chair Dr. Christine Berger (cberger@odu.edu) if you would like to discuss the study further. Thank you.

Gregory C. Lemich, M.S., NCC, Counseling Resident
Doctoral Student in Counselor Education & Supervision
Department of Counseling & Human Services
Old Dominion University
Norfolk, VA 23529

APPENDIX D
FLYER TO PARTICIPATE FOR STUDENTS

Dear ODU Students:

I hope this email finds you well. My name is Gregory Lemich and I am a doctoral student in the Counseling and Human Services department at Old Dominion University in Norfolk, Va.

I am recruiting participants for a quantitative study examining the intersection of spiritual and religious associations with personal values. I am specifically seeking the participation of undergraduate students who are U.S. nationals and between the ages of 18 and 23.

The goal of this study is to better understand those who identify as *spiritual but not religious* and how they differ, especially in values, from those who identify as *religious and spiritual*, *religious but not spiritual*, and *not spiritual or religious*. The findings will benefit the counseling field by demonstrating underlying motivational differences and help counselors who work with clients which are struggling with spiritual and religious problems and transitions.

This study (1348295-1) has been approved by the Old Dominion University Institutional Review Board (IRB).

If you meet the criteria as described above, I respectfully invite you to follow this link (link will be added here). Participation will require you to fill out an online survey which will take approximately 10 minutes. Please contact me: Gregory Lemich (glemi001@odu.edu) or the dissertation chair Dr. Christine Berger (cberger@odu.edu) if you would like to discuss the study further. Thank you.

Gregory C. Lemich, M.S., NCC, Counseling Resident
Doctoral Student in Counselor Education & Supervision
Department of Counseling & Human Services
Old Dominion University
Norfolk, VA 23529

APPENDIX E

INFORMED CONSENT DOCUMENT

PROJECT TITLE: Comparing Higher Order Values by Religious and Spiritual Association and Implications for Counseling

INTRODUCTION

The purposes of this form are to give you information that may affect your decision whether to say YES or NO to participation in this research, and to record the consent of those who say YES. This dissertation project is titled *Comparing Higher Order Values by Religious and Spiritual Association and Implications for Counseling* and will be administered to undergraduate students during their normal class period or through an email link to the survey.

RESEARCHERS

Principal Investigator: Christine C. Berger, PhD, LPC (VA), LCPC (MD), Assistant Professor of Counseling, Darden College of Education, Counseling and Human Services

Investigator: Gregory C. Lemich, MS, NCC, Darden College of Education, Counseling and Human Services

Dissertation Methodologist: Christopher Sink, PhD, Professor and Batten Chair, Darden College of Education, Counseling and Human Services

Committee Member: James E. Baesler, PhD, Professor of Communication, College of Arts and Letters, Department of Communication and Theatre Arts

DESCRIPTION OF RESEARCH STUDY

Several studies have been conducted looking into the subject of religiosity and spirituality and how they relate to values. None of them however, have used a U.S. based population to explore how values differ based on levels of religiosity and spirituality or how on levels of religiosity and spirituality correlations with values.

If you decide to participate, then you will join a study involving research on basic human values, spirituality, and religiosity. To do so, you only need to fill out the attached survey or complete an online survey, each of which utilize only empirically validated questionnaires. If you say YES, then your participation will last for 20 minutes whether in class or online. Approximately 300 other undergraduate students will be participating in this study.

EXCLUSIONARY CRITERIA

To the best of your knowledge, you should not be a non-student or graduate student that would keep you from participating in this study.

RISKS AND BENEFITS

RISKS: There are no known risks in taking this survey.

BENEFITS: The main benefit to you for participating in this study is a chance to better understand your own values as well as spiritual and religious system of meaning making. The field of mental health will benefit from this research through a greater understanding of client values and how they relate to spirituality and religiosity.

COSTS AND PAYMENTS

The researchers are not offering any financial incentives.

NEW INFORMATION

If the researchers find new information during this study that would reasonably change your decision about participating, then they will give it to you.

CONFIDENTIALITY

The researchers will take reasonable steps to keep private information in the questionnaire confidential. The researcher will keep the paper information in a locked location and the computerized information in a secure location and only share the surveys with the dissertation committee members. The results of this study may be used in reports, presentations, and publications; but the researcher will not identify you. Of course, your records may be subpoenaed by court order or inspected by government bodies with oversight authority.

WITHDRAWAL PRIVILEGE

It is OK for you to say NO. Even if you say YES now, you are free to say NO later, and walk away or withdraw from the study -- at any time. Your decision will not affect your relationship with Old Dominion University, or otherwise cause a loss of benefits to which you might otherwise be entitled.

COMPENSATION FOR ILLNESS AND INJURY

If you say YES, then your consent in this document does not waive any of your legal rights. However, in the event of distress arising from this study, neither Old Dominion University nor the researchers are able to give you any money, insurance coverage, free medical care, or any other compensation for such injury. In the event that you suffer injury as a result of participation in any research project, you may contact Gregory Lemich at 240-247-7399, Dr. Laura Chezan the IRB director of the Darden College of Education and Professional Studies at 757-683-7055 at Old Dominion University, or the Old Dominion University Office of Research at 757-683-3460 who will be glad to review the matter with you.

VOLUNTARY CONSENT

By signing this form, you are saying several things. You are saying that you have read this form or have had it read to you, that you are satisfied that you understand this form, the research study, and its risks and benefits. The researchers should have answered any questions you may have had about the research. If you have any questions later on, then the researchers should be able to answer them:

Gregory Lemich at 240-247-7399

If at any time you feel pressured to participate, or if you have any questions about your rights or this form, then you should call Dr. Laura Chezan the IRB director of the Darden College of

Education and Professional Studies at 757-683-7055, or the Old Dominion University Office of Research, at 757-683-3460.

And importantly, by signing below, you are telling the researcher YES, that you agree to participate in this study. The researcher should give you a copy of this form for your records.

Subject's Printed Name & Signature	Date
Parent / Legally Authorized Representative's Printed Name & Signature (If applicable)	Date
Witness' Printed Name & Signature (if Applicable)	Date

INVESTIGATOR'S STATEMENT

I certify that I have explained to this subject the nature and purpose of this research, including benefits, risks, costs, and any experimental procedures. I have described the rights and protections afforded to human subjects and have done nothing to pressure, coerce, or falsely entice this subject into participating. I am aware of my obligations under state and federal laws, and promise compliance. I have answered the subject's questions and have encouraged him/her to ask additional questions at any time during the course of this study. I have witnessed the above signature(s) on this consent form.

Investigator's Printed Name & Signature	Date
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APPENDIX F**IRB APPROVAL LETTER**

From: Laura Chezan <no-reply@irbnet.org>
Sent: Tuesday, November 27, 2018 6:39 PM
To: Berger, Christine C. <cberger@odu.edu>
Subject: IRBNet Board Action

Please note that Old Dominion University Education Human Subjects Review Committee has taken the following action on IRBNet:

Project Title: [1348295-1] Comparing Higher Order Values by Religious and Spiritual Association and Implications for Counseling Principal Investigator: Christine Berger, PhD

Submission Type: New Project
Date Submitted: November 7, 2018

Action: APPROVED
Effective Date: November 27, 2018
Review Type: Exempt Review

Should you have any questions you may contact Laura Chezan at lchezan@odu.edu.

Thank you,
The IRBNet Support Team

VITA

Gregory C. Lemich, NCC, MS, Counseling Resident-VA
2100 New Education Building
4301 Hampton Blvd.
Norfolk, VA 23529

EDUCATION

Ph.D. in Counselor Education & Supervision Old Dominion University, *Norfolk, VA*
Expected: May 2019

M.S. in Mental Health Counseling Loyola University Maryland, *Baltimore, MD*
July 2016

CLINICAL EXPERIENCE

Clinical Director: Sentara's Ambulatory Care Clinic. Norfolk, VA
May 2018 – December 2018

Counseling Resident: Old Dominion University Athletics Department, Norfolk, VA
January 2018 – August 2018

Counseling Internship: Howard County General Hospital, Columbia, MD
August 2015 – May 2016

Counseling Internship: Crossroads, Frederick, MD
August 2014 – May 2015

SCHOLARSHIP

Lemich, G., & Sink, C. A. (data collection). Connecting university athlete's decision-making process to self-determination levels.

Sink, C. A., & Lemich, G. (in press). A primer on Celtic Spirituality with recommendations for counseling practice. *Counseling and Values*. (American Counseling Association)

Sink, C. A., & Lemich, G. (2018). Program evaluation in doctoral-level counselor education preparation: Concerns and recommendations. *American Journal of Evaluation*. Article first published online: April 29, 2018. <https://doi.org/10.1177/1098214018765693>

Sink, C. A., & Lemich, G. (2017). Well-being therapy in schools: Implications for supporting students with spirituality-related issues. *Counselling and Spirituality*, 36(1-2), 121-143. doi: 10.2143/CS.36.1.3285229