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**The Relationship between Religiosity and Spirituality
among Lebanese Male and Female College Students**

Mariam Kurd Alaoui

A Thesis submitted to the Faculty of Social & Behavioral Sciences in partial fulfillment of the requirements for the Masters of Arts degree in Psychology – Emphasis Counseling at Haigazian University

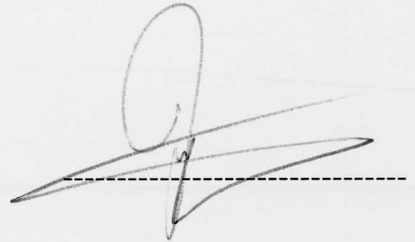
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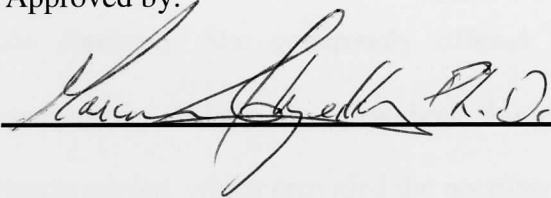
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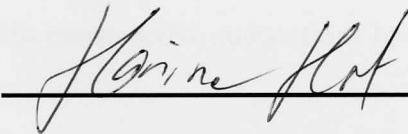
**The Relationship between Religiosity and Spirituality
among Lebanese Male and Female College Students**

Mariam A. Kurd

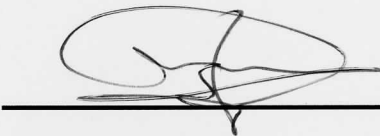
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Abstract

The purpose of this exploratory study was to examine the relationship between religion and spirituality. Studies have examined religiosity as a predictor of numerous psychological outcomes. However, few studies have investigated the different types of religious orientations as predictors of spiritual transcendence. Several dimensions of numinous functioning were assessed. The Religious Sentiments scale (RS) was used to assess the degree of religiosity. The Religious Orientation Scale (ROS) assessed the different religious motivations. The level of spirituality was assessed with the Spiritual Transcendence Scale (STS). Scales measuring each of the variables and a demographic questionnaire were compiled and given to 155 college students. Both Intrinsic and extrinsic religious orientations were positively correlated with spiritual transcendence. Further analysis showed two additional types of religious orientations, indiscriminately pro religious and anti religious. Significant differences were found between the four groups. Additionally, there was no difference in religiosity and spiritual transcendence between males and females.

Relationship between Religion and Spirituality among Lebanese Male and Female College Students

Religion and spirituality are identified among the most important factors that structure human experience, beliefs, values and behavior. Recently, researchers have increasingly turned their attention to the impact of religion and spirituality on youth. Literature suggests that while religion in youth can be manifested in healthy (King, et al., 2006) as well as unhealthy ways (Belitz & Schacht 1992, Piedmont et al., 2004b), spirituality on the contrary affects youth development positively (Lerner et al., 2000). Several authors (Meyer & Lausell, 1996) argued for the value of spirituality, asserting that promoting an individual's understanding of his or her spirituality will positively contribute to other aspects of the young person's development (King, 2008). However, few studies have examined the differences between religion and spirituality despite its salience in the lives of millions of youth. Indeed, in most studies spirituality and religion are still treated as a single construct and this has been a focus of debate in recent years. In the field of psychology the recent emergence of interest in spirituality, in addition and in contrast to religion, fueled our research interest. In the present study we explored the relationship between youth religiosity and spirituality, which was conceptualized in terms of self-transcendence. Our approach of both constructs was multidimensional.

Background of the study

In tandem with the emergence of religion and spirituality as a field of inquiry, various disagreements have occurred regarding the nature of the relationship of these two equally important constructs. Traditionally spirituality was closely related to or

synonymous with the concept of religiosity. However, over the years, little consensus has been reached about the association of these equally important constructs (Zinnbauer et al., 1997).

Various relationships of the two concepts have been suggested by different scholars with diverse views ranging from a polarization of the two concepts to the interrelationship of spirituality and religion, with some scholars suggesting one to be the sub domain of the other whilst other scholars suggesting the opposite. These various views are rightly summarized by Reich (1996) who pointed out four possible ways in describing the relationship between religiosity and spirituality: they are either separate domains or distinct but overlapping domains or synonymous or one is a sub domain of the other. This lack of agreement between scholars has been mainly attributed to approaches that confound theology and psychology (Helminiak, 2005)

Until today, it is not clear whether spirituality might be enhanced by something inherent in or even unique to religiosity itself, or if it is primarily due to the influence of other factors that might be encouraged in many other contexts that have no necessarily religious identity. According to Helminiak (2005), there is a “virtual conflation” of religion and spirituality. Many studies use the two notions interchangeably and the bulk of research uses religiosity and spirituality as one single construct. It is noteworthy that, today more than ever the issue of whether religiosity is related to spirituality continues to be debated. Helminiak (2005), the foremost thinker in “psychology-of-spirituality” (Spilka and McIntosh, 1996) contends that we need to separate spiritual issues from religion. Hill and Pargament (2003) pointed out that “an adequate treatment of both requires their differentiation. How separable they are is a debatable, and relatively trivial question.”

According to Helminiak (2005), this “problem truly debilitates the scientific enterprise of which psychology is a part”. One area thus that deserves more empirical exploration is the link between religiosity and spirituality treated as two different constructs.

While some scholars suggest that spirituality is certainly a facet of religion others see spirituality as separate from religion (Elkins 1998). Pargament, (2005) for instance, prefers to see spirituality as part of religion, an inclusion of spirituality into religion based on an understanding of the sacred as the common core of the two concepts into which spirituality fits as a feature. Whilst others argue that the sacred is important and central to most of religion but it is not necessarily descriptive of spirituality. Stifoss-Hanssen (1999) for instance, prefers to understand spirituality as more independent from religion because atheists and agnostics, people deeply engaged in ecology and other idealistic endeavors, express spirituality. Similarly, Wagener & Malony (2006) suggest that spirituality addresses the ultimate questions that are intrinsic to the experience of being human and includes experiences of transcendence, belonging and connectedness, meaning and purpose whereas religion, is a shared belief and social structure. A report of the World Health Organization, states that spirituality addresses questions such as meaning of life and purpose in life and is not necessarily limited to any specific set of beliefs or practices (WHO, 1998).

Yet, with such considerations in mind, treating religion as a unitary dimension is misleading. William James (1902) in the varieties of religious experience warned us that the spiritual refers to the heart of the religious life only when it is “authentic” that is, when it is grounded in genuine, first-hand experience. When religion becomes an “affair of outer works and ritual and sacraments” (p. 173), in contrast, “it is at risk of losing its grounding”.

There is a difference between an inward experience of religion and adherence to a particular type of organized religion. One area thus of theoretical guidance is provided through the use of different religious orientations. Gordon Allport (1950) distinguishes between intrinsic and extrinsic religiosity. Allport's model for intrinsic-extrinsic motivation focuses on the two different religious orientations. Intrinsic religiosity refers to an authentic, heartfelt devout faith while extrinsic religiosity refers to a more utilitarian use of religion as a means to an end such as church attendance to gain social status. The intrinsic style describes a type of internalized motivation in which religion is a central focus of a believer's life. The extrinsic style represents a more external motivation in which religion is adopted mainly for obtaining benefits or gains. Intrinsic believers internalize their religious beliefs and live by them, whereas extrinsic believers style sees religion as mainly utilitarian. Regarding the nature of intrinsic orientation, Allport (1966, p. 455) stated:

"The intrinsic form of the religious sentiment regards faith as a supreme value in its own right....A religious sentiment of this sort floods the whole life with motivations and meaning. Persons with this orientation find their master motive in religion. Other needs, strong as they may be, are regarded as of less ultimate significance, and they are, so far as possible, brought into harmony with the religious beliefs and prescriptions. Having embraced a creed the individual endeavors to internalize it and follow it fully. It is in this sense that he lives his religion".

With regard to the above, whether spirituality is seen as a wider or a narrower concept than religion, related or unrelated, one can at least presume that the association of these two constructs depends on the religious orientation of the individual. In other words, the extent to which a religious person can score high on spirituality depends on his religious motivation. Therefore we expect higher levels of spirituality among those who "live" their religion. In the major monotheistic traditions of Christianity and Islam, the acts

involved in the religious traditions prayer, meditation, service, and a moral lifestyle are designed to lead to personal transformation. For instance, practitioners are admonished to pray, read scripture, lead a morally superior life, seek God's mercy, give alms and purify the self. With a great deal of commitment, sincerity, and a willingness to change, the person might grow more spiritual. Studying for example, the Qur'an and performing the five daily prayers can be seen as a medium for meditation and a means of promoting spirituality (El Azayem & Hedayat-Diba, 1994; El-Islam, 2004).

Although for some it is clear that spirituality is not a specifically religious phenomenon and can be manifested outside the circles of religion it has been argued that religiosity can help enhance a person's spirituality (Grimmuth, 1987). Indeed some would say it is all the more essential. It may even fill our life with meaning and purpose and extend us beyond ourselves (Shafii, 1988). It may. The question is does it? Should religion have the power to foster spirituality, research has yet to show pervasive evidence as to whether this vital component of wellness can actually be enhanced by religiosity.

The potential relevance of addressing these questions is numerous. First, empirical studies to date have tended to conceptualize spirituality and religiosity as a single construct. Second, Calicchia and Graham (2006) mentioned that much religious research has focused on older participants and has neglected the study of younger participants. Third, much of the present research on religiosity and spirituality has been carried out either in the West or Far East. The research that has been conducted in Lebanon, a Middle Eastern country with a relatively young population is very limited. In Lebanon there is sufficient reason to study the relationship between religion and spirituality on youth. Religion in Lebanon is a major force. It has shaped its history, literature, art, culture,

politics, ethics, and economics. Even today the influence of religion continues to be significant. Furthermore, Lebanon is a country of religious pluralism with nineteen different denominations and Lebanese are considered a religious people. To a remarkable degree, many seek to fashion their conduct around religious principles and their religious communities very often define their social networks. Moreover, historically religion has shaped education in Lebanon. Many schools provide religious instruction to educate and socialize children in the faith. Several schools and universities trace their origins to confessional or sectarian motivations. Further, psychological research on religion and spirituality, involving different religious denominations in the same study such as, Muslims and Christians is virtually nonexistent. The bulk of research has involved either Christians or Hindus. Thus much remains to be learned about other religious groups such as Muslims. Finally, very little research has focused on gender differences. Despite the observed differences between men and women, there has been surprisingly little specific research on gender religion and spirituality, although the topic is of increasing interest (Anderson & Lewis-Hall, 2005). With such considerations in mind, it is essential to study the impact of religiosity on one's spirituality. Hence, a research on the relationship between religiosity and spirituality among a Lebanese youth sample would be reasonable.

The problem Statement

The lack of agreement regarding the association of religion and spirituality prompted our interest in examining when does religion foster spirituality. In light of the above discussion, it seems that religion can have an impact on one's spirituality for those who are intrinsically religious. In an attempt to gain more insight on the many different ways in which young Lebanese adults express their inner lives and their search for

direction and purpose, this study investigated the influence religiosity has upon their spirituality. How these constructs related to each other was the central empirical question of this study.

The purpose of this study was to examine the relationship between religiosity, and spirituality as separate variables in a sample of young Lebanese male and female, within the context of religious orientation. Specifically this study addressed the following hypotheses:

It is hypothesized that those who are religious score higher on spiritual transcendence than those who are not religious.

H1: There will be a positive correlation between religious sentiments and spiritual transcendence.

Research indicates that intrinsic motivation is related to greater Spiritual Well-Being (Gorsuch, 1994). Therefore it is hypothesized that intrinsic religiosity will correlate positively with spiritual transcendence and extrinsic religiosity will correlate negatively with spiritual transcendence.

H2: Intrinsic religiosity will correlate positively with spiritual transcendence.

H3: Extrinsic religiosity will correlate negatively with spiritual transcendence.

A consistent finding in the literature on religiosity is that females report higher religious and existential wellbeing than males (Cecero, Bedrosian, Fuentes, & Bornstein, 2006). It therefore might be informative to hypothesize that females will score higher on religiosity and spirituality.

H4: Females will score significantly higher on Religious Sentiments and Spiritual Transcendence than males.

Significance of the Study

Despite the large volume of research on religiosity and spirituality, we still lack a clear understanding of the relationship between religion and spirituality. Our research extends current knowledge in this area in several ways: First, we assess the relationship between religiosity and spirituality by differentiating between the two constructs conceptualizing spirituality as self-transcendence. A conception of spirituality as transcendence seems justified given that, in the psychological realm, Emmons (1999) has provided persuasive empirical evidence that spirituality is seen as grounded in transcendence. It is also consistent with classic theorizing in psychology. For example, Frankl (1959) believed that self-transcendence is the source of personal meaning in life. “One will find meaning and identity to the extent to which he commits himself to something beyond himself” (p. 20). Finally Wong (1988) presented evidence from factor analysis that religion and self-transcendence are two of seven keys “roads” to a meaningful life.

Second, we attempt to distinguish between several orientations of religiosity. Most religious research to date does not measure or differentiate between intrinsic, extrinsic orientation. There is still a need to measure which religious orientation is more closely related to spiritual transcendence.

Finally, this study is also very relevant to the context in which it is studied. Much of the present research on religious involvement has been carried out among western samples. Given that young Lebanese have been largely left out of the realm of many worldwide surveys and studies, it is clear that this region is still an important area for further investigations. By exploring the relationship between religiosity and spirituality

among a young Lebanese sample this study will be a glimpse into the intersection between these two constructs and hopefully lead to a clearer understanding of the role religion plays in the spiritual lives of young adults in a religiously diverse Middle Eastern country.

Religious and spiritual issues are important to young adults. They address an important facet of their lives. Indeed, many aspects of youth life, is more or less inspired by religious sentiments and spiritual concern. During college years, identity development becomes a central focus (Erickson, 1968). Youth ask questions such as: “who I am?” “What I am all about as a person?” “What kind of life do I want to lead?” As part of their search for identity, adolescents begin to grapple in more sophisticated and logical ways with such questions as “Why I am on this planet?” “Is there really a God or higher transcendent Being, or have I just been believing what my parents have taught me?” What are my religious views? In Lebanon, spiritual exploration is not really supported through assisting youth in finding appropriate materials to address their questions but rather through imposing a system of beliefs. To my knowledge, in Lebanon there is no specific curriculum intended to develop awareness of spirituality, foster spiritual growth and create situations conducive to harnessing spirituality.

Overview of Methodology

The research presented in this study was mainly a correlation in nature. The exploratory element of the research probes the relationship between different dimensions of religiosity and spiritual transcendence. A sample of 155 College students was assessed on several dimensions of religiosity as well as several aspects of spiritual transcendence. Spiritual transcendence was correlated with two dimensions of religious orientation

(intrinsic and extrinsic) and two dimensions of religious sentiments (religiosity and religious crisis). Included in this analysis were differences associated with gender.

Assumptions

In this study we stressed first, on the importance of treating spirituality and religiosity as two separate and different constructs. The basic premise is that the terms 'spiritual' and 'religious' can no longer be equated. This implies a view of spirituality as being more independent of religion yet interrelated. Separating the two has also the advantage of recognizing that spirituality is possible for those outside of religious traditions and communities (Rayburn, 2004). Second, it will be more appropriate for us to treat religiosity as intrinsic and extrinsic as some areas of religion are not necessarily spiritual for example maybe purely habitual religious behavior is not spiritual.

Definition of Terms

Religious Orientation

A term used by Gordon Allport to refer to the reason that people make religious commitments or engages in religious activities (Allport, 1967).

Intrinsic orientation:

Intrinsic orientation is a dimension of religious motivation where religious commitment is used as a “master motive” for life, a desire to engage in religious activities because they have inherent value, regardless of any personal benefits that may be gained from them (Allport, 1967).

Extrinsic orientation:

This dimension refers to a religious motivation where religion is used to meet self-serving ends, a desire to engage in religious activities as a way of achieving specific personal goals (Allport, 1967)

Religion

In its broadest sense, religion is as a multidimensional construct including both institutional religious expressions, such as dogma, rituals, religious practices and personal religious expressions, such as religious experiences, beliefs and feelings about the sacred (Pargament, 1997).

Spirituality

Spirituality is a multidimensional construct including the experiential and personal side of our relationship to the transcendent (Hill et al., 2000). For those in religious traditions, it is the living reality of religion as experienced by an adherent of the tradition.

Spiritual Transcendence

It represents the ability of an individual to stand outside of his/her immediate sense of time and place and to view life from a larger, more objective perspective. There are three aspects to Spiritual Transcendence: prayer fulfillment, universality, and connectedness (Piedmont, 2004).

Prayer Fulfillment

Prayer fulfillment is a feeling of joy and contentment that results from personal encounters with the god of one's understanding. (Piedmont, 2004)

Universality

Universality is a belief that all of life is intimately tied together. (Piedmont, 2004)

Connectedness,

Connectedness is a belief that one is part of a larger human reality that cuts across generations and groups. (Piedmont, 2004)

Religiosity

Religiosity, in its broadest sense, is a comprehensive term used to refer to the numerous aspects of religious activity, dedication, and belief. It reflects the degree of involvement an individual has in performing various religious activities as well as the importance of the values that underlie these activities (Piedmont, 2004).

CHAPTER 2

Literature Review

Relationship of religion and spirituality

A fundamental issue about religion and spirituality is how they relate to one another (Piedmont, 2004). As mentioned earlier different approaches have emerged in the literature. One approach mainly suggests that spirituality is not necessarily grounded in religion. Kelly (1995) for instance, considers spirituality as a subjective experience of transcendence whilst religion is more understood as institutional. Similarly, Polanski (2002) sees spirituality as a “universal experience”, less constrained by the doctrines associated with religion. This humanistic approach to spirituality does not view religiosity as a means that fosters richer life and deeper spirituality in this world. Several scholars indeed, hold the view that spirituality is related to an intrinsic dimension of the human mind rather than in the appeal to God. In the same way, Helminiak (2005) regards spirituality as an essential characteristic of human wholeness and well being apart from all religion (Helminiak, 2005). Emmons (1999) as well suggested that spirituality encompasses a search for meaning, for unity, for connectedness, for transcendence, and for self-actualization. Belzen (2002) defines spirituality simply as “commitment to transcendence” and Helminiak defines it as “concern for transcendence” (Helminiak, 1996).

Another approach allows for religion to be seen as an important instance of spirituality. The main consideration behind this approach is that even though spirituality is not necessarily related to religion, religiosity enhances spirituality. Advocates see spirituality grounded in religion. Their claim is that religion works for the betterment of

humanity, providing direction and comfort, encouraging tolerance, love, compassion, and enhancing spirituality. Indeed, many agree that religion is the way people seek to give meaning to their lives: “religion seeks answers to existential questions which go to the heart of our sense of identity, worth and purpose (Hamilton, 2001). Many as well agree that the central concern of religion is to enhance the spirituality of people and that this concern is located at the very core of many religious goals. Pargament (1999) stated: “Spirituality is the heart and soul of religion. It is, I believe, the most central function of religion.”

According to these authors spirituality is the essential part of religion. Fontana (2004), insists that what all religions share in common is the belief in a nonmaterial transcendent sacred being. In monotheistic religions it is recognized as God. Belief in God has been the guiding principle of monotheistic religions and such a belief can have an intense effect upon the individual (Fontana, 2004).

The end result is that until today, the association of religion and spirituality remains highly debated ((Hill et al., 2000). In most studies these two terms are used interchangeably (Hall and Edwards 2002; Mahoney et al. 1999; Miller 1999; Pargament 1997).

Conceptualization of Religion and Spirituality

The interchangeability of these two terms is problematic insofar as there is a lack of consensus concerning their conceptualization. This conceptual confusion in the literature, surrounding the terms religion and spirituality (Helminiak, 2005) has led to different definitions of both constructs though the word spirituality apart from religion is relatively recent (Wulff, 1997). 40 years ago, spirituality carried its dictionary meaning of

“attachment to religious values”. But today the term “spirituality has outrun the dictionary, evolving into something different. The nature of an individual’s religious or spiritual beliefs, behaviors, and memberships has undergone numerous changes. More and more people are not willing to admit that spirituality is the exclusive domain of religion.

Whereas in the popular language the term "religion" evokes institution, doctrine, rituals, beliefs, formality and authority, the term “spiritual” brings to mind meaning and purpose, authenticity, meditation, creativity, gratitude, and awe.

Similarly, in the literature one can find several conceptions of both constructs. Pargament (1997) for instance, defines religion in its broadest sense, as a multidimensional construct including both institutional religious expressions, such as dogma, rituals, religious practices and personal religious expressions, such as beliefs about the sacred with an understanding of spirituality as the sacred. In contrast to Pargament (1997), Hodges (2002) considers spirituality to be the broader concept, representing transcendent beliefs and values that may or may not be related to a religious organization. Religiosity on the other hand refers to rituals and beliefs, which are mainly demonstrated in the context of a religious institution (Hodges, 2002).

In an attempt to identify the conceptual overlap the characteristics of both constructs were examined. A review of the literature, suggests that both religion and spirituality are multidimensional constructs. Religion, as a construct, includes several dimensions: the ideological dimension (religious belief) the ritualistic dimension (religious practice) the intellectual dimension (religious knowledge, and the search for the sacred) as well as the experiential dimension (religious feelings) and the consequential or application dimension (religious effects) (Glock and Starck, 1965). In the same way, spirituality

embraces several dimensions, such as the proposition of la Pierre (1994), who identified the ritualistic dimension (spiritual practices, rituals, exercises), the intellectual dimension (a search for meaning in life, a search for ultimate truth or highest value that foster an encounter with transcendence) the ideological dimension (an appreciation for the mystery of creation, a sense of community, universality), the experiential dimension (transcendence, a feeling of contentment) the consequential dimension (a personal transformation).

Literature pertaining to modern approaches to religion, suggest that there is a strong tendency among scholars to portray religion as institutional and spirituality as personal. Whereas religion is described in terms of dogma, doctrine, rituals, authority, sacred, God, and institution spirituality is described in terms of unity, relation to the world, self-actualization, “ultimate concern” (Tillich, 1952), “transcendence” (Piedmont, 2005) “an integrating and unifying factor within personality” (Howden, 1992) “authenticity” (Helminiak, 1996), “a meaningful identity and purpose” (Bollinger, 1969), “a source of yearning” (May, 1988). As Zinnbauer (1999) stated: Scholars make a distinction between the organized, social, and traditional beliefs and practices of religion from the personal, transcendent and harmonic connections of spirituality”. However, to view these two multidimensional constructs only by contrast is as (Hill et al (2000), suggested to close the eyes to a “potentially rich and dynamic” interaction. Marty and Appleby (1991) suggest that religion also deals with vital issues pertaining to “ultimate concerns”. Similarly for Heschel (1958) religious knowledge allows one to dig deep into the meaning of life. Heschel (1958) suggests not only that religion is sensitive and responsive to ultimate issues of human existence, but also that religious knowledge feelings and experiences are a venue

to spirituality. However, while the concept of spirituality is often understood through personal experience that has been frequently associated with intense emotions, and meaningfulness, it is worth noting that the concept of religion is often identified with doctrinal and institutional matters and simply overlooking the underlying issues. What is often confounded is the underlying issue: the experiential dimension of religion. The experiential aspect of religion is often left baffled in the conceptualization of religion. It is this experiential dimension however that is of utmost importance. As Richard and Bergin stated:

"Some formulations betray a shift from the awareness of connotations to an assumption of descriptive designations: "Religious expressions tend to be denominational, external, cognitive, behavioral, ritualistic, and public. Spiritual experiences tend to be universal, ecumenical, internal, affective, spontaneous, and private" (Richard and Bergin, 1997).

Interest in religious experience as opposed to mere religious behavior has been frequently disregarded in the research. Regarding religious experience, Wulff (1997) warns us that in these days religion has been reified (defined as a fixed objective entity) in the sense that it is often expressed through a definable system such as denomination or religious traditions. Pargament's (1997) elaboration upon Wulff's statement of this reification is that religion is understood more as something that "is here" (institutions, teachings, churches and their members) rather than something that happens, (experiences, etc). This reification of religion according to Wulff (1997) is fuzzy because it "overlooks the dynamic personal quality of religious experience" (Hill et al., 2000). Religious experience is an important dimension of religion. Religious experiences are important insofar as they lead to spiritual feelings that elicit transcendental awareness (Hood, 1973). On going cultivation of religious beliefs, knowledge and practices lead to expanded

awareness: an awareness that flows into a real harmony with the universe. Profound sensitivity to this awareness and harmony makes for what the religions have called enlightenment.

In the main, what these constructs share in common is that they provide resources for switching one's awareness from the mundane to a transcendent mode of living (Helminiak, 1996). The main difference therefore lies within the conceptualization of the experiential dimension of religion. First, some conceptions of religion are narrow enough not to include this important experiential dimension (Hill et al, 2000). Second, whereas the experiential dimension (when included in the definition) of religion is often defined in terms of relationship with God and sacredness, the experiential dimension of spirituality is more described as transcendental experiences to existential searches for purpose and meaning with or without God and sacredness. What is often unclear in the definition of religion is that the experiential dimension of religion can also include transcendence in certain instances. Religious sentiments, religious experiences, religious feelings can lead to transcendence. A state of total awareness reached through religious beliefs, rituals, knowledge and religious feelings opens the door to the path to the numinous. The result of attaining this state of consciousness is that one understands himself/herself as transcending the boundaries of space and time (Stace, 1960).

Therefore, when religion and spirituality are treated as multidimensional separate constructs, transcendence might be considered as a common characteristic of both constructs. This transcendent view is one in which the person sees unity (Piedmont, 2004). According to Piedmont (2005) people high on spiritual transcendence believe that there is a larger plan and meaning to life, something beyond our mortal existence. "Despite all the

ups and downs in life, there is something more permanent and constant that gives direction, meaning, and value to life". Those low on spiritual transcendence are more concerned with "the material aspects of life and see no larger meaning to life other than what life offers in the here and now" (Piedmont, 2004).

Our point here is that though spirituality can be expressed in ways that are conceptually separate from the traditional expressions of religion (Dyson, Cobb & Formann, 1997), transcendence is a common characteristic between certain types of religious motivations and spirituality.

Inasmuch as both religion and spirituality share a common characteristic, they interact with one another and sometimes overlap in their function. Piedmont (2005), confirmed that religiosity and spirituality are correlated constructs but they are not identical. At this point it becomes clear that although, religion and spirituality have been conflated, these two constructs are nevertheless separate multidimensional constructs with transcendence as one of the overlapping aspects. It also implies a view of spirituality as being more independent of religion. As Piedmont (2005) suggested, they can neither be shrunk into a single construct nor are they interchangeable.

Accordingly, and although the terms are used in many different ways, since religion and spirituality can be conceptualized in a variety of different ways (Hill & Hood, 1999) in this study spirituality was basically a concern for self-transcendence and was defined as the experiential and personal side of our relationship to the transcendent (Hill et al., 2000). According to Hill "the spiritual component includes transcendent and existential features pertaining to an individual's relationship with the self, others, and a transcendent Reality, coupled with interaction with one's environment."

Religion was defined in its broadest sense, as a multidimensional construct including both institutional religious expressions, such as dogma, rituals, religious practices and personal religious expressions, such as religious experiences, beliefs and feelings about the sacred. Pargament (1997) explicitly claims that “the struggle with ultimate issues” is the mark of religion.

Such an approach of both constructs has the advantage of recognizing not only that spirituality is possible for those outside religious traditions (Rayburn, 2004), but also that religion in certain cases might be seen as an important instance of spirituality acknowledging thereby that spirituality can be conceived in both religious and nonreligious terms.

Religious orientation

Back in the 1960's, research was concerned with empirical measurement of religious experience. Perhaps the most reliable effort to conceptualize and empirically identify the experiential dimension of religion has been the efforts of Gordon Allport (Hood, 1973). Allport distinguished between two distinct categories or orientations: intrinsic and extrinsic. According to Allport, (1966) different religious orientations have different implications on the individual. The intrinsic orientation emphasizes a “committed” religious motivation in which one's religious faith is lived as an end in itself, functioning as a foundation for one's life choices, and giving meaning to life's experiences while the extrinsic orientation highlights a “consensual” religious motivation in which religion is directed toward some other end such as status, personal security, self justification, and sociability. Allport, (1966) considered this instrumental utilitarian approach to religion to be less healthy than an intrinsic orientation which is based on

beliefs which transcends the person's own existence. This orientation is described as an internalized understanding of the transcendent through faith, hope, love for others, God and self. It involves an altruistic motivation that is linked closely to a search for meaning.

A thorough review of the literature provides evidence that the conceptualization and assessment of religious orientation have had a major impact on empirical research in the psychology of religion. Extrinsic religious practice is more driven by guilt, anxiety and/or external sources of pressure (Pargament, 1997). Persons with this orientation may find religion useful in a variety of ways such as using religion to provide participation in a powerful in-group (Genia & Shaw, 1991); protection, consolation, and social status (Allport & Ross, 1967); an ego defense (Kahoe & Meadow, 1981). Intrinsic religiosity, on the other hand yielded different results, showing that this orientation serves as a factor promoting positive outcomes. "Persons with this orientation find their master motive in religion. The results of many studies have generally supported Allport's theory (Donahue, 1985), with intrinsic individuals usually showing greater psychological health than extrinsic individuals (Baker and Gorsuch, 1982; Bergin, Masters and Richards, 1987).

These contrasting results were also found in studies done with college students. Intrinsically religious students tended to have greater self-esteem and potential for personal growth than other students, as well as a greater sense of inner freedom than extrinsic religiously oriented individuals (Watson, Jones, & Morris, 2004). They were found to adjust better in college, to be more optimistic, self-confident, and more positive about themselves (Genia, 1998). In accordance with these findings, other studies found that they exhibited a sense of internal control and higher levels of responsibility (Donahue, 1985).

Intrinsic orientation was also associated with psychosocial abilities (Hathaway & Pargament, 1990). Additionally, intrinsically oriented college students toward religion were less involved in antisocial behavior such as drug and alcohol use, showed higher levels of discipline, a less materialism and less narcissism (King, Elder, & Whitbeck, 1997; Watson et al., 2004; Wiebe & Fleck, 1980).

By contrast, studies indicate that extrinsically religious students were more dogmatic and authoritarian (Kahoe, 1977), less responsible and less motivated and had less internal locus of control. Moreover, this orientation correlated with higher levels of prejudice, anxiety, and a lower level of altruism (Allport & Ross, 1967; Donhaue, 1985). However, some positive characteristics associated with extrinsic religious orientation include being more flexible, self-reliant, skeptical, and pragmatic (Wiebe & Fleck, 1980). This suggests that they are less rigid than individuals with an intrinsic religious orientation. But in terms of flexibility, extrinsic religious orientation predicts more problems in self-functioning and maladjustment rather than positive flexibility (Watson, Morris, & Hood, 1990). Overall, whereas intrinsic religious orientation is linked with higher levels of positive behaviors and wellbeing, extrinsic religious orientation usually is associated with less positive characteristics than those found within intrinsic religious oriented individuals. These contrasting findings across the two series of studies described above illustrate that the relationship between religious orientation and a certain outcome varies according to the religious motivation of the individual.

Despite the dominance of research employing the construct of religious orientation within the psychology of religion, there is a paucity of studies examining the association of

religion and spirituality. However, some studies offered a glimpse into the association of these two constructs. A study conducted by Hood (1973), for instance, found that those individuals who are intrinsically oriented are more likely to report having significant personal religious experience than are their extrinsically religious counterparts asserting that those significant personal experiences are in fact transcended experiences.

To the extent that Allport (1966) was correct in his prospect, one can expect that intrinsically oriented individuals are likely to have more spiritual transcendence than are extrinsically oriented individuals. From a motivational perspective one can assume that religion might be seen as an important instance of spirituality when the individual's religious motivation is intrinsic. Therefore Allport's (1963) theory of intrinsic-extrinsic religious motivation might be an avenue for attempting to elucidate partially this debate. Allport (1967) argued that such a theoretical model would address the complex process by which religion interlocks with a person's life.

The benefit of the intrinsic attitude towards religion certainly be obvious to most people. However it is worth noting that most religious research to date does not distinguish between these types of religious practice. In several research results, the effects of the extrinsic practice of religion might blur the benefits of intrinsic practice when all subjects are mixed together in the same study. Thus, as Allport (1967) stated, one needs to keep in mind the crucial distinction between intrinsic and extrinsic religious attitudes. A person might be religious but what matters, is his/her approach to religion.

In light of the above, it will be more appropriate for us to see some areas of religion as not necessarily spiritual (for example, maybe a utilitarian religious practice is not spiritual) and some other areas of religion as spiritual (for example deep and intrinsic

religious feelings). There is indeed a big difference between “committed” and “consensual” religious people between “intrinsic” where religion is basic and essential and “extrinsic” where religion is merely a means.

While it is well established in the literature that these different approaches to religion lead to different outcomes such as prejudice (Hunsberger, 1995) or psychological wellbeing (Maltby et al., 1999), it is not known whether they have a different influence on one’s spirituality.

Religion Spirituality and psychology

The issue addressed in this study (the relationship between religiosity and spirituality) is acutely relevant to the current status of the field of psychology. In the last decades, the field of psychology has witnessed a reemergence of interest in religion and spirituality (e.g., Elkins, Hedstrom, Hughes, Leaf, & Sanders, 1988; Helminiak, 1996; Lapierre, 1994). Several journals have devoted special issues to religion and/or spirituality. Bookstores’ shelves are packed with books on spirituality. Conferences have been called on topics related to spirituality. In its annual meeting in 2006, the Society for the scientific study of religion tackled the issue of the relationship between institutional religion and spiritual practice. All in all, in the last decades, the field of psychology witnessed a tremendous increase in the literature linking religiosity/spirituality to a number of mental health outcomes (Koenig, McCullough & Larson, 2000; Powell, Shahabi, & Thoresen, 2003).

Spirituality is certainly an important psychological phenomenon. Many Personality theorists such as Adler, Allport, Maslow, and Rogers, argue that for a complete understanding of the individual spirituality must be considered. Adler for example, has a

holistic conception of healthy personality and functioning rather than a reductionist one (Ellison, 1983). Viewing a person holistically means that one considers all aspects of the person. Spirituality is a piece of this puzzle, an essential force that cannot be isolated from a person's physical state, feelings, thoughts, or relationships. Ellison explained that spiritual health leads to feeling "generally alive, purposeful, and fulfilled". It is a source of strength in the presence of distress. It is at the heart of our wellbeing. It enriches all aspects of our life: physical, mental, and emotional. Doenges and Moorhouse suggest that we can draw from spirituality, meaning, purpose, and value to life, and derive peace, harmony, and contentment (Doenges & Moorhouse, 1998, p.449). There is no doubt, that spirituality enriches the link between general wellbeing and holistic wellness, which consists of mental, emotional, physical as well as spiritual health (Baldwin 1996). Indeed, several authors have seen this aspect of wellbeing as central to what is missing in many lives (Henry, 1995; McGregor & Goldsmith, 1998; Mitstifer, 1996). Several authors (Meyer & Lausell, 1996) provided evidence as well for the value of spirituality, claiming that promoting a young person's understanding of his or her spirituality will positively contribute to other aspects of the young person's development.

In a similar vein, religion appears to exert positive, constructive influences in the lives of people and provides a sense of wellbeing. The notion that religion provides a framework that gives meaning and purpose to life, providing a sense of wellbeing, has been supported by several empirical investigations (Chamberlain & Zika, 1992; Crandall & Rasmussen, 1975). A large body of empirical studies shows that religion often serves as a factor promoting positive mental health outcomes. Religion, for instance has been found to moderate the effect of stress (Rayburn et al., 1986). This study for example, found that

religious leaders when compared to the normative population experienced lower stress and evidenced more personal resources. Moreover, it was found that individuals who are more religious experience less anxiety (Thorson, 1998); and individuals with strong religious faith report a higher level of life satisfaction and greater personal happiness (Ellison, 1991).

There is no doubt that both religion and spirituality are positively correlated with a number of mental health outcomes. However, as mentioned above the findings of numerous studies have been highly criticized on the basis of measurement shortcomings. One of these concerns for instance centers on measures that conflate these two constructs (Helminiak, 2005).

Human healing and wholesome growth are concerns in counseling and psychotherapy. A number of scholars noted that it is highly advisable that psychologists, and counselors, take into consideration the multifaceted layers of existence. Hassed (2000) for instance argued that many psychologists tend more to consider causes of depression, suicide, substance abuse, and violence than the protective factors, which include spirituality (Hassed, 2000). In psychotherapy, an important part of a client assessment is spiritual awareness. According to Hassed (2000), in order to help a person one needs to understand his or her views of the most important questions that human beings ask themselves. Similarly, Bergin (1996) stated: "A psychology that fails to recognize that religion and/or spirituality are indeed a very important aspect of an individual's life is at risk". Hence, it appears that religion and spirituality are inherently relevant to psychotherapy. It has even been argued that every therapy entails spiritual matters (Bergin, Payne, & Richards, 1996).

Religion and spirituality today

Although, the concept of religiosity/spirituality has been since the last decades extensively reported in the psychological literature, recently more attention is given to spirituality per se. Literature suggests that while for some, spirituality is directly related to religiosity others suggest that spirituality is not about religion but about seeking meaning and purpose in one's life and seeking one's own truth, values and perspective on life (Litva, 1997). Yet, a central concern of religion is to enhance spirituality. Although the semantics of this concern vary in the literature, it is located at the very core of many religious goals. However, that religion fosters one's spirituality is not always the case. One may be religious yet not have a connection to his/her spirituality. Similarly, one may have spirituality without attending services or practicing the rituals of a particular religion. While some may enhance their spirituality through religious involvement, others do not find the kind of spiritual fulfillment or relevance in religion that they feel they need. And still others do not even consider this aspect of their lives as important. This has led to a downward trend in religiosity in several parts of the world.

Regarding this trend, different rationales have been mentioned in the literature ranging from major societal changes to the role of religion. One explanation of this phenomenon could be attributed to main issues affecting contemporary societies. Since several decades both western and nonwestern societies witnessed rapid economic growth, increase of educational provision, new developments in communication and information technology, socio-economic changes, geographical mobility, new attitudes in personal relationship and family norms. These changes gave rise to new attitudes and accepted ways of being where as Redfield (1996) explicated, the individual's sense of spiritual joy,

security, and confidence almost vanished (Redfield & Adrienne, 1995, p.115).

Redfield (1996) argued that the convergence of several developments pushed people to look for economic security to replace the spiritual security they had lost. This loss is supported by peoples' effort to "fill the gap" by resorting to over-consumption, materialism, addictions, withdrawal and violence. With regard to Lebanon, Khalaf (2011) for instance, posited: "Lebanese are doomed to a life of constant seeking without fulfillment. According to Cassidy (1995), the experience of being human is felt as a struggle where people tend to measure their meaning of life focusing on the accumulation of material possessions and failing to acknowledge that a moment far away from the hustle and bustle of daily life is a modest gift of life that would give inner strength and a sense of connectedness to our spiritual self and soul (Cassidy 1995). As Clayton (2008), suggested: people derive meaning and purpose in life from doing and having, rather than being and relating. Certainly, there are ways to experience "being" (higher state of consciousness, and deeper level of the spirit), but society pressures to move faster, do more, accomplish, modernize, produce more efficiently, buy more, and never sit still and just experience being (Clayton, 2008).

An additional reason may be related to the way people perceive religion in contemporary western societies. According to Skolimowski (2010), the author of "An endless search", traditional religion is unable to provide meaningful spiritual fulfillment. Instead it turned out to be controlling with its main objective the pursuit of power and domination, and not the mission for the amelioration of humanity. Moreover, the author adds, religions are behind the tragic unfolding of historical events such as wars (Skolimowski, 2010). Religion, according to him, rather than unifying, is dividing the

world. Many people seem to be disappointed by religious institutions and prefer to resort to other alternatives to foster their spirituality. Skolimowski (2010), contends that people of almost all institutional religions, are not spiritually satisfied and often feel spiritually empty. Hence they search outside the religious framework. Nowadays, this quest is often expressed as a search for a "new spirituality". North Americans for example, are on a substantial spiritual quest and a "new age spirituality" to provide them with the psychological comfort that acquisitiveness has failed to provide (McDonald, 2004).

Religion, spirituality and youth

However, whatever the reasons are, the outcome is nevertheless a decline of religion in contemporary Western societies. In so far as young people's religious beliefs are concerned data in the West, particularly in Europe, clearly shows a declining religiosity trend (Halman, 2001). The "World Values Survey" on belief in God, importance of religion and involvement in religious organizations among young adults had only 19% "Young Europeans" believe and practice a formal religion with 43% considering themselves to be non- practicing believers. In addition, relatively low proportions of young adults reported that religion was very important to them ranging from 5% in France to 18% in Italy (World values survey, 1997). This trend is largely reflected in the way youth perceive religion and spirituality in the West. In a study conducted in thirteen European countries exploring how youth perceive spirituality, the authors found certain themes, such as: spirituality is different from religion, the capacity for being spiritual is natural, being actively spiritual is a choice, spiritual development is not dependent on age, (Kimball, E. M., Mannes, M., & Hackel, 2009). These patterns of religiosity among young adults in the west, give evidence of the low levels of support for the importance of religion in their

lives. In Lebanon however, the case is quite different. Several studies on youth found that Lebanese youth have moderately high levels of religiosity (Harb, 2010), with young Muslims exhibiting higher levels of religiosity than Christians (Ayyash-Abdo, 2001).

However, it is worth mentioning that an accumulated body of research in the West provides ample empirical evidence that religion is a factor in the lives of youth that often exerts a constructive influence (Smith, 2003). But since a comprehensive theoretical account of religious influences in the lives of youth is still lacking (Smith, 2003), one can hardly presume what influence religion has on their spirituality.

Gender differences

Literature about gender religious differences demonstrates that women are more religious than men (Mahalik & Lagan, 2001; Ozorak, 1996; Thompson, 1991). Several studies in the West suggest that women tend to place more importance on religion, participate more frequently, think more about developing their religious faith and their relationship with God (Gallup & Lindsay, 1999). Pattern of religiosity and spirituality among young adults in the United States are suggestive of a similar finding. A survey conducted in 2000, found that females were more committed to religion and more spiritual than their male counterparts (Roehlkepartain, 2005).

Several authors suggest that gender differences in religious involvement are a function of socialization into traditional roles wherein women are taught into traditional feminine modes of living and men are trained to value achievement and power (Hall, 1997; Mahalik & Lagan, 2001). In other words, what these studies suggest is above all that religiosity could be considered as an outcome of gender role socialization.

Regarding religious orientation, gender differences have been found in a number of

studies of religiosity in both adults and adolescent samples. In a study assessing adolescent gender differences in intrinsic and extrinsic religiosity (Donahue, 1985), females scored higher on intrinsic scales than males hence we expected the same trend in the current study.

With respect to spirituality Piedmont (2004), suggest that since women maintain more their relationships with others they get higher scores than men.

In light of the above discussed, literature, this thesis will investigate the following hypotheses:

H1: There will be a positive correlation between religious sentiments and spiritual transcendence.

H2: Intrinsic religiosity will correlate positively with spiritual transcendence.

H3: Extrinsic religiosity will correlate negatively with spiritual transcendence.

H4: Females will score significantly higher on Religious Sentiments and Spiritual Transcendence than males.

CHAPTER 3

Method

Participants

The sample included 155 subjects. The composition of the sample included 50.3% males ($N = 78$) and 49.7% and females ($N = 77$). Participants were all college students from: Haigazian University (HU), American University of Beirut (AUB), Lebanese American University (LAU), Notre Dame University (NDU) and American university of science and Technology (AUST). Most students were undergraduate students. The age range was between 18 and 25.

Overview of Materials

In this study our approach to religion was multidimensional. In order to ensure that most aspects of religion (belief, behavior, knowledge, experience, feelings, orientation, affiliation) are measured, several scales of religion were used each measuring a specific aspect of religion. Moreover, different aspects of religious sentiments were measured separately from religious motivation. Items, such as religious practice, or attitude and commitment toward religion measure religiosity. Questions, regarding religious affiliation categorized individuals according to which religious denomination they belong to. Questions regarding religious practice evaluated individuals according to the frequency with which they engage with personal or public religious behaviors. Questions, regarding stance toward religion located participants along a continuum ranging from a negative to a positive view of religion and of God. Other questions reflected participants' commitment to their beliefs. In other words, all four notions of self-assigned religious affiliation,

practice, attitude, and commitment toward religion are designed to distinguish, in one way or another, between individuals high in religiosity, individuals low in religiosity individuals. Religious orientation, however, is a very different construct. The measurement of religious orientation is meant to make a distinction between different ways of being religious or nonreligious.

Materials

Demographic Questionnaire

This questionnaire includes questions about age, gender, university attended and religious denomination.

The Assessment of Spirituality and Religious sentiments (ASPIRES)

Developed by Piedmont (1999), this is a measure that is relevant for assessing individuals across a wide range of religious affiliations as well as nonreligious or agnostic persons.

The ASPIRES measures two major dimensions:

- *Religious sentiments (RS)*
- *Spiritual Transcendence (ST)*

The Religious Sentiments scale is composed of two domains:

- *Religiosity*
- *Religious Crisis*

These domains of religiosity reflect the level of involvement of an individual as well as the value he/she attaches to this involvement.

Religiosity measures both the individual's degree of religious involvement (e.g., frequency of religious practice) as well as the level of importance the individual attaches to these activities. Participants are asked to rate themselves in terms of how often they: read the

Bible/Koran 1 (Never) to 7 (Several times a week); read religious literature 1 (Never) to 7 (Several times a week); pray 1 (Never) to 7 (Several times a week);

Religious Crisis assesses whether the individual is experiencing troubles with religion and/or God.

The Spiritual Transcendence Scale is a 23-item scale composed of three subscales:

Universality (a belief in the unity and purpose of life), Prayer Fulfillment (an experienced feeling of joy and contentment that results from prayer and/or meditation), and

Connectedness (a sense of personal responsibility and connection to others). Items are counterbalanced. Items are answered on a 1-point (strongly agree) to 5-point (strongly disagree) Likert-type scale with reverse coding. Scores on these scales have been shown to predict a variety of related spiritual constructs and a number of psychologically salient outcomes (e.g., stress, experience, well-being, and sexual attitudes; Piedmont, (1999a). Piedmont and Leach (2002) have showed that the STS generalized cross-culturally to a sample of Indian Muslims, Christians, and Hindus. The ASPIRES makes an important distinction between religiosity and spirituality. Piedmont (2004) provides the average range of scores of Spiritual transcendence by gender and age group.

Religious Orientation Scale

Allport's paradigm of religious intrinsic and extrinsic orientations has made major contributions to much contemporary research in the psychological study of religion. The Allport-Ross Religious Orientation Scale is composed of two subscales: Intrinsic religious orientation (IRO) and extrinsic religious orientation (ERO). ROS makes a distinction between people who are genuinely committed to their faith (intrinsic) from the more self-serving (extrinsic) (Allport and Ross 1967). The ROS is the most-used scale in the

psychological study of religion (Donahue, 1985b, p. 418) although the reliabilities often being reported are less than 0.70. Although Allport and Ross (1967) did not report reliabilities for the ROS, subsequent reliabilities reported display a fair degree of reliability ranging from 0,93 for the intrinsic subscale to 0,67 for the extrinsic subscale (Donahue, 1985b, p. 418).

Allport's scoring methods were revised and demonstrated that individuals could occupy four locations. Those scoring high on the intrinsic scale and low scores on the extrinsic scale are defined as "intrinsic". Those who record high scores on the extrinsic scale and low scores on the intrinsic scale are defined as "extrinsic". Those who record high scores on the extrinsic scale and high scores on the intrinsic scale are defined as "indiscriminately pro-religious." Those who record low scores on the extrinsic scale and low scores on the intrinsic scale are defined as "anti-religious" (Hood, 1978). The nondenominational nature of these scales makes them an appropriate assessment for all individuals regardless of religious faith tradition or cultural background (Donahue, 1985b). Subjects were classified into a fourfold (2X2) typology based on median splits of the two subscales Intrinsic (IRO) & extrinsic (ERO). Allport and Ross first discussed this procedure and Hood (1978) developed the current method of classifying subjects into four groups. Donahue (1985b) suggested that this is the preferred method of analysis, leading to more precise results. Accordingly, this study used Hood's methodology that has been used successfully in other studies.

Fourfold (2X2) Typology

	IRO HIGH ↑	IRO LOW ↓
ERO HIGH ↑	Indiscriminately Pro-religious	Extrinsic
ERO LOW ↓	Intrinsic	Anti religious

Hood's scoring method is as follows: A two-by-two set of categories of subjects is formed by splitting the distribution of scores on each scale at the median.

Intrinsic type includes individuals who agree with intrinsically worded items on the intrinsic subscale, and who disagree with extrinsically stated items on the extrinsic subscale.

Extrinsic type includes individuals who agree with extrinsically stated items on the extrinsic subscale, and who disagree with items on the intrinsic subscale.

Indiscriminately pro religious Those who do not discriminate and do not make careful choices, distinctions, and tend to be unselective, lacking judgment.

Anti religious includes those who show a strong tendency to disagree with items on both subscales and get low scores on both subscales.

Procedure

As a first step, a pilot study was undertaken to establish reliability estimates. Then, we identified college students from several universities in Beirut, who agreed to participate voluntarily in the study. Participants were required to complete a questionnaire. The packet of questionnaire utilized in this study included the Assessment of Spirituality and Religious sentiments (ASPIRES), the Religious Orientation Scale (ROS) and a Demographic Questionnaire. A total of 200 packets were distributed and 77 % (n=155) of students completed the questionnaire. Convenience sampling was used. Participants were assured of anonymity and confidentiality. They were also assured that all information would only be used for the purposes of the study and that participation was voluntary.

CHAPTER 4

Results

Statistical analyses were conducted using SPSS. Pearson’s Correlations, Multiple comparisons, Descriptive statistics, t-test and frequencies were used.

Reliabilities

Reliability has been established through Cronbach’s alpha (see table 1).

Table 1

Cronbach’s Alpha of Spiritual Transcendence, Religious Sentiment and Religious Orientation scales / Reported Reliabilities and Current Study

	Previous Studies	Current Study
Spiritual Transcendence	.66 - .89	.80
Religious Sentiment	.69 - .89	.63
Religious Orientation	.69 - .93	.75

Analyses showed that the Cronbach's alpha calculated for each scale indicated acceptable reliability according to literature.

Psycho-social Characteristics

Further statistical analyses were performed to examine the frequency of responses to items. Certain items are worth mentioning. These items and their corresponding percentage of endorsement include the following: (1) Relationship with God, (2) Frequency of religious literature reading (see table 2 & 3)

Table 2

Relationship with God

		FREQUENCY	PERCENT	VALID PERCENT	CUMULATIVE PERCENT
VALID	NOT AT ALL	15	9.7	9.7	9.7
	SLIGHT	14	9.0	9.0	18.7
	MODERATE	52	33.5	33.5	52.3
	STRONG	47	30.3	30.3	82.6
	VERY STRONG	27	17.4	17.4	100.0
	Total	155	100.0	100.0	

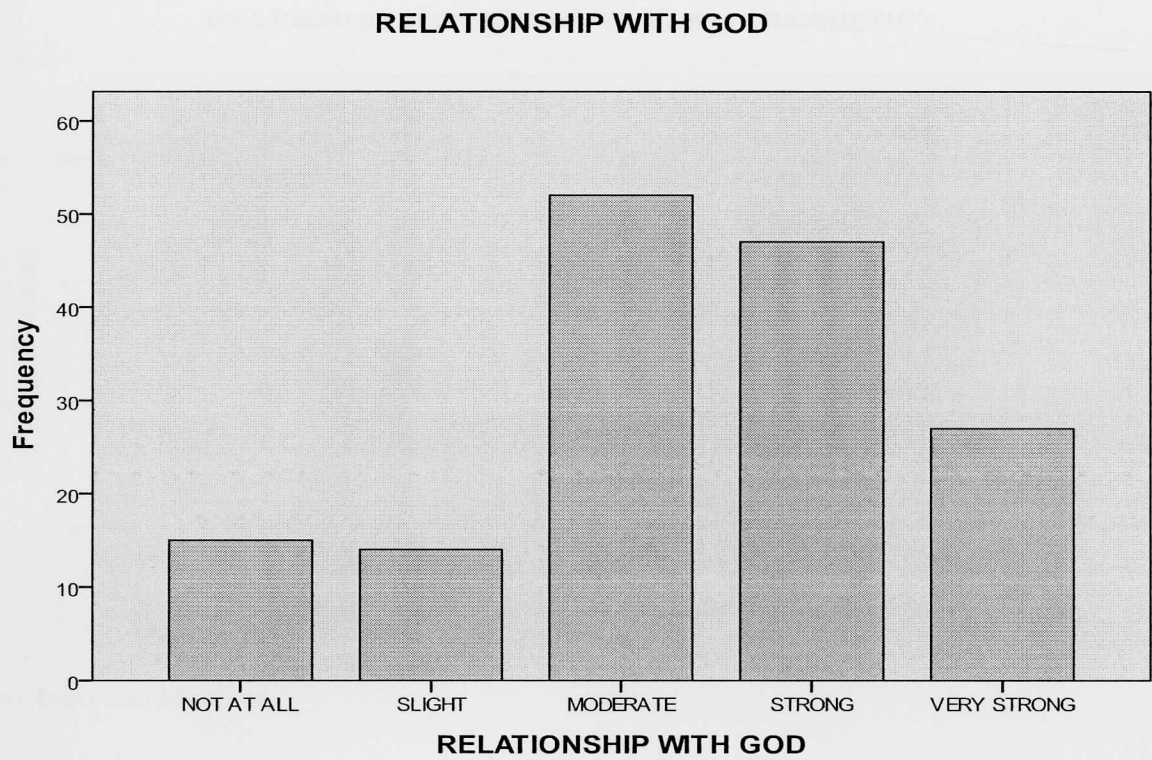
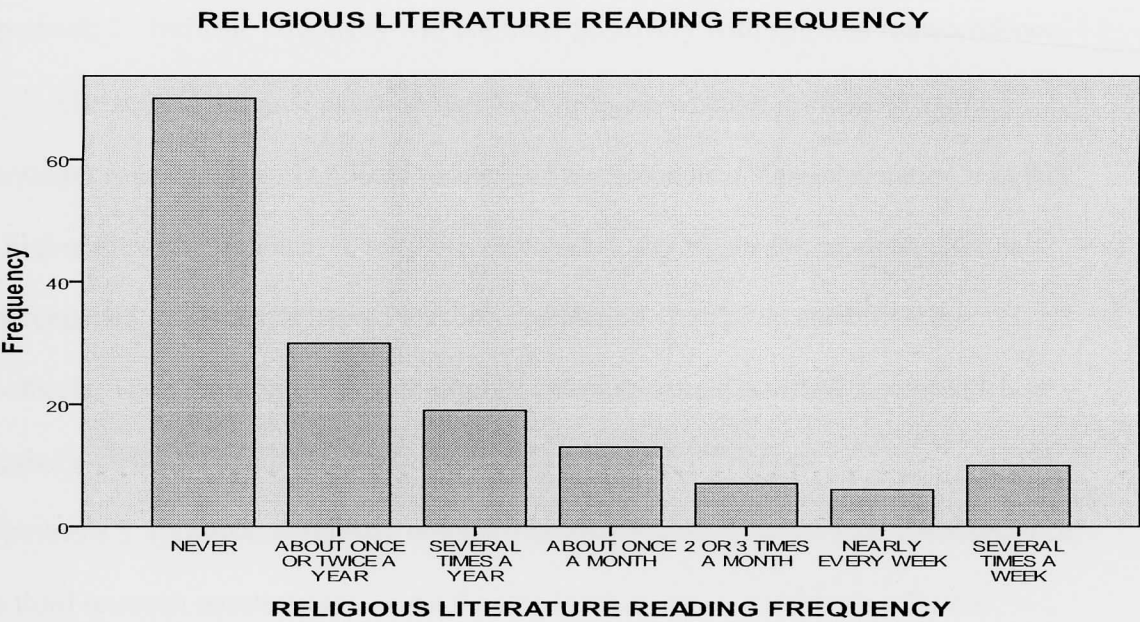


Table 3
Religious literature frequency reading

		FREQUENCY		VALID PERCENT	CUMULATIVE PERCENT
VALID	NEVER	70	45.2	45.2	45.2
	ABOUT ONCE A YEAR	30	19.4	19.4	64.5
	SEVERAL TIMES A YEAR	19	12.3	12.3	76.8
	ABOUT ONCE A MONTH	13	8.4	8.4	85.2
	2 OR 3 TIMES A MONTH	7	4.5	4.5	89.7
	NEARLY EVERY WEEK	6	3.9	3.9	93.5
	SEVERAL TIMES A WEEK	10	6.5	6.5	100.0
	Total	155	100.0	100.0	



Christians and Muslims

Further analysis were performed to examine religious faith differences in expressed Religious Sentiment and perceived Spiritual Transcendence. No differences emerged between Muslims and Christians.

Research hypothesis 1

Hypothesis 1: There will be a positive correlation between Religious Sentiments and Spiritual Transcendence.

A Pearson product-moment correlation coefficient was computed to assess the relationship between scores of the Religious Sentiments scale and scores of the Spiritual Transcendence scale (see Table 4).

The results confirm this hypothesis and are in line with our expectation that there is a positive correlation between the two variables.

Research hypotheses 2 & 3

Hypothesis 2: Intrinsic religiosity will correlate positively with spiritual transcendence.

The second research question was to investigate whether intrinsic religious orientation was significantly related to spiritual transcendence. Our expectation was that the higher the score on intrinsic religious orientation, the higher the score on spiritual transcendence. An analysis using Pearson's correlation coefficient supported this hypothesis. The scores on Intrinsic Religious Orientation and Spiritual Transcendence revealed a positive correlation between the two scores (see Table 4).

Hypothesis 3: Extrinsic religiosity will correlate negatively with spiritual transcendence.

The third research question was to test the relationship between extrinsic religious orientation and spiritual transcendence. Our prediction was a negative correlation with spiritual transcendence. Contrary to our expectation a positive correlation was also detected between Extrinsic Religious Orientation and Spiritual Transcendence, (see table 4).

Table 4

Correlation between Religious Sentiment, Intrinsic Religious Orientation, Extrinsic Religious Orientation and Spiritual Transcendence

Variable	Spiritual Transcendence
Religious Sentiments	0.459**
Intrinsic	0.644**
Extrinsic	0.277**

Note: **p<0 .001,

The results supported the research hypothesis that intrinsic religiosity is positively correlated to spiritual transcendence yet they contradicted the hypothesis that extrinsic religiosity will correlate negatively to spiritual transcendence. However, although these analyses showed that both aspects of religious orientation were related to spiritual transcendence, the strength of the relationship was higher for intrinsic religious orientation.

The scores on Spiritual transcendence were then classified through the use of median split. The median of each scale [Intrinsic Religious Orientation (Median= 24)] and [Extrinsic Religious Orientation (Median= 31)] served as the basis for division. This revealed four categories: Intrinsic, Extrinsic, Indiscriminately Pro-religious, and Anti-religious. The means and standard deviations of spiritual transcendence scores were performed for each group (see Table 5).

Table 5
Means and Standard Deviations / Spiritual Transcendence

	N	Spiritual Transcendence Mean	Std. Dev	Std. Error
Intrinsic 1	29	72.45	10.77	2.00
Extrinsic 2	27	63.74	9.20	1.77
Pro religious 3	42	79.31	10.56	1.63
Anti-religious 4	57	61.75	6.45	.85

The results show that there are significant differences between the 4 categories.

A one way analysis of variance (ANOVA) between groups was conducted. There was a significant retention interval, $F(3, 151) = 34.77, p < .001$.

A post hoc Bonferroni test was performed to highlight the differences between the 4 categories: Intrinsic, Extrinsic, Indiscriminately Pro-religious and Anti religious (see table 6).

Table 6
Multiple Comparisons between ROS Categories

BONFERRONI						
Dependent Variable	(I) Type Of Orientation	(J) Type Of Orientation	Mean Difference (I-J)	Std. Error	Sig.	
						Lower Bound
Spiritual Transcendence	Intrinsic	Extrinsic	8.71	2.42	0.00	2.24
		Anti religious	10.69	2.06	0.00	5.18
	Pro-Religious	Intrinsic	6.86	2.19	0.01	1.02
		Extrinsic	15.57	2.23	0.00	9.60
		Anti religious	17.56	1.84	0.00	12.63
		Extrinsic	1.99	2.11	0.78	-3.50

*.The mean difference is significant at the 0.05 level.

The results indicate that there were significant differences between the categories. Post hoc test noted that each group had significantly different scores from every other group. Specifically, there were differences between Intrinsic and Anti-religious; Intrinsic and Extrinsic; Pro-religious and Intrinsic; Pro-religious and Extrinsic; pro-religious and Anti-religious. However, there was no significant difference between extrinsic and Anti-religious.

ROS categories in their rank order from the highest to lowest mean scores were as follows:
Indiscriminately pro-religious > Intrinsic > Extrinsic > Anti- religious (see table 7).

Table 7
ROS categories Means/ Spiritual Transcendence

Indiscriminately Pro-religious	Intrinsic	Extrinsic	Anti religious
↑ _{IRO}	↑ _{IRO}	↓ _{IRO}	↓ _{IRO}
↑ _{ERO}	↓ _{ERO}	↑ _{ERO}	↓ _{ERO}
N = 42	N = 29	N = 27	N = 57
M = 79.31	M = 72.45	M = 63.74	M = 61.75

Research Hypothesis 4

H4: Females will report higher levels of religious sentiments and spiritual transcendence than males.

The present research hypothesized that females will report higher levels of religious sentiments and spiritual transcendence than their male counterparts. To compare for gender differences on Religious Sentiments and Spiritual Transcendence a series of t-tests were performed.

A t-test was conducted to compare the mean scores and standard deviations for both scales by gender. The average male score was compared to the average female score for spiritual

transcendence and religious sentiments (see table 8).

Table 8
Gender differences in Spiritual Transcendence and Religious Sentiment

Gender Mean Differences					
	SEX	N	Mean	Std. Deviation	Std. Error Mean
Spiritual Transcendence	MALE	78	68.69	11.22	1.27
	FEMALE	77	69.02	12.14	1.38
Religious Sentiment	MALE	78	36.20	6.51	.73
	FEMALE	77	35.81	7.52	.85

No significant differences emerged between males and females for any of the religious and spirituality measures.

An independent samples t- test was performed to compare equality of means on Spiritual Transcendence and Religious Sentiments (see table 9)

Table 9
Independent samples t-test for equality of means of Spiritual Transcendence/ Religious Sentiments

Independent Samples Test								
		t-test for Equality of Means						
				Sig.	Mean	Std. Error	95% CI	
		t	df	(2-tailed)	Difference	Difference	Lower	Upper
Spiritual Transcendence								
		-.178	151.7	.85	-.33	1.87	-4.04	3.37
Religious Sentiment								
		.342	149.3	.73	.38	1.13	-1.84	2.62

Note: P > 0.05

The result showed that scores on Spiritual Transcendence and Religious Sentiments of males and females did not differ significantly.

CHAPTER 5

Discussion

The primary goal of the present study was to examine (a) the relationship between religiosity, intrinsic and extrinsic religious motivations and spiritual transcendence and (b) to determine whether there are any gender differences in religiosity and spiritual transcendence. It was assumed that spiritual transcendence and intrinsic religious orientation would correlate positively and significantly, and that extrinsic religious orientation would correlate negatively on spiritual transcendence. From the present data several points are worthy of comment.

Religious sentiments and spiritual transcendence

The results of this study add to a limited body of evidence that religiosity and spirituality are interrelated constructs. There was a significant association between religiosity and spiritual transcendence. Religiosity appears to explain in part the degree of spiritual transcendence. Participants who reported higher levels of religiosity reported higher levels of spiritual transcendence. Our findings are consistent with other studies. Piedmont (2004), for instance, found that Religiosity and Spirituality are two correlated and overlapping numinous constructs. Piedmont (2004) asserted that although both constructs are very much related to one another, there is an important distinction between religiosity and spirituality as each represents very different sets of variables.

However it is worth mentioning, that the way people think and feel about religion is changing. While some aspects of religion still seem vital and significant, other aspects are considered less important. In the self-report measures of this study, religious reading, spending time in religious thought, and joining religious study groups were not indicative

of religiosity. The majority of the sample disagreed with items concerning religious knowledge indicating that how often they or how often they read religious literature and join religious study groups is not as important as their belief in God. The majority reported a relationship with God ranging from very strong to slight. This finding is consistent with literature. In monotheistic religions belief in a transcendent, almighty and holy God who cannot be approached or seen entails trust, confidence, and concern without explicit evidence (Fontana, 2004). God is thought of as a separate transcendent force but omnipotent over his creation (Fontana, 2004).

This finding is also consistent with previous research. Recent studies have shown that people seem to focus more on inner beliefs and less on religious involvement and knowledge in their reports about religious sentiments (Marler & Hadaway, 2002). Similarly, in the world values survey in Europe young adults reported that belief in God was very important to them, ranging from 40% in Sweden to 94% in Italy (World Values Survey, 1997). In addition the Euro barometer's "young European " Survey in 1997, found that the majority of young adults in Europe report a belief in God (84%) but do not consider religion as very important. The vast majority identified themselves as non-practicing believers.

What these data suggest is not surprising. All religions stress the importance of belief in a transcendent Being. Belief in a spiritual dimension has been the guiding principle behind the teachings of religion and the outcome of such a belief is a profound effect upon the individual (Fontana, 2004).

Thus, it seems that in the context of Lebanon, religious knowledge has little effect on spirituality. Ideas and feelings about God rather than religious literacy and rituals seem

to be the most fundamental basis of religion. As Tylor (1971) asserted: "People may take part in ritual activities, especially those pursued in public, for many nonreligious reasons. But, belief in God is religiosity per se." Thus, it seems that some aspects of religiosity might enhance the development of spirituality through offering the opportunity to experience connectedness to God while other features do not.

One possible explanation for the discrepancy between subject's religious literacy and their relationship with a transcendent power, is that subjects' belief in God with occasional prayer seem to be a sufficient source of meaningful experience for youngsters. Hence it is probable that they are less willing to be actively engaged in religious activities and study or read about religion because of the different societal demands, strain, and burden, associated with religious behavior. Religious attendance for instance, has been described as "a badge of social status, of no greater religious significance than participating in other community organizations" (Williams, 1994 p129). Thus it may be that young adults feel the same way. Poloma and Pendleton (1991) found that the type of prayer (conversational) rather than frequency of prayer (ritual) has a stronger relationship with life satisfaction. Given that religious participation with its insistence on rites and rituals is increasingly taking a negative connotation (Zinnbauer et al., 1997), it is probable that many religious youth prefer to perform these rituals only occasionally but in a meaningful way.

Religious orientation

Religious orientation is a different approach from religiosity. While religiosity is mainly concerned about the degree of religiosity of the subject (beliefs and involvement), religious orientation goes beyond to assess in what ways is the individual committed to his religion. This approach allows for differentiation of the role of religion in the life of the

individual and consequently tackles important issues regarding the individual's attitude towards religion.

Intrinsic religious orientation

This study supported the hypothesis that intrinsic religiosity correlated with spiritual transcendence. There was a significant positive relationship between intrinsic religiosity and spiritual transcendence. Students identified as intrinsic reported higher levels of spiritual transcendence.

These data are congruent with Allport's contention that intrinsically motivated individuals are likely to derive experiential benefits from such a religious orientation, and suggestion that it is those specific benefits that enhance the experience of transcendence. Allport (1967) described those who are intrinsic as committed to their religion. When commitment is intrinsic the person is motivated to experience religious faith for the sake of the faith itself, without looking for any external reinforcement. According to Allport (1967), intrinsically oriented individuals do not seek conformity, or status. Once they have internalized the creed of their religion, they also internalize such values as humility, compassion, and love of neighbor; and there is no place left for rejection, disdain, or arrogance. When they are intrinsically oriented they are motivated by faith and a search for meaning and purpose in life. McCullough et al. (2002) for instance, found that intrinsic religious orientation was significantly correlated with gratitude. As Edwards (1746) suggested "love, gratitude and thankful joy displayed towards God are among the signs of genuine spiritual experience" (Hutch, 1978).

Moreover, these findings by inference seem to support the fact that the more intrinsic one's religious motivation becomes the more it increases one's level of spiritual

transcendence. The findings again support the notion that the more one lives his religion and the more deeply felt the religious experience becomes, the more one is likely to be aware of a transcendent being as a source of strength. These results are consistent with previous research indicating that those embracing an intrinsic orientation are more likely to experience religion as a compelling source of personal meaning and report greater life satisfaction than those who are inclined to an extrinsic orientation (Batson & Ventis, 1982; King & Napa, 1998).

Extrinsic religious orientation

Contrary to our expectation, in this study extrinsic religious orientation was also positively correlated with spiritual transcendence. These data did not support the hypothesis that extrinsic religiosity is negatively correlated to spiritual transcendence, but rather clearly indicate that extrinsically oriented individuals are also more likely to have spiritual transcendence.

Literature reveals no support for the notion that an extrinsic orientation towards religion can be correlated to spirituality. Rather, literature suggests that an extrinsic orientation is instrumental; a tool used to fulfill certain needs and is usually not correlated with positive psychological outcomes (Donahue, 1985).

The finding that extrinsic religious orientation was significantly correlated with spiritual transcendence is however of striking importance. It is in accordance with the conceptualization of religion and spirituality in our literature review as separate multidimensional constructs with spiritual transcendence as one of the overlapping aspects. Although, the correlation was relatively weak it was nevertheless significant. The fact that extrinsic orientation was related to spiritual transcendence in our study, suggests that such

individuals might have at least some attributes of spiritual transcendence such as a positive view and connection to God and lack other attributes. Whereas they tend to agree with some aspects of spiritual transcendence on the scale they tend to disagree with other important aspects.

Moreover, it is important to note that the strength of the relationship between religious orientation and spiritual transcendence was weaker, for the extrinsic religious orientation than the intrinsic. Since the magnitude of the contribution was higher for the intrinsic orientation, this finding thus also suggests that individuals with an extrinsic orientation are more likely to score lower on spiritual transcendence than individuals with an intrinsic orientation. In effect, the result of this study revealed that the mean scores on spiritual transcendence of the extrinsic group were significantly lower than the intrinsic group, which according to Piedmont (2004) reflects a tendency of a more self-oriented focus to life and more concern for the immediate demands of one's life.

This discrepant finding between our study and literature on extrinsic religious orientation might be due to other reasons as well. A factor that seemed to have linked extrinsic religiosity to spirituality is the relationship with God. Most participants agreed with items related to relationship and connection to a Higher power seen by Muslims and Christians alike as an all powerful, and eternal, morally-concerned Being. As mentioned earlier, relationship with a transcendent Being was a strongly endorsed item on the self-report scale. Therefore, these results also suggest that relationship with God for extrinsically orientated individuals is not an isolated aspect from their spirituality. It is possible then that even if a person's motivation is extrinsic, being aware of and connected to a transcendent Being will enhance his spirituality. This is consistent with Allport's

(1967), contention that subjects who agree with extrinsic items do not necessarily reject all intrinsic items.

Differences between groups

In this exploratory study we examined the relationship within an orthogonal framework rather than a continuum one and used an expanded approach: the matrix with four possible combinations. With this classification two additional groups (indiscriminately pro-religious and anti-religious) came across.

Our analysis tested the differences between the four groups with regard to spiritual transcendence. Some interesting differences emerged.

Allport (1963) proposed that religion does not serve the same purpose for all persons and that there are different “ways of being religious”. According to Allport (1967), intrinsically motivated individuals are more inclined to consider religion as the meaning of life whereas the extrinsically motivated consider it as part of life. These two types of religious orientations are on the end of a bipolar continuum. Hood (1978) suggests that the indiscriminately pro-religious have difficulty in integrating one of these two motivations, whereas the anti-religious group on the contrary has a propensity to affirm a nonreligious stand. Given the different characteristics of each religious type, it is therefore not surprising to find differences between them.

The results of this study indicate that the intrinsic type differs from the extrinsic, and the anti-religious group in terms of spiritual transcendence. It was found that among the four groups, the indiscriminately pro-religious scored higher on the spiritual transcendence scale followed by the intrinsic group with the anti religious scoring the lowest.

Literature has associated intrinsic religiosity with an internalized understanding of

the transcendent through faith, hope, love for others, for God, suggesting that intrinsics are motivated more by faith and a search for meaning and purpose, in contrast to extrinsics whose religiosity is used to fulfill other psychosocial needs (Allport & Ross 1967). This might account for the differences observed between intrinsics and extrinsics.

Significant differences were also found between intrinsics and anti-religious, with the intrinsic group scoring higher on spiritual transcendence. Both intrinsic and anti-religious group tend to affirm a stand regarding their religious views and their spirituality. However, whereas the intrinsics are committed to their faith group and view religion as a “meaning, endowing framework” in terms of which life is understood, the anti-religious are not committed to any system of belief and do not derive meaning from religion. Religious matters need, hardly touch individuals characterized as anti-religious. They refuse to integrate religious values in their daily life and are not influenced by religious values and principles. This indicates as Piedmont (2005), suggested that they are not much involved in meditative activities and may even avoid any type of inner work.

An additional significant difference was found between pro-religious and the intrinsics with the pro religious group scoring higher on spiritual transcendence suggesting that individuals in the pro religious grouping are more likely to endorse any statement that seems to characterize a more religious or spiritual bearing. As a result, they get higher scores not only on both, the intrinsic/extrinsic religious orientation scale but also on the spiritual transcendence scale. This finding concurs with Allport’s (1967) description of the pro-religious, as inconsistent and indiscriminate individuals who are experiencing difficulty in either integrating one of the two motivations. They tend to agree with all items on both subscales of (ROS) and are unable to discriminate between the intrinsic items and

the extrinsic items. They accept religion unreflectively: "I believe what I have been taught and that is good enough for me"(p,457). Intrinsic on the contrary are able to discriminate and tend to agree more with items on the intrinsic scale thus showing more interests in values that go beyond the range of physical desire, a more unifying philosophy of life, and are more able to be reflective and insightful about their own life and the meaning of life. The reason the mean of the indiscriminately pro religious group was higher is that they report agreement with any item that sounds "good".

A further difference was found between the pro-religious group and the extrinsic group. These are two different ways of being religious. Whereas the pro-religious group has an undifferentiated cognitive style the extrinsic group on the contrary has the ability to differentiate. The difference in mean scores on the spiritual transcendence thus might be explained by their cognitive functioning. Those who have an undifferentiated cognitive functioning (indiscriminately pro religious) will rely on normative ideas of what is good and bad (Hunter, 2000) and then will tend to report agreement with items that sounds good on both scales. Extrinsic motivation however, score higher on the extrinsic scale confirming thus that religion is a means to an end indicating that they have certain needs to fulfill and view religion as a source of strength. Though this attitude, has been described as determined by a cognitive and emotional functioning driven by impulse, fear, attainment of social benefits and self-justification (Allport, 1967), it nevertheless reveals a more self centered approach to life.

Finally, a significant difference was found between the pro-religious and anti-religious. This finding suggests that although both the anti-religious and the pro religious group do not view religion as a "meaning, endowing framework" in terms of which life is

understood, an important difference between them is that the anti religious are more reflective. Their lack of enthusiasm toward the authority of religious institutions and rejection of doctrinal teachings is mainly due to certain cognitive processes that allows them to take a stand on certain issues, whereas the pro-religious group tends to endorse the code of belief of their religious faith unreflectively.

In addition, whereas the pro religious group mean score was the highest on Spiritual Transcendence, the anti religious group had the lowest mean score. This might account for the fact that the individuals classified as pro-religious are indiscriminate and therefore just as they do not discriminate between the items on two polarized subscales, and agree with all items on the religious orientation scale, they also report agreement with items on the spiritual transcendence scale unreflectively. Conversely, the anti religious tend to disagree with many items on both scales confirming their concern with the material aspect of life. They see no larger meaning to life other than what life offers in the here and now.

However, there was no significant difference between the means of the extrinsic and the anti religious group. The mean Spiritual Transcendence scores of both groups fall in the low range. Hence, both groups display a relatively weak spiritual transcendence orientation. According to Piedmont (2004), those who score in this range are more concerned with personal issues and are more distracted by the immediate demands of their lives.

Taken together, these results suggest that the four groups differ from each other in endorsing spiritual transcendence items, which is in accordance with our assumption that the benefits of religion have to do more with how you are religious than whether you are religious. In our case different approaches and motivations to religion yielded different

degrees of spiritual transcendence. Specifically, our results suggest that an intrinsic religious orientation leads to higher levels of spirituality. Conversely, an extrinsic religious orientation leads to low levels of spirituality.

Gender differences

Clearly the results of the current study provide a challenge to the often accepted notion, that men are less religious or spiritual than women. In this study females did not score higher than males on religious sentiments and on spiritual transcendence. Such finding is not consistent with literature. A study conducted by Astin, et al., (2004), for instance found that females scored higher in several spiritual measures such as “connectedness”, and “relatedness”. Piedmont (2004), suggest that since women maintain more their relationships with others they get higher scores than men. It seems that in *Lebanon, men are as religious and spiritual as women. If one takes into account the many aspects of religion in Lebanon such as the environment of religious life, the community of believers, the specificities of certain religious traditions, and the inherent effects of the confessional system, this finding then is not surprising.*

Limitations of the Study

A convenient sampling of students in American universities or English speaking universities in Beirut composed the sample of this study. The subjects were encouraged to volunteer. This indicates the need for caution in extending the findings to the Lebanese youth society. To draw any stronger conclusions and in order to be truly representative of the contemporary Lebanese context society, future research could use a much larger and

diverse sample, including subjects from different regions in Lebanon, such as the Bekaa, the South and the northern regions at various socio-economic backgrounds.

Clinical Implications

The implications of these results suggest that mental health professionals might want to be mindful about the differences between the various religious motivations. In this study there were significant differences between the distinct types of religious orientation with respect to spiritual transcendence. Religiosity underlies a number of different motivations and as such religious individuals' levels of spiritual transcendence may vary depending on their religious orientation. The distinct types of religiosity seem to provide an array of spiritual transcendence outcomes. As Allport (1967) stated, one needs to keep in mind the crucial distinction between the different religious attitudes. This implies that in many cases a person might be religious, but his/her religiosity has little effect on his/her spirituality, thereby invalidating the beneficial effects of religion. A person might be religious but what matters, is his/her approach to religion. Being religious does not necessarily indicate resolution of spiritual issues. In clinical practice, how religion is perceived and experienced may be taken into consideration and treatment strategies might be devised accordingly.

Recommendation for Future Research

The results of this study suggest that measures used to assess religious orientation deserve further attention.

Further analysis is required to establish the relationship between religion and spirituality within the framework of religious orientation. In our study a non-negligible

number of anti-religious and pro religious participants appeared in our classification.

Future studies comparing groups on different facets of spiritual transcendence would be warranted, as this could provide interesting information about the differences between the different types of religious orientations with respect to youth spirituality. Studies including all religious types (including the Quest type) have been largely neglected. The distinctions between different types of religious motivations need clearly to be understood. A theoretical model integrating all religious orientation types would be greatly warranted to elucidate how the different religious motivations affect spirituality.

Furthermore, a new area of investigation that would be valuable to psychologists and provide new insights would be the assessment of spiritual transcendence and personal negative sentiments of religion as for example when faith and beliefs become sources of personal and social distress.

Future research could also explore more fully the links between the various dimensions of religion and of spirituality. Frameworks involving several aspects of religion and spirituality may be a fruitful way to approach the study. An understanding of how the distinctively religious dimensions of the phenomenon “religion” exert significant influence on different aspects of spirituality remains unclear.

Conclusion

The findings from this study suggest that religiosity and spirituality are related constructs, but in a way that is more complex than we have considered. Religion does not serve the same purpose for all. What seems to matter is one’s approach to religion. Although, religious sentiments and spiritual transcendence were significantly correlated, there were significant differences between the four different orientations (extrinsic,

indiscriminately pro religious, anti religious, and intrinsic) with respect to spiritual transcendence confirming that religion does not serve the same purpose for all and that a utilitarian use of religion does not truly enhance one's spirituality. Such findings point to a significant association between certain types of religiosity and spiritual transcendence, but such an association does not appear to hold true for other types of religious orientation. In sum, the "Religion" and "Spiritual" phenomena are highly complex abstract universal concepts and their treatment is not an easy task. Despite the limitations, this study contributes to research on the relationship between religion and spirituality in the lives of youth and paves the way for future research particularly in a Middle Eastern context where Christians and Muslims cohabitate.

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Appendix

Questionnaire

This questionnaire will question various perceptions on your view of the world and your place in it. Answer each question by checking the box that best expresses your feelings. If you are not sure of your answer or believe the question is not relevant to you, then mark the "Neutral" category.

There is no- right or wrong- answer.

Please work quickly, do not spend too much time thinking about your responses to any single item.

Usually, your first answer is your best response, so go with your first reaction to the item.

Thank you for your time

QUESTIONNAIRE

Religion & Spirituality

UNIVERSITY ATTENDED:

☐ AUB ☐ AUST ☐ HAIGAZIAN ☐ LAU ☐ LU ☐ ND

AGE:

18 ☐ 19 ☐ 20 ☐ 21 ☐ 22 ☐ 23 ☐ 24 ☐

GENDER:

Male ☐ Female ☐

REGION:

Beirut ☐ Bekaa ☐ Mount Lebanon ☐ North ☐ Shuf ☐ South ☐ Other

RELIGIOUS AFFILIATION:

Atheist <input type="checkbox"/>	Copt <input type="checkbox"/>	Jewish <input type="checkbox"/>	Muslim- Shia <input type="checkbox"/>	Other
Alawite <input type="checkbox"/>	Druze <input type="checkbox"/>	Maronite <input type="checkbox"/>	Protestant <input type="checkbox"/>	
Catholic <input type="checkbox"/>	Ismaili <input type="checkbox"/>	Muslim –Sunni <input type="checkbox"/>	Orthodox <input type="checkbox"/>	

Instructions:

This questionnaire will question various perceptions on your view of the world and your place in it. Answer each question by checking the box that best expresses your feelings. If you are not sure of your answer or believe the question is not relevant to you, then mark the “Neutral” category.

There is no- right or wrong- answer.

Please work quickly, do not spend too much time thinking about your responses to any single item. Usually, your first answer is your best response, so go with your first reaction to the item.

Thank you for

Section I.

How often do you read the Bible/Koran/Torah?

Never	<input type="checkbox"/>	Once/Month	<input type="checkbox"/>	Several Times/Week	<input type="checkbox"/>
Once or Twice/Year	<input type="checkbox"/>	2 – 3 Times/Month	<input type="checkbox"/>		
Several Times/Year	<input type="checkbox"/>	Nearly Every Week	<input type="checkbox"/>		

How often do you read religious literature other than the Bible/Koran/Torah?

Never	<input type="checkbox"/>	Once/Month	<input type="checkbox"/>	Several Times/Week	<input type="checkbox"/>
Once or Twice/Year	<input type="checkbox"/>	2 – 3 Times/Month	<input type="checkbox"/>		
Several Times/Year	<input type="checkbox"/>	Nearly Every Week	<input type="checkbox"/>		

How often do you pray?

Never	<input type="checkbox"/>	Once/Month	<input type="checkbox"/>	Several Times/Week	<input type="checkbox"/>
Once or Twice/Year	<input type="checkbox"/>	2 – 3 Times/Month	<input type="checkbox"/>		
Several Times/Year	<input type="checkbox"/>	Nearly Every Week	<input type="checkbox"/>		

How frequently do you attend religious services?

Never	<input type="checkbox"/>	Rarely	<input type="checkbox"/>	Occasionally	<input type="checkbox"/>	Often	<input type="checkbox"/>	Quite Often	<input type="checkbox"/>
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To what extent do you have a personal, unique, close relationship with God?

Not at all	<input type="checkbox"/>	Slight	<input type="checkbox"/>	Moderate	<input type="checkbox"/>	Strong	<input type="checkbox"/>	Very Strong	<input type="checkbox"/>
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Do you have experiences where you feel a union with God and gain spiritual truth?

Never	<input type="checkbox"/>	Rarely	<input type="checkbox"/>	Occasionally	<input type="checkbox"/>	Often	<input type="checkbox"/>	Quite Often	<input type="checkbox"/>
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How important to you are your religious beliefs?

Extremely Important	<input type="checkbox"/>	Very Important	<input type="checkbox"/>	Fairly Important	<input type="checkbox"/>
Somewhat Unimportant	<input type="checkbox"/>	Fairly Unimportant	<input type="checkbox"/>	Not at all Important	<input type="checkbox"/>

Over the past 12 months, have your religious interests and involvements

1-----2-----3-----4-----5-----6-----7

Increased

Stayed the same

Decreased

Do you feel that God is punishing me.

Strongly Disagree	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Neutral	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Strongly Agree	<input type="checkbox"/>
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I feel abandoned by God.

Strongly Disagree	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Neutral	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Strongly Agree	<input type="checkbox"/>
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I feel isolated from others in my faith group.

Strongly Disagree	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Neutral	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Strongly Agree	<input type="checkbox"/>
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I find myself unable or unwilling to involve God in the decisions I make about my life.

Strongly Disagree	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Neutral	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Strongly Agree	<input type="checkbox"/>
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SECTION II	STRONGLY AGREE	AGREE	NEUTRAL	DISAGREE
1- Although I believe in my religion, I feel that there are many more important things in my life				
2- It doesn't matter so much what I believe so long as I lead a moral life.				
3- The primary purpose of prayer is to gain relief and protection.				
4- The church/mosque is most important as a place to formulate good social relationships.				
5- What religion offers me most is comfort when sorrows and misfortune strike.				
6- I pray chiefly because I have been taught to pray.				
7- Although I am a religious person I refuse to let religious considerations influence my everyday life.				
8- A primary reason for my interest in religion is that my church/mosque is a congenial social activity				
9- Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.				
10- One reason for my being a church/mosque member is that such membership helps to establish a person in the community				
11- The purpose of prayer is to secure a happy and peaceful life				
12- It is important for me to spend periods of time in private religious thought and meditation				
13- If not prevented by unavoidable circumstances, I attend church/mosque.				
14- I try hard to carry my religion over into all my other dealings in life.				
15- The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.				
16- Quite often I have been keenly aware of the presence of God or the Divine Being.				
17- I read literature about my faith.				
18- If I were to join a church/mosque group I would prefer to join a Bible/Koran study group rather than a social fellowship				
19- My religious beliefs are what really lie behind my whole approach to life.				
20- Religion is especially important to me because it answers many questions about the meaning of life.				

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SECTION III	STRONGLY AGREE	AGREE	NEUTRAL	DISAGREE	STRONGLY DISAGREE
I have not experienced deep fulfillment and bliss through my prayers and/or meditations					
I do not feel a connection to some larger Being or Reality					
I do not believe that on some level my life is intimately tied to all of humankind					
I meditate and/or pray so that I can reach a higher spiritual level					
All life is interconnected					
There is an order to the universe that transcends human thinking					
Death does stop one's feelings of emotional closeness to another					
In the quiet of my prayers and/or meditations I find a sense of wholeness					
I have done things in my life because I believed it would ease a parent, relative or friend that died					
Although dead, memories and thoughts of some of my relatives continue to influence my life					
Spirituality is not a central part of my life					
I find inner strength and/or peace from my prayers and/or meditations					
Although there is good and bad in people, I believe that humanity as a whole is basically bad					
I do not have any strong emotional ties to someone who has died					
There is no higher plane of consciousness or spirituality that binds all people					
Although individual people may be difficult, I feel an emotional bond with all humanity					
I meditate and/or pray so that I can grow as a person					
Prayer and meditation does not hold much appeal to me					
My prayers and/or meditations provide me with a sense of emotional support					
I feel that on a higher level all of us share a common bond					
I want to grow closer to the God of my understanding					
The praise of others gives deep satisfaction to my accomplishments					
I am not concerned about the expectations that loved ones have of me					